and again the church and its people are at a loss for a place in which to meet. The church has been moved several times, and the people are now looking for a permanent home. The pastor is trying to find a suitable location for a new church building.
It is not the case that he knew for certain the path of duty as Sarah did, for there was no combination of circumstances and of presidential indications and he was not to have placed the same in the steps he did. Therefore the stronger presidential indications were for him to remain in Kentucky for some years at least, and this he did but not till it was too late. His pursuit for peace would have in the church there, and certainly the minister of the First Church there was a man of a very different kind from what he was. Although there must have been five inhabitants in the city in the year 1845 when my father moved back, yet the church was not the strongest, and the causes which they were able to pay was not very large. When the first indication of my father's intention of preaching in some part of the city, the wars and calamities of the War, those were quieted, and when he commenced preaching three years rose to the greatest height. In the very outset my father ought have discovered to know something like the following paragraph: "He is betrothed to the ministry, it becomes us to feel and express duties and love, and to be tender of each other's character, and to do all we can to promote each other's usefulness. You are acquainted with the circumstances which have brought me back to the city, and the difficulties which press themselves to me going further into the cause of life. I have a room here in which I stay at least at the end of life. I have a room here in which I stay at least at the end of life. If I stay here, I shall be mainly supported. I intend to travel some as a..."
The page appears to be a handwritten diary entry. Unfortunately, the handwriting is not clear enough to transcribe accurately. If you have a clearer image or need assistance with another aspect of the document, please let me know!
Pedal and adduced him in something like the following manner. Neither of these feelings would have been hurt nor the pen course of the gospel in need. Will there always seem you think. The presence of God has granted you back to Ohio, to go to your new home. It is truly a desirable home and many the case of your family will yield you a reasonable living. Cincinnati is a pleasant place; individuals born in the city great rapidity; we have a right to the in. We have a right to the gospel preached to them; the church we have here, to which if ministry is true is not very large, but if some few members prefer to write in an entrance to raise up a second church we will try to get along. All we endeavor to do in good grace, in Christian harmony and affection. I know that what occasion we have in the community are very few, and to me means incomparably, especially to a man of your age. I remember that it was but a young man when you were beginning to be an old man, and that I belonged to a theological class taught to you in Kentucky at that time. I am aware of that your condition is not great, that we are in the midst of a new country, this being near the oldest settlement in it, and that it is no trifling to go to this new, you have already done in three years. This is the old thorough thorough opportunity, and the place of your town continued peaceful and charming. Here you have labored about nineteen years of the best of your life time you have toiled instead, and have entered into your laborious duties long you
Did you live in Cincinnati and the Miami County before I came in the spirit of the gospel, therefore cheerfully receive in you making the arrangement, and should you succeed I will rejoice. But should you fail you will fail in a good cause. And this however, he did not say or do, nor none of what he said we do. It is true he did invite my mother to preach in his pulpit a few times on his return. Which my father in the spirit of the gospel cheerfully did. But as is stated in John Reims, upon some of the people congratulating these pact eter upon the help which he had received; his apprehensions seemed to be excited. The words of the Reims are these: But when his apprehensions seemed to be excited, and be invited me no more, but recommended to the people to hold prayer meetings when he should be absent, being present and reading the notice. Upon this occurrence my father unapproachably took a decided step, by immediately appointing to preach at some suitable hour as a schoolhouse or schoolroom, that might be obtained. This proceeding would have been, if at least, he has endeavored to attain a good understanding with the fellows in the subject, patience and candor would have dictated that he should have pursued; called me Mr. Nelson, and laid his plans of endeavoring to be useful before him. Hence had he withheld his expectations, which his whole victory from the world at that time gave to those my father might have commenced preaching so in a country meaning.
The city of 50,000 inhabitants presents a more popular and manifest vacancy than any miles of even thickly settled country, so far as numbers are concerned, and these might be as loud a call for additional assistance in it as in such a country situation. Events immediately subsequent to the birth of one of which I am speaking prove the truth of what I am saying, for the second Presbyterian Church in the city, sprung up directly after this time, of which I may again speak.

The appointment which he made in the First Church was to preach as a missionary, as the very word of God, written by himself, shows. The following notice of preaching was given at the Presbyterian and Congregational meeting on Cincinnati: "Having observed the great increase of population in this place within a few years, and also that many seem to spend the Sabbath either sitting in their houses or amusing themselves in riding or walking the streets, and appear to attend some help on another, if such persons will provide a convenient room, either a private or schoolroom, I will preach to them. If this proposal meets with success, it is well of me that the thing will rest where it is; mention it to this congregation that they may mention it if they please to their neighbors, and if an appointment is made, and notice given out in time I will attend."

