



CELEBRATING
200 YEARS
MADISONVILLE
PRESBYTERIAN CHURCH
ESTABLISHED 1822



MADISONVILLE PRESBYTERIAN CHURCH
BICENTENNIAL

1822-2022

Madisonville Presbyterian Church is a tradition-oriented community of Christ with an open-minded sense of diversity regarding the past, present, and future. For 200 years, Madisonville Presbyterian Church has fulfilled its mission to serve the community through outreach, discipleship, and fellowship, guiding people into Christian maturity.

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INTRODUCTION AND ACKNOWLEDGEMENTS

During the late summer of 2019, I was approached by Donna Bradshaw in the Chestnut Education Building (more commonly known as the Fellowship Hall) following Sunday morning services. Donna told me that Madisonville Presbyterian Church (MPC) would observe its bicentennial during 2022, three years distant. Would I agree to be the Bicentennial Committee Co-chair she asked? Impulsively, I said yes. After all, we would have a good two years to plan activities and events and I had some ideas. Donna and I met in a preliminary meeting during the fall of 2019 and brainstormed projects ranging from a stained-glass mosaic to a time capsule to a casserole/dessert cook-off. A primary goal was a commemorative booklet which might include a history of the church; a listing of church pastors; memoirs and interviews with current members; the role of women in the church; and pictures, of course.

During those months leading up to the landmark year of 2020 and a global pandemic, none of us would have imagined the strange catastrophe which lay before us. By the summer, we were living in the middle of it, suffering the impact of fear and isolation, along with illness and the unexpected loss of friends and neighbors. This wasn't just happening in Madisonville. It was happening throughout the whole world. During those months of isolation, I would sometimes ponder our Bicentennial plans. I had my doubts. After all, Covid-19 had upended our lives like a child's game of Fruit Basket

Turnover. However, masked and vaccinated, a year-and-a-half later, we reunited to revive our efforts to recognize the important role of Madisonville Presbyterian Church in the spiritual and civic life of our community. This church was organized on the frontier in 1822 and has weathered all the crises of our nation's history, including war.

Although many have contributed to this effort to put together a commemorative booklet, there are those who deserve a great deal of credit. Donna Bradshaw, Chair of the Bicentennial Committee, is the driving force without which it never would have happened. Rev. Deidra Crosby was patient and generous in sharing her story of the challenges of pastoring a church during a pandemic. Thanks to Tammy Lee for her extraordinary photography, Keith Hendershot for his assistance with writing, and Beth Childress Briggs for sharing Franklin family memorabilia.

Above all, Dr. Robert Allen's efforts to research and document the early history of this church have resulted in a remarkable glimpse into the past which has brought to life many of the early founders whose existence has often reflected no more vitality than a signature on a church document. Excerpts of Doc Allen's history comprise the bulk of the narrative. Dr. Allen makes the following acknowledgements:

Columbia Seminary Archive was contacted and graciously offered to loan the early records to Madisonville Church for a month so they could be studied and excerpted. Meanwhile, the

general history of the Presbyterian Church was consulted, and it was found that Madisonville Presbyterian Church was organized by Isaac Anderson out of Union Presbytery which covered all of East Tennessee in 1822. An on-line search discovered that the Minutes of that Presbytery existed in manuscript that had been microfilmed and were available in the McClung Library in downtown Knoxville, Tennessee. Likewise, on-line reproductions of the Minutes of the General Assembly of the Presbyterian Church in the United States of America in yearly editions dating from the 1820s have been used, as well as on-line editions of various books, newspapers, and periodicals.

The archivists in the McClung Library were likewise gracious and helpful in furnishing access to everything they hold. The effort to place Madisonville Presbyterian Church in its local history has been furthered by Jo Stakely in the Monroe County Archives. The value of her assistance cannot be overstated. The library staff at Blount County Library generously made the Parham Papers available. A number of histories of the church have proven useful; those by James H. Hunter, W. N. Magill, Vastine Stickley, Louise Hicks and Houston Lowry.

Finally, thanks to Lisa Bingham of the Bingham Group for applying her publishing expertise to this project.

— Mary Kennedy Hendershot



PRESBYTERIANISM IN EAST TENNESSEE

Isaac Anderson, who organized Chestua Church (the original name of the church which would become Madisonville Presbyterian) in 1822, was born in Rockbridge County, Virginia in 1780 of Scots-Irish parents. His grandmother, Mary Shannon McCampbell, “taught him to spell and read, to pray and to love God.” He went to the “subscription school” near his home and was said to have been reading Latin by the time he was seven. From there he went to Liberty Hall Academy (later called Washington College). The head of the Academy was Rev. William Graham, a “strict Calvinist.” Anderson joined the Rockbridge Presbyterian church at 17; soon he was studying for the ministry under the tutelage of Rev. Samuel Brown, called the “Edwards of Virginia.” (*Robinson 1-36*) The epithet is significant, for it refers to Jonathan Edwards, the Congregationalist minister, often seen as the father of the New School Presbyterian movement.

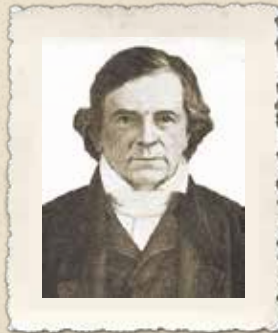
By the time Isaac Anderson was 22, he and his family had moved south to Knox County, Tennessee. In short order he married Florence McCampbell (by whom he had ten children) and was ordained a minister in the Presbyterian Church. He supplied two churches in the area, as well as being a circuit riding evangelist who rode horseback 150 miles a month, preaching at lonely churches in tiny towns in the wilderness and at vigorous camp meetings in the woods. (*Wilson 34*) Anderson had nothing to fear from the Cherokee; he was, Wilson says, “A sincere friend of the Red Man.” Regarding Isaac Anderson’s relation to the Cherokee in North Carolina in 1837, Chief Timpson said,

“They respected his word above all law or oath, and they regarded his person as though he were a demigod sent among them for their special protection against the meanness and fraud of their unscrupulous white brethren.” (*Quoted in Wilson 69*)

He was appointed by the Presbytery as an examiner of the Indian Mission schools, which he regularly visited, including Gideon Blackburn’s school

at Chestua Town, in what became McMinn County (*Wilson 68*). At this point in his life, he was living in Union Presbytery, a place where the New School found many adherents; however, his theology was distinctly Old School. Two of his fellow ministers, Gideon Blackburn and Samuel Carrick—the latter the founder of Blount College in Knoxville, the ancestral school to the University of Tennessee—conspired among themselves and converted Anderson to the New School. (*Robinson 36-37*) He came to be called the “Apostle of disinterested benevolence,” which was a watch word of the New School.

In 1812, Isaac Anderson was elected minister to New Providence church in Maryville. A year later, he was chosen principal of Porter Academy, also in Maryville; this was the first school in that city and was founded by the Tennessee State Legislature. His classes there were small, never more than 15 students, but this is where he would make the acquaintance of persons whose names will recur in this narrative—one David Caldwell (either the elder or the younger) was a trustee of the school, and Abel Pearson was a pupil as were the brothers William and Elijah Eagleton. (*Wilson 37-38*) Soon he would be a trustee of the Maryville Female Academy (*Wilson 56*) where David Caldwell was also a trustee.



The crowning achievement of Anderson’s career was no doubt the founding of the Seminary of the West and South, in October of 1819, an institution which was eventually to be known as Maryville College. Both Cherokee and African Americans were welcomed at Anderson’s Seminary. In 1824 there were three Cherokee studying there, as well as a freed slave, George Erskine. (*Wilson 80*) In 1838 there were 30 men studying for the ministry at that college, 12 of whom were Abolitionists. (*Thompson 345*) After the founding of what became Maryville College, Rev. Anderson’s activities generally lie outside of the scope of this brief work. However, we may mention in passing some of his teaching:

He [Anderson] attached great importance to the study of natural theology ...first because it teaches by facts against which there is no reasoning; secondly because it contains the certain principles of interpretation by which we may arrive at the true meaning of the essential doctrine of the Gospel.” (Robinson 19) “Natural theology” is a theology that regards nature, considered scientifically, as of theological meaning.

The freed slave George M. Erskine, who studied at Anderson’s seminary, is likely the first free African American man in McMinn and Monroe counties. He was born in 1779 in slavery. He was purchased in 1814 by Rev. Isaac Anderson and one of his students, Abel Pearson, as well as other charitable individuals. They freed him and offered him an education. “Dr Anderson took him into his home and, at his own expense, boarded, clothed and instructed him for about three years.” In 1818 he was licensed by Union Presbytery to preach. During that time, he was able to raise \$2,400 to purchase the rest of his family. (Calvinist 62) He was accepted as an evangelist by the Presbytery of Union (Presbyterian Church) in East Tennessee. In that capacity, he made twice annual circuits of areas in East Tennessee, preaching to both black and white. (THE PRESBYTERIAN 233) Union Presbytery’s Missionary Society’s records say he was sent as evangelist to “the destitute parts” of McMinn and Monroe Counties in September of 1823. (A Concise Narrative. . . 12) Erskine died as a missionary in Liberia in 1831.

The biography of Rev. Isaac Anderson
is based on three sources:

Isaac Anderson: Founder and First President of Maryville College: A Memorial Sketch. Maryville, TN, 1932. Samuel Tyndale Wilson

Memoir: Rev. Isaac Anderson, D. D. L. Late president of Maryville College and Professor of Didactic theology. By Rev. John J. Robinson. Addison and Rayl, Knoxville, 1860

Rev. J. E. Alexander, D. D. Brief History of the Synod of Tennessee: From 1817 to 1887. Philadelphia, McCalls and Co. 1890

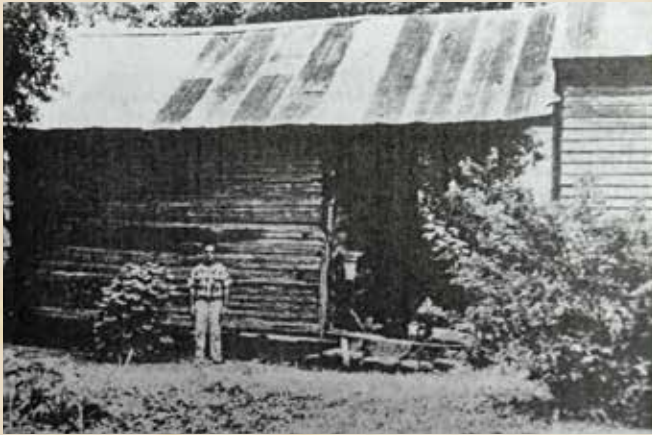


The current home of Madisonville Presbyterian Church was built in 1897



PRESBYTERIANISM IN MONROE COUNTY

The same year that Anderson founded his college, 1819, a treaty was concluded with the Cherokee to sell a vast swath of land to the Federal Government, including the area out of which Monroe County was formed. (*Goodspeed 83*) The Herculean task of surveying the land and setting up the mechanism of civil government began. Lacking a fully developed judicial system, what were called “seats of justice” were created. Although lacking many features of a true courthouse, an appointed judge held court in such places, adjudicating criminal cases only.



William Dickson’s store on the Tennessee River in what would later become Loudon County was the first such seat of justice in Monroe County early in 1820. (*Goodspeed 807-8*) However, we are interested here in a later seat of justice, which also served as the first meeting house of Chestua Church. In the earliest records, this site is called “Caldwell’s” and later “Deep Springs,” and finally, “Middle Springs.” The seat of justice for Monroe County was moved to David Caldwell’s plantation in May of 1821, and Caldwell presided as judge there for some time, as did Moses McSpadden, (*Sands. 2, 27*) the patriarch of the numerous McSpadden family who were prominent in Monroe County and Chestua Church. David Caldwell came from Blount County,

probably early in 1820. He owned a great deal of land in the area and seems to have been a man of considerable wealth.

According to the 1830 census, he was in his 50’s and his household consisted of his wife, eight children and 17 slaves. We do not know how much land he had, (the early land records in the county are lost) but in 1839 he sold 1,115 acres (almost two square miles) to John Henderson for \$8,000 (Henderson was also a church member). Caldwell’s plantation, later called Deep Springs, was served by nine springs and located on the Federal Road, two or three miles northeast of Madisonville. The seat of justice was housed in a crude log structure near the current intersection of Old Federal Road and Povo Road and was probably built by the Caldwell slaves. By great good fortune we have a photograph of this building, reproduced in *Sarah Sands History of Monroe County. 1, I, 212*

An examination of the 1830 census shows the surrounding neighborhood to contain most of the persons who can be identified as members of Chestua Church at that time. It was to a considerable extent a Presbyterian enclave. In 1827 David Caldwell was appointed the first postmaster at Deep Springs.

As far as it has been possible to trace where the early church members of Chestua Church came from, they generally go back to North Carolina, Maryland and Virginia. Augusta County in Virginia in the Shenandoah Valley, was a frequent stopping place for Presbyterians moving southward from the area around Philadelphia. Both the McSpaddens and the Hendersons passed through Augusta County on their way to Monroe County and Chestua Church. A frequent stopping place in Tennessee for those Presbyterians who showed up in Chestua Church in its first decades was Hopewell Presbyterian Church in Dandridge, Jefferson County. Nathaniel Magill, John Calvin Montgomery, and the Hendersons, John and his son, John F., came to Chestua Church from Hopewell Church in Dandridge as did David Caldwell and William Blackburn.

CELEBRATING 200 YEARS

(Worth S. Ray, Tennessee Cousins: A History of Tennessee People. Genealogical Publishing Company, Baltimore, 1971. 353, 360, 407)

Such pilgrim Presbyterians moved into Monroe County in the early years largely, one suspects, in search of inexpensive land. So it was that on Sept. 22, 1822, at the autumn meeting of Union Presbytery at new Providence Church in Maryville, the Moderator read to the assembled ministers and elders the following letter:

A petition from David Caldwell and others, inhabitants of Monroe County praying the presbytery to organize a church among them was received, the prayers of which was granted and the Rev. Isaac Anderson was ordered to perform this duty.

The follow up to this request was in the spring meeting of Union Presbytery, Mar. 29, 1823:

Mr. Anderson reports that he had organized a church at Chestua called Chestua church as ordered.

We do not know when exactly Isaac Anderson performed the request; he was a very busy man in 1822, serving as both a teacher and president at his Seminary in Maryville, and a minister at New Providence Church as well as a circuit riding preacher as time permitted. A good guess is that he visited Deep Springs over the Christmas break in 1822 to perform the duty. The round trip would have been a two-day ride, and he probably visited a few days and preached while he was at Deep Springs.

It is worth noting that the formation of Chestua Church was not the result of a revival; many settlers in the area were already Presbyterians and requested a church be organized for them. The movement of such persons to the newly formed Monroe County had much to do with the sudden availability of inexpensive land on what was then the Frontier.

A petition from David Caldwell and others inhabitants of Monroe County praying the presbytery to organize a church among them was received, the prayers of which was granted, and the Rev. Isaac Anderson was ordered to perform this duty.

A petition from Samuel Dickey and other inhabitants of McMinn County praying the presbytery to organize a church among them was received, the prayers of which was granted, and the Rev. John Mansfield was ordered to perform this duty.



CONFUSION OVER THE NAME OF CHESTUA CHURCH

The phrase “at Chestua” from the spring meeting is clearly an error which would cause considerable turmoil in Union Presbytery over the next year. This needs to be explained, though the most obvious explanation is that the Minutes of Union Presbytery were never printed, and the error was never caught. First, the reader perhaps should be reminded that the Hiwassee Purchase was still in the process of becoming a known area. Surveyors were still clambering over knobs and fording rivers to map it, and the many men listening to the Moderator had almost surely forgotten that the new church was in something they had no experience of – “Monroe County.”

A second point that needs to be mentioned is that Union Presbytery had a somewhat ironic name. The area it covered in the first quarter of the 19th century—all of East Tennessee—was one that for Presbyterians was sorely in need of union. Most of East Tennessee, an area which shared much of the culture of the South, also served religiously as a major inroad of New School Presbyterian thought, which included a deep belief in the immorality of slavery. Union Presbytery had many members who were abolitionist in their religion, as well as many who were deeply opposed to any effort to end slavery. The identity of the South was forming as a region dependent on slavery, at the time. The Missouri Compromise had been negotiated in 1820 as an effort to balance the slave state and non-slave state representation in the federal government. Something like the fear of abolition by slave owners seems to have possessed the minds of many in the Spring Session meeting of Union Presbytery when they heard the words “at Chestua.”

However, to explain this with clarity, we must go back in history. “Chestua” is a word with a history. It was a town and a creek. Chestua Town was originally a Yuchi town near the confluence of the Hiwassee and Tennessee Rivers which was later occupied by the Cherokee. Chestuee Creek meanders through Monroe County south of Madisonville to the Hiwassee River in McMinn County. The wide variety of Native American languages contain many phonemes that cannot be accurately represented with the Latin alphabet.

Consequently, English speakers hearing Native American words frequently wrote them with a wide variety of spellings. The name discussed here is no exception: “Chestua” in the Cherokee syllabary ႠႫႳႰ, is transliterated by James Mooney in his *History, myths, and sacred formulas of the Cherokees*: “Tsistu’yī—“Rabbit place,” from tsistu, rabbit, and yī, locative.” In researching this history, the writer has found a remarkable number of variant spellings in the 18th and 19th centuries, both in church records and other sources. For convenience’s sake, the spelling here has been regularized to “Chestua,” while often leaving the colorful original spelling when citing contemporary documents.

In 1801, a Presbyterian minister, Rev. Gideon Blackburn (brother of Samuel Blackburn, a member of our church) established a mission school at Chestua Town, near the Hiwassee Garrison. (*Sands 1, 103*) Called Chestua School, it was for years a prosperous enterprise. The curriculum involved learning English—the Short Westminster Catechism was the first text pupils learned—and practical elements of agriculture and housekeeping. John Ross, who was later the paramount chief of the Cherokee, was a pupil there. Isaac Anderson, in his office of overseer of Presbyterian Mission Schools must surely have visited there often. However, like all the schools on the frontier, the Chestua Mission School struggled with problems of finance. In 1810, Blackburn, desperate for cash to finance his good work, took to selling whiskey to the Cherokee; this was both illegal by Cherokee law and a scandal by Presbyterian ethics. When the matter became known, Rev. Blackburn decamped to Nashville and his school soon vanished away.

(The Presbyterian Church In the Old Southwest, 1778-1838. Richmond: John Knox Press, 1952. Walter Brownlow Posey. Pp. 62-64.)

There was no church per se at Chestua School, though Rev. Blackburn preached to his pupils on Sundays. However, Shiloh Church was established in 1823, with funds for the building donated by Joseph McMinn, (governor of Tennessee, 1815-21) who was a member. It stood on Blairs Ferry Road which is now Main Street in Calhoun,

about two miles from what had been the school at Chestua. At the outbreak of the Civil War, Shiloh refused to join the Presbyterian Church in the Confederate States. The church building was dismantled by Union troops who used the materials to build a pontoon bridge and winter barracks. The congregation chose to relocate to nearby Charleston, where the church continued to minister until 1936.

This then was the cause of the confusion and distress in Union Presbytery. Due to what may be no more than a lapsus calami—a slip of the pen—the scribe writing the Minutes of the Presbytery declared that Rev. Anderson had founded a “church at Chestua.” Had that actually been the case, the “Chestua Church” would have been an easy walk from the also recently formed Shiloh Church. Those attending the spring presbytery meeting in 1823 surely included many an Old School Presbyterian, and they had good, sound theological reasons to distrust the powerful and vigorous New School leader, Isaac Anderson. They also knew enough about Calhoun, Tennessee to know that there were not enough Presbyterians there to justify the existence of two churches. Two churches founded by a New School minister would very likely give an undeserved extra vote to the New School side in any resolution passed by Union Presbytery.

We read in the Minutes of Union Presbytery under Apr. 14, 1824 a discussion of rules of evidence for the founding of new churches. It seems that the Old School leaders still labored under the assumption that “Chestua Church” was located at the site of the former Chestua Town Mission School in McMinn County, and that Shiloh Church, also organized by Isaac Anderson at Calhoun was only a mile or two away. The Old School apparently thought that Anderson and his New School followers had created a second church using members of Chestua to furnish Shiloh in a dishonest effort to get more New School representation in Union Presbytery. Such was not the case, but the Presbytery ruled that no new Presbyterian Church could be organized less than nine miles from an existing Presbyterian church. It is not

known why Anderson, who was familiar with the geography of the area, did not clarify the confusion.

Many years later, August 19, 1897, when the cornerstone of the current church building was laid, Rev. John M. Hunter added to the confusion with a brief history of the church writing that Chestua Church was organized at “Old Chestua Campground about two miles south of Madisonville.” That is simply and clearly not the case. “Chestua Campground” was a Methodist institution six or seven miles south of Madisonville, in McMinn County, which was erected in 1823. (*Richard Nye Price, Holston Methodism From Its Origin to the Present Time, Volume II, p. 340*) The original request from David Caldwell asked for a church to be organized in Monroe County and, until Rev. Hunter’s remark, no campground at all is mentioned in any contemporary record of Chestua Presbyterian Church. Apparently unbeknownst to Rev. Hunter, Chestua Campground was, in fact, not in existence when Chestua Presbyterian Church was founded.

Why then was that church named Chestua? No definite and solid answer has been found, but one may offer in partial response the well-known facts that Rev. Isaac Anderson was deeply sympathetic to the Cherokee people, and Chestua Mission School was a place he had often visited and surely loved as an institution that offered hope and aid to the Cherokee. By 1822 that Mission School had long been abandoned. One speculates that Rev. Anderson offered “Chestua” as the name for the new church in memory of the failed dream of another Chestua, more than 30 miles south and lost, forlorn and disappearing.

Having briefly established the origins of Chestua Church, it next becomes our subject to give some history of that church. The first book of minutes of Chestua Church is lost. The earliest book of minutes of a faction of that Church known to exist begins in 1841, 19 years after the organization of the Church. To some degree the loss of early internal documents can be made up from external sources, beginning with the Minutes of Union Presbytery.



CHESTUA CHURCH 1822-1841

The first known elder of Chestua Church, who is listed as present when the Presbytery met at Baker's Creek Church, on Niles Ferry Road outside of Maryville, March 28, 1823 is Mr. Athiel McAllister. The character and nature of churches is to some considerable extent set by their members. Quite a few names of early members, especially elders, from Chestua Church are known from various outside sources and it is appropriate to say a bit about such founders of the Church.

