

HISTORICAL SKETCHES

OF

The Presbyterian Churches,

(O. S.)

IN LICKING COUNTY, OHIO.

BEING THE

SUBSTANCE OF PAPERS

READ BEFORE THE

Licking County Pioneer Association.

NEWARK, OHIO

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HISTORICAL SKETCH

of the First Presbyterian Church of Newark, Ohio; read before the Licking County Pioneer Association, October, 15th, 1868, by Rev. H. M. Hervey.

A church which is established upon an evangelical basis, a church of which Jesus Christ is the Foundation, is a most important element of power in a community. It is a pillar and ground of the truth. It represents a religion which promotes material prosperity, which fortifies industry, sweetens the family, frowns upon vice, saves men.—The organization of a church is therefore an event of interest.

We are prompted by many considerations to remember our ancestors, and to preserve the records of the past. It has been said that a State torn from its beginnings, is fragmentary, incapable of public love, or of any real nationality. The church is to remember all the way in which it has been led. We honor those, the results of whose effort and self-denial we possess and enjoy, into whose labors we enter; especially do we delight to cherish the remembrance of those who sung with our fathers and mothers the songs of salvation on the luminous heights of Zion, and who stood with them in the valley of affliction, who were the means, under God, of strengthening the hopes that animated them in life and made them joyful in death.

Some of the earliest efforts toward the establishment of the Presbyterian Church in Ohio, were made in the Muskingum valley. The first church that was formed in this valley was at Marietta, in 1803. The first pastor was the Rev. Stephen Lindley, who had been sent out to that region as a missionary, by one of the Presbyteries of western Pennsylvania. The first Christian minister who preached on the territory now occupied by this city, was the Rev. Mr. McDonald.

We have not been able to find any account of Mr. McDonald in the early historical records of Presbyterianism in this region. He is distinctly remembered, however, by several members of your society. He was a Presbyterian minister, and came to this place in 1802, on his way to Franklinton, now Columbus. He was probably a missionary from the neighborhood of Pittsburg. At the time of his visit here he was a middle aged man. He lodged at the house of Mr. Samuel Elliott, who lived about one mile and a half east of Newark. He preached several times to the families that were here, at their houses, or in the open air. As the first house of our city was built in 1802, and as but five or six houses were built during that year, of course there were but few persons to constitute his congregations.—Thus we see that the sacred obligations of religion were presented and enforced by the living preacher upon this soil contemporaneously with the very beginning of the existence of the town.

In the summer of 1803 Rev. John Wright visited this place. Mr. Wright was born in Westmoreland county, Pennsylvania, in 1777. Familiar with the dangers of frontier life, his earliest recollections being associated with the rifle carried to the house of God by the worshippers for use in case of attack by Indians, he was well fitted for the work of a preacher among pioneers. He arrived here on Saturday afternoon, and learning that there was but one Presbyterian in the place, and being unwilling to intrude upon him as he was in very humble circumstances, he concluded to stop at the tavern known as "Black's Tavern," which had been built in the fall of 1802.

The proprietor informed him that it would be necessary for him to sleep on the floor, as the occupancy of all his sleeping apartments, which were not very numerous nor spacious, was secured by persons who were attending a horse race. This Mr. Wright readily consented to do. On the following day arrangements were made for the repetition of the race, which had not terminated very satisfactorily on Saturday. Though, during the forenoon of Sabbath, the chief interest of the little community centered in the race, Mr. Wright preached, and held a second service in the afternoon, at which he preached a sermon on the "observance of the Sabbath," to an audience made up in great measure of those who had devoted the forenoon to the race. At the close of this service one of his hearers arose and said that the preacher had told them the truth, and proposed that a collection should be taken up for him, and the hat being passed around, seven dollars were contributed. A story has been told in connection with this visit of Mr. Wright, and indeed, published, to the effect that about the middle of the night of Saturday, Mr. Wright was roused by a gang of rough and drunken men, who swore that as a stranger, he must stand treat or be ducked under a pump near by, but that he escaped and spent the balance of the night at the house of his Presbyterian brother. Having made some inquiry as to the truth of this story, of some who were living here at that time, and of others who came here soon after it is said to have occurred, we find that none of those of whom inquiry has been made, remember the occurrence, nor of having heard it spoken of subsequently, in the community, and all are quite positive that the story is untrue.

In the year 1806 Rev. James Scott preached here regularly for some months.

As the two men last named were among the earliest and the most active and widely known of the pio-

neer Presbyterian ministers of central Ohio, we present some additional facts regarding them. Rev. John Wright graduated at Dickenson College, Pennsylvania. He was licensed to preach about 1800, by the Presbytery of Redstone. He engaged in missionary labors for two or three years in Virginia and North and South Carolina, returning through regions now comprising Tennessee, Kentucky and Ohio. In this work he became acquainted with a little band of Presbyterians upon the Hock-Hocking and Rush Creek, in the wilderness of Ohio, and settled among them in 1804. In 1806 he became pastor of Hock-Hocking (Lancaster) and Rush Creek Churches. He preached at Lancaster 32 years. His labors were scattered over a wide extent of country, and many of the churches through this part of Ohio were organized through his instrumentality. He died at Delphi, Indiana, at the residence of his son, Rev. E. W. Wright, August 31st, 1854, in his 78th year. He was a faithful and devoted minister, a remarkable peace-maker, a cheerful and happy man.

Rev. James Scott was born in Pennsylvania, east of the mountains, in 1775. He graduated at Cannonsburg, Pa., when the college located there was in its youth. He located at Mt. Vernon in 1807, and about three years after that time he was married to a daughter of Archibald Wilson, of Newark. He preached at Mt. Vernon, Fredericktown and Martinsburg, the extremes of his pastoral charge being about twenty-five miles apart. Indian encampments were yet in that neighborhood. He underwent many toils and self-denials. He is remembered to have frequently walked to Martinsburg, eleven miles, to preach, and to have done that sometimes after hunting for, and not being able to find, his horse in the woods. He died in September, 1851, in his 78th year. Mr. Scott was a man of great personal worth, and was regarded

by all classes as one of the best of men. Though he had more than common gifts, he was exceedingly modest and unassuming. His remembrance of Scripture texts was remarkable. He was truly a man of prayer. He at one time said that he had not neglected secret prayer for sixty years.

