

PRESBYTERIANISM NORTH OF THE OHIO:

A

# HISTORICAL DISCOURSE

DELIVERED IN THE

*Second Presbyterian Church of Cincinnati,*

APRIL 9, 1872,

BEING THE FIFTIETH ANNIVERSARY OF THE PRESBYTERY OF CINCINNATI.

BY REV. J. G. MONFORT, D. D.,

CONTAINING A STATEMENT OF THE PLANTING AND PROGRESS OF THE  
PRESBYTERIAN CHURCH IN OHIO, AND ESPECIALLY WITHIN  
THE BOUNDS OF THE PRESBYTERY OF CINCINNATI,

*From 1790 to 1822.*



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SEMI-CENTENARY  
OF THE  
Presbytery of Cincinnati.  

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HISTORICAL ADDRESS.

"That which we have heard and known, and our fathers have told us, we will not hide from their children, showing to the generation to come, the praises of the Lord, and His strength, and His wonderful works that He hath done; for He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children that should be born; who should arise and declare them to their children that they might set their hope in God, and not forget the works of God, but keep His commandments."—[Psalm lxxviii, 3-6.]

Presbyterians of the Ohio Valley are descendants of a noble ancestry; of men who were valiant for the truth, and who had the missionary spirit in high degree. Ministers of eminent ability and popular gifts came to this country with the first immigrants, and began the work of preaching the Gospel and planting churches with the first settlements.

TRANSYLVANIA PRESBYTERY.

In tracing the history of our church in this region we must cross the river and go into Kentucky, and pass over the Alleghany Mountains into Virginia. Our territory upon the first preaching of the Gospel within our bounds belonged to the Presbytery of Transylvania. It was organized by the Synod of New York and Philadelphia, May 17, 1786, which was two years before the organization of the General Assembly. Our fathers in Virginia had crossed the mountains and had sent missionaries, before this time, into Kentucky and East Tennessee, but they did not reach the Ohio river until after the organization of the Presbytery of Transylvania. The name of Transylvania is derived from two Latin words, *trans* (beyond) and *sylva* (the woods). Its meaning is the woods or forest beyond—that is, beyond the mountains.

Five years before, in 1781, the Presbytery of Red

Stone had been formed. Its territory reached from the mountains westward, and when, after a few years, settlements were made in Ohio, the Scioto river became the boundary between the presbyteries of Red Stone and Transylvania and the presbyteries into which they were divided. When the General Assembly was organized in 1788, by the action of the General Synod, four synods were constituted. They were: 1. New York and New Jersey consisting of the presbyteries of Dutchess County, New York, and New Brunswick. 2. The Synod of Philadelphia, consisting of the presbyteries of Philadelphia, Lewestown, New Castle, Baltimore, and Carlisle. 3. The Synod of Virginia consisting of the presbyteries of Red Stone, Hanover, Lexington, and Transylvania; and, 4. The Synod of the Carolinas consisting of the presbyteries of Abingdon, Orange, and South Carolina.

The Presbytery of Abingdon was constituted in 1785, and the next year it was divided, and Transylvania was organized upon a part of its territory; and when the synods were erected Abingdon was given to the Synod of the Carolinas, and Transylvania to Virginia. It was a question of difficulty to decide to what synods these presbyteries should belong. To the Carolinas must be given a third presbytery. Abingdon being contiguous was therefore given to it, and Transylvania to Virginia because it had to be somewhere. Its members could not expect to attend a synod covering Virginia and Western Pennsylvania with mountains and Indians, separating them from the older settlements.

The Presbytery of Transylvania, to which we first belonged, held its first meeting at Danville, Ky., Oct. 17, 1786. The first page of its records is as follows:

"Tuesday, Oct. 17, 1786, the Revs. David Rice, Adam Rankin, Andrew McClure, and James Crawford met at the Court House in Danville, on the day and year above written, by an appointment of the Synod of New York and Philadelphia, which appointment Mr. Rice read from an extract of the proceedings of the synod, dated May 17, 1786, the substance of which is as follows: The synod divided the Abingdon Presbytery into two presbyteries, the one by the name of the Presbytery of Abingdon, the other by the name of the Presbytery of Transylvania, comprehending the District of Kentucky, and the settlements on the Cumberland river, consisting of the Revs. David Rice

Thomas Craighead, Adam Rankin, Andrew McClure, and James Crawford, and appointed the Presbytery of Transylvania to meet in Danville, in the District of Kentucky, on the third Tuesday of October, 1786, and the Rev. David Rice to be moderator, or, in case of his absence, the senior minister present. *Ubi post preces sederunt*, except the Rev. Thomas Craighead. Ruling elders present—Richard Steele, David Gray, John Bovel, and Joseph Reed."

This was the first meeting of a Presbyterian judicatory higher than the session south and west of Virginia and Pennsylvania. The action passed at this first session shows that the pioneer Presbyterian ministers and elders were sound and earnest men. At their first meeting they enjoin it upon the elders to gather the people of the congregations, when there is no minister, for the purpose of prayer, praise, and reading the Scriptures and the works of such approved divines as they may be able to procure. They recommend the use of catechists, and they resolve to visit all neighborhoods where there are members of the church, to plant churches and supply them, as far as possible, and to appoint special fields of labor for their ministers until the next meeting of the presbytery.

It would be very interesting and profitable to pursue the work of these men from year to year, if time would permit, but all we can do is to inquire after that part of the history of Transylvania Presbytery which records the progress of the churches within our territory, while it was a part of that presbytery, a period extending from its organization, in 1786, to 1798, when the Presbytery of Washington was organized.

#### REV. JAMES KEMPER.

At the second meeting of the Presbytery of Transylvania, held at Lexington, Ky., April 24, 1787, Mr. James Kemper is enrolled as a ruling elder; of what church the record does not show, but from traditional testimony (Mr. Kemper's own journal) we learn that it was the church called Forks of Dick's River, not far from Danville, Ky.

At the same meeting we find the following minute: "Mr. James Kemper being nominated by the Rev. David Rice, for a catechist was examined on divinity and approved of, and, upon his declaring that he would not, by virtue of this appointment, attempt to explain the Sacred Scriptures, preach the Gospel, or dispense the sealing ordinances thereof, is hereby appointed to the office of a catechist."

For two years Mr. Kemper was employed as a catechist, "instructing the young and ignorant" as the presbytery defined his duty; and then, at the regular meeting of the presbytery, at Jessamine Church, April 29, 1789, he was taken under the care of presbytery "as a candidate for the Gospel ministry." He was assigned for a popular lecture the 15th Psalm, and for a sermon Prov. iii. 6: "In all thy ways acknowledge Him, and He shall direct thy paths."

The trials were heard at presbytery three months afterward (July 22, 1789), in the same church, and they were approved, and another discourse was assigned, from John vi. 44-45, to be heard at the next meeting, at Cane run, Oct. 6, 1789. This trial was heard at the time and place as ordered, and it was approved, and the following minute was entered:

"Mr. Kemper is permitted, as a probationer for the Gospel ministry, to preach, under the direction of Mr. Rice, while he continues in the study of divinity, on trial."

Under this partial license his journal says: "In the autumn of 1790 I visited Cincinnati, and agreed to move my family the following spring or fall."