Any local Presbyterian Church consists of three elements, the minister, the session and the congregation. An undated newspaper clipping from an unnamed newspaper is pasted in the back of the second known Minute Books of Madisonville Presbyterian Church, entitled *History of the Presbyterian Church at Madisonville* by elder, W. N. Magill. It is very valuable because it seems to indicate that Mr. Magill had access to some of the lost early Minute Books. It provides information on the names of pastors from the very beginning to Magill's own time and a list of elders from the split in the church down to Mr. Magill's own time; he gives no specific dates, but he divides the lists into Old School and New School. The Magill list has been a resource for the church pastors enumerated elsewhere in this document.

This history intends to follow the information of W. N. Magill, adding names of early elders and ministers where they can be found in the Minutes of Union Presbytery, and later in Minutes of the General Assembly of the Presbyterian Church as well as a few elders called "trustees" on legal documents. To add to the bare mention of names, brief biographies of persons, occasionally including members of the Church, will be added to show some of the historic context. Since the church now known as Madisonville Presbyterian Church existed as two separate churches for over 50 years, the histories of the two will be followed simultaneously, using the names they used at the time, Chestua Church and Madisonville Presbyterian Church. Further reference to Mr. Magill's history will be cited as "W. N. Magill says."

The first Elder of Chestua Church was Athiel McAllister who was born in Maryland about 1783. He likely belonged to the Nottingham

Band of Presbyterians there. His parents, according to tradition in the family, were William McAllister and Martha Hambright. William was a Revolutionary War veteran who settled in McMinn County. Athiel first appears in the records of Blount County, Tennessee in 1805. He served in the War of 1812, as a corporal in the unit of Col. S. Bunch, Capt. Joseph Duncan, East Tennessee Drafted Militia. In 1820 he sold 111 acres of land in Blount County, and apparently moved to the newly created Monroe County; he appears there on the 1830 census with his wife, Melinda Melvany, and ten children. In Monroe County, he was a justice of the peace and appears on the 1850 census as a miner. He seems to have died in the late 1860s. He served on a jury in 1863 and is not listed on the 1870 census. ("*Athiel McAllister/McColister*" Lynn McConkey. *Monroe County Tennessee Heritage. 1819-1997. 305*)

The second known elder from Chestua Church, who is mentioned in the Presbytery records on Apr. 23, 1823, is Mr. Samuel B. Cockburn, "elder from Chestuee." Considerable research in the extant records has failed to turn up even a single mention of his name anywhere else, either in Monroe County or East Tennessee. Apparently, he lived in the area only briefly.

At the Union Presbytery meeting on Apr. 14, 1824 at Eusebia Church in Sevier County, two ministers, Mr. McCampbell and Mr. Parris were appointed to a committee to examine the Session Minutes of Chestua Church. (This was a routine activity with all new churches.) They found the book was not in proper form, and it was kept for correction; such a procedure was commonplace with new churches where the Clerk of Session did not know how to keep Minutes in proper form. Later that year, at the Presbytery meeting, Sept. 16, 1824, Chestua Session Minutes returned in good order.

Ten days later at Presbytery, at Eusebia Church, Apr. 24, 1824, Chestua Church called Mr. Robert McAlpin. Apparently, the church had been served by supply (interim) ministers since its organization, though no names are known.

Robert McAlpin, Jan. 2, 1791-Mar. 20, 1855, was probably born in Greene County, Tennessee, the son of Alexander McAlpin, Jr., whose father, Alexander McAlpin, Sr. had received a land grant for military service from King George III in Wilkes, Georgia. (*Find a Grave*) For some years he was a teacher at Anderson Academy near Newport. (*Goodspeed 866*) He married Mary Eliza Temple, 1803-1895; they had four children. He was the captain of the McAlpin Company from Greene County, fighting the troops of George IV in the War of 1812. Following the war, he entered Isaac Anderson's Seminary in Maryville, and was licensed as a Presbyterian minister Apr. 13, 1821. Robert McAlpin was later an agent of that school. (*Wilson 91*) After serving at Chestua Church, he moved first to Georgia, where he is found on the records of Thyatira Presbyterian Church, in Apple Valley, Jackson County, Georgia. We read there: Jan. 9, 1831: "Rev. Robert McAlpin entered his duties as minister here on one-half time." Later he moved to Alabama, joining the Presbytery of East Alabama. Late in his life he was minister to New Harmony Presbyterian Church, at Nixburg, near Talladega, Coosa County, Alabama. (*Minutes of the United Presbyterian Church in the U.S.A. General Assembly - 1854, 159*) He died March 20, 1855 and is buried in the New Harmony church cemetery.

On August 28, 1824 Robert McAlpin was ordained at Chestua Church in Monroe County. Present and laying hands were Isaac Anderson, Matthew Donald, William Eagleton (older half-brother of Elijah), Alexander McChee and David West. Rev. McAlpin preached on Galatians 1: 11, "But I certify you, brethren, that the gospel which was preached of me is not after man." (KJV) This ordination occurred in the log building at Deep Springs. The following September, Isaac Anderson organized New Bethel Church in Tellico Plains. The organizing of New Bethel was like that of Chestua: a group of Presbyterians, newly moved into the area following the Hiwassee Treaty and the purchase of the land from the Cherokee petitioned Union Presbytery for a church to be organized among them.

A valuable resource for information about the church during its early history is a series of books, found online, that furnish statistics for Presbyterian churches throughout the USA. These are called the

Minutes of the General Assembly of the Presbyterian Church in the United States of America (MOTGA) with an Appendix. Throughout this history, these documents will be referred to as MOTGA. Those minutes abstracted in the MOTGA usually include the following information: The name and location of the individual church, the name of its minister, if it has one (stated supplies only), its presbytery, the number of persons added in the last year to the church under two headings, either "by experience," (persons have testified to the session of that church that they have experienced saving grace) or "by communication," (the phrase "by letter" is used today, verifying established membership in another church). This is followed by the number of communicants (children are not included since they could not take communion). Other information often found is the number of persons baptized (children and adults counted separately); sometimes other information such as the number of persons in Sunday school or amount of money donated to a missionary fund are included.

The MOTGA listings have furnished a convenient chronological order for this work; that said, it appears that editions for some years are not available, and some years lack information about Monroe County churches. Moreover, the Google Books scans for many editions are devilishly difficult to read. Despite these challenges, the dry facts in the MOTGA are often all we know about the church for a good many years.

It should be noted that the county seat of Monroe County was originally named Tellico; the name was changed to Madisonville in 1830, following a petition circulated by James Madison Greenway (who is credited as the original settler and founder of Tellico/Madisonville), partly no doubt to prevent confusion with the town of Tellico Plains, some ten miles to the east. (*Goodspeed 809*)

1825 The seat of justice at David F. Caldwell's was moved to the newly finished Court House in Tellico—the place renamed Madisonville in 1830.

Apr. 18, 1825, Samuel Blackburn was elder from Chestua Church as mentioned in the Minutes of Union Presbytery. He was the brother



of the famous Gideon Blackburn who had conducted the Cherokee School at Chestua Town for many years and departed under some considerable cloud. Samuel was a justice of the peace in Monroe County in 1826. (Sands 1, I, 432) We shall hear more about Samuel later in this work.

In the Oct. 27, 1825 Minutes of Union Presbytery, we learn that the Session of Chestua Church reports that Rev. McAlpin had fulfilled his call and was paid \$100 for the year.

1826 According to the Minutes of Union Presbytery, Chestue church paid Robert McAlpin \$149.

1826 p. 94

Minutes of the General Assembly
Chestua Church, Tellico, Tennessee.

15 members were added last year.

100 Total communicants (infants were not listed as communicants)

3 infants were baptized.

11 adults were baptized.

According to the Minutes of Union Presbytery, October, 1-5, Meeting at Tellico (that is Madisonville), Chestua Church paid Robert McAlpin \$174. George M. Erskine was recommended as missionary to Liberia. (Oct. 1-5)

According to the Minutes of Union Presbytery, meeting at Maryville, Feb. 10, 1830, Robert McAlpin resigned from Chestua and Tellico Plains churches to go to Hopewell Presbytery, in Georgia. (John Henderson, clerk, Samuel A. Blackburn, clerk from Chestua.) Matthew McSpadden reported as elder from Chestua Church. "We the Sessions of Chestua and Tellico Plains churches consent that the connections between Rev. Robert McCalpin [sic] and us at his request is dissolved."

April 8, 1830

Minutes of Union Presbytery: Matthew McSpadden, Clerk of Session, Chestuee Church. J. C. Campbell to supply that church.

1830

Minutes of the General Assembly
Chestua Church

10 members added on exam

110 total communicants

0 infants baptized

19 adults baptized



CHESTUA CHURCH MOVES TO TOWN

1830

From Deed Book B, page 84, item 46, Monroe Co. Tennessee.

Samuel Bicknell, Charles Kelso and Iredell D. Wright, commissioners of Tellico, to Thomas McSpadden, David Caldwell and Nathaniel McGill, trustees of Chestua Presbyterian Church near Tellico; that said Commissioners consideration of \$6 sell to trustees of church 6 acres adj NE Corner of ten acres donated to the Commissioners. The land is to revert to the Commissioners if the church fails to build a meeting house on it within 3 years

*Samuel Bicknell (seal)
Charles Kelso (seal)
Iredell D. Wright (seal)
Test. William F. Bicknell
John Caldwell*

Registered Jan. 21, 1830

This is the deed to the first property owned by Chestua Church. Ten acres had been donated for the county seat and the commissioners were selling town property to the church where a brick church would soon be built. The final clause is standard in deeds related to churches since they are not taxable and church property is not vested in any single individual to whom the property may pass without legal documents.

Chestua Church had prospered in the rustic log seat of justice on the Federal Road “near town.” With a hundred members, it could now afford to buy land and build on it. Apparently building went swiftly, for Chestua Church was honored before the end of the year by the Presbytery meeting in its building.

It is unclear whether Chestua Church was the first church in Madisonville. The Methodists’ local religious organization began at Chestua Campgrounds, about nine miles south of town, as early as 1823, organizing in Charles Hicks’ cabin; the title for the land of the current

Methodist Church in Madisonville dates from 1830—the same year the Presbyterians moved from Deep Springs into the town. The first Baptist minister reported to be resident in Madisonville (1828) had the grand name of Daniel Boone Buckner, though in what building he ministered is not known. (*Monroe County Heritage, 1890-1997. Published by Committee and Don Mills. Pp 30-33*)

October 5, 1830

According to its minutes, Union Presbytery met at Chestua Church house at Tellico (that is, Madisonville). Rev. Daniel S. Butrick was excused by Union Presbytery from reporting from Chestua Church. Butrick reported by writing that “Mr. Elias Boudinot had made a present to the Presbytery” of the printing of instructions for the proper setting up of a book of church minutes.

It is routine in the Presbytery Minutes to give an annual list of churches paying their tax; most churches paid \$2.25 a year. That year, and uniquely, Chestua Church paid \$8.25. The following year it paid what it had usually paid, \$2.25. Since this was a tax proportional to the number of communicants in a church, one may speculate that a fairly large number of Christian Cherokees may have gathered at Chestua to meet Boudinot as he moved south, young, handsome, well married, prosperous and with plenty of money; he was a local boy who made good. Perhaps they joined Chestua Church officially, later transferring to local churches at Sale Creek or New Echota.

To understand how two men, Daniel S. Butrick and Elias Boudinot, who were both on the national stage at the time, came to be associated with Chestua Church, we must look at what was happening in the USA at that time. Both men were deeply involved in issues having to do with the Cherokee Nation. Both were also ordained ministers who had come to the area from New England. We begin with a few bits of the history in which both moved.

MADISONVILLE PRESBYTERIAN CHURCH ESTABLISHED 1822

Beginning in 1813, there was a civil war of sorts within the Creek Nation. Called the Red-Stick War, the US government chose to intervene, sending an ambitious and talented general named Andrew Jackson to fight there. Jackson ended the war in short order and exacted an enormous tract of land as the price of victory—land that became what is now Alabama. This was immediately opened to white settlers and Jackson became immensely popular, especially with the land-hungry Scots immigrants or their descendants (*of whom Jackson was one*). Jackson went on to subdue the Seminoles in Florida and open even more land to white settlers. In 1828, he was elected president, partly on the strength of a promise to remove the Cherokee to the far West, opening their land to white settlement.

The same year that Jackson was elected, gold was discovered in the Cherokee Nation in what is now North Georgia. No single fact more fully doomed the Cherokees' occupation of their ancestral lands than those few gold nuggets. A toxic combination of land-hunger, gold fever and the corruption of the Jackson administration doomed the Cherokee to removal. The two Presbyterian missionaries who met at Chestua Church were both heavily invested in the growing tragedy that would end in the Trail of Tears. Biographies of Butrick and Boudinot will make this more clear:

Daniel Sabin Butrick, 1789-1847, was born in Massachusetts and educated at Cooperstown Academy. In 1817, he was ordained in the Congregationalist Church and soon became a missionary associated with the American Board of Commissioners for Foreign Missions. At the time, there were agreements for cooperation between both the Presbyterians of the General Assembly, the Congregational Church and the Board for Foreign Missions. Thus, it is quite possible that Butrick could have preached at Chestua Church, though there is no known record of this. Rev. Daniel Butrick was sent as a missionary to the Cherokee where he came under the care of Union Presbytery.

Young Rev. Butrick struggled mightily to learn Cherokee well enough to preach in that language, but never quite achieved the fluency he desired. In the 1820s, he generally labored in the area around New Echota, in North Georgia. He was a friend of Elias Boudinot, who was

appointed a lay missionary by the Congregationalist Church. Rev. Butrick's presence at Chestua Church in October of 1830 is at least partially explained by the "Oath Act," a law established in Georgia in 1830 requiring all white men in that state to swear allegiance to the State of Georgia. There was open talk of a war of extermination against the Cherokee, and Georgia needed to be sure who was on its side. Daniel Butrick could not in good conscience take that Oath, so he moved to Tennessee.

The Missionary Board of Commissioners were staunchly against Cherokee Removal, as was Butrick; when Removal came in 1838, Butrick and his family traveled the Trail of Tears with the Cherokee. His diary remains a searing account of the sufferings of that event. Settled with his family in Oklahoma, Butrick worked with Elias Boudinot on the translation of the Bible into Cherokee. He died, still ministering to the Cherokee in Oklahoma, in 1847. (*Encyclopedia of American Indian Removal. Ed Daniel F. Littlefield and James W. Parins. Greenwood Publishing, 2011. "Butrick, Daniel S." written by James W. Parins*)



ELIAS BOUDINOT

Elias Boudinot was born in the Cherokee nation about 1804 and given the name Buck Waite (*Galagena*). Educated in the Mission Schools, he went to Cornwall Academy in Massachusetts. While there, he took the name "Elias Boudinot" from one of the school's patrons, a member of the Continental Congress from New Jersey. (*Encyclopaedia of the American Indian Removal. "Boudinot, Elias." written by James W. Parins*) Also, while in New England he met and

CELEBRATING 200 YEARS

married Harriet Gold, daughter of a prominent New Jersey family. The preceding statement seems quite bland by modern standards; land ownership among the Cherokee was vested in women so it was not unusual for white men to marry Cherokee women who were major landowners—and no eyebrows were raised. However, for a Cherokee man to marry a white woman was found scandalous in many white quarters. Pearls were clutched.

Offered a job in 1829 as an editor of the Cherokee Phoenix by Chief John Ross, Boudinot accepted. He, his wife and her father formed a small wagon train and made a leisurely trip south and west from New Jersey, through Maryland, Virginia and East Tennessee to the Cherokee capital at New Echota in North Georgia. The father-in-law, Benjamin Gold, wrote a long journal letter home, describing their journey. (*quoted in Gabriel, Pages 115-28*) We learn, for example, that on Oct. 22, 1829, they crossed the “Highvassy” River on a ferry. (*Henry Gabriel, Elias Boudinot: Cherokee and American. Univ of OK press, 1941.*) As to how Elias Boudinot got the money he threw around with a certain carelessness, it came to him out of his education. The original Revolutionary War patriot named Elias Boudinot whose name the young Cherokee had taken, had left a considerable sum of money in his will to Cornwall School. (*Journal of Cherokee Studies. Vol #1 p. 8*) Moreover, the Baron de Campagne of Pleffcon, near Zurich, Switzerland, a philanthropist, had heard of Boudinot through Cornwall School, and, interested in funding a bright young man who might be a missionary to the Cherokee, became a generous patron of Boudinot. (*Historical Records of the Town of Cornwall, Litchfield County, Connecticut. Collected and arranged by Theodore Gold. 2nd ed. The Case, Lockwood & Brainard Company, 1904*) In addition to these, Elias Boudinot had married into a very well-to-do family. Between the gold of the Baron and the gold of the Gold family, the young man had plenty to spend.

The life of Elias Boudinot did not end well. He came to favor very swift acculturation with white culture, and when an offer of land in the West was made by the Federal Government, he recommended immediate acceptance and voluntary removal. Chief John Ross silenced Boudinot’s editorials on those subjects. Soon Boudinot met with a few likeminded Cherokee and signed what was called the Treaty of New Echota. He and

the other signatories of that treaty lacked the consent of the Cherokee Nation and were considered traitors. In 1839, he was hunted down and killed by a small band of Cherokee.

As for why these two nationally known men met in early October of 1830, we may plausibly guess. Daniel Butrick had been forced to leave his charge as a missionary to the Cherokee in North Georgia a few weeks earlier. Lacking work, he probably became supply minister to Chestua which was, just at this time, concluding the election of a new minister. Boudinot’s generous gift to Union Presbytery is unexplained, but it must be seen against the background of the time; the Cherokee Nation felt itself imperiled, and missionaries like Butrick were being forced out of Cherokee territory by the State of Georgia. Boudinot surely felt the need of Presbyterian support, and Daniel Butrick was a good medium through which to request such support. The two men surely knew each other from New England and their activities with the Board of Missions.

Monday Oct. 3, 1831, Minutes of the Presbytery of Union, James Reveley reported as elder from Chestua Church. Elijah Eagleton was elected minister to Chestua Church. Here is a brief biography of Rev. Eagleton: Elijah Matthew Eagleton was born Feb. 2, 1802, in Blount County, Tennessee, the son of David Eagleton, an immigrant from Scotland who fought in the Revolution. He was among the four first graduates of Isaac Anderson’s Seminary in Maryville. He married Eleanor Gault, 1802-1888; they had three children. In 1827-1830 he was a professor at the Seminary in Maryville. (*The Quarterly Register and Journal of the American Educational Society*) He served as stated supply to Washington Church for five years beginning in 1828.

It was routine for the Presbytery to examine candidates for the ministry on their educational accomplishments and assign them to write an essay on some theological subject. In April of 1824, Elijah Eagleton was examined on Greek, Latin and “English Grammar, Rhetoric, Natural Philosophy” (*what we might call Science*), “Astronomy, Chymistry, Philosophy, John Locke *On the Understanding*, Logic, Euclid’s *Elements of Geometry*, and Gilson’s *Surveying and Geography*.” If this were not enough, he was assigned to write an essay on a passage of

CELEBRATING 200 YEARS

scripture in Latin, which he did. He must have been quite impressive, for Dr. M. M. Harris, writing in *The Family History of Col. John Sawyers* (published in 1913), knew people who remembered Elijah Eagleton at their church. Wilson, the biographer of Isaac Anderson, calls Eagleton a “noble minister.”

However, it appears that there were elements in Union Presbytery that did not think so. Under the Minutes of Oct. 8, 1825, we read that Elijah M. Eagleton “has preached repeatedly on slavery in church in a manner as is calculated in the judgement of his Presbytery to [cause] incalculable mischief not only to the cause of emancipation but to produce insurrection and anarchy. . . .”

At that particular meeting of the Presbytery, it is worth noting that Isaac Anderson and Chestua Elder Matthew McSpadden excused themselves.

Following criticism of Eagleton, the Moderator continued with an attack on the character of Isaac Anderson’s brother, William Anderson, a most low blow: Whereas reports are in circulation respecting the moral character of Mr. William Anderson of this Presbytery. . . . A committee was appointed to investigate William Anderson’s morals. It seems fairly clear that this ecclesiastical skullduggery was an attack by the disgruntled Old School members of Union Presbytery on the leaders of the New School, particularly Isaac Anderson, his pupil Eagleton, and Anderson’s younger brother. A few days later, when enough Old School members had left town to leave the New School in power, and before a presbytery meeting not dominated by Old School adherents, Elijah Eagleton read a denial of the charges levied against him and his license to preach was immediately restored. We read nothing further on the attack on the morals of William Anderson. He did not, however, become a minister—rather, he eventually went to Nashville and became a prosperous lawyer. (*Ray*) It seems that Chestua Church boycotted the Presbytery meeting for years. No elders from that church appeared on the Presbytery Minutes for some time, though Chestua continued to pay its annual tax.

Elijah Eagleton served Chestua Church for seven years, dying March 18, 1838 at the age of 36. We have no record of the cause of death, but grief and stress over the break-up of his church are likely to have been

factors. He is buried in the Church graveyard, now the City Cemetery of Madisonville. During his tenure, the number of members nearly doubled. Also, during Eagleton’s time in the pulpit, the Church endured a remarkable incident involving slavery which is discussed later in this document.

1831

Minutes of the General Assembly
4 members added on examination
2 members added by communication
125 total members
8 infants baptized

James K. Reveley, elder who reported to Presbytery that year, was born in 1802, in Knoxville, offspring of a Virginia family. The Calvinist Magazine for 1827 (*Published by Union Presbytery*) reports (*page 315*) in a list of persons donating to the Seminary in Maryville, that James Reveley donated the “proceeds of a lot of wheat devoted to the Lord, \$5.” He left a will in Monroe County, Tennessee, in 1847, naming several daughters.

Apr. 3, 1832 Joseph Smith reported as elder from Chestua Church, and the church paid the standard tax of \$2.25.

1832

Minutes of the General Assembly
Chestua Church, Madisonville
34 members added on exam
1 on added on certificate
166 total communicants
5 infant baptisms

Feb. 22, 1833 Minutes of Union Presbytery; the elders of Chestua Church report that they paid E. M. Eagleton \$271.50 for half year and \$188.41 for last year. In addition to this, they had given him \$22.28. Elder reporting from Chestua Church, George Gregsby.

1833

Minutes of the General Assembly
Chestua Church, E. M. Eagleton, minister
50 added on examination

4 added on communication
197 Total communicants
13 Total baptisms

1834

Minutes of the General Assembly
Chestua Church, Rev. E. M. Eagleton
4 Added on examination
2 Added on communication
125 total communicants
8 Total baptisms.