Through the efforts of the ministers we have named, and by the removal to Newark of some families of Presbyterian education, that element in the community had, in the year 1808, attained sufficient strength to warrant the formation of a church. Accordingly, in the autumn of 1808 this church was organized. Rev. John Wright was present, and officiated at its organization. We have not been able to obtain the names of all who composed the original membership.—Two elders were elected at the organization. These were David Moore and Jas. Taylor. Jacob Wilson was elected an elder in 1809. We give brief biographical sketches of these three men who were the first, and for about six years the only elders of this church.

David Moore was born at Gettysburg, Adams county, Pennsylvania, April 9th, 1774. He was one of a family of eleven brothers. When he removed to Ohio he resided for a few years in Belmont county. He came to Newark in the spring of 1808. He died April 27th, 1845, aged 71 years. He was a man of great energy of character, of excellent business qualities, and was identified with many of the business interests of Newark and vicinity. He exercised the functions of an elder in this church about 30 years. He was connected with the church of Mary Ann, in this county, from 1830 to 1836. Upon his application for dismissal to that organization, the session of this church adopted a paper in which they "regret the necessity of dismissing so useful an officer in the church." The Newark Advocate, in a notice of his death, said of him: "He lived a quiet and

peaceable life, and died an humble and devout Christian. Not the slightest blemish rests upon his name. Every one who knew him, loved and respected him. May they all imitate the bright example he set them, so that their last end may be like his."

James Taylor was born in Lancaster county, Pennsylvania, in 1753, and was married in the same county, in 1780. He removed to Washington county, Pennsylvania, and subsequently to the region of Wheeling, Va. He came to this place in 1804. He was the first Judge of this county, having been elected in 1809. He died at the residence of his son-in-law, Mr. James Maholm, in 1844, at the advanced age of 91. Mr. Taylor was a soldier in the war of the Revolution. He was with Colonel Williamson in his campaign against the Indians in 1782, and cast his vote with eighteen others, against the murder of the Moravian Indians at Gnadenbitten, on the Tuscarawas. He had a large experience of the hardships of frontier life. Two of his children were born in the fort near Wheeling. In those times of peril from hostile Indians, his gun was generally near him, when at work in the field.—Judge Taylor was a man of high personal character, and was universally respected. Unassuming and somewhat reserved in his manner, he was yet firm in his convictions and decided in his principles. He was an elder in this church for a period of 36 years, and was faithful in discharging the duties of that office while physical strength enabled him to do so.

Jacob Wilson was born in Hardy county, Virginia, Sept. 15th, 1781. He came to Licking county in the spring of 1803, raised a crop of corn in the Licking valley, a few miles north of Newark, and returned in the fall to Virginia. In March, 1804, he was married to Nancy Colville, of Shenandoah county, Virginia, and soon after his marriage he removed to this place, where he

lived until his death which occurred Oct. 11th, 1827. He died at the age of 48 years. His death was occasioned by an injury which he had received in the erection of a building. He was admitted to the church in 1809, and was within a few weeks after his admission elected an elder, and served in that capacity eighteen years. He led the singing of the congregation many years. He was a modest, humble, and good man; a christian whose character was above reproach, and a faithful officer in the church.

The church was not supplied with regular preaching for more than a year after its organization.

In the autumn of 1809 the pastoral services of Rev. George Van Eman were secured. He was then a young man 23 years of age, had recently completed his educational course, and was not married. Mr. Van Eman is at present residing at Findlay Ohio. We are truly grateful to the Father of us all whose kind Providence has spared through so many years this faithful minister of Christ. He is still in vigorous health, and is present with us on this occasion. Some statements relating to his life and his ministerial work here, which have been received from him in a recent communication, are here given

FINDLAY, Hancock Co. Ohio.

September 1st, 1868

I settled in Newark in the fall of 1809, was ordained and installed there between Christmas of that year and New Year's of 1810. Rev's. John Wright of Lancaster, Jacob Lindley of Athens, and James Scott of Mt. Vernon, were at the ordination. I preached in the Court House, sometimes the school house, an old hewed-log building which stood in the Public Square. I continued the pastor for three years and six months, then my health failed, and I did not preach for some years.

I cannot tell the number of members nor who they were. I could name perhaps a dozen, but I suppose

they are all gone. There were two Mr. Moores with their wives, and several by the name of Wilson. I was the first of our order who settled there. There was no meeting house built in my time. After I commenced preaching again I spent a Sabbath in Newark, on my way to Synod at Chillicothe, and preached the first sermon in their new house of worship, which was just finished. It was a building, perhaps forty by fifty feet, and stood on the Public Square.

There were a goodly number of exemplary christians, as I hope, there in my time; some careless, profane and ungodly men, but no violent opposition to religion. I had the good will of all so far as I know. All classes attended meeting.

I was born in Washington county, Pennsylvania, in 1786, on the 23d of April; received my education at Cannonsburg; united with the church while at college; graduated in the fall of 1806; studied theology under Dr. McMillen; was licensed by the Presbytery of Ohio, in 1808, in Upper Buffalo meeting house; and just one year after that was ordained. I took part in the organization of Richland Presbytery, was pastor of the church at Mansfield two years and a half; then went to Green county, Pennsylvania, and spent fifteen years as pastor of the same churches, New Providence and Jefferson. I then gave up my charge and came to this place. I have been in this county thirty-two years. I was the first pastor at Newark, Mansfield and this place. I have had no charge since resigning this church, on account of age, but preach occasionally. I have answered your questions as well as I can, having no record to guide me, and some of them referring to events over sixty years ago. Yours in the Gospel, GEORGE VAN EMAN.

Of those who were members of this church when Mr. Van Eman was its pastor, but two are now connected with it. These are Mrs. Elsie Winters and Mrs. Elizabeth

Moore. At that period the ordinance of the Lord's Supper was administered but once in the year, and in connection with that observance, services were held on Friday, Saturday and Monday.

From the summer of 1812 to the summer of 1815, the congregation was without a pastor. During the summer of 1815 a call was presented to Rev. Thomas Dickson Baird, and accepted by him.