James K. Smith

He says in a letter: "The story was given with the best intentions and in good spirit, being in terms of steady friendship with the First Church, their pastor..."
A room, such as he spoke of, was provided by some person or persons, and an appointment made, but from some misunderstanding he did not attend, though gave some to understand he would at the
next time. His first appointment was made for him
Oct. 22nd 1815. On the third or the next day, Rev. Mr. Wilson
with two of his elders, David G. Hinds and John Walter,
came out to see him about these appointments. After
some delicate conversation, Mr. Wilson observed, the
subject of their visit was to have a friendly conversation
respecting some appointments he had been making in
Dennisville, and asked him what he meant by it. Mr. Hinds
replied he meant just what he said when he made
the appointments. Mr. Wilson said a great deal about
the being out of order that the church was already in
a distracted situation, and the town likely to be
removed with demoralism, and feared he should
have laid the matter before the Presbytery. The Revvs.
were to be told from which he had just returned, if he had
not expected it was done wickedly; gather accused he
would not see as Mr. Wilson did respecting the value
of the thing, but to him repeatedly he had no idea
of interfering with any church in town, therefore he
made the appointments at the time he did. He would
then said as he had taken charge of the 1st Presby
Church for one year he should not suffer any
such appointments, and particularly forbade them to
continue them, or if he did it would be at his peril.
Mr. Hinds replied, so it as Mr. Wilson, do you expect
to come one this morning and frighten me? In a
...for bidding commanding love the orders were repeated, perhaps more than once. After some more unimportant words they separated. My father continued to fulfill his appointments during the fall and most of the winter. During the four years he lived in Kentucky he had belonged to the West. Having the West, and had not asked for his dismissal at the close of the term. In the spring of 1816, he went over to Ohio to attend a meeting of that body. I went with them for the last time and to ask for his dismissal. He had been about to be elected to represent the state in the Senate, and go to the Senate, but the people elected him to the Senate, and he was elected as a member of the Senate. He was the first to be elected to the Senate, and I was elected as a member of the Senate. ...
difference existing between messrs. temperance and tilton. several other matters which had been neglected or over looked at the late meeting were mentioned in the call. some of the matters settled till the bi-monthly met, April 29, 18—. when the par met, mr. tilton excited every move to prevent their going into business, hanging on every quibble he could invent the ill will of the meeting, especially on my account, repeatedly saying that he had nothing against me, I had come to order. towards the close of winter, he had declined preaching, in the ship. and sick, at night, the breckley having answered all the quibbles and his cruel arguments, determined to go into business, and it fell to my lot to be first heard on answer to his lengthy proceeding before fred burgin breckley. to this mr. tilton replied, and the breckley drew up the following report: on motion, breckley agreed to hear the statements of messrs. temperance and tilton respecting their difference, and mr. temperance having proceeded at some length, mr. tilton then made such statements as he thought proper, adjourned to morning. on mature deliberation, breckley are unanimously of opinion that the parties ought to lay aside their differences, and that they are tendered to justice in future to endeavor to exercise christian forbearance towards each other, and manifest to the world that they are governed by the blessed principles of the glorious savior of men, which, by an exhibition of peace in society, and unfeigned charity in the cause of our common
common Lord. Mr. Kemp was appointed to preach at discretion until the next stated session of the Presbytery, adjourned.

The paper read to the Presbytery was presented on the recommendation of the Committee. It was a statement of facts. It contained three specifications, several of which were proved to be incorrect; many of these specifications were not presented. The notice of a Presbytery, the two which may be considered the main one of the preaching on the same, was read; and 2dly, his considering a call for the help of Mr. John C. Campbell, to come and take the charge of a second new church on 3dly, the minister to which is from the First Church at 4th, the church may be fulfilling its appointments to the city and with whom, in their treatment of my father, had no connection whatever. The Second Presbytery had organized them into a church, and given them permission to call a minister, which Mr. Kemp acknowledges in his statement, but complains because there was an appeal from the decision of the Presbytery by the First Presbytery. The Second Presbytery did not consider it disorderly, as will appear by the foregoing minutes; which they made on the whole subject, nor did they consider him preaching on the city as a missionary disorderly, though Mr. Wilson did not call his long paper a prosecution, yet it was virtually
particularly that, in it he gave the names of a number of persons to prove his statements and said, “I still myself bound by an imperative sense of duty to prosecute this process to the intent of the discipline of our church unless order be restored.” It was dated Dec. 22, 1812, and if acting in the city was coming to order, order was then restored, for my father states that he was in the latter part of the winter. It appears from the foregoing minutes of the Synod that Mr. Wilson made a great praise and it was nothing, but it was to the serious injury of my father. The greatest evil in the whole matter was the alienation of the minds of two of our Presbyterian ministers in this new country. Perfect good understanding never was restored, though considerable efforts were made in this and particularly by my father, where I resided. Mr. Wilson gives a sketch of these unhappy things and at the close says: “The matter is left as far as I know till the day of final account. Common neighborhood offices have long since been usurped by the above, and I hope they never will be obtained.”

Mr. Wilson preached my father’s funeral, and the justice to say of him, the history of this man is the history of the Presbyterian Church in these parts. On this part of any narrative I add no more except a word concerning the rise of the Bond.
Church to which I have rarely alluded. The persons with whom it originated, five or six in number, with their families, were members of the 1st church and had become deeply attached to their pastor. He opposed their being organized into a church, and carried his opposition from Court to Court by appeal, either by himself or them. All the Sen. Senate sanctioned this organization. Though this commenced at the time of any others preaching in the city, he discouraged these preachers and told them they were wrong for the same. The papers concerning this arose matters above this. I have many of his papers on this subject. After giving up his appointments in other places, he preached but little more in the city, or went down and by the preaching to preach to the Second Church as a supply. He did it a few times.
In the course of this life he wrote but five sermons
redeeming his previous few efforts of the above,
the short notes of sermons, but not more than
fifteen or twenty written out at full length.
Two of these are his trial lectures before God.
The one an interesting lecture on the
Western crowd was small beside the tabernacles
they shall dwell in the holy hill. The other
a sermon which commences thus: "That passage
of Scripture assigned one day, the Ref. 1 Peter 1:
the foundation of the following discourse. you
will find recorded in John 4:21. A man came
to me and said the father which hath sent
me shall hear him, and I will save him up that day.
It is written of the Prophets, and they shall be
all taught of God.