Also, in this year we find a small booklet titled: "A Sermon Preached at Chestuee Church on the 4th day of May, 1834" by Abel Pearson.

The full text of this sermon survives; it is a heavily proof-texted summary of Calvinism concentrating on the doctrine of salvation. Concerning the author, we read in *A Brief History of the Synod of Tennessee*, from 1817-1887 (published 1890):

*Abel Pearson, D. D. was born in Knox County, TN, in the year 1787. His parents had come from North Carolina in early times. In his youth, he was said to be wild and wicked; but having entered an academy, taught by Dr. Isaac Anderson, in the bounds of his charge of Washington Church, young Pearson, before he came to mature years, experienced the greatest of all changes, a change of heart. While young he displayed a wonderful aptitude for original investigation, especially in relation to the doctrines of Christianity. He was licensed by Union Presbytery, October 9, 1810, and ordained by the same, November 12, 1820. At various times, he ministered to the churches of Kingston, Philadelphia, Washington and Madison, serving them for almost nothing in the way of compensation. He had means of his own and was engaged at one time in merchandising and at other times in indulging his mechanical genius in building mills, etc. In the years 1828-30, he spent much of his time in preparing for the press a book entitled *An Analysis of the Principles of the Divine Government*. This work shows that he was a thinker of no ordinary clearness and power.*

When foiling an opponent, which he was well-nigh certain to do,

such was his good humor that he also won his good will and respect. In theology he was a strong Calvinist. In his studies he paid much attention to the prophecies of the Scriptures. So vividly did he depict the convulsions which attended the downfall of slavery, that one of his co-presbyters left the state several years before the storm burst upon the land. He died, November 16, 1856, in the sixty-eighth year of his age, lamented by his brethren, as a workman in the vineyard of the Lord, distinguished alike for the clearness and strength of his intellect, the depth and fervency of his piety and the devotion and humility of his Christian life.

[written by] Rev. D. M. Wilson

The title page of Rev. Pearson's sermon includes a list of names:

Samuel Bicknell
William Grant
Rev. E. M. Eagleton
William James
Thomas McSpadden
Matthew McSpadden
David Caldwell
Cyrus Humphries
Samuel Blackburn
Samuel McSpadden

This is the longest list we have of persons associated with Chestua Church. Brief biographies of some of them are worth consideration.

Samuel Bicknell was born February 17, 1788, in Amherst County, Virginia, son of Micajah Bicknell and Phoebe Landrum. He married Margaret Fain (a surname associated with the Presbyterian Church of Dandridge, Jefferson County, Tennessee). Goodspeed tells us he opened the first store in Madisonville and was one of the first Monroe County Commissioners. The Senate Journal of Tennessee tells us that on Nov. 18, 1825, Samuel Bicknell was appointed Justice of the Peace, Monroe County. He was later a Trustee of Masonic Female Institute in Sweetwater, 1850, which became Victoria College. Margaret and Samuel Bicknell were the parents of Dr. William Nelson Bicknell who was a prosperous physician in Madisonville after the Civil War.

CELEBRATING 200 YEARS

Cyrus Humphries 1791-1876 was a prominent landowner and was active in politics in Monroe County before the War. In 1828, he built the brick house that still stands on what is now New Highway 68, on the right as one goes toward Sweetwater. He married Ann Clenden Cruickshanks. (*Sands 1, I, 633*)

William Grant was Deputy Sheriff of Monroe County in 1832, Sheriff, 1837 according to *The Correspondence of James K Polk* p.171.

About 1836, Chestua Church in Madisonville became, however modestly so, internationally known in a good cause. We read in the following book:

Slavery and the internal slave trade in the United States of North America; being replies to questions transmitted by the committee of the British and Foreign Anti-Slavery Society for the abolition of slavery and the slave trade throughout the world. Presented to the General Anti-Slavery Convention, held in London, June, 1840 by American Anti-Slavery Society. Executive Committee; British and Foreign Anti-Slavery Society; *General Anti-slavery Convention, 1st, London, 1840, Page 145.*

“After diligent inquiry, we are aware of only one church in the slave-holding states, which has disciplined its members for wrongs which could be legally inflicted upon the slave; that is the Presbyterian church at Madisonville, East Tennessee, under the pastoral care of the late Rev. Elijah M. Eagleton (a thorough abolitionist). That church, we think, in 1836, cut off two of its members for the crime of selling slaves.”

Jo Stakely at the Monroe County Archives was able to locate a legal document which explains at length what happened outside the church to bring on the dismissal from Chestua Church of two members for selling slaves. We have mentioned that in 1825, Samuel Blackburn (a brother of Rev. Gideon Blackburn, who was a missionary at Chestua Town in the early years of the 19th century) was an elder at Chestua Church in Madisonville, and a merchant in that town.

Here follows a summary of that document:

The Hon. William B. Reece, Chancellor

Bill of Complaint of John Steele, Alabama, Samuel Blackburn, Monroe County and his daughter Mira Blackburn of Monroe Co who was underage, Samuel Blackburn, having been engaged in the mercantile business and bankrupted in 1833 made a deed of trust on some personal property, including some negroes among them a girl named Ann who were sold at public auction to Thomas Crutchfield and Nicholas B. Upton. The purchase was divided, and Ann went to Upton with Blackburn retaining the right to buy her back, the stated price being \$250.

Blackburn tried to buy Ann back, but could not raise the money; John Steele, visiting the Blackburn family in Madisonville, bought Ann from Upton for \$200 and left her in the Blackburn home. At Steele's demand, Ann was sold to Mira, Blackburn's daughter. Upton made a bill of sale for Ann, Aug. 25, 1835 for \$300, Steele advancing \$200. John Steele considered Ann a security. Mira J. Blackburn considered the \$50 a gift from Steele and the presence of Ann a gratuity to her family. Steele and Mira expected to enjoy their mutual right to Ann. Two men, Samuel Bell and Charles W. Todd, were owed money by Samuel Blackburn, and through their attorney, Frederick Heiskell, tried to seize Ann for the \$400 they were due. Steele and Mira J. claimed they had the right to Ann. Their right was confirmed, Jan. 14th, 1836 by Chancellor Reece.

As a result of this legal process, as complex as it is lurid, Samuel Blackburn and—possibly—David Caldwell were formally expelled from Chestua Church for trading in slavery. Little is known of the subsequent fate of Samuel Blackburn. He disappeared from the Monroe County records, though someone with the same name is listed on the 1850 census of Middle Tennessee.

The identity of the other person who was expelled from Chestua Church for dealing in slaves is somewhat less certain than Blackburn's. Some evidence points to the wealthy and distinguished David Caldwell. Ernest Thompson mentions that the two persons expelled were “most prominent members” of that church (208), and Caldwell fits that description.

A document in the Chancery Court records of Monroe County, dated July 4, 1846, was prepared by two of his sons who were obtaining guardianship of their father. David Caldwell is there said to be “childish and infirm,” and supported by his children. He had sold two of his slaves to Alabama, and his son, Isaac, then living in Alabama, had sent money home in the hope that those two slaves could be redeemed. The date at which the slaves were sold is not mentioned. Possibly, the slaves who were “sold South” were bought by the same John Steele on the buying expedition discussed above. However, we do not have a date for the sale in the Caldwell case.

Sep. 22, 1835. Minutes of Union Presbytery Meeting at Madisonville: Matthew McSpadden reports as elder Rev. E. M. Eagleton is half-time at Chestua, where he is paid \$177.22, and half time at Tellico Plains Church where he is paid \$96.38.

This is the last mention of Chestua Church on the records of Union Presbytery. In 1837, the New School seceded from the rest of the church. The Presbytery split into an Old School and a New School faction, each keeping its own records. In the split, the borders of the Presbyteries were redrawn, and Chestua Church came under Kingston Presbytery; however, the Minutes of that Presbytery for this period have been lost. Likewise, no internal minutes or other records survive from either of the two Presbyterian churches in Madisonville before 1841. The years from 1838 to 1841 are a period of great obscurity in this history. Even those small books of *Minutes of the General Assembly* are frequently found to lack even mention of the two churches that Chestua became during this period—perhaps because in the unpleasantness of breaking churches, chaos reigned under heaven.

1837

Minutes of the General Assembly

Chestua Church, Elijah Eagleton, minister

10 members joined on examination

2 by communication

208 total communicants

0 adults baptized

14 Infants baptized.

The statistic that there were over 200 members in Chestua Church at the death of Elijah Eagleton is impressive. The New School continued their tradition of emotionally laden revivals yearly in the late summer, and for all his languages and learning, Eagleton must have been a rhetorical force to reckon with. We read in *The Home Missionary and American Pastor's Journal, Vol XII For the year ending April 1839. Pp 223-24:*

Letter from Rev. H. [Hillary] Patrick in Tellico Plains:

“In September I attended a sacramental meeting in Madisonville... It was the first revival of religion I have witnessed in some time past... Many say that between 40 and 50 were among the anxious, and a considerable number, perhaps 20 professed a change of heart. . . .”

Other than the tragic death of Elijah Eagleton in March of 1838, Rev. Patrick's letter is the last internal reference we have from Chestua Church until after the Civil War. In 1837 the New School and the Old School finally parted ways. The determining event that led Union Presbytery to disunion was the cancellation by Old School ministers, who had a thin majority in the Presbytery, of the Cooperative Union with the Congregational Churches (mostly in New England). (*Lingle 83-83*) By court rulings, the physical properties of individual Presbyterian congregations went wholly to the Old School members in any congregation. Based on these rulings, the assumption is that The Old School came into full possession of the brick building located on the edge of what is now Madisonville City Cemetery. Eagleton is buried there and Jessie Melville, as well as many of the other early members of Chestua Church.

The New School faction of the church must have been forced out of the building and perhaps out of the town as well. The Old School faction took the simple name of Madisonville Presbyterian Church. That name was designated as a boast of the theological winners. This conclusion, based on extensive research for this document, contradicts previous histories of Madisonville Presbyterian Church. For example, in 1997, as part of the centennial celebration of the church building, Dr. Houston Lowry wrote a history which states that the New School built a church at the current location while the Old School built the Presbyterian Church

which was located at the Three Point intersection of Hiwassee Road and Sweetwater Road. It is possible that this church housed the New School congregation while the Old School continued to worship in the original brick church in town.

A consideration of the known numbers of church members in the split between the Old School and the New in Madisonville is sobering. From a high in the unified church of 211 in 1836, shortly before the split, we read that in 1842 the Old School church in Madisonville had 21 members, and in 1843 the New School church 95 members—a total of 116. Somehow in a very few years, nearly 100 Presbyterian communicants had vanished. We have no way of knowing where they went; some probably joined other, more peaceful churches. Others may well have left organized religion entirely. Wherever they went, the warning to those who promote schism in churches is all too clear.

1839

W. N. Magill says that Matthew McDonald was at Chestua after the death of Elijah Eagleton. Apparently, he served there between 1838 and the split of the Presbyterian Church in Madisonville in 1841.

Also during this time, a young man was at Madisonville Presbyterian Church as licentiate, a ministerial student working this way toward ordination: he was Stephan Foreman, licentiate, with College, (*that is the Seminary in Maryville*).

Rev. Stephen Foreman was born near what is now Rome, Georgia, Oct. 22, 1807, son of John Anthony Foreman and Wattie/Elizabeth his Cherokee wife. Young Foreman was educated at the mission schools, then the Seminary of the West and South, in Maryville, under Isaac Anderson. He served a sort of apprenticeship at Madisonville Presbyterian Church and left with the warmest regards of that church to attend Union Theological Seminary in Virginia and Princeton Theological Seminary in New Jersey, where he was supported by the American Board of Commissioners for Foreign Missions.

Returning in 1829 to the Cherokee Nation, he worked for some time with Chief John Ross translating documents and newspaper text into Cherokee for the Cherokee Phoenix newspaper. Unlike Elias Boudinot, his co-worker, Foreman agreed with Chief John Ross in his opposition to removal. Ross, in 1836, sent Foreman as a delegate to Washington to protest the Treaty of New Echota which Boudinot had signed. Stephan Foreman eventually settled peacefully in Oklahoma where he worked with Rev. Samuel A. Worcester and others to translate the Bible into the Cherokee.

Foreman was elected an associate justice of the Supreme Court of the Cherokee Nation, and served as a member of the executive council, and was a clerk of the Cherokee National Senate. He was the Cherokee Nation's first superintendent of education, filling that position from 1841 to 1843. He married Sarah Watkins Riley, who died in 1860; marrying his second wife, Ruth Riley Candy in 1873. Rev. Foreman and his family lived at Park Hill in the Cherokee Nation, Indian Territory; he died Dec. 8, 1881.

From the Oklahoma Historical Society



Mule Day, Madisonville, In front of the current Presbyterian Church



CHESTUA CHURCH SPLITS CHESTUA PRESBYTERIAN CHURCH AND MADISONVILLE PRESBYTERIAN CHURCH

1841

The text of the earliest known Minutes of the Session of Madisonville Presbyterian Church begins on June 5, 1841. The early manuscripts of the minutes of the church were, late in the 20th century, donated for safekeeping to Columbia Seminary in Atlanta. Gratitude must be expressed here to the archivists of that institution for graciously loaning these precious books to Madisonville Church for a month in the summer of 2021, where the humble scribe of this history was able to consult it.

That book, which is now back in the Archives of Columbia Seminary in Atlanta, Georgia is a ledger-sized work, bound in brown leather. The binding is in very poor condition and many pages are loose. All the pages have page numbers, printed by the book maker. There are several unnumbered pages at the beginning devoted to instructions on writing a proper Book of Minutes.

Several pages have been cut out at the beginning of the book. Presumably these may have contained Minutes from Chestua Church before the split. The manuscript text begins on page 7 (*printer's number*) and runs to page 89; the remainder of the pages, to page 157 are blank. All this said, we turn to the opening of this book:

[p 7] June 5, 1841, Madisonville Church

Agreeable to the provisions of the General Assembly for those who do not wish to leave that branch of the Assembly called the Old School of the Presbyterian Church.

The members of said Assembly after due consideration & prayer have associated ourselves, [sic] adhering staunchly to the doctrines and disciplines of the Westminster Confession of Faith, have duly elected elders and deacons and ordained them agreeable to the Rules of Discipline.

Reverend Samuel H. Doak, presiding

ELDERS

James Montgomery
Nathaniel Magill
Samuel Magill
John McClung

John McClung, clerk of session.

Rev. Samuel H. Doak is not to be confused with the famous pioneering minister and educator, Samuel Doak, who had died in 1830. According to *The Clark, Clowney, Doak, Warren, and Related Families Connection, a Genealogy* by W. S. Groenier (*William S. Groenier, publisher: 1993*), this Samuel H. Doak was a nephew of the founder of Tusculum College. Samuel H. Doak was the father of Robert Ebenezer Doak who was the first president of Hiwassee College in 1849. R. E. Doak was also a member of Madisonville Presbyterian Church. When he retired from Hiwassee College, he received a land grant from the Federal Government for his father's service in the War of 1812 and moved to Benton County, Arkansas where he entered politics, and eventually became county Sheriff.

W. N. Magill lists Samuel H. Doak as minister on both the Old and New School lists at Madisonville Presbyterian. Apparently, he was sent to do the paperwork in the official division of the Church and had to sign for both churches.

1842

Minutes of the General Assembly
Madisonville Presbyterian (Old School)
Andrew Vance, minister; 21 communicants

Rev. Andrew Vance was born July 23, 1793, in Abingdon, Virginia, the son of the younger Samuel Vance. He was educated at Washington College, the very early college established in Limestone, Tennessee in 1780 by Rev. Samuel Doak. He was ordained in 1828 and in 1839 became minister to Baker's Creek Presbyterian Church, where

CELEBRATING 200 YEARS

he remained for the rest of his life—42 years. With the redrawing of boundaries, he was received in Kingston Presbytery, Sept. 5, 1870 as a Doctor of Divinity. Andrew Vance married Ann Wilson, (1803-1844); they had five children. In 1866, he was one of three ministers who formed Holston Presbytery. He died at Unitia, Blount County, Tennessee, Nov. 1, 1872 and is buried at Bakers Creek Cemetery there.

1843

Minutes of the General Assembly
Chestuce Church
William B. Brown, minister.
30 Communicants added
2 added by letter
95 total
20 Infants baptized
12 Adults baptized

Rev. William B. Brown was the third full-time minister at Chestua Church. Here is his biography:

He was born Apr. 2, 1828, younger brother of Rev. Thomas Brown. According to Alexander he led a “somewhat wayward youth,” and grew up in deep poverty. He suffered from a disease of the hip and walked with a crutch much of his life. He studied under Rev. Isaac Anderson at Maryville. On Apr. 9, 1841, he was licensed to Kingston Presbytery and ordained Oct. 1, of that same year. He preached at many churches throughout East Tennessee and into North Georgia, including Chestua Church in Madisonville and was active in missionary work. “A preacher to the common people, he was excelled by few. His clear, common sense interpretation of Scripture, his pointed style, his earnest and pleasing manner combined to make him a good and successful minister of the Word.” He was Stated Clerk to the Kingston presbytery for 28 years. In later life he lived in Maryville where his numerous children were educated. Died Feb. 26, 1879.

From Brief History of the Synod of Tennessee, from 1817 to 1887 By John Edminston Alexander. Pp 91-92 Biography of Rev. William B. Brown.

1843, September 30

Madisonville Presbyterian Church.

“Jane Heiskell, a colored woman” received.

June 5, 1846. We read in the Minutes of Session of Madisonville Presbyterian Church that the session “being informed that Jane Heiskell, a colored woman. . . had been guilty of unchristian conduct, she was called to appear before the session. . . she was suspended.”

The entry is terse and does not explain the charge. The Old School statistics in their Minutes of the General Assembly generally note the numbers of “colored persons” in any given church. Madisonville Presbyterian is noted in this regard a few times in the Antebellum Period and shown having only one such member—probably Jane Heiskell. The fact that she is given a surname suggests she may have been free.

1847

Minutes of the General Assembly
Madisonville Church, Old School, A. Mathes, minister,
41 total communicants

Archabald Alexander Mathes was born Jan. 14, 1812, son of John Mathes. The first known Mathes of this family, George, immigrated to the colony of Pennsylvania about 1720, moving from there to Augusta County, Virginia. George’s son was Alexander, who moved with his family in company with Rev. Samuel Doak to the wilderness of what was then western North Carolina. Rev. Doak founded Washington College in what became Greene County, Tennessee and the college later became Tusculum. Archabald Alexander Mathes graduated from Washington College, about 1834 and is said to have walked with several other graduates to Princeton, in New Jersey. “When asked by someone concerned with the University how they came, they answered that they came by private conveyance. It was suggested that they would be assisted in disposing of the conveyance, as they would have no further need of it, but the offer was not accepted.”

Graduating from Princeton, he returned to teach at Washington College, in 1838, the year he married Christina Gray Cowan. They had seven children. The family moved to Caledonia, Missouri in 1851, then Iowa. He died in Independence, Missouri in 1891.

Source: *The Matthews (Mathes) Family, J. C. Van Deventer. Alexander Printing Co. Kansas City, 1925. p. 14-19. 79.*

1848

The death of David Caldwell

According to a letter to Beulah Franklin Stewart from Charles M. Woodruff, May 18, 1979: "The declining fortunes of David (*Caldwell*), who had moved to Monroe County when it was formed, were largely based on misplaced trusts. With creditors dogging his heels, the old man died "feeble and childish" in 1848." Two of his sons became Presbyterian ministers.

1848

Minutes of the General Assembly

A. Mathes, minister, Old School,
Madisonville Presbyterian Church.

1 Added by examination

3 Added by letter

o Colored members (the OS kept records on racial identity)

44 total members

1849

Minutes of the General Assembly
Chestooc 95 members, no other data

1849

Hirum F. Taylor, minister Madisonville Presbyterian Church
Rev. Hirum F. Taylor, Licensed Apr. 3, 1839, received in Kingston
Presbytery from Union Presbytery,
Oct. 1849, dismissed, 1852, died Aug. 23, 1878.

1851

A very important document relating to the history of Chestua Church has survived in the form of the dying will of one of its members, James Smith (Feb. 21, 1813-Feb. 7, 1852). He was a partner of William M. Stakely in a prosperous mercantile firm in Madisonville in the years before the Civil War; they owned a large warehouse located where the Kefauver Hotel was later built. The home built by William Stakely

around 1840 still stands and is located on the east side of College Street next to the railroad tracks. (*Sands, I, p.200*) In subsequent years, this house has been home to other prominent members of Madisonville Presbyterian Church. Notably, these include the descendants of Peter Brakebill (W. O. and Beulah Pardue Brakebill, Ruth Brakebill Jett, the first female elder, and her daughter Julia Pardue Jett Reedy) and Jane Yates. Smith owned the white frame house which still stands across the street from the church and is best known as the home of Senator Estes Kefauver when he was a teenager.

James Smith married Margaret Stakely, William M. Stakely's sister, but their married life was doomed to be tragic. By the time he made his will at the age of 39, his wife and three of their four children had already died. His sole survivor was his infant daughter, Martha Adeline Smith. The provision of the will of James Smith that interests us here is below:

Monroe County Will Book I, Dec. 1st, 1851 p. 97. [Two town lots directly in front of his house]

I give and bequeath to S. M. Stakely, N. M. Bogle, James A. Coffin, Amos Carson and others, trustees of the Chestua Presbyterian Church and their successors for the use of said church that they are permitted to take and occupy said property for the erection of a church building thereon when they have obtained a reasonable amount of subscriptions to build a handsome church edifice such as will add to the appearance of the County. Such building to be of tasteful modern style, the title to be made by my executors at their discretion whenever the stipulation is complied with. . . .

Chancery Court, Madisonville, Tennessee, No. 570) Filed 4 Dec. 1855 Wm. M. Stakely and James A. Coffin, Execs. of James Smith, dec'd. Petition Ex parte to sell Town Lot James Smith for many years a resident of Madisonville died 1852 testate.

We know by the Minutes of the General Assembly of the Presbyterian Church that two Presbyterian Churches existed in Madisonville for several years before James Smith made his will. Those Minutes called them "Chestua Church," and "Madisonville Presbyterian Church." Chestua was the New School institution. The will also implies that Chestua Church had no property in town. No contemporary document has been found to tell us where Chestua worshiped between 1841 and the mid-1870s.