Mr. Baird was born in the county of Down Ireland Dec. 26th 1773. At an early age he evinced a strong desire for knowledge, but his father, owing to his circumstances, felt obliged to refuse his request for a liberal education, intimating to him that he was destined to the trade of a blacksmith. "Very well" was the answer. "I will do what you require now, but I will never be an aged blacksmith." Whilst toiling at the anvil he made himself well acquainted with arithmetic, and advanced considerably in Lilly's Latin Grammar, though there was in his way the apparently insurmountable obstacle that the work itself was veiled in the Latin tongue.—When 18 years of age he made a profession of religion. In early life he formed the resolution of entire abstinence from intoxicating drinks. He came to the United States in 1802. He was employed at his trade in Pennsylvania, for almost 3 years. In 1805 he removed to South Carolina. Soon after his arrival there, his wife and two little boys were attacked by the prevailing fever of the country, and died. About this time he began to think seriously of entering the ministry in connection with the Presbyterian church. His purpose to enter the ministry was twice thwarted by adverse circumstances. At length however, having pursued a course of study at Willington S. C., he was licensed in 1811. He was ordained in 1813. In 1815 he resolved to seek a home in the North. He traveled on horseback through Tennessee and Kentucky into Ohio, and located in

Newark about August 1st of that year. In Nov. 1816 he was married to Esther daughter of Samuel Thompson, an elder in the 1st Presbyterian church of Pittsburg.

On the 8th of March 1816, an article of agreement was entered into "between Zachariah Davis and Robt, Davidson, of the first part, and Wm. Wilson, Abraham C. Wilson, and Bradley Buckingham, of the second part, in which the aforesaid parties of the first part, agreed with the aforesaid parties of the second part, acting as managers for building a meeting house for the Presbyterian congregation of the town of Newark, to build a house of the following dimensions and materials, viz: A brick building, 54 feet by 46 feet, the foundation of stone, the walls of which are to be two and a half feet high, and two feet thick, the walls of said building of brick, eighteen inches thick and fifteen feet high, with a suitable brick cornice; to put in four windows in each side: to put in two doors which are to be seven feet high, and four feet wide, (to be double) with a window above each door, with eight lights each; the pillars which support the roof to be cased up to the plastering overhead, the house to be cased all round as high as the windows; to put in forty pews, the pews to be three feet high, and a suitable door to each pew to be well hung, the floor to be raised eighteen inches higher at one end of the house than at the other; and to have the whole of said work completed by the first day of November next; the said parties of the second part do agree with the parties of the first part that the house after it is completed as aforesaid, shall remain in their possession as security, until the full amount of two thousand seven hundred dollars be paid to the parties of the first part, which sum they are to receive for the completion of the aforementioned buildings in the manner aforesaid."

Until the completion of this house the congregation had held all their

religious services in a building used for purposes of court, school and church, which stood on the north side of the Public Square. It was a structure of hewed logs, containing one room which had seats of rough boards laid upon logs. This new house stood on the west side of what is now the court-house park, the west end of the house being near where the west gate of the park now is. Rev. Mr. VanEman, in a letter written subsequently to the one above given, referring to the opening of this church edifice in the autumn of 1816, says:

"Mr. Davis who built the house had finished it a day or two before I was there, and to secure prompt payment, locked it up. The people did not know what to do. On Sabbath morning, Mr. William Stanbery, a lawyer, took a boy with him to the house, raised a window, and lifted the boy in who opened the doors. The congregation at the appointed hour entered, Mr. Davis and his family among the rest. There was no disturbance about it. Mr. Davis told me at the close of the meeting that he had promised not to open the house, but was glad it was done.

My text that day was, "I have not shunned to declare unto you all the counsel of God."

The church now having for the first time a house of worship of its own; having elected two new elders, William Trindle and Joseph Moore, having increased considerably in numbers and influence, and having again regular pulpit ministrations, entered upon a new career of prosperity.

The fierce doctrinal controversies of the time, probably hindered in some measure the general progress of religion. We who witness the mutual sympathy and co-operation prevalent among our churches now can but inadequately comprehend the bitterness of the sectarian strifes, and the acrimony of the doctrinal controversies that agitated this community in those days. On the ques-

tions of Calvinism and Arminianism open battle raged. Mr. Baird was a Calvinist of the old school, and he maintained his views when necessary, by an open and unflinching advocacy, always keeping supreme the essential truths of the cross — Though Presbyterian and Methodist ministers did not often make ministerial exchanges, he at one time made an arrangement to preach in the Methodist church at Bowling Green, four miles east of Newark. Stepping into the pulpit he said, "It is an uncommon thing for a Presbyterian minister to preach in a Methodist meeting house. What shall I preach? Shall I preach Methodism? No. Shall I preach Presbyterianism? No. What shall I preach? I shall preach the true gospel of Jesus Christ:" and then proceeded to deliver a sermon that was impressive and powerful.

During a portion of the time that Mr. Baird resided here, he engaged in the work of teaching in connection with his ministerial work. His first class was formed for the purpose of studying the Latin language. This class was composed of the following persons: B. W. Brice, J. R. Stanbery, Nathaniel English, J. N. Wilson, John C. Gault, John Moore. Of these the two last are dead. This class subsequently grew into a school of greater numbers, with a wider scope of studies.

Mr. Baird's pupils cherished for him the strongest attachment. On one occasion, one of his pupils J. N. Wilson, having been maliciously, and without cause, threatened with a whipping by a boy belonging to another school, and having discovered that he was about to be assailed, turned upon his antagonist and gave him a severe handling. The teacher on the following morning, when the circumstances of the case were explained, instead of administering the punishment that was apprehended, gave to the school in the clearest and most forcible manner his views upon the whole subject of self-defence, and the laws that should

govern the social relations and intercourse of boys and men, at school, and through life; enjoined upon his pupils that they should always be careful not to be in the wrong, and when they were in the right, that they should not submit tamely and ignominiously to wrong or injustice, but in a manly way maintain their rights.

In 1820 Mr. Baird resigned this charge and removed to Pennsylvania where he continued pastoral labor for about ten years. He was editor of the "Pittsburg Christian Herald" from 1831 to 1838. While returning from a visit to the South he was violently attacked by disease and died in North Carolina on the 7th of Jan. 1839. The following account of his death has been obtained from his son Rev. S. J. Baird, D. D., of Staunton Va.

"His death occurred from a disease which involved the most excruciating suffering, which was borne without an expression of impatience. For the last twenty four hours he was kept alive by stimulants. Several times he inquired what o'clock it was, and on being told, replied, that he had hoped to be with Christ before that time. Toward the last he complained of the greatest pains in his limbs which proved to be cold. He was told that it was the conflict with the last enemy, and asked if it alarmed him. He replied, "No, though my body is filled with pain inexpressible, my soul is filled with joy. He declined rapidly till within twenty minutes of his end, when with more strength of voice than he had shown for some days he exclaimed, "Holy! Holy! Holy Lord God Almighty. All the days of my appointed time will I wait for him till he comes:" and then most calmly and sweetly, with a smile on his face, breathed his last."