At a meeting of presbytery, April 27, 1791, at the Dick's River Church, Mr. Kemper was fully examined and licensed, and he was immediately appointed to "supply in the settlements of the Miami at discretion." In a list of applications for supplies we find "a

supplication from the settlements on the North Bend of the Miami." This is the first request for preaching from the north of the Ohio, and the first appointment of a supply. Mr. Kemper was not present at the next meeting of the presbytery (Oct. 4, 1791), at Jessamine, Ky. His journal gives the reason of his absence, in saying that he arrived in Cincinnati with his family October 17, 1791. There is a traditional error as to the time of his final removal to this city. Mr. Thomas Irwin, who is as reliable as any other writer of pioneer history, says: "The Rev. James Kemper was the first minister in Cincinnati. He came from Kentucky, and preached in 1790, and moved in April or May following." The only error in this statement is in regard to the time when his family arrived in Cincinnati. His first preaching was in 1790. His regular labors began in April or May, 1791. In the fall, after having spent several months in Cincinnati, he returned to his home in Kentucky to make arrangements for the removal of his family. He and his family, under an escort from Cincinnati, sent to protect them from the savages of the wilderness between Danville and Cincinnati, started from his Kentucky home for his new fields in all probability, about the time of the meeting of the presbytery. A trip from the Forks of Dick's river, through a mountainous region, without roads, would have required him to be on his way when the presbytery was in session. When he arrived in Cincinnati there was but one person of the congregation that he left in it on his first visit in 1790.

Before proceeding further in tracing the work of Mr. Kemper on this side of the Ohio, we give some statistics of his previous life. He was born Nov. 23, 1753, in Fauquier County, Virginia. Over the door of his father's house was a board having an inscription upon it, carved with a knife or chisel: "Believe in the Lord Jesus Christ and thou shalt be saved, and thine house." July 16, 1772, he married Judith Hathaway, who was born April 26, 1756. His age at his marriage was 18 years, 3 months, and 23 days, and his wife's age 16 years, 2 months, and 20 days. He was licensed to preach the Gospel, after four years' study under the Rev. David Rice, when in the 38th year of his age, and after he was the father of ten children. While pursuing his studies for four years, being in abject poverty—the result of being compelled to pay a debt in gold instead of currency—he occupied, as he says, "some cabins furnished by the Rev. David Rice, with ten or twelve acres of land, chiefly cleared, near his house. Here my dear wife bore the heaviest part of supporting our family of ten children." She sat at her loom, year after year, weaving jeans for the neighbors, Father Rice and our Father in heaven smiling upon her and her husband. No wonder they named a son, the first born after Mr. Kemper's license, David Rice Kemper. Mr. Kemper died August 20, 1834, aged 80 years, 9 months and 3 days. Mrs. Kemper survived her husband several years. She died March 1, 1846, aged 89, 10 months and 6 days. They had fifteen children.

After his removal to Cincinnati, October, 1791, Mr. Kemper entered upon a career of labor and zeal, sacrifice and success seldom equaled in the history of any church. He had a particular charge, and he had the care of the whole field north of the Ohio river.

The presbytery in session as he started for Cincinnati make this record: "Mr. Kemper is appointed a supply at the Miami until the next stated session," and at the next stated session, at Stoner Mouth, April 2, 1792, the following: "That Mr. Kemper supply one Sabbath at the North Bend of the Miami, and that he supply the rest of his time at Columbia, Cincinnati, and Round Bottom. That Mr. Rice supply at the Miami settlements two Sabbaths."

Mr. Kemper was only a licentiate, and could not administer the sacraments, ordain ruling elders, or organize churches. Mr. Rice's appointment was made chiefly to supply a service which Mr. Kemper could not perform, being unordained.

These records which we have read give evidence that Mr. Kemper was the first Presbyterian to visit Ohio, and preach the Gospel here. Cincinnati was first surveyed, and a settlement begun by Mathias Denman at the beginning of 1789. Columbia had been located a few weeks before by Benjamin Stites. North Bend was laid out by John Cleves Symmes in February, 1789. These three places contended for the mastery with varying success, until Cincinnati gained the victory over Columbia by a flood in the river, and over North Bend by the location in it of the government soldiers, upon whom the settlers were dependent for protection against the Indians. These places made little progress for two years. Marietta had been settled seven or eight months before the Miami country. The inhabitants were very few. When Mr. Kemper first visited Cincinnati, and when he fulfilled his first appointment by presbytery, he must have reached the place by traveling from Danville through Lexington to Maysville (then called Limestone), and down the river by a canoe or flat boat, as there was then no travel from here to the center of Kentucky by direct route, the Indians being very hostile.

Mr. Kemper may be the acknowledged pioneer Presbyterian minister north of the Ohio. After he had spent some time here in 1790, and had been one year in the field, from April, 1791, as a licentiate, there being need of an ordained minister, Mr. Rice is appointed to visit the region and spend two Sabbaths. At the next meeting of the presbytery at Cartwright's creek, Oct. 2, 1792, it is recorded: "Mr. Rice fulfilled his appointments, and his reasons for not fulfilling the rest are sustained." This contradictory record leaves us in doubt whether Mr. Rice fulfilled his appointment of two Sabbaths at the Miami settlements or not. Tradition says he did fulfill them. At this meeting (Oct. 2, 1792) a call from Cincinnati and Columbia was received and accepted by Mr. Kemper, his trials were appointed, and the presbytery resolved to meet in Cincinnati on the third Sabbath of the same month, for his ordination. This service was attended to, as ordered. As this is the first meeting of a presbytery on this side of the Ohio river, we give the record in full:

"CINCINNATI, Oct. 21, 1792.

"Presbytery met according to appointment.

"*Ubi post preces sederunt*, the Rev. David Rice, James McConnell, and Terah Templin.

"Absent, the Rev. Thomas Craighead, Robert Finley, Andrew McClure, James Crawford, and Samuel Shannon. Mr. Rice, Moderator, and Mr. Templin Clerk. Adjourned to meet to-morrow at 12 o'clock.

"Monday, Oct. 22, presbytery met according to adjournment. Mr. Kemper delivered a sermon on 2, Tim. ii. 3, 'Thou therefore endure hardness as a good soldier of Jesus Christ,' and he was examined on the constitution, discipline, and government of the church, the qualifications necessary in the subject entitled to Christian communion, which examination, together with his popular discourse, are sustained. Ordered that Mr. Kemper be ordained to-morrow.

"Presbytery adjourned until to-morrow, to meet at 10 o'clock. Concluded with prayer.

"Tuesday, Oct. 23, presbytery met according to adjournment, *ubi post preces sederunt*.

"The Rev. Terah Templin preached the ordination sermon. The Rev. David Rice, the presiding minister, having proceeded in the preparatory work of the present solemnity agreeably to the form of government, and the candidate, Mr. James Kemper, and the people of the churches of Cincinnati and Columbia (whose pastor he is now to be constituted), having respectively answered the questions in the affirmative, as directed by the government of our church; the said presiding Bishop by prayer, and the laying on of the hands by the presbytery, according to the Apostolic example, solemnly ordained the said James Kemper to the holy office of the

Gospel Ministry, and he was constituted the pastor of Cincinnati and Columbia churches.

"The presiding minister then gave the charge to the newly ordained Bishop and the people of his charge. Concluded with prayer. JAMES CRAWFORD, "Stated Clerk."

Here then, nearly eighty years ago, April 22, 1792, we have an ordained minister, the first in our territory, and two Presbyterian churches, or congregations, with a pastor.