In his 1997 history, Dr. Lowry asserts that, following the Old School/New School split in 1841, the two branches built their own church buildings. According to Dr. Lowry's history, "The Old School church stood one-half mile north of the courthouse on the first lot on the right at the beginning of the Hiwassee road. The New School built on the lot where the present church stands." However, this lot was not bequeathed to Chestua Church until 1851.



Hunt drew a picture of the church on Hiwassee Road, noting that it was built in 1844 and torn down in the early 1890's. This drawing is included in Dr. Lowry's 1997 church history. Also in this history, Dr. Lowry includes a Hunt drawing of the "Southern Presbyterian Church" which was built on the current site of Madisonville Presbyterian.

Following is a description of the Hiwassee Road church in an unsourced newspaper article by General Thomas W. Peace entitled "Recollection Brings Back Churches, Weddings of Years Past." At the top of the article, which can found in the Monroe County Archives, is the date 1933-34.

The Old Presbyterian Church was North of town on the site of the recently burned Reynolds residence. It was a large frame building facing the Hiwassee Road with steps across the entire front. The Camps extended south. The membership was composed principally of the Magill, Lowry, McClung, W.W. Porter, M.G. and G.W. Wright.

Valuable as General Peace's description is, it is also confusing. The list of major families in the church corresponds to what is found in the *Minutes of Session of the Old School Presbyterian Church in Madisonville*, yet the Will of James Smith suggests that in 1851 the New School church in Madisonville was seeking a place to worship in town. Court rulings would have assured that the Old School faction kept ownership of the church property next to the old Madisonville Cemetery.

Charles Hunt, a president of the Bank of Madisonville, produced a series of drawings based on his memories of Madisonville landmarks of the 1890's. The original drawings were in the possession of Dr. Lowry. Upon his death, the Hunt drawings were donated to Chota Community Health Center where they are now exhibited. In 1968,

There is somewhat reliable information that the two Presbyterian Churches each had a church house in Madisonville by 1872. By then, according to a nostalgic memoir written by Thomas Peace, the New School had a church house on the property left by Smith, but when that structure was built is not known.

Regarding the elders mentioned in James Smith's will:

Dr Charles C. Coffin from Massachusetts was pastor at Jonesboro Presbyterian Church from 1808-16; president of Greenville College for seventeen years beginning in 1810, then East Tennessee College in Knoxville. *The Brainard Journal*, 467

Charles C. Coffin was the father of James A. Coffin, of our church. The latter had a son killed at the Battle of Manassas. James A. was clerk and master to the Madisonville court for 32 years and a representative to the Tennessee Constitutional Convention of 1870. (*Sands i, II, 225*) We have a vivid description of Dr Charles C. Coffin in a letter by another church member, Catherine M. Melville to William B. Sprague, written from Macon Georgia, Feb. 23, 1857:

I wish that I could give you a pen and ink likeness of Dr Coffin at all worthy of the subject. . . . I remember the impression his clerical costume and gentlemanly appearance made on me at my first introduction and not less impressed upon my memory is the true Christian urbanity which at once made me feel strangely at home in his presence. . . .





Dr Coffin was of the medium height and his figure remained unbent. Although age had robbed him of his teeth, and stamped many wrinkles upon his brow, yet his utterance was remarkable for distinctness. . . His black eye remained as lively and piercing and could look or be looked into as steadily in the latter years as in the former years, and his hair as white as snow became him as well as when I first saw him as it did when I received his last blessing. The presence of Dr Coffin must always have commanded respect, not only for himself but for the church of his love. His invariable cheerfulness threw sunshine into whatever circle it entered, unless, indeed, it was one from which piety must be repulsed.

. . . I think I see him now riding rapidly in his open “buggy” (he was one of the best of drivers) into town; making a stop at the post office and bowing to his friends as he proceeded, kindly, and after making a stop at the post office. . . making a call of kindness on some afflicted friend, cheering not more by the promises of the Bible. . . than by the example of resignation and cheerful courage. . . .

. . . But that he was a man of fine judgment, that his stores of knowledge were ample and well selected, his memory was most wonderful, that as a highly intelligent social companion every ready with the illustrative anecdote he scarcely had his equal. . . Many a delightful reminiscence of the old times in New England, many a sketch of his early life in Tennessee. . . .

It was my happy duty to watch in his sick chamber from Tuesday to the hour of his death. [Friday, June 3rd, 1853] Nothing that I ever witnessed equaled the full submission to the will of his Heavenly Father that marked those last hours. . . At 10 o'clock it became evident that the chill of death was stealing over the frame. . . His little grandson who for years had been the object of his daily care and unwearied attention, came into

the room to kiss him. He looked upon the child with inexpressible fondness and said, “Sweet one, remember the prayers that have been offered for you, and meet Grandpa in Heaven.”

Letter quoted in William B. Sprague, Annals of the American Pulpit Vol IV New York, Robert Carter and Brothers, 1869 251-53. The town referred to was probably Greeneville, Tennessee.

Dr C. C. Coffin was buried in Old Harmony Graveyard, Greeneville, Greene County, Tennessee, according to Goodspeed Catherine M. Melville left Bolivar Academy in 1854.

1853

Church Bell Donated in Memory of Young Scots Immigrant

The history of the bell of Madisonville Presbyterian Church begins with the birth of Jessie Melville in Edinburgh, Scotland in 1840. Jessie was the daughter of Oliver H. Melville and Mary Anne Lauriston, his wife. Oliver was very likely caught up in the foreclosures that forced so many Scots off their land in the late 18th and early 19th centuries and was forced to leave his home in central Scotland to seek work elsewhere. It appears that Jessie’s mother died soon after her birth. Her father, who had become a ship’s captain, left her in the care of his unmarried sister, Catherine M. Melville, a music teacher in Edinburgh.

Making a living teaching music, however, was not easy in Scotland at the time. The tradition of the Reform Church, the Presbyterian Kirk of Scotland, limited church music to unaccompanied singing. The only public instrumental music that young Jessie was likely to have heard was the church bells of St. Giles Cathedral. That 13th century cathedral had at the time a 23-bell carillon, a clock that struck the hours and quarters.

When Jessie was six, a great bell to toll the hours was added to the church clock. The great church bells of the ancient capital made a deep impression on the child, as did her aunt's music lessons. Jessie's nickname, "Little Star" probably comes from the song "Twinkle, twinkle Little Star," which was popular in a setting by Mozart.

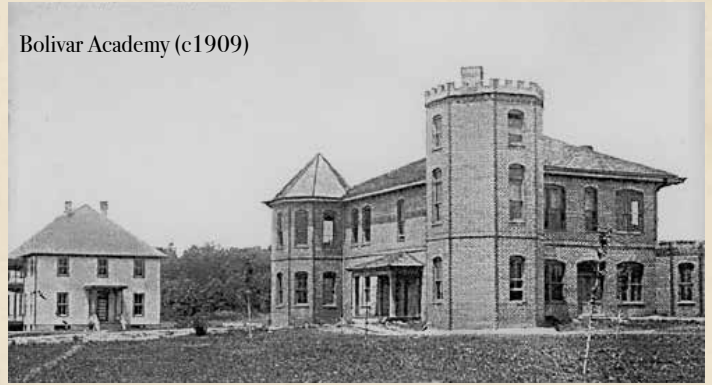
In the spring of 1850, sailing with her brother, Catherine M. Melville immigrated to the United States and Jessie went with them. Oliver Melville returned to his career at sea, and Catherine soon found work, teaching music at Bolivar Academy in Madisonville, her niece traveling there with her. Things did not go well for Jessie, however. She had contracted tuberculosis, a contagious disease that in the 19th century was almost always fatal. In February of the following year, Little Star died of that disease at the age of 11. Attended by her aunt who had taken temporary leave from her job at Bolivar Academy to tend to her niece, and delirious with fever in her last moments, Jessie said she wished to hear again the bells of Edinburgh. She was buried in what was then the burying ground of Madisonville Presbyterian Church and is now known as Madisonville's City Cemetery (on Warren St. past the public library) where her lonely tombstone remains.



Saving money, over a year later, her aunt Catherine ordered a church bell cast in memory of her young niece who so loved the music of church bells. It was cast by the firm of Jones and Hitchcock, of Troy, New York. The bell was presented to Madisonville Presbyterian Church when the building was near the Cemetery on the east side of town. Little Star's Bell hangs now in the east tower of the present church. It was first rung officially on Easter of 1853. The inscription on the bell, written by Jessie's aunt reads:

Little Star,
The sweetness of music
Will find you
No matter how far.

Bolivar Academy (c1909)



1854

Minutes of the General Assembly

Thomas R. Bradshaw, minister, Chestua.

Thomas Rankin Bradshaw was born, Jan. 7, 1813, in Jefferson County, Tennessee, son of Richard Ammon Bradshaw and Lydia Prigmore Bradshaw. Licensed Apr. 2, 1851 and ordained Sep. 18, 1851, he was a minister at St. Pauls in Dandridge in early 1854. He was received by Kingston Presbytery, Apr. 5, 1855. His first wife was Martha Gass and his second wife, Margaret J. Blackburn. He died July 4, 1899 in Jefferson County.

In late 1854, Rev. Bradshaw became the minister to Chestua Church; MOTGA reports that in 1855, there were 55 members at that church. Perhaps due to the acrimony of partisan politics, records of the General Assembly fail to mention Chestua Church in the following years. A secular source, John L. Mitchell's Tennessee State Gazetteer 1860-61, page 324, tells us that Rev. T. R. Bradshaw was minister at the New School Presbyterian Church in Madisonville, Tennessee.

Records of Tennessee churches in the Civil War are exceptionally scarce. For the most part, congregations were divided by politics and scattered by the unrest and violence of the time. Houston Lowry said that his grandfather, a teenage boy in town during the Civil War, was prohibited by his mother from walking about in public lest he be forced to join one army or the other. Notwithstanding, it appears that Rev. Bradshaw remained at Chestua, in peace—gospel ministers were exempt from the Confederate draft. In 1866, when the blessings of peace had returned, Thomas R. Bradshaw was still at Chestua, the congregation according to MOTGA consisting of 56 communicants. Rev. Bradshaw was led to leave Chestua and Madisonville, going to Cleveland and Sweetwater churches and the statistics for the congregation dropped to 40. In 1867, MOTGA reports that Chestua's pulpit was vacant and there were 50 communicants.

1857

Minutes of the General Assembly
Madisonville Presbyterian Church
19 added on examination.
8 on communication.
0 colored.
67 total communicants

1857

Minutes of the General Assembly
Chestoee Church, Madisonville; Thomas R. Bradshaw minister
5 added on experience.
2 added on communication,
42 total communicants
13 baptisms

1857 or 1858

W. W. Morrison was minister at Chestua Church in this period.

Rev. W. W. Morrison has proven to be a difficult person to trace; the following is a tentative short biography of him:

Ordained in the Presbyterian Church, from 1867-72 he was ministering at Sweetwater. In 1873 he was ministering in Washington County, Tennessee. His wife was named Martha. W. W. Morrison was mayor of West Knoxville in 1892-93 and 1895-97. The Minutes of the General Assembly tell us that in 1897 he was with "the College" in Knoxville—the only Presbyterian college in that city at the time was Knoxville College. He died Aug. 23, 1933 at Soddy Daisy, Tennessee.

1859

Minutes of the General Assembly
Madisonville Presbyterian Church Andrew H. Barkley, minister

Rev. Andrew Hannah Barkley was born July 25, 1828 in Jonesboro, Washington County, Tennessee, the son of Daniel and Margaret (Hannah) Barkley. He joined the Presbyterian church at 17, and attended Washington College, (later known as Tusculum) graduating in 1852; after a brief time teaching, he went to Princeton, graduating in 1854. He joined the Presbytery of New Brunswick that same year, and was a missionary for

some time in Tennessee. He was ordained in the Presbytery of Knoxville, Sept. 3, 1856, coming to Madisonville Presbyterian Church at that time. Rev. Barkley remained at Madisonville Presbyterian until April 13, 1861. He moved south, during the War, to Crawfordsville, in east central Mississippi, where he lived the rest of his life, serving many Presbyterian churches in the area.

Rev. Barkley married Sarah (Sallie) Alice Hairston (1832–1913); they had one son. Rev. A. H. Barkley died from kidney failure Dec. 9, 1905, and is buried in the Hairston Cemetery, near Crawfordsville (now called Crawford), in Loundes County, Mississippi.

Source: Necrological Reports and Annual Proceedings of the Alumni Association of Princeton Theological Seminary. Vol III, 1900-1909. —by the Secretary.

1860

Minutes of the General Assembly
Madisonville Presbyterian Church,
Andrew H. Barkley, minister
2 added on experience
2 added on communication
1 colored
76 total communicants



Monroe County Courthouse 1897

June 1, 1860

Madisonville Presbyterian Church.

Minutes report that 14 members, most of them married couples, were dismissed from the Church “for the purpose of organizing a new Church at Sweetwater.” The early records of this Old School Church in Sweetwater have it meeting, as late as 1866, in the church house belonging to the Cumberland Presbyterian Church in that town.

The following year, 1861, a New School Presbyterian Church was founded in Sweetwater. Isaac T. Lenoir, a prosperous landowner, offered to give them land in that city, but the elders chose to buy land to avoid any entail, should they wish later to sell the land. First ministers at this Sweetwater church were Reverends Thomas Brown, his brother William, and Thomas R. Bradshaw. In 1867, the Old and New School Presbyterians of Sweetwater unified into a single Church. Rev. James Wallace was the minister there from 1872-89. Edward C. Trimble was minister at both Sweetwater and Madisonville Presbyterian churches from Feb. 1891 to Oct. 1892. Some of the former members of Madisonville’s Old School Church can be identified on the existing records.

Source on Sweetwater Presbyterians, William Ballard Lenoir, History of Sweetwater. Published in 1916. 373-77

On Sept. 24, 1860, a curious entry occurs in the Madisonville Presbyterian Church Minutes: “A free conversation was then held on the state of religion within our bounds, from which it appeared that there was cause for consternation and a loud call for humiliation and prayer. Session then resolves that the congregation meet one hour earlier on Sabbath meeting & spend the time preceding public worship in devotional exercises. Closed with prayer, John McClung, clerk.”

Nothing further in the Minutes explains the “consternation” over the “state of religion within our bounds,” or alludes to the incident further. It appears likely to this author that someone in the Church has read of a remarkable event. The various boards in the Presbyterian Church had been a point of controversy for years. Many Presbyterians, especially Old School, had seen the boards as infringing on the rights of individual churches to use their funds as they saw best. At the General Assembly of 1860, Dr John Henry Thornwell of Columbia Seminary in South Carolina attacked the boards relentlessly. (*See A History of the Presbyterian Church, Robert Ellis Thompson, The Christian Literature Company, 1893, pages 142 and 172*) One suspects that, slipping into the shadow of the Civil War and agitation about States’ Rights, some members of the Old School Church in Madisonville grew excited by Dr. Thornwell’s anger, and called for a special service of repentance.



THE CIVIL WAR

1860-61

Alarmed by the election of Abraham Lincoln—known to have Abolitionist leanings—the Southern States, where slavery predominated, held a convention on the issue of secession, beginning in December, 1860. South Carolina seceded from the Union. Tennessee held a popular vote on the issue of Secession, and it went for remaining in the Union.

March 4, 1861

Lincoln was inaugurated as President. On April 12, Southern forces fired on Fort Sumter, and the Civil War began. A second popular vote on the Secession issue was held again by Tennessee, and animated by war fever, the state left the Union. In this second vote, June 8th, Monroe County was the only East Tennessee county to vote for Secession.

December 14, 1861, The General Assembly of the Presbyterian Church in the Confederate States of America was formed in Augusta, Georgia. Union Presbytery Old School joined this new General Assembly. “It would have been treason to do otherwise,” says Lingle; the question of slavery was mentioned in the Presbytery’s statement of withdrawal. (*Lingle 83, 90-91*) Shiloh Church in McMinn County refused to join.

The utter silence of the Minutes of Madisonville Presbyterian on the Civil War is, ironically, telling.

1861

Minutes of the General Assembly
Madisonville Presbyterian Church
o added on experience
o added on communication
1 colored
59 total

1861, Oct. 4. The Confederacy was losing the Battle of Corinth; nearly 15,000 Southern boys died. Meanwhile, Madisonville Presbyterian

Church was agitated over some naughty words that a member, the lawyer Edwin Heiskill, had said. Happily, we are told the matter in the Church ended well: “Mr. Heiskill made a candid confession of his sins and it was thought for him to partake in the Lord’s Supper tomorrow.”

Shortly after the candid confession of Lawyer Heiskill, the Minutes of Madisonville Presbyterian Church fall silent. There are no entries whatsoever between October, 1862 and July, 1866. No pages are missing. Indeed, the dates above occur on the same page, but no explanation is offered in that text for the lack of information.

Some facts from outside the Church may suggest an explanation for the absence of Minutes: John McClung was the Clerk of Session, in charge of writing the Minutes. He was born in 1808, near Fairfield, in Rockbridge County, Virginia, son of William McClung. John married Nancy J. Wilson in 1828; they lived on a farm about four miles out of town toward Sweetwater. One of his ministers is recorded as saying that John was “better posted in theology than half the pastors of the day.”

John McClung’s and Nancy’s firstborn son, William, joined the Confederate army in Knoxville in May, 1861 at the outbreak of the war, serving in the 3rd Tennessee Mounted Infantry (known as Lillard’s). His commander was General John Crawford Vaughn, who had recently served as Monroe County Sheriff. William McClung had seen the battle of Manassas. Early in June of 1862, William came home on furlough and died of disease the 25th of that month at the age of 31. His father was very likely too traumatized by his son’s death to work on keeping Session records afterward. John McClung died Feb. 27, 1893 at the age of 85.

Source: McCLUNG GENEALOGY: A Genealogical and Biographical Record of the McClung

Family from the Time of their Emigration to the Year 1904. Rev. William McClung. McClung Printing Co. Philadelphia, Penn. 1904.

The memoir of another young man who was from our church and served in the Civil War has survived. He is Thomas Sheldon McGill, a

CELEBRATING 200 YEARS



Confederate General John Crawford Vaughn younger son of Robert Magill, and his diary forms about the last fourth of the Magill Family Record pages 171-3. He writes:

Personal Reminiscences Of A Confederate Soldier Boy:

After Lincoln's election, the Southern Democratic leaders proceeded to carry out their threat of secession. Many, many were the urgent appeals made to wait and see what Lincoln would do; that he was bound to abide by the Constitution, and that all rights were guaranteed under that, and Lincoln could do nothing. Wait till he violates the Constitution, and then, and not till then, will you be justifiable in making complaint. But no, they cry, our institutions are not safe with such a man as Abraham Lincoln in the Presidential Chair. (He enumerates the state elections on secession by date)

I do not care to say just how many of these elections were carried, but I have some very strong impressions along that line.

I heard one prominent Secessionist say: "Let them come. We can hire plenty of poor men at \$8 per month to do our fighting."



Emma Jane Gay

The common people were thus led on. Hearing nothing but bitter denunciations of the old government, many that were at first bitterly opposed to secession, turned and advocated the Southern cause.

I was in school. Many of the young men of our county were volunteering in the Confederate Army. Jeff Davis had made several calls for troops, which had all been responded to. Almost every State made up and over its quota of troops. Some of my schoolmates volunteered and tried to get me to enlist, but I told them no; that I was not raised to fight, and I did not think I would like the fun; (great many thought it was going to be something funny). On 18th of July the battle of Bull Run was fought and won by the Confederates, and on the 21st, the battle of Manassas, which was a complete victory for the Confederates. Southern leaders then almost boasted that God was on their side. Sentiment continued to change in favor of the Confederate cause.

What is written above seems to come from Thomas S. Magill in late life. He was a younger brother of James Harvey Magill who had a lucrative business with the Federal Government later in the War; political rancor did not separate the brothers; at one point, late in the War, his unit was near Chattanooga, and he became desperately ill with "typhoid-pneumonia." Like William McClung, he was furloughed in expectation of death, and James Harvey rescued him and nursed him back to health.

Elder W. N. Magill, writing in 1921, lists Rev. Barkley as minister to the Old School Church in Madisonville. He says that Barkley was followed by C. C. Curry and then Dr. James Park and Alexander Wilson. The Minutes of the General Assembly for the period do not confirm Curry or Park at Madisonville Presbyterian Church.

1861, November

Catherine Melville During the Civil War

Mention has been made that Catherine M. Melville, who donated a memorial bell to Chestua Church in memory of her niece, Jessie, had left Madisonville in 1854 and taught for a few years in the Female Academy in Knoxville. Later, and with her dear friend, Emma Jane Gay, she moved to Macon, Georgia; we read in *The Georgia Telegraph, Macon, Oct. 7, 1856. P.1.*

“A SCHOOL for Young Ladies will be opened on the Hill in Macon in the house recently occupied by Mrs. Stephens on the first Friday in October under the direction and superintendence of Miss C. M. Melville and Miss E. J. Gray [sic]. It is proposed to teach all the branches of a liberal and thorough education. An accomplished instructress in music will be connected with the school, and the Latin and French languages taught.”

The mention that Greek and Latin were being taught in the Academy on the Hill in Macon is worth comment. In the 19th century, education for women was sharply divided between schools that taught subjects that prepared girls to become particularly desirable wives and house keepers, and schools that taught girls to be on a par with educated men. The classical languages were the traditional prerogative of educated men, while educated women were expected to have “less Latin than lace.” It seems clear that the school conducted by Misses Gay and Melville was the former kind; this suggests that their politics were progressive for the time and Catherine’s Presbyterianism New School.



Madisonville Civil War skirmish at Dr. Joseph Upton House
on courthouse square

Five years later, with the outbreak of the Civil War, Catherine Melville and Jane Gay moved to Washington, D.C., arriving in August of 1861; Catherine had family there, and the two spinster ladies shared a house in the city. Showing an interest in politics perhaps rare for a woman of the period, Catherine corresponded with a number of Unionist leaders in East Tennessee regarding the situation in Tennessee, a place the Scots woman had come to regard as home. One of Tennessee’s senators, Andrew Johnson from Greeneville, had remained loyal to the Union and

was living in Washington at the time. Catherine had taught Johnson’s eldest daughter Martha when she was in Knoxville, and the two women had remained friends. Patronage was universal in government at the time. Nearly all government clerical workers had gotten their jobs because they “knew someone” in the government. Very likely Catherine Melville got her first job in Washington with Martha Johnson’s help. She was employed in the office of the Comptroller, in the department charged with the maintenance of lighthouses.