Mr. Baird was a man of much more than ordinary power. He possessed great vigor of intellect and energy of will. He was always ready to contend for the truth, and did so with ability and frankness, yet

with courtesy to those who differed from him. He took a prominent part in the most important controversy that ever agitated the Presbyterian church in this country. He was decided in his convictions as an old school man. He is regarded by many as one of the ablest preachers the Presbyterian church has ever had in the West. His style was characterized by simplicity, and was without ornament. In his christian character there was nothing impulsive or fitful. He steadily, patiently labored to do good, and promote God's glory.

The only person now connected with the church, who united with it under Mr. Baird's ministry is Miss Nancy Carson, who became a member in 1816.

Rev. Solomon S. Miles preached a few times in Newark in the year 1820. In April 1821, he came here to reside, and in October of that year he was ordained and installed pastor of this church by the Lancaster Presbytery. Mr. Miles was born at Belpre, Ohio, Dec. 28th, 1794, and united with the church of that place. He was educated at the Ohio University at Athens, when that institution was in its infancy, and when Rev. Jacob Lindley was its President, and only regular instructor.— He was among its first graduates. He was in the same class with the Hon. Thomas Ewing, of Lancaster, and Rev. Henry Perkins, D. D., of New Jersey.

Early in Mr. Miles' ministry here, a Sabbath School was organized, the first one formed in our city.— This was formed in June 1822. Its subsequent history will be hereafter given. The weekly prayer meeting was also established in the same year. Its institution has this history. A few months after Mr. Baird commenced preaching here, during the winter of 1815 and '16, a member of his congregation, who was then but a youth, and who had come from an eastern city where he had been accustomed to attending meetings for prayer held during the

week, suggested to him that such a service was desirable here, and perhaps it could be profitably sustained. Mr. Baird's reply was, "Cannot you start the meeting?" The person referred to, being almost a stranger in the town, being naturally somewhat diffident, and not, at the period named, a member of the church, did not prosecute the matter further at that time. The same person having united with the church before Mr. Miles came, and cherishing a still stronger desire for a prayer meeting, addressed an anonymous letter to Mr. Miles a short time after he began his work as pastor, upon the subject in which he was so deeply interested, and on the following Sabbath such a meeting was announced from the pulpit, to be held on an afternoon of the ensuing week.

About 1824 or '25, by the efforts of Mr. Miles a more active missionary spirit was awakened. Considerable interest was also excited about the same time in the work of Bible and Tract distribution in the town and over the county.

In the year 1825 the church building became unfit for occupancy. On the 4th of July of that year, the celebration of the throwing out of the first shovelful of earth on the Ohio canal, occurred, $4\frac{1}{2}$ miles southwest of Newark. Many strangers were present, among whom were Hon. Thomas Ewing, orator of the occasion, Gov. Morrow, and Ex-Governor Worthington, of Ohio, and Gov. DeWitt Clinton, of New York. On the day preceding the celebration, which was the Sabbath, a very large audience, of which the distinguished strangers named, formed a part, was assembled for worship in the Presbyterian Church. A severe storm arose during the service, and the roof being inadequate to the protection of the house against the rain, the plastering began to fall in quantities somewhat alarming, and the congregation becoming in a measure panic-stricken, hastened toward the door, and thence to the

court house, occasioning several injuries by the rush and confusion.—After this the house was not long used. In the following year it was sold to Mr. Z. Davis and removed. Not having now a house of its own the congregation worshipped in the court house for a time, then in a school house near the locks of the canal not far from the present location of the Episcopal church, and subsequently in the upper portion of the Market House, a building that stood in West Main Street, between the corners that are now occupied by Mr. Newkirk's and Mr. Patton's stores. Religious services were held in the place last designated until the present church edifice was erected.

On the 24th of January 1827, an act was passed by the legislature of Ohio, entitled, "An act to incorporate the First Presbyterian Society of the town of Newark in the county of Licking."—The Corporators were James Taylor, Jacob Wilson, John J. Brice, James M. Taylor, Bradley Buckingham, Hugh Scott, John Blaney, E. S. Woods, A. H. Caffee, Henry Smith, and N. Cherry.

Owing to continued ill health Mr. Miles was released by Presbytery from this pastoral charge on the 18th of May, 1831. Though there was no special revival of religion during his ministry here, there had been several seasons of more than usual seriousness and interest, and at the time of his resignation, the church was united and harmonious and numbered 60 members.

Mr. Miles is now living at Persifer, near Gilson, Ill. We have been much gratified in receiving a letter from him dated Oct. 5th, 1868, from which the following extract is given. He says, "I have strong attachments to Newark, and take a deep interest in whatever affects the religious welfare of that people. May the different branches of the church of Christ there become thoroughly united in feeling, sentiment and action, and come up as a mighty host to the help

of the Lord. I hope you will have a pleasant and profitable time at your meeting. It would afford me great pleasure to be with you, but this I must forego. I should no doubt meet some old friends, whom I hope soon to meet in the Mount Zion which is above, and join with them in songs of eternal deliverance; and I should, no doubt form new and interesting acquaintances, but old age, infirmity and the want of pecuniary means forbid it. But though we meet not in the flesh, and see not each others faces, let us love one another, and pray for the peace of Jerusalem, for they shall prosper who love her.

Your affectionate brother,
S. S. MILES."

Rev. James Harrison, a young man who had recently completed his studies, supplied the church for a short time before Mr. Miles's resignation, preaching during the fall of 1830 and winter of '30-'31, in the school-house before referred to, and in the summer and fall of 1831, in the market house. He discontinued his ministerial work in this place in Jan. 1832. From April 1831 to April, 1832, 18 persons were admitted to membership in the church on examination, and 3 by certificate, \$71.00 were contributed to the Sabbath School, and \$80.00 to County Depository of Sabbath Schools.

Mr. Harrison is now residing at Waterloo, Iowa,

A letter was addressed by the session in conjunction with the trustees on the 12th of June, 1832, to Rev. William Wylie of Wheeling, Va., inviting him to visit this church with a view to settlement. "On Saturday June 30th, 1832," the record states, "in accordance with the foregoing invitation Rev. Wm. Wylie arrived in town, and the doors of the newly erected meeting house were opened for his and the congregation's reception on the next day, Sabbath, July 1st"

The building alluded to in this extract is the one in which we meet today. It was built by Bradley Buck-

ingham and Buckingham Sherwood, and the pews were assessed and sold at such rates as to cover the cost of its construction and the value of the ground on which it stood. It, and the lot on which it is located, were conveyed by deed to the church, in 1834 by Bradley Buckingham, Buckingham Sherwood and Albert Sherwood, for four thousand dollars.