Christianity is that system of re-
jion introduced into the world by our Lord
Jesus Christ, which teaches every man duty to his
superior, for though like the prince it is plain to
see, and capable, yet it is mystical something
and incomprehensible. It is mysterious both to the
righteous and the wicked. Then the poor sinner,
the promulgation of grace, can, through this
righteous, and knowledge of the Christian scheme, can
translate the wonderful scheme of salvation to
the incarnation, passion, and death of the second
person in the glorious Trinity, he is made with
the wheel to my eye, and the depth of the arch of
the wisdom and bounds of his knowledge.
unanswerable are his judgments, and his ways
from finding out. Thus he commences, till he
as a perfection of his manner, it is a part of his
introduction. The following are the heads or divi-
sions of the same discourse. I. To show what we
are to understand by coming to Christ, so none
can come to me. II. To shew the necessity of an
earnest divine teaching or interpretation, here called
being taught of God, in order to such a coming
to Christ; and also shew how teaching ceased
in consequence of which persons do come to
Christ. And then conclude by attempting some
improvement of the subject.

This is all I recollect from that discourse. Nor
may I recall a sermon or two or three. In particular,
by the one on marriage, for the benefit of young
men and young women. According to a previous state-
ment, he had agreed to preach for the people at
Cincinnati and Columbus one year. Then he died
during that most residence year 1833. I have not
discovered anything of his sermons, or articles public-
ing to have been preached during this year, nor
anything concerning his salary. I suppose that the
same is unconsiderable, as to earn at this time not
enough naming. The people were kind and did
all they could and we doubt he also received
many, little presents from the records now in my
possession, in his own handwriting, it would seem.
As for additions to the church he conceived, the
1833 year was a failure without harvest. At a name
name was added to the church. But it does
appear that one name was removed by death.

By Daniel Pitchell, in Dec. 1792, soon after the
church was organized, leaving their number only
seven. From these eight names, is now reduced to
seven, much of interest gather. The minister does
have a knowledge of the origin of things, of nations,
and of societies, and in the present case of the origin of
the Presbyterian Church in this state, must and will
continue to move in the heart of every real Presbyterian
and be so will tend this soil. The record itself must
draw all such hearts to it, in each of the purification
of such desires. In the faded, minute hand of the old
hieroglyphics itself containing that record cannot fail to
trace the eyes of the two sons and daughter from 1816.

The following is toPlain College Register for the
United Congregations of Cincinnati and
Columbia in the Ohio River valley.
The first page is as follows: Congregations, church
so formed. In Oct. 1790, the Rev. David Rice of Penn-
sylvania, Presbyterian church, meted Cincinnati and
Columbia, and before his return constituted a church
consisting of the following members, viz.
Daniel Pitchell, Jacob Reeder, Cincinnati,
Lovelace Reeder, Sarah Reeder,
Daniel Scott, Sarah Scott, Columbia,
Jonathan Pitchell, Isaac Morris.
These are the honored names, long to be honored,
and whose faith, gratitude, and piety, will suffice
to immerse them in a full eternity.
a church capacity in the midst of all their wilderness. In the path of their fathers Abraham
they pitched their tent in a barren land, and heard the voice of that great shepherd of the sheep;
rejoicing at the message, "Fear not, little flock! It is your Father's good pleasure to give you the kingdom.
Against hope they believed and God realized their deeds unto them. They reinforced a body of
disciples or soldiers in the army of the "Captain of salvation," and this great Captain suffered and the
bargains and tormenting elements that surrounded them to break their bands and scatter them to
the four winds. That body, though many miracles, difficulties, and trials, held on its way, marching onward
and onward, and still continues to do as in the first Christian Church in Cincinnati, and in the last
church near Pleasant Ridge Church.
Barnes, my fellow soldiers, the gates of hell shall not prevail against the Church of God.
Then one by one
of the women of noble doing giving to the world another
glimpse of Christian life which awaits to be vindicated
among the people. In the evening of Mr. Handley and his
family in one year, made an addition of his name to
have another making of price.
Avoided all dangers and difficulties he was preserved
and enabled to preach to the end of the year. The
minister thereof he also have a call to become their pastor.
The call was somewhat peculiar. It was for the space
of three years. The leader of the class often told me.
The war with the Indians was still raging and it was
was not expected to be terminated for three years. The people forming the church, a majority of whom will be gone, lived in Columbus, and purchased and assigned to purchase lands in the country. One of these lands near and some more remote. If these lands they could move only at the risk of their lives, before the Indians were conquered. To save as that event should occur they would be not to move to these lands. Therefore, it was thought best for pastor and people, to have the call extended as far as there, three years, so also the Preacher thought best, and in this manner he accepted the call. The Preacher gave him a most appreciative text on which to write a treat sermon to be preached before adjournment. It was appropriate to the circumstances in which he was undertaking to preach the gospel.

The introduction is this, as passage of sacred scripture designed me by the life of Preacher, as the foundation of the following discourse, you will find recorded in the 2 Cor. 5:11. You therefore enter herein as a good soldier of Jesus Christ. Since Paul laid the foundation of this discourse, these words are written on the head of the first leaf, the introduction begins. After the introduction it proceeds with the further proceeding the subject shall attempt to open and to enforce. It is not needed in the text, but that of a good soldier. Then I would observe, that a good soldier, the general one, that has been regularly instructed and on guard into the service of his sovereign prince upon mature celebration. A details estimate was a flowing and in a
a state of integration will surely if ever make a good soldier. He must be true to his principles of regard to his religion, his country, or his duty, or shew himself not the Christian soldier, my hearer, or one bound under the banner of Jesus Christ. If he does not do so, and come the suit and deliberately take up the profession of religion from all principles of regard to God, to Jesus Christ as the干活 of salvation, and to his duty, he cannot be a good Christian, much less a good officer in the Christian church.