Likely her government job was not too demanding, for she had time for other interests. Women were not often expected to take a deep interest in public affairs, but Catherine Melville followed the fortunes of war with keen interest. Following a military fiasco in early November, she contacted Tennessee’s senator, Andrew Johnson, asking what she could do to help the war effort. Excerpts of one of her letters to Johnson follow:

Letter: Miss C. M. Melville to Andrew Johnson. Nov. 1861

441, 11th St Washington, DC

Nov. 29 61

Hon. Andrew Johnson.

Dear Sir,

We are exceedingly anxious to see you or anyone who can tell us the true state of affairs in East Tennessee.

Can we get Boxes sent to the E Ten men who are in Kentucky? Mr. Maynard told us you had got them clothes. We are constantly forwarding socks, shirts, drawers, &c. &c, to the regimental Hospitals around this place. We would like to do something for the noble men of Tennessee who have stood firm in the glorious cause. . . . I trust the time is not far distant when East Tennessee again will be free. . . . & unpolluted by the tread of those who wear the chains of King Cotton, or cling to a supercilious and would be aristocracy. . . .

The historical situation of this letter was dire; Lincoln had contact with a number of pro-union men in East Tennessee and a plan was put forward to invade the area from the neutral state of Kentucky; the Unionist civilians would burn railroad bridges in the area, slowing a Confederate advance against the Union army led by McClellan. In East Tennessee, the plan went forward in early November of 1861. However, the Union General, as he was wont to do, hesitated at a crucial moment, stopping

CELEBRATING 200 YEARS

at the Kentucky border; bridges were burned, but the expected invasion did not occur and the “noble men of Tennessee” were shot in the act of arson or summarily hanged without having accomplished any military advantage.

Apparently, Catherine Melville at the time she wrote the letter was working with a Ladies Aid society that made clothes for the Union troops as winter was approaching and sent them to the numerous military hospitals around the Capitol. The reference in the last paragraph of her letter to “King Cotton” and the “would be aristocracy” suggest she was familiar with the rhetoric of the wondrously vitriolic opponent of secession, Parson Brownlow, who was at the time hiding from Confederate officials in the Smoky mountains.

We have seen that Catherine Melville acted as a nurse, attending Rev. Coffin in his last illness. Both Catherine Melville and Jane Gay volunteered as nurses in the military hospitals around Washington; there they worked with Dorothea Dix, an active reformer of medical care for the mentally ill, and at the time Superintendent of Army Nurses. Though paid by the Union, she insisted that all the nurses in her corps treat Confederate soldiers with equal care.

A school in Washington, DC. named Columbia Institution for the Instruction of the Deaf and Dumb and the Blind, had been chartered by Congress in 1857. Early in 1863, the school was authorized to grant college degrees, and Jane Gay and Catherine Melville were hired to set up the female program. In 1894 the college took the name of Gallaudet, and still exists.

Catherine M. Melville died at 74, in Washington on Dec. 28, 1881. (*Letter from R. H. Grisham to O. P. Temple, in the Oliver P. Temple Papers in the UTK Archives*) She is buried in Oak Hill Cemetery, in Washington DC. There is no tombstone. Emma Jane Gay had a second career as an ethnic photographer. Her photographs documenting the Nez Perce are in Harvard Library; she died in 1919 at 89.

Sources: James T. Sears and Rita Mae Brown. Rebels, Rubyfruit, and Rhinestones. Rutgers University Press, 2001. p 341 119

Matt and Andrej Koymasky Family Home. “Emma Jane Gay.” 1830-1919.

On Line: Nicole Tonkovich “The Allotment Plot: Alice C. Fletcher, E. Jane Gay, and Nez Perce”

The Andrew Johnson Papers, Vol. 5, 38 with notes there.

United States Treasury Register. . 1875

Andrew Johnson: A Biographical Companion. Glenna A. Schroeder-Lein and Richard Zuczek. ABC-CLIO, Santa Barbara, 2001 p. 224

1864

In early December, Union General Jefferson C. Davis entered Monroe County; he set up his headquarters at Sweetwater and stationed troops in Madisonville. We know that troops were quartered in the Methodist Church (located where the present Methodist Church is) and in the Court House. Both buildings were burned by the troops when they left, the Methodist Church being destroyed because its minister, Rev. John H. Brunner, was a firebrand of Secessionism. However, no information, written or as legend, tells us anything about the Presbyterian Churches in town being either occupied or damaged by the blue-clad soldiers around it. In this case, silence is surely golden.



Union General
Jefferson C. Davis

1865

The Presbyterian Church in the Confederate States declared defunct; former members form the Presbyterian Church in the United States.

1865

Minutes of the General Assembly
Madisonville Presbyterian Dr. James Park, minister
1 on experience
4 on communication
85 total
0 adults baptized
2 infants baptized

Dr. Park was also minister at First Presbyterian in Knoxville, so his stay in Madisonville was brief.



MADISONVILLE PRESBYTERIAN AND CHESTUA CHURCH DURING RECONSTRUCTION

1866, November 25

The obituary of Rev. A. L. Wilson, a young man, is given in the Minutes of Madisonville Presbyterian Church. The Home and Foreign Record of the Presbyterian Church in the United States of America (*Vol XVIII. No 2. Feb. 1867*) reports that he died of consumption (that is tuberculosis) at the home of elder Nathan Magill.

General Thomas Peace, in one of his newspaper articles reminiscing about his boyhood in Madisonville, mentioned that: "A minister Wilson died while serving as pastor and was buried on the church lot with a tapering monument to mark his grave. When the church united with the church in town, his body was removed to the old cemetery." (*Recollections Bring Back Churches, Weddings of Past Years Here.*)

1867-74

J. A. Wallace, Minister, Madisonville Presbyterian Church

James Albert Wallace was born Aug. 26, 1836 in Soddy, Tennessee, the son of Rev. Benjamin and Mary (Anderson) Wallace; he studied at Maryville College and Union Theological Seminary; he was ordained in 1868 by the Presbytery of Knoxville. He married Fannie Belle Darnell; they had two children. Rev. Wallace was pastor of the Presbyterian churches at Soddy, Sale Creek, Washington, Cleveland, and Athens, Tennessee. Rev. Wallace was pastor for 17 years at Madisonville Presbyterian Church and at Sweetwater Church, moving from there to Bradentown, Florida. He died June 8, 1900 and is buried in Soddy Presbyterian Cemetery, in Hamilton County, Tennessee. *Source: The Presbyterian Ministerial Directory (Southern). 1898*

1869

Minutes of the General Assembly
Madisonville Presbyterian Church.

James A. Wallace, minister
2 added by experience,
2 added by certificate
75 total communicants
2 infants baptized,
10 adults baptized

1869-1870

The Old and New School Presbyterian factions reunite on the national level, not however in the South. (*Lingle 84*) As a result, the two churches remained divided in Tennessee, and in Madisonville we hear of Chestua Church being called the "northern church."

Around 1872 or so, we get some memories of what church life was like in Madisonville in the Reconstruction Era from a short memoir of a local personality. Thomas W. Peace was born in Madisonville in 1868, to a Methodist family. His service in the Spanish American War earned him the title of general. When he returned home after that war and began to practice law, he was known by the pleasant title of General Peace. In an article entitled "Gen. Peace Writes of Old Madisonville, Tenn." he presents his memories of his boyhood. This was published in *The Eddington Family: Sweetwater Notes. 22.* Peace writes:

The town then had four churches for whites, and one, Baptist, for negroes. The Cumberland Church, a brick building, was immediately west of the house in which I was born, the old Presbyterian Church, a frame one, standing on the site of the present one, had a balcony on the front overlooking the auditorium, and it was the custom of the membership to have their... former slaves—attend the services, particularly the sacramental occasion... [they] sat in the balcony with their heads just above the railing overlooking the congregation. They made to me an awe inspiring sight.

In my childhood there was only one Sunday school in town, the Union Sunday School, it was called and was held Sunday mornings in the Presbyterian Church.... A few, and some of them were Methodists, thought a mistake was made in organizing this school, fearing that it might in some way disturb the Christian harmony theretofore prevailing. Rev. J. A. Wallace who lived in Sweetwater, was for many years pastor of the church there and the one here. He was a fine man and a good preacher, but a church partisan. On a Sunday morning here, at a church service attended by all the denominations of the town, he preached from a text in the book of Numbers where every man of the children of Israel was commanded to "pūch by his own standard." and took occasion to express strong approval of the Methodists in their organization of a Sunday School at their church.

Well, that was the end of a union Sunday school in Madisonville. The Baptists and Cumberlands organized Sunday schools in their churches, and thereafter four Sunday Schools met in the town on Sunday morning, until the Cumberlands united as a church with the Presbyterians.

... Revivals were held often. Many of the evangelists conducting meetings here have complained of the indifference of the people—and some have been known to lose their tempers over the indifference. Mr. J. A. Johnston once remarked that if it took as much preaching to save the rest of the world as it did Madisonville, “it was a goner.”

.... I have never been able to say that the best results followed Mr. Wallace’s sermon. I have always retained the greatest affection for Mrs. Reed, my teacher in the United School.

At a revival conducted at the Presbyterian Church, a student from Hincassee College got happy and was shouting in true Methodist fashion when he recalled how non-emotional was Mr. Wallace and said, “Excuse me, Bro. Wallace, but when I get happy, I just have to shout if it splits the world open and kills the devil.” Mr. Wallace said, “Shout on, Brother.”

The balcony Peace refers to was a carry-over from slave times. In the strict segregation of the 19th century, African Americans were allowed into large white-owned churches. However, they were kept separate from the white congregations, entering by a separate door and going up to a balcony overlooking the rest of the congregation. This had an effect. In 1860, there were over 13,800 freedmen Presbyterians. By 1915 the number was 2,500. (See *Earnest Thompson*. 104, 105)

The “Union Sunday School” that Peace describes was part of a major movement in Evangelical Protestantism in the 19th century. The movement was started by a passionate missionary of Sunday school, Stephen Paxon, who traveled very widely in the mid-1800s, establishing such interdenominational Sunday schools all across the USA.

There seems to have been some considerable controversy over Rev. Wallace. The Minutes of Madisonville Presbyterian Church record that

May 2, 1889, at a meeting in Sweetwater, the Presbyterian Churches in Cleveland, Tennessee and Sweetwater petitioned the Presbytery for his removal. Although the Madisonville Presbyterian church supported him, ten days later, “the pastoral relation with Madisonville Presbyterian Church was removed” and he left.

See Wesley R. Willis, 200 Years—And Still Counting! Past, Present and Future of the Sunday School, Wheaton, IL: Victor Books, Scripture Press, 1980. 50.

1874

C. E. Tedford Comes to Madisonville Presbyterian Church.

Charles E. Tedford was born in Maryville, Tennessee and was awarded a B. A. at Maryville College in 1871; he received his Doctor of Divinity from Lane Theological Seminary, in Walnut Hills, in 1874. He was licensed in 1873 and ordained in Kingston Presbytery the following year.

The Presbyterian Monthly Record tells us under the date Sept. 1874 that Rev. C. E. Tedford was ministering to three churches in East Tennessee: at Chestua in Madisonville, Mt. Zion Presbyterian in Philadelphia, and Mouse Creek (what is now Niota) Presbyterian. Apparently, his circuit allowed him to visit each church on a three-week rotating schedule. His service at Chestua continued until 1877.

W. N. Magill says that Rev. Tedford was followed at the Old School church by Donald McDonald. However, no Minutes of the General Assembly have been found to confirm this; he was certainly in the area though. In 1876 the official records show that Donald McDonald was in Kingston Presbytery, Stated Supply at Baker’s Creek.

1875

Minutes of the General Assembly
Madisonville Presbyterian Church.

James A. Wallace, minister

7 elders

3 deacons

79 total members

4 infants baptized



TEMPERANCE AT MADISONVILLE PRESBYTERIAN CHURCH

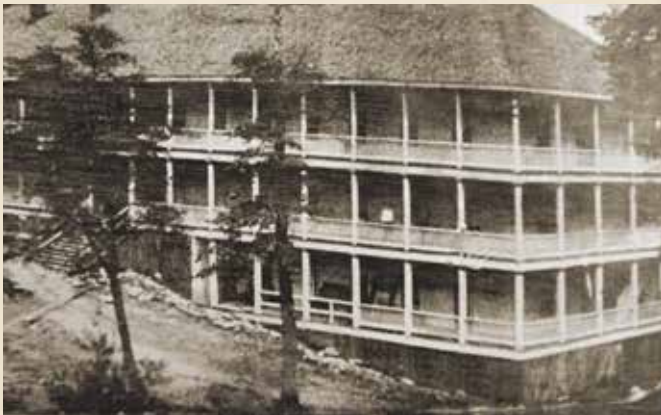
1878, November 3

D. R. Magill was called before the Session for rumors that he was using “intoxicating liquors to excess.” No further action is mentioned.

1879, April 6

J. Harvey Magill, an elder and Clerk of Session, was called before the Session of Madisonville Presbyterian Church for keeping a bar at his hotel at White Cliff Springs on Starr Mountain. The matter was continued. On May 4, the Session declared that the sale of spirituous liquids is “a detriment to the spiritual interest of this church and is calculated to bring reproach on the cause of Christ.”

Two weeks later, Rev. Donald McDonald read an admonition from the pulpit to Mr. Harvey Magill (who was not there to hear it), so the document was mailed to him. When he had not been heard from two months later, he was officially suspended from the Church. On December 7 of that year; there was a query sent to the Presbytery on the issue of an elder selling spirituous liquids.



The Presbytery agreed that the matter was intolerable and ordered that Brother Magill be warned once more. The third warning having no visible effect, he was dismissed from the Church; he immediately asked for a letter to join the Presbyterian Church in Athens, Tennessee. Such a letter was given him, making no mention of alcoholic beverages.

1880, June 16

The matter of Harvey Magill was not over; apparently, the Athens Church did not take him. Before the Session, he said the matter had gone on long enough and should be forgotten. The charge was made personal by the Session—he was charged with ‘tippling,’ a euphemism for drinking. On August 1, the matter went back to Kingston Presbytery.

In July a new Clerk of Session had been appointed. The Session debated the matter for two weekly meetings in September, but no conclusion was reached. On November 6, Mr. Magill appeared before the Session according to the Minutes, where the words “he made a full confession” are crossed out in the text and followed by the words “promising to desist from selling spirituous liquids.” The apology was not enough; he was thrown out of the Church. The matter had drug on for a year and three months. We do not know, but it seems unlikely that the bar in White Cliffs was closed.

1882, August 6

James Harvey Magill’s name appears on a list of persons received as church members. This is the end of the matter.

A good deal may be said about this series of incidents. At the time there were about 75 adult members in the Church, including David Magill and Harvey, his father. An examination of the roll of members shows a list of Magills 13 names long; one believes there were about as many women in the Church whose maiden name had been Magill as well. Harvey Magill was extremely well connected in Madisonville Presbyterian Church—an elder and the Clerk of Session. His resort at White Cliffs was a profitable concern, and the amount of money he put in the plate on Sunday was likely considerable. For such a man to be churchd in such a manner was a matter that needs discussion.

First of all, there is the matter of Temperance. Temperance, the abstaining from alcohol, began not as a theological issue, but as a practical one. There is very little basis for complete abstinence in Scripture. Jesus, after all, did not turn water into grape juice at the wedding at Cana (Luke 2), nor was there any tradition in the church for more than a millennia for abstinence.

Rather, Temperance grew out of a practical movement largely tied to the experience of the Frontier. (Ernest Thompson) The newly settled regions of the young Republic were awash with corn liquor; it was easily made, inexpensive and tempting. What is today called alcoholism is a “disease of loneliness,” and there were plenty of chances to be lonely in cabins in the wilderness. Persistent drunkenness brought enormous damage to individuals and families. Drunken fathers neglected their jobs, their homes, their families—and all too often, they abused their wives.

Temperance Societies flourished in the early 1800s, and, especially at camp meetings in the lonely woods, Temperance entered the religious tradition of most Protestant denominations. In this regard, what we find in the records of the Old School church in Madisonville has no small irony; a major point in Old School doctrine was the fact that Scripture offers no clear prohibition against slavery. Often the Old School ministers called the New School a band of heretics for claiming that slavery was a sin without Biblical proof. Yet the Old School warmly and without qualms made Temperance a part of their practice even though one looks in vain in the Westminster Confession for any reference to Temperance.

The background of the whole Magill and Temperance matter is, of course, family. The D. R. Magill whose rumored use of alcohol in the fall of 1878 instigated the matter was David Rankin Magill. He was 31 at the time and married to Sarah Frances Hampton. By then, they had a daughter, Sarah Louisa. He was at the time a merchant in Athens, Tennessee. Apparently, the young man received no more than a warning from the Session. Eventually he would become quite well-to-do and be elected the mayor of Athens. (*Robert M. Magill, Magill Family Record, Richmond, Va. 1907, 99*)

His father was another matter. David R. was the son of James Harvey Magill. Harvey Magill was the Clerk of Session who led the Church in a merry dance for years over his associations with strong drink. He was born in 1823, the first-born son of Robert Magill, a patriarch of the Magill family of Madisonville Presbyterian Church. As a young man he tried farming in North Georgia, then left to become a merchant. Harvey Magill seems to have found his true vocation in what would today be called the hospitality industry.

Before the Civil War, he settled in Mouse Creek, Tennessee (now called Niota) where he was a merchant and kept a hotel with an “eating house.” At the time Mouse Creek was a popular stop on the railroad between Knoxville and Chattanooga. So popular was the food that it’s said the trains scheduled regular stops when the eating house was serving. When Union troops occupied the area in the Civil War, Harvey Magill negotiated a very profitable contract selling firewood to power the military locomotives (coal had not then been discovered in Appalachia) that moved army units up and down the Tennessee Valley.

His major investment was in White Cliffs. This was a hotel resort, built on Starr Mountain near where the town of Etowah would later be located. (*Robert M. Magill, 83, 93*) By the late 1870s, it was a major tourist attraction with 115 rooms. The Athens Post claimed the hotel’s mineral springs were “...Tonic, Diuretic, and Alternative, and have proved very efficacious in relieving diseases of the Liver, Kidneys, and Stomach, and have acted as a sovereign remedy in Chlorosis and Dysmenorrhea” (*Joe Guy “The Mountain Hotel on “Balconies of Stone” in Hidden History*). And, of course, the Church records assure us that there was a bar.

As we have said, Harvey Magill promised to close the bar at the resort and end his association with “tippling.” One hopes he did. In 1897, in his 74th year, he suffered a fall down a flight of stairs at White Cliffs and died as a result. He is buried in Cedar Grove Cemetery in Athens. Neither the Church Minutes nor the Family Record of the Magills let us know all that happened. However, the matter was mostly a family drama played out on the stage of a small church where the Magills held much power and to which the women of the family (all but invisible in the written records) had perhaps turned in their need.

1881, Sept. 18

The Clerk of Session at Madisonville Presbyterian Church read a momentous letter to the Session of that Church. It came from the Clerk of Session at Chestua Church (which had remained in the Presbyterian Church New School North). The letter which is not quoted in the text of the Minutes proposed a union with Chestua, New School Presbyterian Church. Thus began a slow process of reunion, 40 years after the split, that would take another 16 years to complete.



REV. JOSEPH CLEMENTS COMES TO MADISONVILLE PRESBYTERIAN CHURCH

Joseph Clements was born October 2, 1840 in Walsall, a town in the West Midlands of England. As a young man he studied theology under Rev. Dr. A. W. Hardee and George W. Barrows, in New York, 1864. He married Kezia Martha Wheeley (1843-1934). He was licensed and ordained in 1878 by the Congregational Association of New York. He was a pastor at Westport, NY, 1873-74, then spent four years as minister in Pharsalia, NY, then was Stated Supply at Marcelona and Harbor Springs, Michigan.

Rev. Joseph Clements was dismissed from Synod of Michigan to the Synod of Kingston, Tennessee Oct. 9, 1883. From 1882 to 1885 he supplied the pulpits at Madisonville Presbyterian and Mt Zion in Philadelphia, Tennessee. From 1884-86, he was at Sweetwater Presbyterian Church. The Minutes of Madisonville Presbyterian state under the date of July 18, 1886 that he was resigning from that Church because his salary was too low "and cannot be raised."

We have a bit of his writing from the time he was in the Monroe County area. *Presbyterian Monthly Record, 1884. Rev. J. Clements, of Philadelphia, Tenn.*, says:

Our work has gone on steadily. Congregations have been very good considering the bad roads we have had this winter. Rains have been unprecedented, streams have swollen so as to be almost impassable; but I have not missed an appointment, and the people have usually been in their pews. As spring is now opening, we look for prosperity in our work. Several Presbyterian families from the North have come;—others are writing me to help them find a farm suitable, who wish to come early this spring. I never have labored where I have felt that my work was needed so much as in this field.

He transferred his address later that year to Philadelphia, Tennessee. In 1886 Rev. Clements moved on to minister at the churches in Shell City and Eldorado, Missouri, then, 1888, moved on to churches in McClune and Osage Kansas. In 1890, he suffered an affliction of the throat. When his voice failed, he was forced to leave the ministry. He changed vocations and studied medicine at Kansas City Medical College, becoming a practicing

physician in that city, moving about 1907 to Wichita. Reverend, now Doctor, Clements published widely in medical journals of the time. In 1910 he published a book on quite a different subject, entitled *The Metaphysics of the Nature and in the Conception of the Soul—Its Habitat: Roxburgh Publishing Company, Boston*. He maintained that, in his own words, "Only in a comparatively remote sense may the mind be associated with the brain, for the brain is the organ of action, and not an organ of thought. The mind has no organ." At his death, he was working on a second book on that subject; he wrote to the editor of the Wichita Eagle newspaper:

A crippled heart disables me so that the exertion even of writing has to be done often in much distress and pain. I therefore send you the enclosed just as I wrote, no copying again as usual, believing you can make it out.

I am writing a second volume to make the first more get-at-able, being surprised that men in Harvard, etc. say they must read slowly and take more time before writing me fully. I wrote in a hurry fearing I wouldn't live to see it through the press.

He died of heart disease in Kansas City, Jan. 31, 1911, leaving a widow, one daughter and several sons; he is buried in Maple Grove Cemetery, Wichita, Sedgwick County, Kansas.

Sources: *The American Journal of Clinical Medicine* Vol. XVII. Chicago, 1911. "The Death of Dr. Joseph Clements." p.461.