Mr. Kemper, the first minister on this side of the Ohio, was also a Kentucky pioneer Presbyterian. He came to Tennessee from Virginia as early as 1783, as a surveyor, and moved to Kentucky in 1785. In regard to his removal to Kentucky his journal says "I commenced my surveying, and after a few surveys I received a letter from some friends in Kentucky inviting me urgently to remove for the purpose of studying theology." He declined, as he says, on account of his age, and adds, "but instead of an answer, as I expected, they sent men with a number of packhorses to assist me in moving to Kentucky." They made the trip by Boone's trace, one hundred and eighty miles through the wilderness, and he at once began "to read divinity." From that time he was identified with the pioneer movements of our church in the West. Perhaps no man in the valley of the Mississippi has been a first pioneer in so many places and departments as James Kemper. He was the first catechist ever appointed west of the Alleghanies and south of Virginia; the first student of theology; the first licentiate of the first presbytery; the first supply on this side of the Ohio in answer to the first request for preaching. The testimony is satisfactory that he preached the first sermon in Ohio by a representative of the Presbyterian Church. He was the first minister ordained on this side of the Ohio. He preached the first sermon at the first meeting of the first presbytery that met in Ohio, it being his own ordination sermon. He received the first call and was installed the first pastor on this side of the Ohio. Moreover, he was appointed to preach, and did preach, the first sermon at the first meeting of the Presbytery of Cincinnati, fifty years ago, and of the Synod of Cincinnati in 1829. He was elected the first Moderator of the Presbytery of Cincinnati, and also of the Synod of Cincinnati.

Tradition says that David Rice organized the first church of Cincinnati in October, 1790. He seems to have been here soon after Mr. Kemper's first visit. The organization, however, was not properly so called. Mr. Kemper, in a letter to the Rev. Dr. Romeyn, of New York, says he formed "an unorganized church composed of six males and two females, in Columbia and Cincinnati. The church was one for the two places." He says he was ordained, in 1792, its pastor, "though still unorganized, because they thought the number of male members too small to select a promising session. The church lying in the seat of war, and being every way in circumscribed circumstances, progressed slowly, and there were only nineteen adult male members on the 5th of September, 1793, when, they all being present, unanimously elected out of their number five ruling elders and two deacons." In the same letter Mr. Kemper says of the formation of this church: "I had a few objections, from the beginning, though I passed them over. The chief of these was, they were formed on a written agreement, only expressing the name of a church and church government, in a compendious way, without any reference made in it to the confession of faith, and I think without the members having a sufficient knowledge of that book."

There is a paper belonging to the Kemper family, dated Aug. 20, 1791, containing a covenant of organization, not all legible, without the name of the church, having appended the names of five males and one female, heads of families, among whom is Mr. Kemper's name with the rest. Dec. 22, 1808, Mr. Kemper

indorses on this document the same objection contained in his letter to Dr. Romeyn. This is probably the first organization, of which but one member was found when he returned to Cincinnati the next year.

From October, 1792, until October, 1798, this territory continued under the charge of the Presbytery of Transylvania, and then was allotted to the Presbytery of Washington, so called from Washington, Mason County, Ky. During these six years the progress of the church and the settlement of the county were slow, chiefly because of the hostility of the Indians, and the difficulty in the way of reaching the country from the east.

Mr. Kemper is alone in this field for several years. For eighteen months he fails to be at the presbytery, and no elder appears from this side of the river and no supplies are asked for. Mr. Kemper's reasons for absence for eighteen months are sustained. At the first meeting attended by him, at Woodford, Ky., April, 1794, Elder Jacob Reeder being also present, the records show that no other church had been organized in Ohio. This is plain, for the reason that the presbytery resolves "to appoint a grammar school" for "students, whose genius and disposition promise usefulness in life," and they appoint persons in each congregation to gather from each of the heads of families at least two shillings and three pence, to pay the tuition of those whose parents are unable to pay for the education of their children. Moses Miller was appointed for Cincinnati, and Samuel Sarra (Ser-ring) for Columbia. If there had been other churches, their two and three pence would have been looked after.

At this meeting of the presbytery, the Rev. Robert Marshall is appointed to assist Mr. Kemper in the administration of the Lord's Supper at Cincinnati. Mr. Marshall fulfilled this appointment, and preached in other places under the guidance of Mr. Kemper, who was alone on this side of the river. I have heard Mr. Marshall speak of this visit, and of leading men with whom he became acquainted at that time.

Mr. Kemper was also at the next stated meeting, at Paint Lick, Ky., April 7, 1794. The presbytery appointed four committees—one for the north side of Kentucky, one for the south side, one for the settlements on the Cumberland, and one for the settlements on the Miami—to examine the credentials of traveling ministers. For this district Mr. Kemper, Moses Miller, Col. Oliver Spencer, and Jacob Reeder were appointed. At the same meeting (October, 1794), Mr. Kemper was appointed to supply North Bend and South Bend each one Sabbath. South Bend was a city laid out by John Cleves Symmes between North Bend and Cincinnati.

From October, 1794, there is no record of any new congregation, or supplication for supplies until October, 1795, when, in answer to a request, the Rev. John Howe was appointed to supply two Sabbaths at Manchester, or Three Islands, northwest of the Ohio. He was licensed the day of this appointment (October 3, 1795), at Pisgah Church, near Lexington. It is not certain that he fulfilled this appointment. He had others, and he is recorded as not fulfilling all.

Mr. Kemper resigned his pastoral charge of Cincinnati and Columbia October 7, 1796. At the same time the church of Columbia was divided into the churches of Duck Creek and Round Bottom. Duck Creek (now called Pleasant Ridge) had its first place of worship south of the present location, on Duck creek. The presbytery forbid the church of Duck Creek building nearer than five miles from Cincinnati. Round Bottom was a few miles from Columbia, above the mouth of the Little Miami, on the east side. It ceased to appear on the minutes of the Assembly in 1849. Pleasant Ridge and Cincinnati are the two oldest churches in the presbytery. Cincinnati and Columbia having been organized as one, and Pleasant Ridge being the successor of Columbia, they are of the same age.

From the time of Mr. Kemper's resignation, Oct. 7, 1796, there are no appointments for one year on this side of the Ohio, except at Manchester, above Maysville. Then at Bethel, near Lexington, Oct. 3, 1797, there is the record of "a verbal supplication from the inhabitants of Chillicothe, on the Scioto, northwest side of the Ohio, to be under the care of the presbytery, and known by the name of New Hope, and for supplies; also from Clear Creek, west of the Ohio, from Turtle Creek, and from the Big Prairie. These three places are between Lebanon and the Great Miami; Clear Creek was east of Franklin, Turtle Creek was near Shaker village, a few miles west of Lebanon, and the Big Prairie was on the Miami, near and above the mouth of Dick's creek, and immediately below Middletown that now is.

At this meeting, Oct. 3, 1797, the Rev. Peter Wilson was received from the Presbytery of New Brunswick, N.J., and Mr. Archibald Steele was licensed. Mr. William Robinson was appointed to supply two Sabbaths on the Miamis, and Mr. Wilson one at Turtle Creek, one at Clear Creek, and one at the Big Prairie; Mr. Kemper two at discretion. The Rev. Peter Wilson, a few months before this, had moved to Cincinnati, and had taken charge of the church. He and Mr. Kemper were the only ordained Presbyterian ministers on the north of the Ohio.

At the next meeting of presbytery at New Providence, near Danville, Ky., April 10, 1798, a call from New Hope, now Chillicothe, was given to the Rev. Wm. Speer, father of the Secretary of the Board of Education. He was received from the Presbytery of Carlisle. He accepted the call, and was the third Presbyterian minister who settled north of the Ohio.

At the same meeting (April 10, 1798), a call was sent from Cincinnati for the Rev. Peter Wilson, and also a remonstrance against his settlement. He had been preaching for the congregation about nine months. Messrs. Templin, Blythe, Welsh, Howe, Campbell, and Robinson were appointed a committee, or any three of them, to meet in Cincinnati on the third Wednesday in May, 1798, and examine into the difficulties, and report to the stated meeting in October.