When the house was built the pulpit was much higher than it now is, in accordance with the prevailing style of church architecture at that time, and it occupied a place at the opposite end of the house between the doors, the gallery extending across the west end. The bell was placed in the belfry in 1834 or 5, and cost \$300.00. On the 17th of June 1833, the congregation made out a call for the pastoral services of Mr. Wylie, and on the 6th of August following, he was installed pastor. Rev. John Pitkin preached the sermon on the occasion and Rev. James Culbertson delivered the charges to pastor and people. The elders at this time were James Reeder, Jonas Ward, Robert Milligan and Luman Woodruff. From Oct. 1834 to Sept. 1835, 23 persons were added to the church, and at the last named date its membership numbered 162. A series of difficulties extending through several years culminated in Dec. 1836, in the withdrawal from this church of more than 20 of its members, who with others organized the 2nd Presbyterian Church of this city.

Dr. Wylie continued his ministry here until Oct. 1854, through a period of more than 22 years. His was the longest pastorate the church has had. He was, when he resigned in his 78th year. He was born in Pennsylvania in 1776. He graduated at Jefferson College. He preached in Mercer, Westmoreland and Fayette counties, Pa., and at Wheeling, Va., before coming to Newark. After his resignation of this charge he visited and spent a winter with his step-son in Mississippi. When about to start on his return to the North, in walking about the wharf, he stum-

bled upon the fragment of a boat, and displaced his hip-joint, which injury disabled him during the rest of his life. After his return North he preached a number of times, sitting in an easy chair in the pulpit. Once he was carried to this pulpit and preached in that manner, an occasion of great interest, which will be remembered by many present with us to-day.

He died in May 1858, aged 82 years. He had been a minister 58 years. His son Joseph S., became a minister of promise, preached at Utica, Coshocton, Apple Creek, Florence, Pa., and Urichsville, at which last place he died, some time before the death of his father.

Dr. Wylie was a man of tall and portly form. He had an active imagination, fine powers of description, and a ready command of language. As a preacher he perhaps appealed less to the logical faculty than to the imagination and the feelings. He was a christian of deep spirituality, and an unfaltering trust in God. He was revered by all for his high personal worth and devout piety. The godly man has two immortalities, one is his possession, the other is his legacy to us, by this he being dead yet speaketh.

Dr Wylie was succeeded by Rev Wm. M. Robinson, who had been his nearest neighbor in the ministry for ten years and a half.

Mr. Robinson who is a native of Pennsylvania, was installed pastor on the 8th of June 1855. At this date the church was in a low condition, having been reduced very much within a few years by death and removals. Mr. Robinson's pastorate embraced a period of seven years, during which an old debt was cancelled, important repairs were put upon the church edifice, 116 persons were received into the church, 73 by certificate, and 43 by profession, 40 children and 4 adults were baptised, 17 members died and 36 were dismissed by certificate. Mr. Robinson's pastoral relation here ceased on the 1st of June 1862. He is now the pastor

of the 2nd Presbyterian Church, Mercer, Pa.

Rev. A. S. Milholland supplied the pulpit of this church through the summer of 1862, and Rev H. T. Alexander supplied it a few months in the early part of 1863.

The present pastor commenced preaching to this congregation on the 1st Sabbath of May 1863. He received a call Aug. 3d and was ordained and installed pastor Dec 15th 1863.

In the ordination and installation services, Rev. Henry Hervey, D. D., preached the sermon and made the ordaining prayer. Rev. J. M. Platt delivered the charge to the pastor, and Rev E. H. Leavitt, the charge to the people. Since the 1st of August 1863, 100 persons have been received into the church, 36 upon profession of their faith, and 64 by certificate, 29 children and 10 adults have been baptized, 37 have been dismissed by certificate and 17 members of the church have died.

The membership now numbers 164. A debt of \$650.00 was cancelled some four years since, and the congregation is now free from all indebtedness. Some changes have also been made in the interior of the church building, among which is the addition of 12 new pews.

The following is a list of the elders of this church from its organization to the present time, together with the dates of their admission to the church, their election to the eldership, their dismissal by certificate and their death, so far as these dates can be obtained from the records of the session.

NAMES,	Rec'd.	Ele'd.	Dis.	Died
David Moore.	1808	1808		1845
James Taylor,	1808	1808		1844
Jacob Wilson.	1809	1809		1827
William Trindle.		1815		1819
Joseph Moore,		1815	1818	
Noah Owen,	1816	1818		1821
Lewis Godden,	1816	1818		1825
James Reeder,	1825	1829		1852
Jonas Ward,	1821	1830		
Chester Wells,	1826	1829	1830	1868
Robert Milligan,	1828	1830		
Moses Moore.		1829		1863
Luman Woodruff,	1830	1833	1849	

George Wilson,	1832	1836	1842	
John Wolf.	1834	1836	1849	
James Belford,	1835	1836		1850
Nathan Barnes,	1835	1836		1845
E. J. Lewis,	1844	1850		
S. J. Reynolds,	1848	1850		
M. W. Swan.	1855	1857		1862
W. H. Winegardner,	1855	1857	1868	
T. J. Davis.	1855	1867		
George F. Moore,	1846	1867		
W. D. Hamilton.	1867	1867		

Of all those who have held the office of the eldership in this church, Robert Milligan has exercised the functions of that office through the longest term of years, he having acted as elder from 1830 to the present time. The eldership is at present composed of the following persons, Robert Milligan, T. J. Davis, Geo. F. Moore, and W. D. Hamilton.

CHURCH MUSIC.

At successive periods the persons named below led the singing of the congregation before a choir was formed: Jacob Wilson, Mr Robinson, Amos H. Caffee, Hugh Scott and Moses Moore. A choir was formed in 1833, or —34, of which Samuel H. Bancroft was the leader. The subsequent leaders of the choir have been Robert Milligan, E. J. Lewis and Henry Sprague.

THE SABBATH SCHOOL.

The first Sabbath School organized in Newark was in connection with this church. It was formed in June, 1822. It was called the "Newark Association for affording Sabbath School instruction." It had 12 "Articles of Association." They provided for the election of a superintendent and four managers, by the members, annually, on the first Monday in October: for the opening of the school at 8 o'clock A. M.; for its opening and closing with prayer; for instruction in the scriptures, and in the Westminster Shorter Catechism, not making, however, the study of the catechism obligatory upon all the pupils. They enjoined punctuality and diligence upon the teachers, and prohibited corporal punishment in the school.—Article 11th says: "Entreaty, per-

suasion, reproof, suitable rewards, and every means calculated to win the affections and secure the good behavior and attention of the scholars to their duties, will be resorted to: when these fail to secure the end proposed, recourse will be had to expulsion." These articles were signed by S. S. Miles, L. Godder, H. R. Gilmore, Charles Sager, J. Mathiot, George Shaver, C. W. Adams, John Cunningham, Jonathan Taylor, Thomas Taylor, Eliza Young, Ann Brice, Lucy C. Gilmore, Olive Taylor, Sarah C. Burnham.