The Ministerial Directory. Ed. Edgar Sutton Robinson. Vol. I. Oxford Ohio. 1898.

From The Presbyterian Historical Almanac and Annual Remembrancer of the Church. 1867.

Wichita Daily Eagle, Thursday, February 2, 1911, Page 6: "DR. CLEMENTS RACED DEATH TO FINISH BOOK."



THE REUNION OF THE TWO CHURCHES BEGINS

T

1884

he split between the Old School and the New School was officially healed on the national level in 1869. As we have seen with the split in 1837, the decisions on the national level took time to show their effects locally and the split between Chestua Church and Madisonville Presbyterian did not occur till 1841.

In 1884, the piece of land that had been the burying ground for Chestua Church was returned to the Town of Madisonville because religious services were no longer being held there. On March 24 of that year an elaborate charter was written for “Madisonville Cemetery.” The “Charter of Madisonville Cemetery” on file in the Monroe County Archives is dated Mar. 27, 1884. Dan Hicks, in an article dated 1986 says “the church that stood west of it believed to be in the eastern part of Houston Park.”

1884, May 31

From the Second Minute Book of Madisonville Presbyterian Church:

Resolved to sell to the Old School Pres. ½ percent interest in this church for an undivided ½ of their church, their church lying about ½ mile north of mid. Bounded by Sarah Minnis et al. The funds of the sale of both churches to be held jointly for the upkeep of the Presbyterian church in Madisonville, The Old School shall have the right to occupy and use said first named church.

This is the second step toward local union. Chestua agreed to sell half of its church house to the Old School Church, while the Old School Presbyterians agreed to sell half of their property. In addition, Chestua Church would also sell half of its property—its property being the church with the balcony on the land donated by James Smith.

On a practical level, the half that the Old School Church sold seems to have been its cemetery, and the half that the New School sold was half of the two town lots it owned—which were across what is now Warren Street in Madisonville, and is occupied by a bank. The second town lot was west of this, including a house.

1886, October 3

Letter sent from Session of Madisonville Presbyterian Church to Rev. L. M. McConnell, offering him the pulpit of that Church. He accepts, Mar. 5, 1888. (The delay is not explained.)

That same year, Monroe and Loudon Counties in the Synod of Tennessee were moved from Kingston Presbytery to Union. See *Rev. J. E. Alexander. A Brief History of the Synod of Tennessee from 1817 to 1887. Philadelphia. McCalla and Co. 1890. 9.*

A newspaper clipping in the Monroe County Archives dated 1987, (without the name of the newspaper it was taken from being mentioned) says that the graveyard of the “First Presbyterian Church” was taken over by the city of Madisonville to become the City Cemetery in 1887, adding “This is the old garage where two streets meet.” ... The land on which Harvey Motor Company now stands was originally owned by First Presbyterian.” We get some idea of the structure of the church house from a later newspaper article:

Died in Church

From the Athens Post, 31st — John Carson, Esq., of Madisonville, died on Saturday night last, at 6 1/2 o'clock, very suddenly. He ate a hearty supper and walked to the Presbyterian Church, distant about a half mile, took his seat and was dead in two minutes. He had been suffering for some time with a disease of the heart. He complained on his way to church the evening of his death of a hurting in his breast. The Rev. James A. Wallace walked to church with him, and the Rev. D.F. Smith was in the pulpit just ready to commence the services. In half an hour, the remains of Mr. Carson were carried to his residence, and the audience in deep solemnity were seated to hear the message of life. [*Republican Banner (Nashville, Tenn) 01 Nov. 1873, p1; tr by KT*]

Tradition preserved in the Carson family says that John Carson's body servant was in the gallery of the church and was the first to see Carson slump in his pew, suggesting the building had a gallery for African Americans—as most large white-owned churches in the South did at the time.

1888, March 5

Rev. James Humphreys McConnell at Madisonville Presbyterian Church.

James Humphreys McConnell was born Mar. 11, 1838, near Baker's Creek Church off Niles Ferry Road in Blount County. He attended Maryville College, then Washington College, Iowa. In the Civil War, he was a private in the 25th Regiment of the Iowa Volunteer Infantry as a private, and served throughout the war, mustering out in May, 1865; he returned home to farm in Blount County, Tennessee. He married his first wife in 1867, Margaret I. Henry; she died in 1885. His second wife was Ella Carson, whom he married in 1888 in Maryville; they had one son. J. H. McConnell was licensed to preach as a Presbyterian minister in 1886 and ordained in 1887 by Kingston Presbytery where he served as an evangelist in Union Presbytery. He died Dec. 1, 1903 and is buried in Magnolia Cemetery in Maryville, Tennessee.

Sources: The McClung Genealogy. Rev. William McClung. McClung Publishing CO. 1904. The Ministerial Directory. Ed. Edgar Sutton Robinson. Vol. I. Oxford Ohio. 1898.

1890, April 13

A joint conference of the two Presbyterian Churches in Madisonville was held. No details of the results given, and we know that the Cumberland Church was not included, though it existed in town at the time. This is the second step in the unification process. On Sept. 14, a second conference was held. This conference agreed to share the ministerial services of Rev. R. D. McDonald with Sweetwater Presbyterian Church. However, the process broke down two weeks later, on Sept. 28, when Rev. McDonald had proven unacceptable to the Sweetwater Church.

The Minutes of Session of Madisonville Presbyterian Church show that it was sharing a minister with Chestua Church in 1889. In September, the obituary of the deceased wife of R. D. McDonald listed him as minister for both churches.

1891

Rev. Edward C. Trimble comes to Chestua Church.
The last known minister at Chestua Presbyteryan Church in

Madisonville was Rev. Edward C. Trimble. He was born in Apr. 30, 1830 in Mt. Sterling, Kentucky, and ordained in the Presbyterian Church in 1856 in Nashville, later serving pulpits in Jackson, Tennessee Washington and Seymour, Indiana for 15 years; he was Stated Supply at Taylorsville and then Cane Run in Kentucky after that. Based on information furnished by Rev. Hunter and William Ballard Lenoir, Edward C. Trimble was minister at both Sweetwater and Madisonville Presbyterian churches from Feb. 1891 to Oct. 1892. J. L. Bachman followed him there. Rev. Trimble moved thence to Warren Memorial Church in Louisville, Kentucky where he became senior member of his Presbytery. He died there on Aug. 28, 1917 at 87 and is buried in Washington, Indiana.

See Herald and Presbyter, a Presbyterian Family Paper. Vol. LXXXVII. No. 38. Page 14.

There is a five-year gap in our knowledge of Chestua Church, following the departure of Rev. Trimble. William Ballard Lenoir's history suggests that there was a strong local movement toward the unification of the Old and New Schools in the 1890s. Lenoir tells us that the two Schools unified in Sweetwater in 1867, and by 1885, the now unified Sweetwater Presbyterians could begin building the handsome brick church that still stands there. We have seen that in 1883, the Madisonville Presbyterian Church had been unable to pay the salary of its minister. The differences may be partly due to demographics. Goodspeed tells us that in 1887, Sweetwater was the largest town in Monroe County. Sweetwater also had the economic advantage of the railroad having been there since before the Civil War, increasing trade and mobility.

1892, March 27

Minutes Madisonville Presbyterian Church: Statistics: Total communicants, 66, baptisms, 2, Bible class, 4

1893, April 3

Obituary of Elder John McClung. This is the last recorded Session meeting in the first extant book. It is followed by the "History of the Church" written by Rev. Hunter.



A NEW CHURCH HOUSE FOR ONE CHURCH

1894, March 18

The Minutes of Madisonville Presbyterian Church report that it and Chestua Church spoke “quite freely” on building a new meeting house, both churches to have equal rights to the prospective new house.

1893

Rev. J. L. Bachman comes to Madisonville Presbyterian Church

John Lynn Bachman was born in Kingsport, Tennessee, June 23, 1841, the son of Jonathan and Fanny (Rhea) Bachman, both Quakers. Leaving his Quaker roots, he was one of four brothers in the family to enlist in the Confederacy during the Civil War. He served under Lee and Jackson in the desperate fighting in Virginia. Following the surrender at Appomattox, he studied at Hamilton College, New York, receiving his BA in 1870. J. L. Bachman married Fanny Rogan (1850-1915); they had eight children. In 1873 he founded Sweetwater Military College in Sweetwater, Tennessee, a school that outgrew its home inside the town and eventually moved north of Sweetwater to become Tennessee Military Institute (TMI).

For ten years Bachman taught at Union Institute in Sweetwater. He appears on the list of Masons in Sweetwater between 1880 and '84. Rev. Bachman was ordained in April of 1885 by the Presbytery of Knoxville and served as Stated Supply to the Presbyterian church in Athens, Tennessee, followed by three years at Cedar Springs and six years at Madisonville. He also served as pastor to Sweetwater Presbyterian Church beginning in 1892. He was the founding President of Sweetwater College for Males in 1885; from 1898 to 1902, he taught there.

Rev. Bachman is perhaps best remembered for Bachman Academy, a school that served children and young people for 105 years in East Tennessee. It was founded in Farner, Tennessee, a place deep in the Appalachian Mountains, near the point where Hiwassee River crosses the North Carolina border. John Wilson tells the story that Rev. Bachman surely told at many a fundraiser:

In 1906, Dr. Lynn Bachman was walking along a stream and came across a young boy. He asked the boy why he wasn't in school. The boy replied, “I looked up the crick, and I looked down the crick, and I said, ‘Ain't nobody never going to come up here and larn us nothin’ [sic].”

Six years later, with support from the Presbyterian Church, especially his brother who was a minister in Chattanooga, he opened a school in Farner. “With one teacher and one preacher.” Following his death, this became the Lynn Bachman school. By 1925 the school in Farner had added an orphanage, with small houses accommodating the children. In 1947, the school/orphanage relocated to Cleveland, Tennessee. Known as Bachman Home, it became a transitional point for boys referred from the Department of Corrections and the Department of Human Services. Changing with the times, the institution came to accept children with learning differences in 1999. In 2017, Bachman Home was forced to close due to financial difficulties. After a long, varied and useful life, Rev. John Lynn Bachman died Dec. 15, 1919 and is buried in West View Cemetery, Sweetwater.

Sources: Lenoir: History. The Ministerial Directory. Ed. Edgar Sutton Robinson. Vol. I. Oxford Ohio. 1898.

John Wilson. “Dr. Bachman Was Beloved Pastor Of Chattanooga.” Saturday, October 8, 2011 - by John Wilson. From the Chattanooga newspaper, now online.

Lenoir: History. The Ministerial Directory. Ed. Edgar Sutton Robinson. Vol. I. Oxford Ohio. 1898.

1894-98

John M. Hunter comes to Madisonville Presbyterian Church.

Rev. John Madison Hunter was born in Farmington, Marshall County, Tennessee, Nov. 13, 1832, son of Elihu and Margaret B. Hunter. He is said to have studied theology privately and was ordained by the Presbytery of Elk (a Cumberland Presbyterian institution in Middle Tennessee) in 1880. He married Laura Bell Oglivie, 1860-1942. They had at least one son, Marion B. Hunter, who was at Maryville College



in 1899. J. M. Hunter served several churches in Missouri, including Neosho, Sharon, and Pierce City; Kansas, including Louisburg, Central City, and Mineral Point; Tarpon Springs, Texas; and Oliver Springs, Wartburg, and Unita in Tennessee. In 1889, he was at the church in Tarpon Springs, Florida. Later in his useful life, he was Stated Supply at Madisonville Presbyterian Church. (*The Presbyterian Ministerial Directory (Southern)*, 1898) He died Nov. 13, 1923, at 79, and is buried in Zion Presbyterian Cemetery in Cecil County, Maryland.

Rev. Hunter presided over the building of the current Presbyterian Church. He is also responsible for the first written history of the Presbyterian Church in Madisonville.

1895, March 30

Minutes Madisonville Presbyterian Church: Statistics: Total communicants 54, total non. 4.

This year what was called the “Women’s Auxiliary” or the “Ladies Aid” begins to appear in the records of the Church. The earliest surviving notice found is dated Mar. 29, 1895. Charter rules state that the membership fee was a dime, while monthly dues were also a dime.

President: Mrs. E. A. Hudson

Treasurer: Miss Alice Johnston

Secretary: Mrs. A. W. Parsons

Charter Members: Mrs. H. J. Reed, Mrs. M. S. Montgomery, Mrs. E. A. Hudson, Mrs. Lee Dyer, Miss Ellen J. Russell, Miss Alice Johnston, Mrs. A. W. Parsons

1897, May 9

Madisonville Presbyterian Church Minutes: Miss Willie May Montgomery reported to Session on a “Two hours” discussion over the “northern assembly.” They “Will meet with the session of that church to discuss erecting.by joint effort a new church on the lot now owned jointly by those two churches.” Five days later, a letter from the “northern church” made the favorable report official. As a follow up, a letter was received May 14 intimating a mutual effort was acceptable to the “northern church.”

From an unsourced newspaper clipping in the Monroe County Archives internally dated June 4, 1897:

Madisonville will soon have a new church built in a very short time. Plans have already been accepted and the work will begin at once. M. G. Wright and wife, Mr. Sam Reynolds and wife, Dr. G. O. Bicknell, W. O. Lowry, and Miss Alice Johnston of the Building Committee went to Knoxville Tuesday to investigate the plans submitted. Mr. W. N. Magill, another member of the committee having previously examined the plans, reports the church as being in every sense modern. The cost will be \$4,000.

The very best of pressed brick will be used; have a slate cover; be heated with steam; curved opera seats and the inside furnishings will be of metal woodwork. [sic]. This edifice will be on the lot where the old church now stands.

The “handsome modern” church house was being built by a Church that was becoming modern in a more general sense; a woman, Miss Willie May Montgomery, was the agent who negotiated the final step in building a new church house; moreover, another woman without a husband, Alice Johnston, examined and approved the plans for the Church. The fact that, of eight Building Committee members mentioned, two were female and one of those was unmarried reminds us that the Progressive Era was dominant in US politics—Suffragettes were marching for women’s rights, and some women in Madisonville were beginning to get their rights.

Of these two women, Willie May Montgomery and Alice Johnston, this may be said:

Mary Alice Johnston, 1847-1912 was the daughter of a Madisonville businessman, Joshua Johnston. An article from the Madisonville Democrat, Sep. 12, 1945, entitled “The Old Scrapbook of Yesteryears” gives us a bit of her position in life. Josh Johnston built a store on the court square in town in 1846. The house had brick walls ten inches thick; a spiral staircase led to the upper floor. There were hardwood mantles to the fireplaces and a rosewood piano in the parlor. There was a mahogany bookcase furnished with “choice books.”



In later life Joshua Johnston loved to sit on the porch and reminisce about the War (the Civil War, of course). “Miss Alice” his daughter had “sparkling black eyes,” and often baked rusk and her sister “Miss Hessie” made her famous Hessie bread. The unmarried daughters tended a flower garden beside the house. Miss Alice had decorated the parlor with her own paintings—a violin, in oils and chrysanthemums, a painting in a gilded frame. She had been a student of Lloyd Benson who taught painting in Knoxville. Tea was served in china that Miss Alice had herself painted.

Joshua Johnston and his numerous children are resting in Madisonville’s City Cemetery. Hester—Miss Hessie—later married a Reed, her tombstone tells us, but Miss Alice died unmarried. The house, the family, the time and place all tell us a great deal about the woman with the dark, sparkling eyes. Alice Johnston’s education had been in some one or another “female academy,” where she had been prepared for a career as the wife of a wealthy man. Playing a polite instrument like the piano, the craft of painting on canvas or china—plus cooking, and growing flowers qualified her for a life she never quite achieved. She came of age after the Civil War when wealthy young men were scarce—many of the wealthy young men of her girlhood had either died in the War or lost their fortunes.

As for Willie May Montgomery, the teenage girl who acted as a spy in the “northern church,” we know she was the daughter of John Calvin Montgomery and Martha Blair, and the granddaughter of an early elder in our church, James Montgomery.

An article in the Monroe Democrat, written by Bess Stickley Hines, transcribed in TN Genweb says that the last of Joseph Johnston’s children to live in the brick house on the court square was John Frank Johnston. He was married to Elizabeth Houston; they were parents of Elizabeth Johnston and Locke Johnston, a dentist in Madisonville.

Coy Franklin, the youngest son of Rev. McCoy Franklin and his wife, Mary Alice, recalls residing in the Johnston House for two years beginning in 1945 before it was demolished, circa 1949. The landmark antebellum Johnston House was replaced by Sheets Dry Goods and

the U.S. Post Office where Mary Alice Franklin served as postmaster.

About the W. N. Magill of the building committee, we read in the *Magill Family Record*:

William Nathaniel Magill, born January 23, 1857, Dancing Branch. [a community in Monroe County between Madisonville and Sweetwater]. Married Sadie Hazeltine Peck, March 30, 1880; Madisonville. (Sadie H. Peck, born July 3, 1863; Jalapa, Monroe County, Tenn.) W. N. Magill is cashier of the Bank of Madisonville, Tenn. He served as ruling elder and superintendent of Sunday-school in the Presbyterian Church at Madisonville, for more than twenty years. 133-34

The cornerstone of the present church says it was built in 1897. According to a tradition in the church, it was designed by Baumann Brothers Architects and built by The Gaylon Seldon Co. Contractors and Builders. These firms also designed and constructed the Monroe County Courthouse in 1897. This is a reasonable conclusion since both buildings were built in the same year in the same Romanesque Revival Style with two Presbyterian Church elders (C.A. Lowry and M.G. Wright) serving on the Monroe County Courthouse Building Committee.

The Baumann brothers, Joseph and Albert, were sons of a Bavarian carpenter who immigrated to the US in the 1830s. Joseph was born in Tellico Plains in 1844 and the family moved to Knoxville in 1855. By 1878, Joseph was advertising as a professional architect—the first in Knoxville. In 1887, his younger brother, Albert, joined the firm. Among many other buildings in East Tennessee, they built the Church of the Immaculate Conception on Vine Street in Knoxville, the Monroe County Courthouse, the Blount County Courthouse, and the Washington County Courthouse in Jonesboro.



Michael Tomlan, Joseph F. Baumann, 1844-1920: Architect of the First Knoxville (Thesis submitted to the University of Tennessee School of Architecture, 1973).

The new church house in Madisonville, the one currently in use, was built on the property left to the New School Church in Madisonville by James Smith in 1851; it is brick, built in the Romanesque Revival Style with Art Nouveau stained-glass windows, both styles which were widely popular in the late 19th and early 20th centuries. No record has been found regarding the provenance of the lovely church windows. However, similar windows in Immaculate Conception Church, which was also designed by Baumann Brothers, date from 1886. According to a history of that church, its stained-glass windows were made in Cincinnati.

The orientation of Madisonville Presbyterian Church is north-south with the main entrance on the north side and the pulpit on the south. The church front is flanked by two bellfries; the eastern one is the only one with a bell, "Little Star's Bell," dating from an earlier building. The "curved opera seats" referred to in the article means individual seats, with curved backs, arm rests, and fixed to the floor. The sanctuary is an octagon, with the north-south walls extended. The original ceiling still in place has a central wooden rosette which probably once supported the chandelier. The wooden rosette is pieced to absorb the smoke from the chandelier when lit.

Originally, the chandelier was hung from a cable with a pulley in the small room behind the front doors (also the pastor's study) so that it could be lowered to be lit, probably it burned kerosene. In an article titled "Who has the Chandelier that Hung in the Presbyterian Church?" in the Mar. 20 1984 issue of the Democrat Observer, Dan Hicks, Jr. noted that although the chandelier was missing, the pulley system was still in place.

Rev. Hunter presided over the dedication of the new church building. He wrote a history of MPC which begins on page 87 of the first book of the Minutes of Session. This document is difficult to read and has resulted in confusion among church historians, most notably the claim that Chestua Church was founded as a campground on Chestua Creek.

1897 The building of the new, brick church was celebrated widely. Maryville College sent its student quartet to add to the festivities. We read in *The Maryville Times*, Dec. 18, 1897. Page 2:

"The Alpha Sigma Quartet went to Madisonville last Saturday to attend the dedication of the new Presbyterian church at that place. The Church is a beautiful and comfortable edifice and a credit to Madisonville. The dedicatory sermon was delivered by Rev. Nathan Bachman D. D. and J. M. Hunter of Madisonville also participated in the exercises...a large audience was present. Madisonville will have the pleasure of entertaining the Synod of Tennessee in their church next October."

Nathan Bachman was J. Lynn Bachman's brother, also a Presbyterian minister.

1897, Dec. 12 The Minutes of Madisonville Presbyterian Church report that the dedicatory sermon preached by Rev. Nathan Bachman was from Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The cost of the new church building was \$4,000. The Ladies Aid Society reports that "Money was given to Fresco the new church." The walls are currently plaster, but no trace of frescoes is visible.

A History of the Church, preserved in typed loose leaf and written sometime after World War II by Mrs. Dan Hicks, Sr., says that John Hunter was followed as pastor at Madisonville Presbyterian Church by Isaac Pierce. This seems to come from what Magill says. A search of the available records from the Presbyterian Church in Tennessee has not located Isaac Pierce.

1898 The Ladies Aid notes that they bought a carpet for \$69.55 and contributed money to pay off the costs of the new building. Further contributions to fresco the church are mentioned.

1900
Minutes of the General Assembly
Rev. J. L. Bachman, minister
33 total members

MADISONVILLE PRESBYTERIAN CHURCH ESTABLISHED 1822

1901, March 19

Madisonville Presbyterian Church. Statistics: Total communicans 70, non-communicants 60

Ladies Aid: "Miss Sallie Hale, a missionary from Mexico visited the Society and made a talk."

1902

Ladies Aid: \$42 sent to various Home Missions

1904, April 10

Richard Hudson elected treasurer; the first so mentioned

Ladies Aid: Contribution of \$612.68 to causes of the church

1904

Thomas F. Speak, delegate from Madisonville Presbyterian Church, attends Knoxville Presbytery meeting where the vote was 13 for and 29 against uniting with the Presbyterian Church USA

1906

Grand reunion of nearly all Presbyterians in the USA, including about two thirds of the Cumberland Presbyterians. The Cumberland Presbyterian Church in Madisonville merges with Madisonville Presbyterian Church, though other Cumberland churches remain in Monroe County.

1907, June

From the Minutes of Madisonville Presbyterian Church:

7 elders

3 deacons

77 communicants

40 scholars in Sunday School

Ladies Aid: Name changes to "Ladies Union"

1908, July 13

From the Minutes of Madisonville Presbyterian Church: Discussion of

installing a new heating system. Ladies Union: donations total \$167.30 to Monroe Harding Orphanage.