An intermediate meeting of the presbytery was held at Cabin Creek, North of Maysville, Aug. 1, 1798, at which "a settlement of people, living on Eagle creek, Straight creek, and Red Oak asked to be taken under the care of presbytery, to be known as the Congregation of Gilboa. These places are in Brown County, a few miles north of Ripley.

At the stated meeting, Oct. 2, 1798, at Cane Ridge, Ky., the committee appointed to visit Cincinnati reported that they had failed to meet, and the parties interested were notified to attend the next stated meeting, in order, if possible, to have their differences settled. At this meeting a call to the Rev. Archibald Steele was presented from Clear creek, and Orangedale, first called Big Prairie. It was put into his hands, and he asked time to consider it. Mr. Wilson and Mr. Steele were each appointed to supply one Sabbath at Springfield (now Springdale), and Mr. Kemper one at Round Bottom. Mr. Archibald Steele was a licentiate from Kentucky.

This was the last meeting of the presbytery of Transylvania, while it covered the territory north of the Ohio, and it closes a history of twelve years from the organization of the presbytery in 1786, of which the last 7½ years, from April, 1791, includes the history of our Church on the north of the Ohio. The progress of the Church to October, 1798, shows three ministers, the Rev. James Kemper, the Rev. Peter Wilson, and the Rev. William Speer, with the Rev. Archibald Steele, a licentiate, and with churches in Cincinnati, Duck creek, Round Bottom, Clear creek, Orangedale, Manchester, Turtle creek, and New Hope, and congregations not fully organized, but recognized, at Gilboa and Springdale.



## WASHINGTON PRESBYTERY.

In October, 1798, the Synod of Virginia passed an act to divide the Presbytery of Transylvania into three presbyteries, viz.:

1. Transylvania—To be bounded on the northeast by the Kentucky river, on the north and northwest by the Ohio, as also on the south, comprehending all the settlements of the Cumberland river and its waters.

2. West Lexington—Bounded by the Kentucky river on the south and southwest, by the Ohio on the north and northwest, and by main Licking on the north and northeast.

3. Washington—Comprehending the remaining part of Kentucky lying northeast of Main Licking, and the settlements on the northwest side of the Ohio, consisting of the Rev. Peter Wilson (Cincinnati), the Rev. James Kemper (Duck Creek), the Rev. John P. Campbell (Washington and Johnson's Fork), the Rev. John Finley (Red Oak), the Rev. Wm. Speer (Chillicothe), the Rev. John Dunlavy (Lee's Creek, North Bracken and Big Bracken), and the Rev. Richard McNemar (Cabin Creek). Archibald Steele, licentiate, was at Clear Creek and Orange Dale.

The first meeting of Washington Presbytery was appointed by the Synod of Virginia to be held at Johnson's Fork meeting house, in Kentucky, 2d Tuesday in April, 1799, and the Rev. Peter Wilson to preach the opening sermon, or, in his absence, the senior member present.

In tracing the progress of Washington Presbytery for twelve years, from 1798 to 1810, when the Miami Presbytery was organized, our time will only allow our attention to the Miami country.

The ministers and churches of the Miami country, in the matter of attending the meetings of Washington Presbytery, were but little more favorably situated than before its erection. Its strength was chiefly in Kentucky and north of Maysville, in Ohio. There was a large belt of country in Ohio, between the Miamis and the Scioto, as yet having but few churches. The Miami region, however, began from this time to grow more rapidly than the other sections of the presbytery. The erection of a presbytery in the Miami country would have soon taken place had it not been for the New Light schism and Shakerism, which had their chief seat here. Messrs. Dunlavy, McNemar, and Thompson, three of the most popular and able ministers, seceded, and for several years they were active and successful in dividing or carrying off the Miami churches. To all human appearance they would have completed the ruin of the Presbyterian churches had it not been for the defection among themselves. McNemar and Dunlavy joined the Shakers in 1805, and very soon the tide turned against New Lightism, and our churches began again to grow. Of this schism and of the Cumberland Presbyterian schism, which were of the same origin, I will speak after giving the statistics of progress in this region during the twelve years of its connection with Washington Presbytery, from 1798 to 1810.

In 1798 the ministers were James Kemper, Duck creek; Peter Wilson, Cincinnati; Archibald Steele, Clear creek and Orangedale. The other churches and preaching places were Round Bottom, Springdale, and Turtle creek. This was Presbyterianism 75 years ago, and except Duck creek and Round Bottom, which were preserved chiefly by the influence of Mr. Kemper, New Lightism swept almost everything. The first ministers, Kemper, Wilson, and Steele, remained faithful. The church of Cincinnati was divided in feeling in regard to their minister, and as to the New Light doctrines and measures. The opposers of Mr. Wilson encouraged the preaching of the New Lights, after their expulsion from the ministry. Orangedale, Turtle creek, Clear creek followed Mr. McNemar, and Springdale Mr. Thompson. Mr. Steele's license was withdrawn, Mr. Wilson died, and Mr. Kemper was

left alone, except as he soon found a true yokefellow in Matthew G. Wallace.

The Rev. Peter Wilson is recorded as having died at Cincinnati, July 29, 1799. His death terminated the difficulty in regard to his settlement, and left the First Church vacant. Matthew Green Wallace came to Cincinnati a few months after Mr. Wilson's death. He was a licentiate of New Castle Presbytery. After preaching seven or eight months he was called as pastor in April, 1800, and was ordained Oct. 7, 1800. Two years afterward, in October, 1802, this pastoral relation was dissolved on the ground that the congregation was not able to pay the salary promised in the call. He was, however, appointed a stated supply for one year at the request of the congregation, and he was again appointed for six months until April, 1804. The church in Cincinnati, from April, 1804, to April, 1805, was not a little tainted with New Lightism; so that presbytery refused to allow a ruling elder to sit as a member of presbytery. The church allowed the suspended New Lights to preach in its pulpit, and the people were much distracted for nearly two years. In the spring of 1808 Joshua L. Wilson took charge of the church, and occupied its pulpit for 38 years until his death, July 25, 1846. He was licensed at Spring Hill, Tenn., in 1802, and ordained in 1804. He labored chiefly before his removal to Cincinnati at Bardstown and Big Spring, Ky. No man ever exerted a wider influence in the field, of which Cincinnati is the center, than Dr. Joshua Lacy Wilson.

Mr. Kemper continued to preach at Duck Creek and Round Bottom, the two divisions of the church of Columbia. In October, 1801, he gave one third of his time to Duck Creek, and one third to Sycamore, and the rest to the supply of new points. Sycamore was not far from Montgomery, near the Little Miami. In October, 1802, Mr. Kemper was appointed to give his whole time to Duck Creek and Sycamore for one year. In October, 1803, he was again appointed at the request of the people, and the name of Sycamore was changed to Hopewell. In October, 1804, calls were presented through the presbytery, in session in Washington, Ky., from Duck Creek and Hopewell, for Mr. Kemper to be their pastor. His installation occurred at the next meeting of the presbytery, in Hopewell Church, April 4, 1805. The Rev. David Rice, being present, preached the installation sermon, and the Rev. John E. Finley delivered the charges. In April, 1807, Mr. Kemper applied for a dissolution, against which a remonstrance was filed by the churches, declaring their ability and desire to retain him. In October, 1807, Mr. Kemper was released from his pastorate, and appointed a stated supply for six months. After this, April, 1808, leave was granted him to travel out of the bounds of the presbytery for one year, and soon after he went to Kentucky, and was called to Fleming and Johnson, in Kentucky, in October, 1809, having previously labored in these places, and he accepted.