A good soldier, when enlisted, leaves his former engagements and goes to attend upon the officer, and be at the disposal of his general. So, my hearers, the Christian soldier leaves his former earthly pleasures, and engagements and submits himself to the disposal of

A good soldier is an established man. Thus it is with the Christian soldier, especially if he be a weak, foolish, unbelieving, undisciplined man, he will be apt to fall in some occasion and fall a prey to his enemies.

A good soldier is a man of a sound mind, for God, say the apostles, has given us the spirit of power, and of love, and of a sound mind. If the mind is not decently disposed in his mind, then nowhere he might answer, yet certainly he would never make a good soldier. Whereas, all probably expose himself to unnecessary danger, and die before his enemies without cause.
A great soldier is a prize of honor. As the other hand is found over the application. Two epistles I have made because I thought they would be interesting to the reader. After the delivery of this discourse before the preaching, and after their examination and ordination, if the was ordained and installed pastor of the united church of Cincinnati and Columbus in the Phoenix Purchase, Oct. 30, 1847. The ministers who came from Kentucky, about one hundred miles, to attend this preaching, and to perform this solemn service, and who were obliged to find and bring the money and go for a school and whose pupils kindly formed that parish, were only three in number. The good old friends there was one of them; I have heard my mother state that the other two were, but they have recanted only many. My impressions are that Mr. Jackson was one of whose names are altogether worthy of memory, and of the records of Ely's Church Preaching have been preserved, their names are therein recorded, and it is stated who presided, preached, the ordination sermon, and said the pastors appointed to be president in our company of both to the candidates, and those to the people, who assigned the charge to the newly ordained bishop, and made the charge to the people. It was due to them to reach the old, long unrecorded and if it could be published their names to the world. Because they performed a solemn and unusually interesting service. They fulfilled their lines to join with the man whom they ordained. Instead the standard of the preachers in this thundering loud, I have never heard of anything but line and line.
The page contains handwritten text in English, which is difficult to transcribe due to the handwriting style. The text appears to be a journal or a letter, discussing various topics and events. The handwriting is cursive, and several sentences are visible, indicating a continuous flow of thoughts or narration.
Among his fail, and in one of them I find the
first time in receiving members distinctly stated
of the report go on, to date. On this plan additions
were made to the church as follows:
1793.
Mathias Hinson, Columbia, Tenn.
James Hinson 1792.
Mary Field.
Cedric Brown.
Horace Spencer.
John Field.
Sarah McCoy.
Daniel Reader.
Rebecca Reader.
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and to the office of Deacon, Col. Oliver Spence and
and Gend. On the same day a word meeting was
added to the store members of Session the above Dea-
cence by their being elected to the office of bedding El-

ders also.

Sept. 10. 1772. The above members of Session being pub-

clicly set apart, as also the Deacons to their several offi-
ces the Session proceeded on the 12th day of Sept. To
wait on those who were deacons to become members
of the church on which days and the presence of the
in.;

Robert Morgan, Thomas Hilder.


Nathan Hilder, Mary Cal.

Sarah Mann.

First administration of the Supper, Sept. 22. 1772.

Dec. 17. Mary Hilde was received, Columbia.

Jan. 24. 1774. The Session being convened for the purpose

of paying and establishing a register of the congregation,

and considering such measures as may be most condu-

cive to the spiritual interests of the church, the mem-

bers present viz: Col. James Temple, Oliver Spencer, David

Hilder, Thomas Hilder, Daniel Hilder and Sarah Hilder,

were elected; after choosing Daniel Hilder as their Hau-

ter clerk, as follows: ordained, that all births, baptisms,

marriages, adoptions to the church, deaths and other records

are recorded. Session adjourned to Tuesday, Jan. 31. It was

concluded with prayer, James Temple, Col. Daniel Hilder.
Though Mr. Reader was Clerk I pu the records are all
for any father's hand fatal.

Now, if funds paid according to almanac, etc., then,
James Spence, Oliver Spence, Daniel Reader, Eliza
Keller, David Reader, and Jonathan Wilson.

Ordered, that all baptized minors be immediately
enrolled, and the lists of such minors be given to
the parents, masters or guardians, under whose care
therein they are, to be included in, and making
a part of their families.

Joseph Reader is now come and takes his seat;
Ordered, that whereas the baptized youth in our church
are solemnly acknowledged to be members, and as
by that act, they are entitled to the privileges of
the discipline of Church's house, in the same man-
ner as adults, according to their age, capacity and
their circumstances; that therefore all the youth
in this church shall not only be entitled
in the above, prior instruction, and encourage-
ment of the adult, the admonition and rebuke
of the church, and shall not only be subject
to the natural suspension from the Lord's table
which they are, by reason of incapacity, but
shall be subject to actual suspension and even to
excommunication, if after warned to the years of
his ten, and maturity, and that neither in the judg-
ment of the Church sufficient pains have been 
then for a proper length of time, which shall in
case be use than their child state of belief,
and they still neglect to conform their conduct
Covenant engagements entered into for them by their parents, masters, or guardians, in their baptism, and give evidence of their being sent of special grace, that their these covenants shall be actually practiced upon them.

Ordered, that for the better accomplishing the work of the two immediately preceding articles and for the once regular instruction and government of the church, the Session immediately assigned to their individual members their several bounds within which they shall have the oversight of the members and more especially execute the duties of their office.

Resolved, that it be earnestly recommended to all heads of families, members of this church, not to neglect their covenant obligations entered into for their children and domestic servants, but to put their power to comply with them by putting them under their own immediate direction, under the control and direction of our church members.

Session adjourned to Monday, Feb. 3, 1774, with commendations.

James Dempsey, Moderator.
Daniel Reader, Clerk.