1911, February 25

Inheritance of \$500 received from Mrs. Margaret Ewing

Statistics:

10 elders

4 deacons

10 members received on examination

40 communicants

10 adults baptized

98 in Sunday school and Bible class

1912, March 31

Madisonville Presbyterian Church submits to the Presbytery of Knoxville for the years ending Nov. 31, 1912:

9 elders

3 deacons

102 total communicants

1912, October 12

"Union service" with other Madisonville Churches approved to be held about Dec. 1

1913

Statistics:

9 elders

3 deacons

1 received on experience

2 received on certificate

103 total communicants

1913, June 22

The Church donates the old bell that came out of the Cumberland Presbyterian Church house to the Cook Memorial Presbyterian Church in Sevier County.

CELEBRATING 200 YEARS

1914

Ladies Union notes the death of "Miss Hessie Reed." She was Alice Johnston's sister of the "Hessie Cakes." No more minutes of Ladies Union until 1921. Minutes between 1921 and 1930 consist only of lists of names.

1917, May 12

The session authorized the Ladies Aid Society to buy an individual communion set. We read in the Minutes of the General Assembly 1917 that the Permanent Committee on Evangelism would "best promote religious work among soldiers and sailors through cooperation with the regularly appointed chaplains. . . (p. 65) The term "Ladies Aid Society" was used in the Civil War and had fallen out of common use in 1917. Apparently, the women of Madisonville Presbyterian Church sent a portable communion kit to a chaplain in World War I.

1919, March 23

Statistics:

114 total communicants

"On motion, Rev. J. L. Bachman was granted leave of absence to go to the Mountain Lynn Bachman High School in this Presbytery."

1920, March 29

Congregational meeting to call Dr. John D. Harris as Pastor

A loose paper preserved in the Minute Book by Historian Mrs. Dan Hicks, Sr. gives a list of supply pastors between 1915 and 1920 without giving specific dates: Dr. John D. Harris, Rev. T.E. Green of Lafayette Presbytery, Rev. B.B. Larson, Rev. Carl Sentell, Rev. J.J. Fix, Rev. Sam Wolfe, Rev. Davies, Rev. Johnston.

1921, February 23

The minutes of Session offer thanks to the Johnston heirs for donation of land for a manse. This refers to Locke Johnston and his sister.

1921, May 22

Memorial for elder E. H. McCroskey in Minutes of Session. According to Goodspeed in 1887:

Thomas E.H. McCroskey, a prominent lawyer of Madisonville, Monroe Co., Tenn., was born in the same county, on Fork Creek, July 13, 1843, and is the son of John and Priscilla (McCray) McCroskey, of Scotch and Irish descent respectively. The father was born in Sevier County, Tenn., March 17, 1788, and died in Monroe County November 10, 1866. He moved to Morganton, Blount Co., Tenn., at an early date, and was engaged in the mercantile business. When the lands of the Hiwassee Purchase were sold, he bought land in Monroe County and moved to it. In 1820, when the county of Monroe was organized, he was elected high sheriff and held this office for ten consecutive years; then turned his attention exclusively to agricultural pursuits. He was a member and elder in the Cumberland Presbyterian Church for many years. He had a good education, was a Democrat in politics and his sympathies were with the South in the late war. He was the son of John McCroskey, a Native of Virginia, who settled in Sevier County during the time of Sevier and Robertson. He was a corporal in the Revolutionary war and was at the battle of King's Mountain. The mother of our subject was born in Washington County, Tennessee. . . . [Thomas W. H.] lived on the farm and received his education in Hiwassee College. After the war he studied and graduated at the Lebanon Law School. Immediately after graduating he located at Kingston, Roane County, where he remained two years, then moved to Madisonville, Monroe County, where he secured a large and lucrative practice. He is a member of the Cumberland Presbyterian Church, is a Democrat in politics, and a member of the Masonic fraternity. . . . Mr. McCroskey is a good citizen and is very much interested in the development of the minerals of Monroe County. *P1006*

T. E. H. McCroskey joining the Presbyterian Church late in life is a clear instance of what was happening in the early 20th century with the union of Cumberland and Presbyterians US.

1921, June 12

Services are to be held next Sunday, "despite Chautauqua." Chautauqua was a nation-wide movement that brought educational lectures to mass meetings.



Vastine Stickley Family, Stickley Mansion and the Stickley Drug store with the Johnston House in the background.

1922, March 29

Statistics:

122 total communicants

Vastine Stickley, Clerk of Session.

About Vastine Stickley, we read in Goodspeed:

Vastine Stickley, clerk and master of Monroe County, Tenn., and a resident of the Eleventh District, was born at Stickleyville, Lee Co., Va., April 30, 1856; son of Vastine and Elizabeth (Duff) Stickley. The Stickley ancestry were originally from Germany, came from there to Scotland, and from there to Virginia. . . . When young he [Vastine] followed the occupation of a blacksmith until he earned sufficient money to go into the mercantile business. . . . He next went to Emory and Henry College, where he remained three years, and then came to Monroe County, Tenn., and engaged in the mercantile business with his brother, Worth Stickley, as partner. At the end of three years he sold his interest and purchased land in the Eleventh District of Monroe County, whither he moved November 16, 1881. He was appointed clerk and master by Judge S. A. Key, to fill the place of J. E. Houston. He is. . . a member of the Cumberland Presbyterian Church, of which he is a deacon. October 13, 1879, he married Miss Josie E. Houston, a native of Madisonville, Tenn., a member of the Cumberland Presbyterian Church. . . . Three children were the fruits of this union: Elizabeth Duff, Robert Houston and Eliza McCroskey. (p 1009) Vastine Stickley died in 1944.

1923, April 4

Minutes of Session

Statistics:

120 total communicants

128 Sunday school

1923, April 4

“On motion of D. E. Lowry, price of vacant lot west of church fixed at

\$750. Ordered to be sold.” It was later sold to Vastine Stickley, whose family resided in the lovely antebellum home near the church which was built by Dr. Guilford Cannon in 1848. (This home, now commonly referred to as “The Stickley Mansion,” is on the National Historic Register and was one of four houses in Madisonville designed by a Philadelphia architect, Thomas Blanchard. These houses include the current home of church members Scott and Erica Murphy on old Sweetwater Rd.; the home of David and Mary Kefauver which is also the gravesite of Senator Estes Kefauver; and the Johnston House on the courthouse square which was demolished in 1949.) It was stipulated that the lot, the small triangle of land across Monroe Street from the church, would be used “for park purposes only” when it was sold to Stickley. On a drawn map now in the Monroe County Archives dating from this time, what is now named “Monroe Street” on the west edge of the Church was then called “Chestua Street,” very likely in honor of Chestua Church.

1925, February. 8

C. M. Campbell elected pastor

1925, May 20

Rev. Campbell ordered by the Session to buy a Mimeograph Machine. Revival services held in October. Rev. Campbell to have an assistant.

Statistics for the year mention for the first time in many years, the pastor’s salary: \$916.66.

1927, March 27

Statistics:

107 total communicants

Rev. Campbell resigns. Session wishes “blessings upon him.”

1927 Sunday, June 7

Rev. Sam Wolfe elected supply minister

1928, February

Rev. E. F. Griffiths pastor. (No mention of election or date of call, etc.)



MADISONVILLE PRESBYTERIAN CHURCH PASTORS

While examining the list of pastors who have served Madisonville Presbyterian Church (MPC) during the past 200 years, it became clear that there has been consistent turnover. Over the years, MPC has frequently been served by interim pastors, sometimes for months and years at a time. Certainly, during the early days of the 19th century, the church was located on the frontier where life was challenging even in the best of circumstances. This was also a time when many citizens of this young nation chose to seek their fortunes in the expanding western frontier. Throughout its history, MPC congregations have been served by prominent and well-educated leaders who are often recruited by other churches and institutions.

Dr. Robert Allen's research on the early history of the church has enhanced our understanding of the lives and characters of long-ago church leaders. MPC has been well-served by more recent pastors who have inspired all of us. Certainly, one incentive which led me to transfer my lifelong membership from First United Methodist Church to MPC were my conversations with Rev. Michael Stanfield. Rev. Stanfield was the kind of pastor who would request a sabbatical to go on a vision quest. I was most impressed that MPC leaders would grant this request.



Rev. McCoy Franklin

Unfortunately, the scope of this commemorative booklet is too limited to fully explore the lives and aspirations of most contemporary pastors. During the 20th century, no pastor left a bigger impression on MPC, the community of Madisonville, and Presbyterian churches throughout the mid-South than Rev. McCoy Franklin. In total, Preacher Franklin's time at MPC totaled 26 years over a span of 40 years. Rev. Sam Haun, who was ordained at MPC as a young pastor, led the church for 13 years.

Only one other pastor (Rev. Thomas Bradshaw who led MPC from 1854 – 1867) has achieved such remarkable longevity at MPC. Finally, during the 21st century, the ground-breaking tenure of Rev. Deidra Crosby, MPC's first woman pastor, has deserved special

recognition. Not only has she encountered the unique challenges faced by all women leaders, but she has also pastored the church during a global pandemic. In addition, Rev. Crosby has served the MPC congregation during the activities and events celebrating the Bicentennial. For these reasons, these three contemporary pastors are featured prominently in this narrative.

—Mary Kennedy Hendershot



100th Anniversary of The Church



Madisonville Brass Band at MPC (c1910's): Church leaders, W.O. Brakebill is seated left of the drum and Bill Lambdin with the trombone is directly behind.



PREACHER FRANKLIN COMES TO MADISONVILLE

The catastrophic stock market crash of Oct. 29, 1929 brought an abrupt end to a sense of prosperity throughout the United States, including Madisonville. Although Madisonville Presbyterian Church (MPC) was typically generous in supporting charitable causes, beginning in 1930, church leaders started exhibiting a more frugal impulse. On Sept. 28, 1930, a request from King College for a day to be set aside to raise money for the school was denied by the Session. On Oct. 12, a motion was put before the Session that the church continue its annual contribution to Home Missions in the same amount as previous years. This motion was denied. After an investigation of the church finances in March of 1932, the pastor's salary was decreased from \$1,100 to \$900.

In addition to finances, MPC church leaders also sought moderation in cultural matters. On Feb. 22, 1931, Elders W.N. Magill, D.E. Lowry, J.F. Lewellyn, J.A. McSpadden and T.A. Jenkins voted to take a stand against a bill introduced in the Tennessee legislature which would legalize "moving pictures" on Sunday. Citing the "Demoralizing effect the movies have," the Session approved a resolution opposing such a measure.

With bank and business failures, as well as the loss of jobs and life savings, no doubt a sense of uncertainty about the future prevailed in Madisonville as it did elsewhere. However, the resignation of Rev. E.F. Griffith in April of 1933 during the dark days of the Great Depression fortuitously led to a time of stability at Madisonville Presbyterian Church which would span multiple generations.

In 1933, Rev. McCoy Franklin was appointed by the Knoxville Presbytery as the director of Bachman Home for Children in the mountainous rural community of Fanner in Polk County. Rev. Franklin and his wife, Mary, moved with their five children (the youngest child, McCoy, was born later while the family was living in Madisonville) into a dormitory at the facility. During the Depression, times were especially hard for orphans and families who were unable to care for their children. With 54 children at Bachman, a staff of eight, and his own family to

feed, Rev. Franklin was grateful for his competent farm manager, Hugh Stewart, the father of longtime MPC church member Martha Stewart Lowe. (*M. McCoy Franklin, Daybreak in the Mountains: The Life and Times of the Rev. Dr. C. McCoy Franklin*)

Also at this time, McCoy Franklin became the stated supply preacher at MPC, driving 40 miles down winding, mountain roads to Madisonville twice a month. In March of 1935, MPC joined with Toqua Presbyterian Church, located near the Little Tennessee River in Vonore, in hiring Franklin as a full-time pastor. The family moved to Madisonville and a ministry began which extended at different tenures over a period of 40 years in Madisonville. During this time, "Preacher Franklin" gained legendary status as a storyteller and community leader (he served as Mayor of Madisonville and preached at the funeral of Senator Estes Kefauver in 1963). He was especially well known for his ability to imitate bird calls.

Preacher Franklin made an impression on Knoxville News-Sentinel columnist Bert Vincent when he spoke at a Kiwanis Club and Lions Club meeting in Middlesboro, KY. Vincent noted in his Strolling column of Oct. 7, 1953, that he "had heard of him as that man down around Madisonville who whistled like birds. And as a preacher who pastored five churches, preaching five sermons to his five different flocks every Sunday. And too, that he was the daddy of Mack Franklin, captain of the UT Vol football team, and the daddy of another football player, McCoy Franklin, on the Madisonville High School football team..."

Vincent described Franklin as "tall, angular, awkward. He had his hands deep in his pants pockets and jerking like he was trying to keep his pants up. Somebody laughed. Then another laughed.

"Brother Franklin started in telling stories. He preached. He imitated fox hounds, roosters, old hens, turkey gobblers, pigs, cows, and bulls.

"When he had concluded I watched these people coming through



Rev. & Mrs. McCoy Franklin 50th Anniversary

the door of the dining room to the hotel lobby. Some still had tears in their eyes. Some were laughing. And I heard one after another say: 'Wonderful.... Best I ever heard.... Who'd of thought it from looking at him.' "After that I sat down and talked with this hillbilly entertainer, who without a fiddle, or a guitar, and without trying to sing, can make you laugh cry....

"He told me he was born at the head of Owl Holler in Avery County, NC. He learned to read just a little. Not enough to read the Bible, nor a newspaper. But he could read nature. He knew, and he loved the wildlife about him, the bears, the wildcats, the coons, the foxes. But of all the wildlife he loved the birds best of all. He listened to their calls. He practiced calling back to them. And he learned to imitate the call of every bird known to the mountains and valleys.

"That's why today you can shut your eyes when he is up there before you, and feel that you are alone in the mountains on a spring morning listening to the awakening of all the wildlife thereabout.

"It was from this wildlife that he got his call to preach. Many a spring and summer day he told me he sat with bare feet dangling in the cool mountain creek listening, loving, and feeling. And, he said, he came to the conclusion that there was a Supreme being, a great power controlling this nature he loved and felt.

"So, at 21, he walked out of Owl Holler, and over the top of the Unaka Mountains, and on up through the mountains to Berea College, Berea, KY. He wanted to be a preacher. To be a preacher, he must learn to read, and study.

"In 10 years, he finished the grades, finished high school, college, and the Presbyterian Seminary (Louisville, KY) Bible courses. And came out a full-fledged minister with a Doctor of Divinity degree."

Rev. McCoy Franklin passed away after falling down the stairs at his home in Madisonville on Mar. 27, 1979 while retrieving a hoe to work in

his garden, only two months before his 90th birthday. He first arrived at Madisonville Presbyterian Church as a circuit preacher on April 1, 1934. He was hired as pastor on Apr. 7, 1935. In 1937, in addition to serving the Madisonville church (for a salary of \$800 and a manse), Rev. Franklin also served as an evangelist with Home Missions at a salary of \$1,000; pastor at Toqua Church for a salary of \$600; and pastor at Center Church in Tellico Plains for \$100.

In October of 1944, he requested leave to serve as an evangelist and returned to MPC in November of 1948. In 1958, Rev. Franklin left MPC to pastor a church in Lenoir City. His final tenure at MPC began in February of 1966 and ended in June of 1972. The last marriage that Preacher performed at Madisonville Presbyterian Church was the union of Julia Jett and Allen Reedy in December of 1972.



Sunday School in the 1950's; Pictured, left to right, (front) Camilla McFee, Linda Axley, Kay Higgs, unknown, Charlie Copeland, Colleen Hicks; (back row) Beverly Curtis, Russell McFee, Jimmy Axley, unknown, Burch Jett, unknown, Judy Burger, Betty Jenkins, Malinda Blankenship, Julia Jett.



WWII

1941, December 7

Citizens of Madisonville, Tennessee who had their radios on in the late afternoon heard that airplanes of the Empire of Japan had bombed and destroyed much of the United States' fleet of warships in Pearl Harbor. The next day, they heard the calm but passionate voice of President Franklin Roosevelt denounce that event as a "day that will live in infamy." In short order, Congress would declare the entry of the United States into World War II.

Madisonville's immediate response to the beginning of the War was reflected in the pages of the Minutes of Madisonville Presbyterian Church by a "Community Revival" city-wide. The event drew together Presbyterians, Methodists, and Baptists and was held at the town's high school. No date is given on the Minutes of Session book, and a page is torn out following this statement.

As happened in the Minute book during the Civil War, the Minutes of Madisonville Presbyterian Church are largely silent during World War II.

The loose paper cited above written by Historian Louise (Mrs. Dan) Hicks gives a list of "boys in service" during WWII:

Sgt. Joe Kimbrough, Millard Norman, Raymond Best, C. F. Latimore, Cpt. William Llewellyn, Corporal William F. Johnston, Sergeant Charles Hale, Lt. Lorenzo Luckie, Herman Mullins, Lt. Max Hines, Lt. Dan Hicks, Cpl. T. S. Frank Bratton, Sgt. S. P. Hale, Jimmy Cook Carson.

Boys in Service, Navy: Bruce Franklin, Lowry Stiles petty officer, Tom Hale athletic specialist, Gene Hicks, Billy Brakebill.

Coast Guard: E. B. McConkey

Marines: Houston Lowry

Merchant Marines: Dawson Sneed

"A union service when Japan surrendered, Aug. 14, 1946."

"A union service Methodist, Presbyterian and Baptist Churches May 7, 1946"

1943

Mrs. C. D. Walker gives a framed picture of Jesus to the church in memory of W. N. McGill and D. E. Lowry. The work still hangs in the church. This is a copy of a famous painting called "Head of Christ" done in 1940 by Warner Sallmann, portraying Jesus as looking remarkably like a white European with blue eyes and light hair. The use of such images is expressly forbidden by the Westminster Catechism. *Article 109.*



Freda Tallent, Houston Lowry, Bill Brakebill at WWII going away party. Jimmy Cook Carson in service during WWII in the Philippines.



MADISONVILLE PRESBYTERIAN CHURCH IN THE POST WORLD WAR II ERA

Building committee formed to buy materials for the “new addition to our Church.” This is the addition to the south side of the building with a hall, small rooms on its east and west side for Sunday school classes and a small kitchen; originally the kitchen was in the basement. In later Session minutes, the annex is referred to as the Chestua Education Building.

1945, December 9

The Building Committee (Frank Lowry, Frank N. Bratton, H.G. Gangwer) presented a resolution to approve the addition to the church, not to exceed \$5,000.

1946, April 17

1946-47

Detailed statistical report:

124 total members

1,200 dollars pastor's salary

1,952.02 dollars total expenses

2,596.71 dollars collected on building fund

1946, July 8

Session agrees to sell seven shares of stock left to the church by Miss Jane McClung to pay building debt. Jane was the niece of William McClung who came home to his parents' house to die during the Civil War.

1949, September 19

Rev. Tom Buchanan resigns.

1949, November 7

Rev. McCoy Franklin called as pastor.

1955, January 9

Report by R.B. Jett about old church property next to the city park now occupied by Harvey Motor Company.

1957, August 25

Choir director hired.

New Minute Book begins with very detailed regulations—for example, Children must be 12 years old to join the church. There must be a good speaker for the Family Night supper—etc. These pages in the Minute book have a definite look of being utterly forgotten.

1958, June 21

Rev. McCoy Franklin resigns to go to Lenoir City.

1959, January 25

Mary Sue Hayes requests a letter of dismissal to join a church in Las Piedras, Falcon Venezuela; at this point in the minutes, the church is referred to as First Presbyterian Church.

1959, July 12

Rev. Eugene Barkley Norris comes to Madisonville Presbyterian Church after graduating from Columbia Seminary. Rev. Norris had new ideas which may not have been well-received by the church. On Sept. 11, 1960, Session minutes note “The Pastor stated he had made many mistakes.” Rev. McCoy Franklin was a hard act to follow, especially for a young pastor just out of seminary.

1960, October 5

Mr. Pat Wright of Knoxville mentioned as first choir director.

1961, January 3

Session minutes note “the sinking morale of the church.”

1961, April 5

The Civil Rights Movement is having an impact at Madisonville Presbyterian Church. A motion before Session that “if a Negro person asked to be seated in the church for purposes of worship, he should be.” Passed unanimously.



Franklin Children at Manse

Second motion: "Anyone regardless of race, creed or color be seated for the purpose of worshipping God." Passed.

1961, October 4

Fifth Sunday worship with the Methodist Church. At a meeting on Nov. 1, 1961, the Session minutes note "too many of our church members take joint service as a holiday."

1962, April 20

Rev. Norris resigns.

1963, May 26

Fred Hill, a ministerial candidate, scheduled to graduate in June, nominated and called as pastor.

1963, November 24

Memorial service for President John F. Kennedy held.

1965, January 18

Statistics:

118 members last year
120 members this year
\$4,800 pastor's salary
\$1,800 benevolence

1965, September 3

Fred Hill resigns.

1965, October 12

Daphne Lee membership is transferred to Allgood Rd. Methodist Church, Stone Mountain, Georgia.

1965, December 19

Rev. McCoy Franklin interviews as a guest of session, appearing as an interim. He offers to serve as interim pastor for \$4,800. Session agrees to "think about it."

1965, December 29.

Session has chosen to have a full-time minister. Rev. Franklin agrees to serve as part time for \$4,200.

1966, June 5

Dr. Houston Lowry, elected elder; Jim Quarles as choir director.

1966, December 11

Session decides to accept Rev. Franklin as pastor for "an indefinite period of time."

1968, February 25

The Session compiles a list of women of the church for consideration as officers of the church. Curiously, this is also the birth date of Rev. Deidra Crosby, Madisonville Presbyterian's first woman pastor.

1970, January 17

New pews acquired from Hiwassee Furniture Company. Cost: \$3,612. The sanctuary of the Church was scheduled to be paneled, but this was not done.

1972, March 6

Rev. Franklin tenders resignation effective in June.

Floyd & Allen Reedy
with Preacher Franklin





THE MADISONVILLE AUDUBON SOCIETY

During the 1970's, several members of Madisonville Presbyterian Church (MPC) who enjoyed hiking and the outdoors organized the Madisonville Audubon Society. Key members of this group were Elizabeth Johnston, Freda Lowry, Ruth Jett, Joella Curtis, and Bob McFee. They regularly hiked the trails of the Cherokee National Forest and the Great Smoky Mountain National Park. Before she passed away at age of 101 in 2022, Elizabeth Johnston recalled those hikes with great fondness: "I could hike for miles and miles. William Frank [her husband] didn't like to hike, but he would drive us to the mountains, drop us off and pick us up hours later."