The churches of Duck creek and Hopewell, now called Pleasant Ridge and Montgomery, were supplied by Daniel Hayden, a licentiate of the Presbytery of Erie. How soon his labors began after Mr. Kemper left is not certain. After some time of trial he was called as pastor and accepted. The call was laid before presbytery April 4, 1810, at Chillicothe, but having no amount of salary specified, it was returned to the representatives of the churches, and the blank was filled and Mr. Hayden accepted it. His examination having been completed Oct. 5, 1810, in Cincinnati, presbytery agreed to meet Nov. 16, 1810, for his ordination. Before this meeting the Synod of Kentucky divided the Presbytery of Washington and formed the Presbytery of Miami, and its first meeting was ordered at Duck creek, and Mr. Hayden was ordained and installed Nov. 17, 1810, by the Presbytery of Miami, Joshua L. Wilson preaching the sermon and Matthew G. Wallace delivering the charges. In Sprague's Annuals the date of this ordination is

erroneously given as occurring in 1809. Mr. Hayden was pastor of Hopewell until April 8, 1819, and at Duck creek until his death, which occurred Aug. 27, 1835. Mr. Hayden was a plain and modest man, with a distinct utterance and great fluency, though his voice lacked melody and sweetness. He was a man of eminent ability. Dr. Wilson esteemed him as one of the ablest men of the church, and so he was generally regarded. He was a brother of Mrs. Mary Cobb, a worthy member of the First Church in this city now and for nearly fifty years.

Next to the First Church of Cincinnati and the churches now called Pleasant Ridge and Montgomery, Springfield, now Springdale, requires notice. It was supplied by various ministers, a few Sabbaths in a year from the organization of the Washington Presbytery, from April, 1799, to April, 1801. Messrs. Wallace, Kemper, Steele, and Dunlavy, each supplied one or more Sabbaths. Mr. Steele was at Clear creek, and Mr. Dunlavy at Eagle creek, in Brown County. A foreign minister or licentiate, Mr. John W. Brown, preached in Springdale in the summer of 1800, and the church applied for his settlement at a meeting of presbytery in Cincinnati, Oct. 7, 1800; but the presbytery refused, on account of the want of proper credentials. Soon after John Thomson, a licentiate of the Presbytery of West Lexington, visited the church, and at the next meeting of presbytery at Red Oak, Brown County, April 14, 1801, he was received and appointed to supply Springdale and Orangedale, each one half of his time.

In October, 1801, Mr. Thomson was called as pastor of Springdale for two-thirds of his time, and he accepted. He was appointed stated supply at Hamilton for the other one-third. His ordination and installation were attended to by presbytery at Springdale, Nov. 12, 1801. He remained pastor for nearly two years, until he went with the New Lights.

After the defection of Mr. Thomson, a few families adhered to the Presbyterian Church, at Springdale, and they were recognized as the church. Presbytery sent occasional supplies. Their chief supplies were Messrs. Kemper, Steele, Welsh, Wilson, and Hayden. In October, 1806, Mr. Wallace was appointed stated supply for Springdale and Hamilton, giving one half of his time to each. There was but little growth, until Mr. Thomson returned to the Presbyterian Church, in 1814, bringing many with him who had gone out with him.

Other churches, recognized and supplied by the Presbytery of Washington, in the Miami country, during its superintendency to 1810, require brief mention.

A church called Bethany, at the headwaters of Turtle creek, was received in October, 1800. It went off with Turtle Creek and Clear Creek, under the lead of Mr. McNemar, except a few members, who became connected in the organizations at Dick's Creek, Lebanon, and Unity.

Hamilton, Seven Mile, north of Hamilton; Dayton, Beulah, Bath, Honey Creek, Forks of Mad river, White Water, Buck Creek, North Liberty, Yellow Springs, all north of our present bounds, were recognized and supplied. We can not even mention the names of the churches of Washington Presbytery, now within the bounds of Chillicothe and Portsmouth presbyteries.

The ministers received by Washington Presbytery who labored in the Miami country, not already noticed, were: The Rev. Wm. Robinson, April 4, 1804, from West Lexington Presbytery, who lived for a few years on Mad river, near Dayton, and supplied Dayton, Beulah, Honey creek, and other churches in that region: the Rev. James Welsh, received in April, 1805, from West Lexington Presbytery, who lived at Dayton and supplied it and other neighboring churches, and the Rev. Samuel Baldrige, from the Presbytery of Abingdon, who labored chiefly at Lawrenceburg and up the White Water Valley.

At the organization of Miami Presbytery there were

but five ministers in it, and four years afterward they had but one other minister, the Rev. John Thomson, who returned to the church after ten years among the New Lights. While the Miami country belonged to the Presbytery of Washington, from 1798 to 1810, this territory lost more than it gained, both in the number of its ministers and its churches. This period of twelve years was one of reproach and trial, and yet there were some who were valiant for the truth, men of ability, of zeal, and self-denying effort.

#### THE GREAT REVIVAL.

This period was marked by events the most exciting in the history of our church, equaled only by the disruptions of 1741 and 1838. A general revival occurred in our Church in the West about the beginning of this century, which was attended with great irregularities, and was followed by wide spread schism, threatening the almost total destruction of the Presbyterian Church in Kentucky, Tennessee, and Ohio.

The work began in Logan County, Ky., under the labors of the Rev. James McGready. He had followed some members of his congregation from North Carolina to Kentucky. At one of his meetings a woman uttered a loud cry, and soon the whole congregation were convulsed with emotion. As the meetings were continued, the congregations grew larger and larger. People came from a great distance, and the Gospel preached seemed to reach almost every hearer. A great camp meeting was held in July, 1800, on Gasper river. People came twenty, fifty, and some one hundred miles. Before the meeting closed, all seem deeply moved, and multitudes rejoiced in Christian hope, among them many little children of whom Mr. McGready said: "They expressed themselves, in a manner so rational, and, withal, so heavenly, that it filled me with astonishment." Before the close of 1800 ten sacramental camp meetings were held in the Green river and Cumberland river regions, with growing interest. The revival continued through the winter of 1800 and 1801, and in the beginning of 1801 and throughout the year camp meetings were common in Central and Northern Kentucky, and north of the Ohio. Between May and August large meetings were held at Cabin creek, Concord, Pleasant Point, Indian creek, and Cane Ridge. At Cane Ridge it was computed that 20,000 were present, and a large part of them from Ohio. One of the peculiarities of the revival, almost from the first, was what is called "the falling exercise." Persons under excitement swooned and fell to the ground, and after lying in an unconscious state for a time, revived, and began to exhort in terms eloquent and thrilling. During the great Cane Ridge meeting it is computed that 3,000 persons were subjects of the falling exercise and other kindred exercises. There were several of these extravagances which seemed involuntary and contagious. Jerking was very prevalent, hundreds at a single meeting falling under its power sometimes. It sometimes affected only the arms or the head, but often the whole body. Rolling, running, dancing, and barking were all described as being each a class distinct from others, and having special merit. Then there were visions and trances and prophecies. The meetings were very disorderly. Sometimes a half dozen hymns were sung at once, while many were engaged in prayer or exhortation with a loud voice, and not a few were exercised with what was called "the holy laugh." With these bodily exercises, as might be expected, especially under the influence of visions and revelations, errors in doctrine were soon manifested and spread with wild insolence everywhere, until every church felt the baleful influence.