Monday, Feb. 3, 1774, session met according to adjournment. Present were: James Dempsey, Clerk, James Young, Joseph Reader, Lewis Miller, David Reader, Jacob Reader.

Resolved, that whereas there are among us many persons who are not members in the communion of this church who yet merit the particular regard and attention of the church, that they be all such persons are willing to subject themselves to the public catechize...
calculated instructions, and to the prudent and faithful examination and examination of the church shall be equally subject to be received among the real members. And, unless such persons, having been sufficiently instructed, shall manifest a desire to be admitted to church ordinance, and shall appear after examination according to the rule of the church, to be qualified for a right attendance on them, shall then be received and admitted to the communion of the church.

Resolved that public catechising and private family catechising be immediately set upon in the church by the pastor whose duty ensures it.

Resolved, that the Session shall hereafter hold occasional meetings, meet at least on the first Thursday in April and December, for the purpose of considering into the state of the congregation, and particularly for inquiring into the manner in which the several members of Session and all the officers of the church discharge their respective duties. And further, that as soon as may be after every such meeting, the church be required to meet at a convenient place or places, and that at the first of these meetings, the whole of our preaching records be read to the church, and at every succeeding meeting the minutes of the preaching sessions at least with such explanations, corrections, and observations upon the whole as may be necessary for the full information of the church as to the business and state of the church officers, which sessions shall be followed by preaching, singing, psalms, or Christian conversation, at that
The minutes of the Elders' last session
were returned to the first Tuesday in April. Concluded
with prayer.

James Hancock, Moderator.

Tuesday, April 1st. The meeting adjourned according to adjournment. Present: Rev. James Hancock, David Byrd, Wm. Miller, and John Read.

Received a statement of the current issues and matters, with memoranda of the last minutes of the session held on
March 31. We have been great in the endeavor for the satisfaction and comfort of our congregations.

Our church records are ready to be read to the congregation.

The public meeting at Cincinnati on the 19th and 20th of the month. Session adjourned to the first Tuesday of May. Concluded with prayer.

James Hancock, Moderator.

April 6. 1874. Mr. David Reader having recovered from the
ills of the Cincinnati climate, we adjourned for the purpose of augmenting their number of
Elders and Deacons, and elected to the office of Deacons
Rev. James F. F. Dunn, and to the office of Elders
Economous Follmiller and William A. Clark, and on the 18th
Our church, elected James Fossale to the office of Steward.

April 9, 1874. Session having postponed the stated meeting
according to agreement.

Present: Rev. James Hancock, Rev. Wm. Miller, Wm. Reader, Mr. Henry, Jonathan Folsom, Economous Fullmiller,
and Wm. Reader. Resolved: That the records of the
session be now closed.
and Daniel Reed.

Upon inquiring into the state of the church, and its compliance with the last minute of Session of 20th Feb last, found several omissions, and also that in order to remedy them, the first and principal thing necessary was immediate correspondence with the Border of Jan. 18th was failed in. This done Session adjourned to the first Monday in next month Concluded with prayer. Name Masten, Bro. Daniel Reed. Clerk.

Agreed p. 103. Session and agreed to the third section of the minutes of March 1st, Feb. 1821. Present Rev. James Trench, Oliver Trena, Harrison Hallman, Joseph Reed, John W. Eddy, Jonathan Rittman, Isaac Hines, James Reed, and James Reed. Abrid. Daniel Reed. Moses and David Reed.

Whereas the Session, on account of various restrictions failed meeting last spring, it appears that no correspondence being established has been entirely omitted, and but half the congregation invited during the spring and summer, and whereas in consequence of a mutual agreement between the congregation to reform, the connection between them might be renewed at the option of either party in the fall of 1825, and also the connection by which the congregations are united with each other, therefore, Resolved, that the minds of the people and local, taking this subject and communicated to each other at a general meeting of Session at Columbia on Thursday the 1st instant, and adjourned to the first Tuesday in April commended with prayer
If the general meeting appointed to be held on the
above day, was held, I was not invited in this letter.
The guests and people appear to have assembled on
the call, by common consent and joint consent.
According to the call, Wragg’s battle was fought on the 18th.

Two years before, and this year Aug 31st, as generally
he made his treaty with all the tribes in which
he purchased according to the treaty, for the joint four
gifts of the state of Ohio, and universal peace
with them was obtained. In this happy occurrence
he strikingly missed the expectation of the people
and their expectors in making the call as they did.

During the four years of his labor in preaching,
he met various changes, with many persons, including
himself, his wife and his ten eldest daughters, who
were full communicants as the books of record show.

Boyson of these belonged to Cincinnati, as those
designated. /Acknowledgment:

[Handwritten text continues]
the First Presbyterian Church of Cincinnati.

The record will show that my father, being active, purchased land in the vicinity of the Columbia Branch on Duck Creek. I think he hoped that at this time he would be successful. Some further accounts of the first at Cincinnati and Columbia, and at Annapolis, must be given, accompanied with appropriate remarks.

I am in order just to make in continuance, some additional statements relative to the United Church. In addition, in the more explicit in full connection, the book shows one hundred and fifty children, male and female, being members during this year.

The number of persons baptized in the same periods of children, 325 infants. I presume the reader is not perplexed by the notation of those not members who might be willing, in the list of contributors.

There was found two hundred and three pieces of the work, incidentally by families, I presume the record does not show all the marriages which were celebrated, during the four years, as it seems only right.

With regard to the resolution of the decision of a sectional nature, some remarks seem to be called for.