The Association elected Lewis Godden Superintendent for the first year, and Miss Sarah Burnham, Mrs. Ann Brice, Rev. S. S. Miles and Joshua Mathiot, Managers.

The school was held in the Presbyterian Church edifice until it became unfit for occupancy in 1825. It was then held in the Court House. During the time its sessions were held in the Court House, Rev. Mr. Junson, an agent of the American S. S. Union, visited this city, and through his and Mr. Miles' efforts, funds were raised for the purchase of a library, and a library, the first one for the use of the Sabbath School, brought to Newark, was procured.

The school subsequently held its meetings in the school house near the canal locks, in the upper portion of the market-house, in a brick building belonging to David Moore, on the north-east corner of the Public Square, in a school-room fitted up by Mr Miles in the rear of the present church building before its completion, and it was removed to this building when it was finished.

There was considerable prejudice against the Sabbath School in its early history here; much more than at present exists. The following incident is illustrative of this: A gentleman who was teaching school in this place in the year 1831, and who was strongly opposed to the institution of the Sabbath School, announced on a certain Monday morning that it was his intention to

discipline, by dismissing from his school, all his scholars who had attended the Sunday School on the preceding day, and for the purpose of ascertaining who the offending parties were, required them to rise. Somewhat surprised to see that all in the school, except his own two children, rose, and not wishing to be so suddenly thrown out of employment, he immediately said, "*You can take your seats.*"

In November 1832, the school numbered 89 pupils and 14 teachers. The teachers at that time were, Mr. James Young, Miss Holmes, Miss Steadman, Miss Bancroft, Mr. Mark Howe, Mr. Rufus Henry, Mr. Z. Davis, Miss McDougal, Miss Taylor, Miss Brice, Mr. B. W. Brice, S. H. Bancroft, Mr. T. R. Dickenson, Miss Miller.

The following are the names of the Superintendents of the School, so far as they can be now ascertained, from its organization to the present time. Lewis Godden, Robert C. Gist, Mark Howe, James Young, John Wolf, John Moore, B. Pilkington, Robert Milligan, E. J. Lewis, Henry S. Martin, L. P. Coman, T. J. Davis, Rev. W. M. Robinson, Geo. B.

Wright, W. H. Winegardner, Rev. H. M. Hervey, and W. D. Hamilton.

The number of scholars now enrolled in the school is 310. The average daily attendance is 187. The number of teachers is 25. The school has during the past year been provided with a new and valuable library of about 400 volumes.

Its officers at present are Sup't. W. D. Hamilton, Assistant Sup't. H. M. Hervey. Librarians, Joseph G. Wallace and Robert F. Irvine.

We have thus reviewed the history of this religious organization, which has now reached the 60th year of its existence. It has been a pioneer church. We have seen that the efforts that resulted in its formation were the first religious efforts made on the territory covered by our city. Great changes have occurred in it and in the community. There have been numerous accessions to our membership, and many solemn removals by death. Many memories and associations connect our religious services, and these pews with friends who worship no more in temples made with hands. The fathers pass away. New responsibilities are ours. May the faith which has ennobled the lives of the truly godly who have preceded us, be an inheritance to us, that we may finish our course with joy.

UTICA CHURCH.

That region of Licking county in which Utica is located, began to be settled about the year 1805. Those who first entered it with a view of securing homes therein, found a heavily-timbered soil, to rescue which from the domain of the forest would involve years of severe toil, but a soil that gave promise of abundant fertility to reward the labor of its cultivation.

They found also in the solitude of the wilderness a beautiful stream of water, known to us as the North Fork of Licking, large enough to serve important practical uses.

Some of the earliest settlers of this region were Joseph Conard, Nathan Conard, Isaac Vanausdol, Joseph Mantonya, James Dunlap, Patrick Moore, John Moore, William Robertson, Peter Kirkpatrick, David Kirkpatrick, Nathaniel Kirkpatrick, Mr. Helphrey, John Lee, Wm. Blackburn, Joseph Penn, John McNaughton, Samuel Haines, Homewood Marriott, Jeremiah Belt, Philip Smoots, Wm. Harris, Samuel Duffield.

Most of those who settled in and around Utica during the earlier years of its history had either immigrated from the North of Ireland, or were the descendents of those who had immigrated from that country. They were of Scotch-Irish descent. The term "Scotch-Irish" describes those who have Scotland as the land of their forefathers, and Ireland as the place of birth, residence or adoption. It suggests some historical incidents of great interest, of which the Province of Ulster in Ireland was the scene two centuries ago.

The term designates a people who loved liberty and hated tyranny, who had been trained by trials, made resolute by oppression, who feared God, and were governed by his word, who were of a staid, stable, and as has

been said of a somewhat stern cast of christian character, who loved Presbyterianism, its doctrines, its simple forms of worship, and its government, as opposed to Prelacy on the one hand, and Independency on the other, and who were instrumental in transferring that system of Church order to this country. To that people are we largely indebted for our civil liberties and institutions. High historical authority, (Bancroft,) warrants us in saying that "the first public voice in America for dissolving all connection with Great Britain, came not from the Puritans of New England, the Dutch of New York, nor the planters of Virginia, but from Scotch Irish Presbyterians."

In 1812 Washington township was organized, and in 1814, the village of Wilmington, now Utica was laid out. In 1814 a Reformed Presbyterian or Covenanter Church was formed. It was organized by Rev. Dr. Black. Rev. Robt. Wallace was its first Pastor, and Wm. Mitchell, James Dunlap and Nathaniel Kirkpatrick were its first elders.

This Church has been ever since its organization one of considerable strength, and is now one of the largest in that denomination.