In the midst of this wide defection and extravagance there were ministers and laymen who resisted the tide of error and disorder. They were alarmed for the purity and peace of the church, while others gave evidence of growing defection. At the Cane Ridge meeting there was much excitement and not a little



discussion among the ministers, some of whom openly opposed the disorder, and from that time ceased to attend the meetings, while others openly repudiated the doctrines and order of the Church. Soon the ministry took sides for and against the disorders. Father Rice, James Blythe, Robert Stuart, John Lyle, John P. Campbell, and James Kemper adhered to the order of the Church, and gave their energies to the work of gathering up the fragments, that nothing be lost; while Robert Marshall, Barton W. Stone, Richard McNemar, John Dunlavy, Matthew Hueston, and John Thomson led the excitement, until it ended in New Lightism and Shakerism. They all became New Lights. Hueston, McNemar, and Dunlavy joined the Shakers. Stone finally united with the followers of Alexander Campbell, while Marshall and Thomson returned to the Presbyterian Church.

#### THE NEW LIGHTS.

At the meeting of the Synod of Kentucky, September 6, 1803, in Lexington, it was proposed to enter upon an examination of Messrs. McNemar and Thomson, in view of the wide spread rumor of their unsoundness. Resisting such action, Marshall, Stone, McNemar, Thomson, and Dunlavy declined the jurisdiction of the synod, and became independent. They were able to carry most of their congregations with them. McNemar was at Turtle Creek, near Lebanon. His influence against the Presbyterian Church was almost irresistible, until he became a Shaker. Mr. Thomson was at Springdale, and for a time in Cincinnati and Hamilton County the great majority of Presbyterians were his followers.

These men, and the rest who left the synod in 1803, formed the Springfield Presbytery, and became an independent body. They were called New Lights, because they claimed to have new light, and to be looking for more. McNemar describes his people as "praying, shouting, jerking, barking, rolling, dreaming, prophesying, and looking as through a glass darkly at the infinite glories of Mount Zion just about to break open upon the world." In 1804, the New Lights report in Ohio seven societies—Turtle Creek, Eagle Creek, Springfield, Orangedale, Clear Creek, Beaver Creek, and Salem.

The distinguishing views of the New Lights were the repudiation of creeds, and of the doctrines of the confession of faith in regard to the trinity, decrees, atonement, regeneration, and, after a year or two, infant baptism. In organizing the Springfield Presbytery, they issued an apology, giving their peculiar views. Very soon, however, they came to the conclusion that their apology was a confession of faith and their presbytery an unauthorized human device, and they decided to be free. The presbytery, after nine months of life, met at Cane Ridge, Ky., June 28, 1804, made its will, and dissolved itself.

As the article of dissolution is peculiar, and exhibits the views of the body, we give its chief points. It is called the last will and testament of the Springfield Presbytery:

"The Presbytery of Springfield, sitting at Cane Ridge, Bourbon County, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily, and in perfect soundness and composure of mind, but knowing that it is appointed for all delegated bodies once to die and considering that the life of every such body is very uncertain, do make and ordain this, our last will and testament, in the manner and form following, viz.:

"We will that this body be dissolved, and sink into union with the body of Christ at large. We will that our name of distinction, with its reverend title, be forgotten. We will that our power of making laws for the government of the church forever cease. We will that candidates for the Gospel ministry henceforth study the Holy scriptures, and obtain license from God to preach the simple Gospel, with the Holy Ghost, sent down from heaven. We will that the Church of

Christ resume her right of internal government, try her candidates, and admit no proof of their authority but Christ speaking in them, and that she resume her right of trying those who say they are apostles, and are not. We will that each particular church choose their own preacher, and support him by a free will offering, without a written call or subscription. We will that the people henceforth take the Bible as their only sure guide to heaven, and as many as are offended with other books cast them into the fire if they choose, for it is better to enter into life having one book than having many to be cast into hell. We will that our weak brethren, who may have been wishing to make Springfield Presbytery their king, and wot not what has become of it, may betake themselves to the Rock of Ages, and follow Jesus for the future. We will that the Synod of Kentucky examine every member, who may be suspected of having departed from the confession of faith, and suspend every suspected heretic immediately, in order that the oppressed may go free, and taste the sweets of Gospel liberty. Finally, we will that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

[Signed.] "SPRINGFIELD PRESBYTERY, } L. S.  
June 28, 1804.

"Witnesses.—Robert Marshall, John Dunlavy, Richard McNemar, B. W. Stone, John Thomson, David Purviance."

The witnesses say the Springfield Presbytery, from its first existence, was knit together in love, lived in peace and concord, and died a voluntary and happy death.

This document was the end of unity and order among the New Lights. Differences of opinion prevailed before the presbytery made its will and died by its own hands. It was exposed to every error that any one chose to advocate. It soon fell under the hand of its arch enemy.

#### SHAKERISM.

Shakerism was the almost total ruin of it. It absorbed many, and discouraged a large portion of the remnant.

In March, 1805, three men from the Shaker fraternity in New York came west as missionaries. They appeared at all the New Light meetings. At Paint Lick, Ky., they secured the conversion to their views of Matthew Hueston. They told the New Lights that they had heard of the work of the Lord in the West, and rejoiced in it. Their mission was to shed more light. As far as you have gone, they said, you are right, but we come to show you the way of the Lord more perfectly. They professed to be able to work miracles. They urged the people to confess and forsake the sin of matrimony, and enjoy perfect sanctification. They drew many after them and gathered them in communist villages. They established one near Lebanon, O., one near Harrodsburgh, Ky., and two or three others.

The transition from New Lightism to Shakerism was easy, both systems having much that is extravagant and professedly supernatural. The Shakers hold that the resurrection is past and that there is no marriage. They profess to have fellowship with angels and departed saints. They claim to speak with tongues and they dance in worship.

The schism in Central and Northern Kentucky and Ohio, ending in New Lightism and Shakerism, extended also to some extent into Southern Kentucky. In that region, however, there was a distinct schism which took form from discussions and decisions in regard to a question of church order. While the New Lights became a separate and independent body in one section, the Cumberland Presbyterian Church was organized in the other, both built upon the new light and the necessities of the great revival, as their adherents claimed; but, as we say, each organizing and trying to perpetu-

ate its disorders and errors. As Cumberlandism has extended itself somewhat into this region, some account of its origin is in place.

#### CUMBERLANDISM.

At a meeting of Transylvania Presbytery, at Beaver Creek, Barren County, April 13, 1802, in view of the great need of more ministers, an effort was made in favor of licensing uneducated men to preach the Gospel. It failed, except that one of four candidates had trials assigned. The next fall, Oct. 14, 1802, the Synod of Kentucky held its first meeting and divided the Transylvania Presbytery, and formed the Cumberland Presbytery, with a territory comprising all south and west of a line from the mouth of Salt river to where the Big Barren runs into Green river, and thence south with the Big Barren to its source. The territory comprised nearly half of Kentucky and part of Tennessee.

The Presbytery of Transylvania had met at Spring Hill, Tenn., one week before the first meeting of the synod, and had licensed four men, Alexander Anderson, Finis Ewing, and Samuel King, men who were destitute of the literary preparation required by our form of government, as was also the Rev. Jeremiah Abeel, a Methodist minister received with them. At the same time, Joshua L. Wilson and William Dickey were licensed, after proper trials. If the synod had known of this disorderly procedure the Cumberland Presbytery would not have been organized. The meeting of presbytery was held only a few days before the meeting of synod, at a distant point, and the facts came to light not till after the adjournment of synod. They were not known to any member of Transylvania Presbytery present in synod.

The Cumberland Presbytery had in it a large majority in favor of these unconstitutional proceedings, and other similar licenses were made as soon as opportunity offered.

At the meeting of synod in 1803, neither records nor delegates were present from Cumberland Presbytery. In 1804 a complaint from ministers of Cumberland Presbytery brought these irregularities before the synod. The parties were cited to attend the synod in 1805, and a committee of five ministers was appointed to attend the next meeting of the presbytery, and report their observations. Only one member of the committee, Archibald Cameron, attended. He was denounced as a spy, and the appointment of the committee as an usurpation. Mr. Cameron retired, refusing even to sit as a corresponding member.