I will agree that that part of the resolution relative to baptized children which states that they are entitled to the church, future participation, and encouragement of the adults or of the church, is beyond question. But that part of the church states that they shall be entitled to the administration and rights of the church, and shall not only be subject to that natural cue.
The one and only spiritual obligation, in the following principles, is that the church is a society of members voluntarily associated together for the worship of God and spiritual improvement and usefulness. The church consists of visible or apparent Christians. The children of visible Christians are members of branches of the visible church though in a state of minority.

A visible Christian is one who understands the doctrine of the Christian religion, is acquainted with the word of God, and in effectual calling, professes repentance from dead works, and faith in our Lord Jesus Christ, and submission to Him as a king and high priest, and consecration conformable with this profession.

The leading ordinances ought not to be administered to those who are not visible Christians.

A candidate's admission to be made for such whose natural abilities are weak, or who have not enjoyed equal opportunities of religious instruction, when they appear to be humble and sincere.

Children and youth descended from church members though not admitted to all the privileges of the church, are entitled to the instructions of the church and subject to its discipline.

We see in this last article the very doctrine taught in the revolution under consideration, nothing so more common then for the people to applaud the sentiment of his preacher. These principles thus laid down by the ...
The attentive reader will recall that the sacrament of the Lord's Supper was not administered until the 22nd of December, though my father had been preaching to them two years and during the last year was the pastor. Notice in the communications between Mr. Ricco and Mr. Rice, that Mr. Ricco had not found John Peterson to be anything like what they reeht to be in his first coming to Kentucky, and had determined to be more circumspect and strict in the government of the church than he was at first. This is the most notable reason that I have been able to discover why they had no elders till this late date, the members being backward to assume the office, and it accounts for the long postponement of the celebration of this solemn ordinance, for they could not celebrate it in the ordinary way without elders. I knew that my father never on judgement with the good old man of Kentucky. The first resolution of the church after he was reclaimed, as will be seen by turning back, was
A person shall be received as a member if they are first examined and approved as to their knowledge and piety. This examination was to be for the most part a matter of their personal character and conduct. The evidence of their piety would be sufficient for the election of Elders, and they were to be examined at the different times, especially when it was the first application. I am strongly inclined to believe that the test revelation was wise and salutary, and if now enforced throughout the Church would greatly tend to its prosperity. They may be examined at the different times as to their knowledge and piety. The knowledge which was required of them was of the Bible and of the Confession of Faith. The knowledge which was required of them was of the Bible and of the Confession of Faith. This is the way to have well-prepared and valuable Presbyterian Church. In these days a few questions are asked the applicant concerning his piety and some little about his knowledge of the system taught in the Bible, and explained in our Confession of Faith. Then, in some instances, prayers are taken to the applicants that private members are not required to adopt the Confession, but only the ministers and elders and deacons. Does not the Confession require all to be examined as to their knowledge and piety? Will they not, then, be admitted under such conditions?
felt that they can be Presbyterians, and believe not so much of the confederacy as they please. I remember, if the Confessions direct any such teaching, does it in any way authorize it? If it did, it would be a different case. Such teaching tends directly to confusion in the church and to its destruction. If all who came under its banner embrace its principles and be confirmed to them, the metempsychosis, elder, and deacons, to be chosen from among the members? How then can they answer the question, 'What if they embrace the system while private members of the organization of a new church, either all but be admitted without answering the questions and in a few months some of them choose to be elders, in three or four months they must acquire a knowledge of the system. I cannot such teaching is unsafe and perilous. As far as they have knowledge they should be expelled, and if they be found annually consistent, they should be kept in the state and condition of deacons. A purely ignorant person cannot faithfully perform the duties of a deacon.

I some time since, I wiped of the time when the first communion of the Lord's Supper was celebrated, 1772. The great men of Kentucky and Ohio considered this so important and solemn an occasion, that one would not easily, undoubted, go through all the steps of a sacramental occasion. There was prevailed till within a few years. Accordingly, at this last extremity of the kind my father placed in the house, James Hopkins, then living and
Their dwelling in the interior of Kentucky, it came near to the vicinity of the town of Bardstown, but was at the same time distant from it. It was surrounded by a wealthy and rich farm of life. The men accompanied their wives and children, both on coming and going. It was near the former part of Elph. It was that our family went into the wilderness. I see it was on the 22 of the same month that the close meeting was held.