A story about the Madisonville Audubon Society made the news in The Tri-County Observer in 1972:

Audubon member's ankle broken on Sunday hike

Mrs. Ruth Brakebill Jett, employee of the Monroe County Welfare Office, broke one of her ankles while hiking with the Madisonville Audubon Society on Oct. 29 near the Fish Hatchery above Tellico Plains.

Robert McFee, a member of the group, said the mishap occurred atop a high mountain and that Mrs. Jett slid down the side of the mountain to a place where she could make it with help to a car.

"It didn't hurt much because I didn't know it was broken. If I had known, it would probably hurt a lot," Mrs. Jett said Sunday as she maneuvered her cast around the Madisonville First Presbyterian Church.

Bert Blankenship, Mrs. Jett's nephew, said the mishap occurred because his aunt was hiking rather than attending church services.

The seat of Mrs. Jett's slacks was described as a total loss by the other hikers. "It's a good thing I had on my good girdle," Mrs. Jett said.

1973, April 3

Toqua Church in Vonore Tennessee dissolved. List of its eight last members is given. TVA's acquisition of farmland, including that of John and Patsy Carson, along the Little Tennessee River had decimated church membership.

1973, June 17

Rev. Samuel Haun called as pastor. Because Rev. Haun is not yet ordained, Rev. Franklin administers communion. Rev. Haun was ordained at a night service, Oct. 14.



Ruth Brakebill, Houston Lowry and Hikers.



REVEREND SAM HAUN

*A*s Oscar Wilde said, ‘Every sinner has a future, and every saint has a past.’ But little by little, through the grace of God’s contending spirit, the forgiven man becomes a forgiving man; the healed woman becomes a healing woman; the loved person becomes a loving person.” From a sermon by Rev. Sam Haun



When Rev. McCoy Franklin retired at the age of 84 from the pulpit of Madisonville Presbyterian Church (MPC) for the final time after having served a total of 26 years, it might have been daunting for a young man to follow such a legend in assuming leadership of his first church. No other pastor who followed Preacher Franklin stayed in the pulpit of MPC for longer than three years. But Sam Haun, who wasn’t apprehensive about quoting Oscar Wilde in a sermon at a small-town church in a conservative town in East Tennessee, embraced the challenge with energy and enthusiasm. He and his wife Ann (and later their two sons Carter and Michael), brought a breath of fresh air not only to the old church, but also to the town of Madisonville. Soon after Sam’s arrival, there were all kinds of plans and activities: discussion of the need for a church library; making the Christian Education building available to Overlook Mental Health Center; the need to remodel the basement and add restrooms and a nursery on the first floor; consideration of a Sunday morning worship service for young children; the addition of air conditioning; the beginning of the tradition of ecumenical Lenten luncheons; joining with the Methodist Church for Bible school; Halloween and New Year’s Eve parties; award-winning floats in the Christmas parade.

Perhaps one of the most significant achievements of the Sam Haun era was that, finally, 15 years after it was first discussed by the Session, MPC elected Ruth Jett as its first woman elder in 1983.

“My mother loved Sam Haun,” notes Julia Jett Reedy. “He was always pulling practical jokes on her.” As a matter of fact, Rev. Haun was well-known for his sense of humor and his sermons were often punctuated

with amusing stories such as this one about a strongman in a traveling circus whose grand finale was squeezing an orange until nothing was left except the peel:

He then challenged anyone in the audience to come onto the stage and squeeze one more drop out of the mangled fruit. A short, skinny man leaped onto the stage, grabbed the orange, and proceeded to squeeze drop after drop of juice from the fruit. The strongman was amazed. “How did you do that? In all my years this has not happened before.”

“It was quite easy,” said the little man. “I have been a treasurer in the Presbyterian Church for twenty years.”

In December 1976, there were 76 active members at MPC. By 1982, ten years after Rev. Haun became pastor at MPC, the membership had more than doubled to 168 active members. After serving MPC for 13 years, Rev. Haun left in 1986 to serve as pastor at Covenant (now Grace) Presbyterian Church in Tuscaloosa, Alabama and Southminster Presbyterian in Tulsa, Oklahoma. He “retired” and moved back to Madisonville in 2015, but continued to serve as an interim pastor, most recently at First Presbyterian Church in Sevierville. He was a scholar and earned degrees from Carson Newman College, Vanderbilt University, the University of Tennessee, and ultimately his doctorate from Columbia Theological Seminary.



Rev. Haun died unexpectedly on July 4, 2022, during the bicentennial year of MPC. Upon hearing this news, Camilla McFee Lyle, whose marriage to Hunter Lyle in 1976 was officiated by Rev. Haun, expressed the feelings of so many: “I am so sorry to hear this. I sent him a message recently telling him he was always special to me and the one minister that made a real difference. The first time I met Sam I walked into his study and there, laying on his desk, was a copy of Carlos Castenada’s *A Yaqui Way of Knowledge*. I thought to myself, ‘I’m going to like this man. He’s open-minded.’”



20TH - 21ST CENTURY PASTORS

Following the resignation of Rev. Sam Haun, Rev. Tom Paton was called as pastor on Nov. 16, 1988. He served until Nov. 15, 1991. Members of the congregation remember Rev. Paton as a wonderful preacher who did not use notes. Before coming to MPC, Tom Paton was an assistant professor of religious studies at the University of Tennessee.

Beginning in 1992, Rev. Carl Kinnard served as Interim Pastor. Church members fondly recall Rev. Kinnard's close relationship with all congregants. His community outreach is credited with helping the church to grow during his tenure.

Rev. Michael Hill was called in October of 1993 and served until 1996.

Rev. Michael Stanfield was installed as a full-time pastor on June 1, 2000 and served until July 1, 2005. He majored in psychology and religion at the University of Virginia. He is both an ordained Presbyterian minister and a Licensed Marital and Family Therapist. He received his Master of Divinity from Union Theological Seminary in Richmond, VA; his master of Education in Marriage and Family Therapy from East Tennessee State University and his Doctor of Ministry from the Louisville Theological Seminary. While serving at MPC, Rev. Stanfield and his wife, Janet, were renowned for their competitive spirits while playing in Rook tournaments at Camp John Knox family retreats.

Rev. Kenneth Gates served as Interim Pastor from 2005 to 2006.

Rev. John Gay was called and installed as Pastor on Aug. 13, 2006 and served until Oct. 31, 2008.

Our next pastor was Rev. Michael Chamberlain who served from Nov. 30, 2008 until Nov. 30, 2010.

MPC called Rev. Brian Alderman, who served from December, 2010 until 2014. He and his wife Monica are parents to daughter Ella Kate and son Wesley. During this MPC bicentennial year, Rev. Alderman serves as Chaplain, Interim Dean of Peeke School of Christian Mission, and Associate Professor of Bible and Religion at King University in Bristol, TN.

Rev. Deidra Crosby was called in August of 2015, and is still serving.



Rev. Mike Stanfield, Rev. & Mrs. Mike Chamberlain, Pastor Brian Alderman and our current Pastor Deidra Crosby



MADISONVILLE PRESBYTERIAN CHURCH ELECTS FIRST WOMEN OFFICERS

Women had long been active in Madisonville Presbyterian Church. However, their role was primarily designated as charitable and social. The women of the church raised funds for mission work, prepared food and served as hostesses at church suppers, while also serving as nursery workers or Sunday school and Bible school teachers. However, as women in the broader culture began a resurgent campaign for equal rights during the 1960's, leaders at Madisonville Presbyterian Church took notice. In the Feb. 25, 1968 Session minutes, a list of women of the church was put forward for consideration as officers of the church.

In church statistics presented at its October 1982 meeting, the Session specifically noted that while 70 percent of active members were female, there were no female elders. This disparity was remedied the following year.

A news story in the June 21, 1983 edition of The Tri-County Observer begins with a large headline: M'ville Presbyterian Church elects two women officers. The story continues:

Two women elected to the Session and Diaconate by the congregation of the First Presbyterian Church of Madisonville Sunday are believed to be the second and third women to be elected to these and similar posts in the Monroe County area.

They are Ruth Brakebill [sic], an employee of the Monroe County Human Services Department, and Donna Quick, a pharmacist at Blount Memorial Hospital in Maryville. Mrs. Wadie Sizer was elected an elder by the First Presbyterian Church of Sweetwater in 1982.

Mrs. Brakebill [sic], as an elder, will serve as a spiritual leader,



A young Ruth Jett. Ruth was elected as the first woman elder at MPC in 1986.

while Miss Quick, as a deacon, will help take care of the poor, the physical plant and will encourage liberality in giving.

1983, June 10

Women continued to take leadership roles at MPC. A story in the Oct. 30, 1984 issue of The Democrat reported that Joella Curtis was elected an elder to complete the unexpired term of her late husband. It was also reported that Martha Lowe was named to the Board of Deacons.



Church Leaders:
Joella Curtis, Elizabeth Johnston, Donna Bradshaw, Marsha Standridge



Current Pianist Pamela Madden



COMMITMENT TO MISSION AT MPC

Throughout the history of this church, mission activities, events, and projects have been very important. Elders, circle groups, women's organizations and youth groups have all contributed to mission activities.

Bake sales were mentioned in the minutes documents as a way the women members contributed to purchase the furnishings for the new brick church in 1897. Through the years, offerings were gathered for missionaries, Presbytery missions, and local charities. Prayer shawls, aprons, and layettes were made by Presbyterian women.

The Good Shepherd Center is a local example of the church's mission. Elder Dennis Rollins organized a local food pantry in 1992, which operated out of the church building. This project grew over several years, and other churches in the community joined the effort.

Later, the Good Shepherd Center was the name given to this food pantry. Today, it stands in its own building and is a significant project for the entire community. Primarily, it began as a food pantry, but now is a source for clothing and distribution of community resources.

The Good Shepherd Center Serving Monroe County Since 1986



Madisonville Presbyterian Church



The Community Café is another example of MPC helping the local community. One night each week, a hot, nutritious meal is served at the church for anyone in the community who attends. This effort involves several other area churches, and some local restaurants have contributed. Currently the food is served as a take-out meal.

The East Tennessee Foundation has provided funds through a grant and church individuals also contribute money as well as work to accomplish this effort. Recently, a Blessing Box was added so people could take canned and packaged food as needed.

Madisonville Presbyterian Church is known in Madisonville as a church involved in the entire community.





DEIDRA CROSBY

THE 21ST CENTURY: MADISONVILLE PRESBYTERIAN HIRES FIRST WOMAN PASTOR

Rev. Deidra Crosby's tenure at Madisonville Presbyterian Church (MPC), which began in 2015, has been ground-breaking in more ways than one. Not only is she the first woman to serve as pastor at MPC, but she has also led the church during one of the most challenging periods of modern times. The global epidemic of Covid-19 descended upon the world abruptly and catastrophically during the early months of 2020. The reliable, steady rhythm of church life at MPC was upended. Conversely, as the effects of the pandemic began to wind down in the community, the pastor led her congregation through a Bicentennial year of history, research, and celebrations. Rev. Crosby discussed her path to ministry, as well as the particular challenges of the pandemic during an interview with Keith Hendershot.



I remain confident of this: I will see the goodness of The Lord in the land of the living. Psalm 27:13, NIV

"Psalm 27 is my favorite psalm. It just gives me chills" says Reverend Deidra Crosby, "We think about the goodness of The Lord all the time in Heaven. Where do I see that goodness going on in the land of the living?" Deidra has sought to find goodness in the land of the living, and this journey has led her to an unassuming hamlet nestled in the verdant watershed of The Little Tennessee River. Her journey has also led to an unlikely mission, presiding as the first female pastor of Madisonville Presbyterian Church in its 200th year of existence. Unsurprisingly, Deidra recognizes that within the traditional church culture of the southern Appalachians, it is sometimes challenging to be a woman pastor.

"I'll never forget, I was doing this funeral, it was me and a male Baptist pastor. I was reading some scripture and I read the contemporary

version, then sat down. Then the other pastor gets up and says in his funeral sermon about how all these people come up here and read these 'newfangled versions of scripture' because they can't understand the King James Version. I don't think he would have publicly called me out if I had been a man."

If Deidra bears a hint of disregard for the fundamentalist brand of piety, you could say she comes by it honestly. Born in Townville, South Carolina, she was reared in the Southern Baptist tradition.

"We were regulars, Sunday morning, Sunday night, Wednesday, the whole thing. We had a wonderful pastor," she adds, "He was your typical hellfire and brimstone, bring-it-home-to-Jesus type."

Like many other children dragged reluctantly through the evangelical practice and despite playing the piano and singing in church, she developed into an apostate as a teenager.

"I decided that once I went to college (She studied English at Lander University down the road in Greenwood, SC), I was not coming back to church because I felt I was going to Hell anyway. I might as well go to Hell with good memories."

However, another fork developed on her path in college after meeting her fiancé Dan. As they planned their small garden wedding, fate entered the stage in the form it often does—as a future mother-in-law.

"She just wanted us to be married in a church. That's all she wanted. There was a beautiful little country church in a beautiful little spot close to where we were living, so I said, 'Let's just get married there.' My plan was to go for six months, ride out the wedding, and drift away."

Nonetheless, it was in the sanctuary of Hodges Presbyterian Church that

Deidra began hearing sermons about love, grace, mercy, and, at last, a faith she could understand. “I said, ‘Dan, when’s he going to preach about Hell?’ and Dan said, ‘We don’t really do that in the Presbyterian Church.’”

“When I left the Baptist Church, it wasn’t that I didn’t believe in God. It was just that I couldn’t wrap my head or heart around this version of a judgmental God. Pastor Bob preached a God to me that I could go ‘OK, I might want to be in a relationship with THIS God.’”

So, after her husband took a job in Gainesville, Georgia, they became members of Trinity Presbyterian Church, where Deidra ultimately became an elder just as a moment of crisis threatened to dissolve the congregation. Their pastor, a woman, had just resigned in the wake of being threatened physically by a parishioner. Deidra found herself in a tense session meeting (parenthetically, on the evening of September 11, 2001) as the elders struggled to mediate the situation.

“Talk about trial by fire! We called this wonderful interim named Beverly. Beverly really helped me a lot in terms of understanding pastoral ministry, especially to a congregation which is in peril.”

The church struggled over the issue of electing another woman as their minister. In Deidra’s view, the controversy had nothing to do with the previous pastor’s gender but was instead due to an unfortunate set of circumstances. As the committee debated whether to hire Beverly as pastor, Deidra spoke up, “In my opinion, you NEED a woman to guide the congregation to see that it wasn’t just because she was a woman. We need a woman to help get us past this.”

The church hired Beverly.

And it was Beverly who told her one day, “You’d be good at this.” At the urging of her and others, Deidra entered the seminary at Columbia College in Atlanta. At Columbia, she enjoyed the heated debates in her theology classes, but struggled with learning the New Testament in its original Greek, “It’s about as close to suicide as I’ve ever gotten,” she reminisces with a laugh.



Deidra’s installation luncheon Martha Tillery and Dwight Page.





After graduating from seminary in 2007, she hit it off with the head of a nominating committee from Rocky Springs, SC who also happened to be a graduate of Clemson.

“His first question was, ‘Before I even know your name, I want to know who are you pulling for?’ South Carolina isn’t like Tennessee. Everybody in Tennessee pulls for UT, but South Carolina is divided between Clemson, Carolina, even College of Charleston.”

As long as she pulled for the Clemson Tigers, that was okay. Deidra got her first job as pastor at Rocky Springs where she served until 2015.

However, her life took another turn during President Barack Obama’s second term when his administration shut down the controversial Yucca Mountain Nuclear Waste Repository, forcing a ripple of layoffs and job redistribution throughout the waste processing industry. Dan, who had been in the chemical corps in the Army and held a degree in chemistry, was relocated from Savannah River National Laboratory to Oak Ridge.

“The Lord said, ‘Have you heard about Madisonville?’” said Deidra. “So here I am.”

Deidra became Madisonville Presbyterian’s first female pastor in 2015, and she has found herself once again shepherding a congregation through a crisis—this time in the form of a global pandemic that has driven innumerable houses of worship to shutter their doors.

“Covid-19 has been tough. We didn’t have a roadmap. Most of the time I felt I was making choices that were unprecedented with little or no knowledge about whether it was a good decision or what the outcome might be.”

The once crowded and busy Sunday worships were suddenly reduced to plaintive Wednesday evening meetings with only the pianist and music director, and Deidra found herself taking on an unlikely role: videographer. Through the worst months of the pandemic, Deidra transitioned to filming

remote services and posting them on the Internet video site, YouTube. She had witnessed the peril of churches that had neglected to attempt some social distancing. In Tellico Plains, a large revival had become a super-spreader event resulting in the deaths of two pastors in attendance. “I couldn’t visit people and fulfill a pastoral role. I was still writing sermons, but they were preached to an audience of me and the camera. That first Sunday we came back and had Communion together, I was crying. Literally crying because I’ve been doing this all alone for the last year-and-a-half in the sanctuary, eating my little cracker by myself.”

Even as the mortal and social devastation of the coronavirus recedes, churches across the nation struggle to rebuild and redefine, not only in the aftermath, but also in the face of an uncertain and imposing future.

“I think what Covid has done is expose the church to a deeper sense of reality than what we’ve been willing to look at in the past 20 years. Membership has been declining across the board and most churches have just been rocking along, going along to get along. But I think Covid brought to surface the need for change, especially in the smaller churches. It has exposed that we’ve been willfully blind to the fact the mainline church is dying. If we want to be here another 200 years, we really must reconsider what it is we’re doing on a basic level.”

However, she strikes a chord of hope as she finishes her prognosis: “The motto of the church is ‘reformed and always reforming.’” I do think we see God at work in the land of the living. If you look back through history, the church has always thrived the best, has always been the best version of itself when it has lived on the margins of society.”

“I think in the next 20-50 years, there’s going to be a lot of opportunity to reclaim what it means to be Christian in this country and go back to the model of the first church in Acts where they did live a very countercultural lifestyle. To be a Christian was to be outside the norm of society. She hasn’t told me this, but I think that’s where God is pushing us, out of the center into the margins where we can reclaim our beginnings. That’s just what I think.”

—Keith Hendershot



**PASTORS OF CHESTUA AND
MADISONVILLE PRESBYTERIAN CHURCHES**

1822-2022

PASTORS BEFORE THE OLD SCHOOL

NEW SCHOOL SPLIT IN 1841

Robert McAlpin: April 24, 1824 – February 10, 1830
Elijah Mathew Eagleton: October 3, 1831 – March 18, 1838
Matthew McDonald: 1838 – 1841

OLD SCHOOL PASTORS

Samuel Doak: 1841
Andrew Vance: 1842
Archabald Alexander Mathes: 1847
Hirum F. Taylor: 1849
Andrew H. Barkley: 1859 -1861
Luther Wilson: 1863
C.C. Curry
Dr. James Park: 1865
Alexander Wilson: 1866
James A. Wallace: 1867 -1874
Charles Telford: 1874
Joseph Clements: 1883
L.M. McConnell: 1886
J.H. McConnell: 1888
John M. Hunter: 1893 – 1898
Isaac Pearce

NEW SCHOOL PASTORS

William Brown: 1843
Thomas Bradshaw: 1854 - 1867
W.W. Morrison: 1857

R.D. McDonald: 1880's (served both churches)
Edward C. Trimble 1891 (the last documented pastor at Chestua)
William S. Smith
J.S. Bachman: 1893

**IN 1906, THE PRESBYTERIAN
CHURCHES REUNIFIED**

G.H. Turpin: circa 1920 – 1924
C.M. Campbell: 1925 – 1927
E.F. Griffith: 1928 – 1933
C. McCoy Franklin: April 1, 1934 – October 1944
Tom Buchanan: May 20, 1945 – September 19, 1948
C. McCoy Franklin: November 7, 1948 – June 1958
Eugene Norris: July 12, 1959 – June 3, 1962
Fred Hill: July 28, 1963 – October 15, 1965
C. McCoy Franklin: February 1, 1966 – June 1972
Samuel Haun: October 14, 1973 – September 6, 1986
Tom Paton: November 16, 1986 – November 15, 1991
Carl Kinnard (Interim): March 3, 1992 – October 1993
Michael Hill: October 17, 1993 – April 24, 1997
Erik Johnson (designated)
Robert Temple (Interim): October 31, 1999 – May 31, 2000
Michael Stanfield: June 1, 2000 – July 2005
Kenneth Gates (Interim): October 1, 2005 – August 15, 2006
John Gay: November 5, 2006 – October 31, 2008
Michael Chamberlain: November 30, 2008 – November 10, 2010
Brian Alderman: December 2010 – 2014
Deidra Crosby: September 2015 - present



Patsy Carson and Gail Henley, Jane Yates, Elizabeth Johnstson, Donna Bradshaw, Julia Reedy



Left to right: Ringing the bell donated in memory of 11-year old Jessie Melville in 1853; Sarah Martin, Apollo Ladera, Jasmine Madden, Pamela Madden, Sam Haun marrying Camilla McFee & Hunter Lyle, 1976; Ellie Ruth Martin, Margaret Moudy, Pat Garrett



Roberta Franklin's bridal shower, left to right: (front) Roberta, M.S. Gangwer (Hayes); N.J. Sloan, M.A. Sloan; (back) B. Collier, J.A. McSpadden, Mary Ann Tallent, Dottie Fields; Roberta and Bill Childress wedding, W.O. Brakebill Family, Julia and Allen Reedy wedding
Below: Freda Tallent and Houston Lowry wedding; Doc Allen with Knoxville Pipes & Drums; Youth Sunday and Bible School.





Elizabeth Johnston celebrating her 101st birthday in 2022 with her daughters, Betsy Gillis and Patsy Harris; Bible School, Sam Haun and granddaughter



Apollo Ladera; Adele Lattimore banner donation; Houston Lowry in his kilt; Youth Sunday: Ashton Martin, Nick Davis, Madison Martin, Aaron Lay, Hope Thompson



Easter Sunday (c 1956) : Betty & Bob McFee, Martha Tillery and daughters; Patsy Carson's Christmas Party: Mildred Scott, Jean Burnette, Martha Lowe; Chuck & Laura Imboden
Below: The congregation and the choir; Earl & Pauline Kennedy as Mr. and Mrs. Santa.