The synod met in Danville, Oct. 15, 1805. The minutes of Cumberland Presbytery were present, and were examined. They showed the licensure of twenty-seven persons, some called regular exhorters, and others licentiates. Two members of the presbytery were present who gave notice of great errors, also, in doctrine. The synod could not proceed in the case because of the absence of the persons charged with defection and disorder. It was resolved to appoint a commission of ten ministers and six ruling elders to meet at Gasper meeting house, Logan County, on the first Tuesday in December, and decide in regard to all matters in controversy. All concerned were cited to be present. The commission, John Lyle, chairman, met, and after eight days decided all the matters committed to their notice. They set aside the irregular licensures as having been conferred upon men who were illiterate and erroneous in sentiment. They cited five of the members of presbytery to appear before synod to answer in regard to these irregularities, and three of them to answer to the charge of unsoundness in doctrine.

The majority of the presbytery, or the Revival party, as they called themselves, notified the commission that that they would resist its action, and they at once formed a council and became independent; whereupon

the synod dissolved the presbytery and annexed the sound ministers and churches to the Presbytery of Transylvania.

The Cumberland Presbyterians maintained a *de facto* organization, without symbols or order, for a few years. They were diligent in promoting the cause of religion, and revivals under their ministry continued to prevail. In 1810 they adopted our Calvinistic standards, the Westminster Confession (with Calvinism left out), and selected for their denominational name The Cumberland Presbyterian Church. Perhaps at that time they had no expectation of extending far from the Cumberland river, but since then they have been trying to sow beside all waters. They have at least two churches within the bounds of our presbytery one at Sharon and one at Lebanon. Their principal strength, outside of Southern Kentucky, is in Tennessee, Mississippi, Missouri, and Southern Indiana and Illinois.

#### MIAMI PRESBYTERY.

The Presbytery of Miami began its career in 1810, with ministers and churches like the conies who are a feeble folk yet they built their houses in the rocks. They were a sound and earnest body of men. Their work at first was largely to gather the fragments scattered by schism. We have given the ministers and their locations. The first meeting was held at Duck Creek Nov. 16, 1810, when and where Daniel Heydon was ordained and installed.

The second meeting was held at Dick's Creek April 3, 1811. James Welsh was appointed for one year at Dayton as stated, supply with occasional Sabbaths at Yellow Springs and Honey Creek; William Robinson two thirds of his time at Lebanon, Matthew G. Wallace at Hamilton, Dick's Creek and Seven Mile, Joshua L. Wilson, Cincinnati, with one Sabbath at Springdale, and Samuel Baldrige at Lawrenceburg and Whitewater; Archibald Steele licentiate one half of his time at Honey Creek and one quarter at Yellow Springs. These supplies, with Mr. Heydon, pastor at Pleasant Ridge and Hopewell, provided for all the churches in the presbytery.

At this meeting a private consultation was held with Francis Monfort and his brother Peter Monfort, who had joined the Turtle Creek Church in 1803-4, when it was in transition, under McNemar to New Lightism. They had studied for the ministry for four years with McNemar, Thomson, Marshall, and Stone, and had been New Light preachers for four years. They expressed their desire to come under the care of presbytery as candidates for the ministry. After full conference, it was agreed to take no presbyterial action, but that they should continue to hold meetings. They did so, letting it be known that they intended to become Presbyterian ministers as soon as they could pass through their trials. At this same meeting of presbytery, April, 1811, Francis Monfort presented his first born for baptism, and the ordinance was administered by the Rev. Joshua L. Wilson. I was present on that occasion, but I do not speak from recollection.

Six months after, at Springfield, Oct. 1, 1811, Peter Monfort was examined by presbytery, and his trials assigned as a candidate for licensure. Six weeks afterward, Nov. 21, 1811, presbytery met by order of the Synod of Kentucky, in Cincinnati. During the intervals between these two meetings of presbytery, John Thomson and Robert Marshall attended the Synod of Kentucky at Lexington, Oct. 9, 1811, and asked to be restored to the ministry of the Presbyterian Church, from which they had been suspended in 1803.

The synod, after full examination of their present views and their past course, expressed their willingness for their restoration, and ordered the Presbytery of West Lexington, in whose bounds Mr. Marshall resided, and the Miami Presbytery, where Mr. Thompson lived, to meet and restore them to the ministry, if the way be open. At this meeting of the Miami Presbytery ordered by the synod, Mr. Thomson was restored, and Francis Monfort was examined and re-

ceived as a candidate, and his trials were assigned. At the same time a resolution was adopted authorizing Francis and Peter Monfort to hold prayer meetings and exhort in those places where they had been accustomed to preach. Their trials having been completed and approved, they were licensed by the presbytery at Dayton, March 25, 1813.

Francis Monfort first served the New Jersey Church at Carlisle Station as pastor until 1821, when he was called to Hamilton, where he labored 16 years, after which he labored in Indiana. He died June 17, 1855, in the 73d year of his age.

Peter Monfort first served the Church of Yellow Springs, and then the Church of Unity the successor of Turtle Creek, and Pisgah. In 1836 he joined the Associate Reformed Church—since the United Presbyterian Church. He died Nov. 13, 1865 in the 81st year of his age.

Mr. Thomson took charge of Springfield, his old field, and continued there as long as he was able to do full ministerial duty. He resigned in 1832, and removed to Crawfordsville, Ind., where he died Jan. 15, 1859, in the 87th year of his age. Four of his sons entered the ministry: James Thomson, of Mankato, Minn.; John Thomson, Professor in Wabash College, deceased; William M. Thomson, D.D., Missionary at Beirut, Syria, and Samuel S. Thomson, Professor in Wabash College. The first three were licensed and ordained by the Presbytery of Cincinnati; James Thomson was licensed at Harrison, with Frederick Augustus Kemper, son of James Kemper, Oct. 5, 1826, and he was ordained with Cyrus Byington, missionary among the Choctaws, at Oxford, Oct. 3, 1827. John Thomson was licensed Oct. 6, 1828, at Montgomery, and ordained April 4, 1829, at Venice. Dr. William M. Thomson, of Beirut, was licensed at Pisgah, Oct. 5, 1831, and ordained one week later, in the Second Church, Cincinnati, with William P. Alexander, missionary to the Sandwich Islands. Dr. Thomson, of Beirut, author of "The Land and the Book," is still a member of the Presbytery of Cincinnati as is, also, Mr. Alexander, though his name has been inadvertently omitted from our roll.

The Rev. William Gray was the first minister added to the presbytery after the licensure and ordination of Francis and Peter Monfort, and the restoration of John Thomson. He was received from the Presbytery of Muhlenburgh, at Dick's creek, Sept. 27, 1814, and at once appointed to supply Lebanon, one half of his time, for one year. He remained at Lebanon, soon giving his whole time, until the fall of 1829, when he went to Springfield, Clarke County, and after three or four years became pastor of Honey creek. His death is recorded on the minutes of the New School Assembly of 1851. Gen. O. M. Mitchel was a brother of Mrs. Gray, and was indebted to Mr. Gray for his early training and his admission to West Point.

At the meeting of presbytery, Sept. 27, 1814, after a contest and the record of the ayes and noes, the Second Church of Cincinnati was organized and established upon the petition of John Newhouse, John Kelso, and Samuel Lowry. The matter was carried to the synod and to the General Assembly, but the action of the presbytery finally prevailed. The controversy over this question was very painful and damaging to the church.