It is probable though it is not certainly known, that Rev. James Scott or Rev. John Wright, preached in Utica early in its history, as they visited most of the new settlements in this region of Ohio. The first sermon known to have been preached in that community by a minister of the Presbyterian Church was by Rev. James Hervey, D. D. He passed through Utica in the Summer of 1815, on his way from Wheeling, Va., to Delaware, Ohio, and preached one Sabbath in a grove on the south side of Mr. Patrick Moore's farm, which lay adjacent to the village. He was born

in 1782, in a Fort about 7 miles from Wellsburg, West Virginia. He graduated at Jefferson College. He preached in Wheeling several years, at the same time supplying the Church at Forks of Wheeling, 5 miles distant. When he began preaching in Wheeling there were but 3 members of the Presbyterian Church there. Now there are 4 Churches of that denomination there, containing about 630 members. He died in 1859, in his 77th year, having been the pastor of the Forks of Wheeling Church 48 years.

The Presbyterian Church in Utica was organized on the 5th of October 1818, Rev. James Cunningham was the first Pastor of the Church. A short sketch of his life will be found in connection with the history of Mary Ann Church.

The original members of the Church were the following :

Mrs. McCreary, James Chambers, Mrs. Chambers, John Dixon, Rebecca Dixon, William Forsyth, Maria Forsyth, Samuel Shields, Isabella Shields, James Coulter, Cornelius Larue, Mrs. Hunter, Mrs. Cunningham, Wm. Cunningham, Thomas Scott, Mrs. Scott, Joseph Scott, Mrs. Scott, John Ross, Mrs. Ross, Joseph Moore, Mrs. Moore, John Moore, David Moore, Patrick Moore, Mrs. Moore, Jeremiah Belt, Mrs. Belt, Mrs. Woodrow, John Connar, Mrs. Connar.

Five elders were chosen at the organization. They were Patrick Moore, John Moore, Joseph Scott, Thomas Scott, and John Ross.

Mr. Cunningham continued to supply the Church for about 10 years, in connection with the Church at Mary Ann. He preached for some time in a tent that stood within the present limits of the village. As soon as practicable, however, a church building was erected and roofed. This building was not finished for a number of years. He was succeeded by Rev. Henry Hervey, D. D., who preached first in Utica on the 4th Sabbath of June 1829. Dr. Hervey, was born near Wellsburg, West Virginia, Nov.

22, 1798. He graduated at Jefferson College in 1825, was licensed in 1827, and as a licentiate visited Utica and Martinsburg in Knox county, in June 1829. He arranged to preach at Utica every third Sabbath, making his home at Martinsburg, and preaching there two thirds of the time.

He was ordained in the spring of 1830. He supplied the Utica church five years, until 1834, after which time his pastoral labors were confined to the church at Martinsburg.

He was the pastor of the church at Martinsburg until the fall of 1867, when he resigned his charge having labored there for about 38 years, with many tokens of the blessing of the Master upon his work. During the time of his ministry at Utica the church building, which was a frame structure that had stood for several years, not plastered and otherwise unfinished, was furnished with seats and a pulpit. During the same period a Sabbath school was organized largely through the instrumentality of Mr. L. W. Knowlton. Rev. John Pitkin supplied the church for one year and a half after Dr. Hervey discontinued his regular ministrations there. Rev. Joseph Wiley succeeded him, ministering to the church for about one year. Rev. Wm. Woods was the next supply.—His term of ministerial service there was brief, as he died after having resided in the community about eight months. From 1839 to 1850 Rev. Isaac N. Shepherd was the pastor. Under his ministry the church increased considerably in numbers and strength. A new church building was erected in the years 1847-48. This house is the one now occupied by the congregation, Mr. Shepherd is now residing at Raleigh, Tenn. Rev. J. M. Dinsmore was the pastor from 1851 to 1854. Rev. Lemuel P. Bates preached to the church as a stated supply from August, 1855, until May or June, 1858. Mr. Bates died several years since. He was a preacher of more than ordinary

clearness and force, and was highly esteemed by all who knew him. Rev. N. Armstrong supplied the pulpit for six months from Oct. 1858. Rev. C. B. Downs, the present pastor, began his ministerial labor there in Oct., 1861. The following persons have held the office of eldership in the Utica church since its organization: Patrick Moore, John Moore, Joseph Scott, Thomas Scott, John Ross, Allen Robinson, James Moore, David Yates, Robert Henderson, L. B. Stevens, Jacob Knisley, L. W. Knowlton, M. Lamson, Dr. Jos. Rogers and J. C. Hemler. The elders at present are Jacob Knisley, L. W. Knowlton, Dr. Joseph Rogers and J. C. Hemler. The membership at present numbers 92.

The Sabbath school has been in existence nearly 40 years, and during the 36 years past it has been

regularly held, with perhaps five or six exceptions. This congregation has held religious services at 11 o'clock on Sabbath with scarcely an exception for thirty-six years. Though the church for many years of that period has not had the services of a pastor but half the time, the congregation has scarcely ever failed to meet at its usual hours of worship, and if there has not been preaching, prayer meeting has been held and a sermon has usually been read by some member of the congregation. A prayer meeting has also been regularly held during the week. This meeting has been conducted by the elders or some of the church members a large part of the time. There are at least ten members of the church who take part in conducting these meetings,

CHURCH OF MARY ANN.

Rev. James Cunningham commenced preaching in Mary Ann Township, in this county, during the autumn of 1817, and continued to preach at the houses of the families living in the vicinity of the Mary Ann Furnace until 1822. In that year a church was organized at the Furnace, and a house of worship erected.

Mr. Cunningham preached there once in two weeks until 1832 or 3, when from a variety of causes, the chief of which was the removal of the members to other parts of the country, he discontinued regular ministerial labors in that church.—

The organization was subsequently abandoned. He, however, preached occasionally for many years afterward at different places in the township. The elders of the church when it was formed, were Robert Patterson, David Robinson, and James Belford. As one of the early preachers of this region, Rev. Mr. Cunningham was well known in many parts of this county. He was born in Eastern Pennsylvania, in 1772, graduated at Jefferson College, and studied theology with Dr. McMillen, at Cannersburg, Pa. When the time arrived for the delivery of his trial sermon before Presbytery, his courage failed, and he secreted himself in the woods. He was however sought out and brought to the task by his instructor, Dr. McMillen.—Soon after his licensure he went as a missionary to the upper waters of

the Monongahela. He not long after this came to this section of Ohio and was associated for many years with Rev's. Wright and Scott, in frontier labors. On one occasion his presentation of Gospel truth was attended with a special blessing, though the text upon which it was based was one from which he had not long contemplated preaching.—He was to preach at Utica on a Sabbath of communion. During the morning of that day, he was unable to find the text on which he had designed preaching preliminary to the communion services. He and his family searched for it until it was necessary to start from home to meet his appointment, seven miles distant. While turning over the leaves of his bible on the way, searching for the text he had selected, this passage of scripture occurred repeatedly to his mind. "What will you do in the solemn day, the day of the feast of the Lord." He finally concluded to preach from that passage, and he afterwards thought that the conversion of 30 persons could be traced to that one sermon. He died in Martinsburg, in 1857. During his last sickness, he said, "I have not ecstasy, but I have no fears, I have not had a doubt the last ten days; my faith is established, I will go on and see the end. Whom he justifies he also glorifies." His last words after repeated efforts to express them were, "The sun shines brightly, all is well."