In the wilderness of this day, will perhaps be untrimmed to be told that it was celebrated in Columbia, for the great number of the members was there. It doubt it was a feast vented to their souls. Long and they hungered in the wilderness for the food of heaven, and the affairs some of their ordinances. They needed entertainment. They were greatly revived, encouraged, and strengthened. They were added on that day the Tabernacle, and a spring on the two previous days. Their numbers are all together, principally halls of families, and they were fully engaged, having even elders and their deacons and able men. And their pastor heard was cheered and enlivened by the presence and aid of a fellow minister. He and his guests were received and as hospitably entertained, as kindness and means enabled under the roof of the Tabernacle. Their friendship was sincere, sincere, and cordial. These circumstances of dedication and danger, and these rich and precious blessings, they were able to dwell a heart in Christian love. The friendship between Dr. Blakesley and me increased, and was an acknowledged blessing of the Lord to both. The number of elders belonging to the United Church.
during the four years was the number of deacons
from their memory, were kindly cherished by our
Dexter, he made the following record, Dec. 12, 1817.
In memory of the first Division, of the United Church
of Columbus and Cincinnati, all now deceased
with the exception of Joseph, Renier, and Francis, Titus.
This letter of about one month since joined the church of which
annexed are they joined the most prime, and I may
add the whole list first in the Presbyterian Church
I have ever seen. The weakest and more the least
information number was probably Francis, Titus. The
memories of a ceaseless and judgmental judgment are never
entirely in vain. Dexter was about, I think, in his eighty-fifth or eightieth year. In connection with the a
love word, in speaking of leaving or staying from the con
gregations while in the cause of his life, he had left
the cause, so that he should be very thankful that I never left a
congregation without the utmost attachment of the presby
terial persons in the past several years. In our own
some account of the manner in which this manner
was quickly and unexpectedly and else of the dangers
and difficulties which he and they encountered, none, it is to be conjectured. If I recall particularly with his
then returned to Ohio, Ohio River.
I had not been long in Cincinnati, before the peo
ple as well as myself, saw that it would be impo
sible to support my family in town, and suspected
that the presbytery of the county would surely make
me a present of a small sum, or at least give it
the church for my use, but nothing was done, and
they then applied to him for a place on the most
moderate terms he would grant; the settler paid six
each one at that time ten dollars per acre. But I had
not the money; yet I might have credit as long as I
would choose or overpurchasing what I purchased, and
doubling the cash price, on instanter from the date price,
badly paid. This my friends, finally, advised me to do and
I did so; and they raised all the money they could,
and it amounted to forty dollars to pay in hand
which cleared only twenty one. Here Temco in the
face of the Indians and lived in a log cabin two
years in hot Indian war. He lived ten years in this
stockhouse. I was so many years paying for this place
that it cost me six hundred dollars, and was only one
hundred and thirty acres, and on which I still live in
writing in 1835 and am free of all encumbrances.
big debt, mortgage or bondage at this time; and can
truthfully say that I possess all the property I wish for my
self; yet I know I ought to divide the same; but only for
the purpose of sending the news of salvation to the
heathen. Five years they remained in brilliant men, the
hand and the army. He and his sons cut the brush
around the logs out of the way up Tea Creek, and found
a wagon track out two miles from the center of the
town to the place which he called Wallace Valley; and
by the aid of his friends raised a substantial
along the lines; on the corner of that beautiful hill.
At this place long since became settled, he removed
himself to more his property early in the fall of 1833.
This hill and its surroundings, were covered
with a dense and prunus forest. Species of gigantic
and majestic walnut adorned them. These were cov-
ered with rich and useful sugar maple.

It was in the spring of '82, as I have said, that
General Wayne arrived in Cincinnati, and where he lay
during most of the summer. He took an active part in
the church in which my father preached with his sword and
segregate, and warned the people not to come to that sacred
place without their guns. Then after they needed the carriage
and brought them. Sometimes, when my father went to
Columbus and to Hardin, whom he was greeted with a
guard, but generally was left to make his way alone.

I had often ridden alone through the woods and daring to
take the chance for fear of stumbling during the preachers.
Occasionally at Round Bottom on the Little Miami, when
there were killed and scalped, one shot in the leg
and bled or was frightful to death, when I was there,
Colonial. There were two towns leading to Columbia
from Hardin Mill. One down the creek to the river,
various up the river and immediately on its bank,

He then traced them to the mouth of the creek, which
meanders into the river at the lower part of what has been for some time famous
for its woods, the other round the mouth of Brandy
Creek. The latter lay on the banks and ridges above
the river. The river once was the one most frequented,
and was along this that the Indians committed
most of their religious expeditions in these parts.
particularly in that most perilous year 1782.

I will now say a word concerning the meetinghouse which he used during his first four years labor in this country. The people were as unsettled in tilt, in that they the Presbyterians never build a meetinghouse but, consequently, the preaching in private houses, in the woods, they. Wise in time being more settled, did settle, and built a good house for three days. He gives them credit for it in the following language. "The first year I was in Cinn the congregation were a good part of the people, for three years high and others. The congregation took their own a meeting, and which the Rev. Robert Stater, Wm. Parker purchased when the people wanted a larger house although this was thirty to forty. It is an excellent frame and still in excellent and use as a church in the hands of the Germans."

Our fathers, the German, as I have said, were men of the right stamp. Cinn in the Miami County were not settled as Rome is said to have been by refugees. But all their descendants, one may examine, hear the testimony in their genealogies. My father and left on record in these words: "The people of Cinn, then I came there formed a community of poor but the most respectable people I have seen beginning and making a settlement in a remote and new country."