The Rev. James Hughes, from the Presbytery of Ohio, was received April 14, 1815, and appointed to the supply of Urbana and Harmony. He had been pastor of Lower Buffalo and West Liberty, Pa., from 1790. After remaining at Urbana three years he was chosen the first principal of Miami University in June, 1818, where he remained until his death, May 2, 1821.

The Rev. John Boyd, from the Presbytery of Washington, was received June 25, 1816, and appointed stated supply at Indian Creek, now Bethel, Oxford Presbytery. Mr. Boyd died Aug. 20, serving the church less than two months.

David Monfort was licensed at Lebanon, April 3, 1817. His popular sermon was delivered in the court by candle light, according to the record. He supplied Indian Creek, and was called in the fall to be its pastor. He was ordained and installed Oct. 29, 1817. He remained in this field until 1828, and spent the rest of his ministry in Indiana and Illinois. He died Oct. 18, 1860. He was an invalid, from hip disease, for thirty years, and yet was able to do full work as a minister until within a few years of his death.

The Rev. Dyer Burgess was received from the Northern Association of Vermont, at Springfield, Sept. 2, 1817. He labored for a time at Troy and Piqua, and was called to West Union.

The Rev. William Schenck, of the Presbytery of Long Island, moved to Franklin in 1817, in his old age, where his children lived. He was the grandfather of Gen. Robert C. Schenck. He died Sept. 2, 1822.

Backus Wilber, a licentiate of the Presbytery of New Jersey, was called to Dayton in 1817, and was ordained and installed Aug. 26, 1818. He died Sept. 29, 1818, one month and four days after his ordination, in the 30th year of his age. He was one of the most earnest, popular, and efficient ministers of the church.

#### ACTION OF 1818 ON SLAVERY.

At a meeting of the Miami Presbytery, August 9, 1818, at New Jersey Church, in the house of Francis Monfort, there was an action on a subject which has agitated the church for fifty years, and on which the Assembly of 1818, meeting a few weeks afterward, took action, that has been the occasion of great interest and much discussion ever since. The record of the action of the presbytery is as follows:

"The Rev. Joshua L. Wilson brought in a resolution, which, being amended, was adopted, and is as follows:

"WHEREAS, This presbytery forwarded to the Synod of Ohio, at their last meeting, a memorial on the subject of slavery, &c., praying that reverend body to send forward a memorial on said subject to the next General Assembly; and

"WHEREAS, It appears that the Synod of Ohio have not acted so promptly and decidedly as the presbytery had desired and conceived the nature and importance of the subject demanded; therefore,

"Resolved, That the Commissioners from this presbytery to the next General Assembly be instructed, and they are hereby instructed and directed, to lay before the assembly an attested copy of said memorial, in order to obtain from the assembly a public testimony against the horrid practice of slavery, and that they use their best endeavors to obtain the passage of an act by the assembly, making it the duty of Church Sessions to exclude from the holy sacrament all persons who voluntarily sell slaves."

Messrs. Dyer Burgess, John Thomson, and William Gray were appointed Commissioners to the assembly, and were all present. Mr. Burgess was one of the committee of the assembly that reported the action which the assembly adopted. The committee was appointed, as Dr. Baird says, in his Digest, after considerable discussion. The fact that Mr. Burgess, a young man, was placed upon such a committee, suggests that he had taken part in the discussion, and that it grew out of the paper of the Presbytery of Miami. So, then, the evidence is pretty clear that the celebrated action of 1818, on slavery, originated with Dr. Joshua L. Wilson, of the Presbytery of Miami, in the house of Francis Monfort, to which presbytery our territory then belonged.

At Troy, Oct. 6, 1819, the First Church of Walnut Hills was recognized and received. Mr. Kemper was its supply. He was installed its pastor Dec. 1, 1819, and his pastorate ended with his death, Aug. 20, 1834.

Mr. Andrew Poage, a licentiate of Washington, was appointed Oct. 6, 1819, as stated supply of the Church of Yellow Springs, now Clifton. He was ordained and installed Oct. 19, 1819. His pastorate continued

until his death, about 22 years. Muddy Run was a part of his field for several years.

Elijah Slack, a licentiate of New Brunswick Presbytery, formerly Vice-President of Princeton College from 1812 to 1817, and President of Cincinnati College for several years to 1828, was received Aug. 12, 1819, and ordained *sine titulo* Dec. 1, 1819. He lived a few years in Oxford, and in Brownsville, Tenn., for five years; and from 1842 to May 29, 1866, the day of his death, he lived in Cincinnati. As a scholar and a teacher, he enjoyed a high reputation, and his influence in favor of education in the West at that early day was effective. At his death he was in the 84th year of his age.

David Root, a licentiate of the Presbytery of Hopewell, was recognized July 19, 1820, and became the supply of the Second Church, Cincinnati. In April following he was received upon his dismissal from Hopewell Presbytery. At the same time (April 5, 1821), a call was presented from this church and accepted, and he was installed May 24, 1821. He resigned April 10, 1832.

Ludwell G. Gaines was licensed April 5, 1821. In October following he was appointed to the charge of Hopewell and Somerset, having preached to them a few months. He was ordained May 7, 1822, one month after the first meeting of the Cincinnati Presbytery. He died Feb. 6, 1861. He was a man of deep piety and earnest devotion to his Master's work.

The only other ministers of the Miami Presbytery who lived and labored in the bounds of the Cincinnati Presbytery were the Rev. William Arthur and the Rev. Samuel Robinson. Mr. Arthur was received from the Presbytery of Newcastle Oct. 5, 1819, and lived in Cincinnati until his dismissal to the Presbytery of Lancaster April 11, 1826. I can find little concerning him, except that he preached for the Second Church occasionally and had a difficulty with Dr. Wilson, which came into presbytery, for which Mr. A. was censured by presbytery. Mr. Robinson was received from the Covenanters April 6, 1821, and was suspended in December, 1821, for intemperance.

I have given the work of all other ministers who lived in the bounds of the Miami Presbytery except the Rev. Ahab Jenks, who was about two years at Dayton; the Rev. James Cox, who was many years pastor at Piqua, and afterward at Dick's Creek and Monroe, who died Nov. 14, 1856; the Rev. Guernsey G. Brown, who was for a short time at Brookville; the Rev. Nicholas Pittinger, who labored for a short time at New Lexington, and the Rev. John Brich, who served Urbana and Buck Creek.

Of the thirty ministers who were in charge of our cause in the Miami country from 1790 to 1822, I remember all but five—Peter Wilson, John Boyd, Richard McNemar, William Arthur, and Backus Wilbur. Memory photographs before me, to-night, in bold relief, James Welsh, William Robinson, James Kemper, John Thomson, Matthew G. Wallace, Joshua L. Wilson, Daniel Hayden, Archibald Steele, William Schenck, John Brich, Benjamin Boyd, Samuel Baldrige, Dyer Burgess, Elijah Slack, Ahab Jenks, Samuel Robinson, Guernsey G. Brown, Francis Monfort, Peter Monfort, David Monfort, James Coe, David Root, Andrew W. Poage, Ludwell G. Gaines, and William Gray. I can see them in the pulpit, and can recall their peculiarities of voice and gesture. I can see them on horseback, with their overalls of velvet, faced with buckskin, with their saddlebags under them, and their great coats tied behind the saddle, and their umbrellas in them, and with their hats covered with oiled silk to protect them from rain and dust. The captains of the saints were cavalry in those days. I can see them at their meetings of presbytery with their wives and children often, and in churches crowded with men, women, and children, for meetings of presbytery were holidays of hospitality, and fellowship, and worship in those days, in which all seemed to be interested. Dear old men! our ecclesiastical fathers and grandfathers! This generation can not realize how much we owe to their zeal and prudence, their industry and self-denial in planting and watering the church which is our heritage.