BROWNSVILLE CHURCH.

In the year 1844 the committee of Missions of the Zanesville Presbytery, of which Dr. Wylie was chairman, made application to Rev. Dr. Elliot, of Alleghany Theological Seminary, to direct to them a minister to perform the work of a domestic missionary in the western portion of its territory, along the National Road, in Licking county. Rev. W. M. Robinson at the suggestion of Dr. Elliott, entered the region referred to, about the 1st of Dec. 1844. He immediately made arrangements to preach at Hebron in the morning of one Sabbath, and at Amsterdam in the afternoon, and for the next Sabbath to preach at Mt. Sterling, or Hopewell, in the morning, and at Brownsville in the afternoon. After Mr. Robinson had been preaching six months at Hebron, a church was formed there consisting of seventeen members. This organization embraced all the members and families that attended upon Mr. Robinson's ministry at Hebron, Amsterdam and at Jacksontown.

The organization of this church was effected July 1st, 1845. Robt. Arthur and Mergan Lamson were ordained elders. P. N. Lyle was ordained elder in May, 1846. The church encountered difficulties from the beginning, the chief of which was that it had no house of worship of its own. The congregation in Hebron, worshipped for perhaps six or seven years, in a house built by the Presbyterians before the division, into Old and New school branches, but then claimed and held by the New school element. The church was obliged to leave this house, after which services were held in the Disciple church. At Amsterdam the house of worship had also been built before the division, and it too

was held and occupied by the New School. After worshiping in it for a few months, the congregation were required to seek another place, and for a season met in the United Brethren Church, then in the Methodist Church in Jacksontown, and finally obtained a lease of the Protestant Methodist church in that village, where Mr. Robinson continued to preach until he left that field of labor. Though doubtless good was done, yst under these circumstances, and by reason of the removal from the community of some families of influence in the church, but little progress was ever made in establishing a church in that region, and about four years since the name of the Hebron Church was stricken from the roll of the Zanesville Presbytery.

Religious services were held regularly at Brownsville by Mr. Robinson, and on the 29th of May, 1846, a church was organized. Eleven persons composed the organization. Robert Hamilton and William Black were elected elders. Mr. Robinson continued for several years to preach at Mt. Sterling, or at Hopewell in the morning and at Brownsville in the afternoon. Though he found at the latter place but three or four Presbyterian families, and for the first year received at that point less than \$50.00 support, yet within the first two or three years it became the most encouraging, and evidently the most important point in his whole field of labor. During the summer and fall of 1846, a house of worship was erected. This was an important step, as it gave Presbyterianism a position in the community, and was a pledge that the effort being made was designed to be successful and permanent. Prior to

these efforts there, but little had been known by the people generally, of Presbyterianism. Some had never before heard a minister of that body, and many thought, for they had been so instructed, that its doctrines were terrible doctrines, and that its preachers must be terrible fellows. It was frequently said of Mr. Robinson, while he was preaching in the Methodist church building: "He is not an honest man; he is not preaching what he believes; wait until he gets into his own house of worship, and he will show the cloven foot." Although this was the feeling with many, still the church had a gradual and healthy growth from the first. There were additions at nearly every communion season.

Residing at Brownsville, and considering it the most promising point, Mr. Robinson so arranged his appointments at the other places, on both sides, as to preach there once every Sabbath, preaching one Sabbath at Mt. Sterling in the morning, and at Brownsville in the afternoon; the next Sabbath at Hebron in the morning, at Jacksontown in the afternoon, and at Brownsville in the evening; thus every two weeks riding 26 miles, and preaching three times on the Sabbath. He labored there ten and a half years. The church at Brownsville which raised not quite \$50.00 for his first year's support, and was organized in 1846 with eleven members, was paying him, when he resigned that charge in April '55, \$300.00 per year, for half his time, and had a membership of 84. During his ministry there 105 persons were received into the church.

The following persons have succeeded Mr. Robinson in ministerial labor in the congregation: Revs. W. B. Tidball, Alexander R. Hamilton, H. R. Peairs, L. B. W. Shryock, M. M. Travis, and Rev. James White, of the United Presbyterian Church, who is at present supplying the pulpit. In addition to the two elders elected at the organization,

Morgan Lamson, A. R. Jordan, Robert Morton and Thos. Black have been chosen to the eldership. The session now consists of Robert Hamilton, William Black, Robert Morton and Thomas Black. The singing of the congregation has been led since the church was organized by William Black. The church now numbers 80 members. A Sabbath School has been in existence since the opening of the church building. It is now in a prosperous condition numbering 85 scholars. Its Superintendent is William Black.

Salem German Church.

The Salem German Church, of Newark, was organized October 4th, 1857. The corner-stone of the church building was laid October 9th, 1857. The church was dedicated March 28th, 1858. Rev. W. C. Kiesel was the first pastor. The first elders were David Fisher, John Durkis, August Auer, and Peter Sacks.—The number of members at the organization was 49, all male members. W. Ch. Kiesel was the pastor until the spring of 1861. Rev. R. Shide was the pastor from the autumn of 1861 to the spring of 1864. Rev. Philip Roser was pastor from 1864 till 1866, and Rev. F. H. W. Bruechert has been the pastor from May 1st, 1866, to the present time.

Mr. Bruechert is a graduate of the Presbyterian German Theological Seminary at Dubuque, Iowa. He was licensed to preach by the Presbytery of Dubuque, in May, 1858, and ordained by the Presbytery of Iowa, March, 1860.

The elders at present are R. A. Shide and Jacoby Unternaher. The Sabbath School has been in existence from the organization of the church. It numbers, at present, 33 children and 9 teachers. The number of church members at present is fifty-nine.

NOTE.—The writer of the foregoing sketches acknowledges his indebtedness for some of the facts presented therein, to the following publications: "Annals of the American Pulpit," by Rev. W. B. Sprague, D. D., and "Biographical Sketches of deceased Members of the Synod of Ohio," by Rev. H. Hervey, D. D.