I will now return to a little more nearly to the history proper, I am endeavoring to relate. There are
be considered to when I speak of the men and women in which our fathers, as well as their
old houses ground, when he was so much favored as to let some raised. This was at first
affected by a handmill. I do not recollect hearing any of our family speak of owning one. I
think they used those of slaves. The most were made by horse-mills. And finally, another mill
formed me, by a singular water-mill constructed near the Little Miami. I will give an account of
it in the language of Mr. John Vierling, "Vol.
page 244." The first settlers live only by for
someness. Before their crops of the second year pro-
duced food in abundance, subsisting on short allow-
ance of corn which was ground or grown in hand
mills. They were thankful in those days if they
could only procure corn enough. Many of the
families at Colonia subsisted on roots of the true
grace, Mr. John Coleman, still existing and residing
on this county, tells me that he has repeatedly
had nothing more for three days subsistence than
a pint of parched corn. He was then six years of age.
Mr. Coleman says the first mill in Hamilton County
was constructed by his father, Mr. J. Coleman, at Col-
onia. He made for two flat-tails side by side, the
water wheel being put up between both. The grain
flows with the grain and flour runs in the boat
and machinery in the other. Up to this time the
grinding through the whole country was by
hand mills.
As I have said, the principal Elders and members of the Columbia branch of the united church had bought lands even as eight miles out on Duck Creek, which was only six miles from Tulalip Hill. "Longfellow says," they raised a good cabin thirty by seventy-four, and I continued to preach to them every second Sabbath. But in this part of his history he enters not into detail, and I have been told that the records of the church were burned, where Daniel Reader lost his home by fire. I have been informed, however, that the church on Duck Creek was organized by him in the fall of 1843, a church of 16. He continued to preach to them regularly half his time for five years. The other half he put in as a general missionary, preaching sometimes in: St. Louis, following the Indians as they spread out as far as to the mouth of the Missouri River, wherever they would settle in groups numerous enough, he would go and preach to them. At points, where they settled in such clusters as at the southern end of the Oregon Trail, he would preach on the little Kinz, Linsen's Creek, Jordan Creek, Little Creek, Duck's Creek, Poulson's, etc. He would preach for a mile south of Dayton, and Dayton itself. After this whole extent of country, in its new and promising state, was his labor spreaded, and considerable was added by the presence and labors of any other Presbyterians ministering both, till the spring of 1847, when he was joined by such a redoubled influence from among the laborers for a short time in Cincinnati. The records of the Presbytery of Washington, which covered a great part of ground on both sides of the
Once, there that this Preceptory was formed by the 3th of Virginia, and had its first meeting at Edenton Apr. meeting house, Edenton, March 1777, Felia Wilson was one of the members at its first meeting. I presume he had just come to the country. He died of Evi, and the same records show that it was July 29, 1782, about three months before Mr. Wilson labored in the country and was insomuch as the chief to a higher sphere of labor and enjoyment. His only father was again the only laborer in all the region. A doubt of it will be gratifying to Presbyterians to know the name of the minister who formed the Washington Preceptory. Besides Rev. Felia Wilson, named already, there was a John James, James, John P. Daughle, John T. Finley, John Dunlap, Richard E. Thomas, and Mr. Evans.

Some time after the death of Mr. Wilson, a minister by the name of Gilsom from Scotland came to Evi, and preached there for a short time. He was the father of Mr. Wilson the elder lived in Evi, in the year 1783, 179, and perhaps longer. They were both men of complete education and brillant talents. The father started out a short time and passed down the river, and Mr. Wilson there he was installed as pastor of the church. The greater portion of his time was spent as minister in Pennsylvania. His father continued his labors in the same, above stated. The Buck Creek church grew and prospered. Large congregations met whenever their day of preaching would return. The number of members from the above mentioned reason, I am unable to state. I find among his papers a long...
list of them who settled themselves as embassadors as others had done in New, and California. However, this can be done. I think it would be attended with good consequence. While things were moving in this way, the immigrants had pressed into the country, and the philosophy had become quite successful, at two points in particular. That is, at Castle Creek, four or five miles west of the place where Gilson went, and at Dick's Creek not far from the former place. At this stage, The Review says, while going on this, the people of Dick's Creek and Castle Creek invited me to go to them. There in Dick's Creek were Pennsylvanians, and there on Castle Creek from New Jersey, the former one of these well indurated in the doctrines of religion, one which the latter had not been. I purchased another farm of the same John Cole, by name, the same man as in that neighborhood and moved to it. But after being there one year, Richard, Mr. Cole's son, and some ran away with our team people, and so changed all our plans, after the first year, that I moved back to Valiant Hill to the grief of my Pennsylvanian friends, and Mr. Cole and his friends soon became Quakers. They were just two nights. He moved to Castle Creek in the year 1800, and moved back in 1801. During the time he was at Castle Creek he continued to go down to Dick's Creek and preach to the church there once in two weeks. He speaks of the grief of his Dick's Creek people, and I may add that the Duck Creek people were glad of his return. The distance of
his Salt Creek place from Walnut Hill was about 31
miles and about two miles south of Union village or
Lake town where of his Columbia members and
they had settled about seven miles further out from
his Duck Creek meeting house on Lyecomose Creek.
He says, "At my return from Deer and Salt Creek
was invited by the people of Lyecomose
Creek, one mile above where the town of Montgomery
now stands. I accepted the invitation and ministered
a few years to them, and there of Deer Creek alternately
once in two weeks. At the meeting house known
Montgomery I preached several months, standing
on the head of a barrel for want of a pulpit."
The church near Montgomery was called Hopewell.
I have seen their house of worship. It was of good
size, built of beautiful and straight blue ash logs,
and put up sound, as they grew. This pretty church
still in existence remaining their original manner;
Hopewell, but for many years have been worshipping
in Montgomery, where they build a good brick house,
during the time that the Rev. V. Elkins
was their pastor.
From the year 1801 to the year 1807, my father later
went as the pastor of three two churches, but before
I give an account of his leaving them, I must go
to the year 1801 and say before the reader.
Of his many difficulties he was called to reconcile
the people of God, two of these under the names of ministers.
The people were permitted by the same provi-
The first came in the year 1800, on a visit to the parent church. Salem has been made a union, viz. Richard V. Barnes, the other Elder. The name came in like manner in 1811 or in the early part of 1812. This was still from Kentucky. It will be noticed that McFarland was one of the ministers who formed the Washington. Thus Thompson was received from the West Virginia. Then into that of Back, to a presbytery for the West Virginia. And in 1826, McFarland was not received from the Cabin Creek Church till after March 6, 1822, or at any rate the fall of that year. These things I know from the minutes of that year, and from the minutes of Springfield. After I have finished one more part, I will be prepared to proceed and give a full account of my father's struggles and conflicts with these two denominations, and at the same time I am led by the example of the elders.

This part is that a call was presented to the house of this church, in the year 1823, for the labor of Mathias Wallace, by the church in Erie. He accepted the call and was charge of the church accordingly, but the minister was not added to the ministry of the field in a county seat, as the call then was, was destined to stand firmly for the truth in the face of deep-seated wickedness and temptation. Union will be made of him in the sequel.