

re-organized September 9, 1833, with thirteen members. On the first Sabbath of December, 1833, the first communion was conducted by Revs. John Cannon, James Blackwood and Thomas Sproull, and the services were held in the Associate Reformed Church in Allegheny. One hundred and twenty communicants sat down at the table of the Lord, and they were collected from the societies in the vicinity. Samuel Henry and Alexander Harvey were the only elders who adhered to the principles, and they were continued in office in the new organization. Rev. Thomas Sproull was installed the pastor, May 12, 1834. Being without a church building, for two years they worshipped in other churches and halls, and, after a good deal of discussion about a location, they finally agreed to erect a church at the corner of Lacock and Sandusky streets in Allegheny, which they did in 1836. Andrew Gormley insisted that they should erect the church in Pittsburgh, because if they did not they would lose the Oak Alley property which rightfully belonged to them. When the case came into the civil courts and was tried in 1855, Andrew Gormley was found to be correct, and the rightful owners lost the property by a change of name and location. There is something in a name. William Haslett, John Campbell, Hugh Harvey and William Adams were added to the session, October 1, 1836. For thirty years the congregation continued to worship in the old church in Allegheny, during which time James Carson, Robert Adams, Robert McKnight, H. A. Johnston, David Gregg, George Boggs, Thomas Newell, Daniel Euwer, Henry Stewart,

Isaac McKenry, W. C. Bovard, John Boggs and William Wills were added to the eldership. In October, 1865, fifty-eight members were certified to form the Pittsburgh congregation, and Robert Glasgow, Alexander and Robert Adams were chosen ruling elders. Rev. A. M. Milligan became the first pastor of the newly organized Pittsburgh congregation in May, 1866. They worshipped for a short time in the City Hall, and for four years in the Fourth Ward School House on Penn street. In 1870, the present commodious church building on Eighth street, below Penn, was erected. In 1866, Dr. S. A. Sterrett and John A. McKee, and in 1871, Daniel Euwer and Robert McKnight were added to the session. Subsequently Samuel McNaugher and Samuel M. Orr were chosen elders. For nineteen years Dr. Milligan preached with great power and success in Pittsburgh. His health failed in 1884, and he died of an incurable disease in May, 1885. In October, 1887, Rev. David McAllister was installed pastor. The congregation sustains a mission in Allegheny, a school for Chinese and mutes, and has a flourishing Sabbath School. This is one of the largest, wealthiest and most influential congregations in the Church. Among other influential members aside from the eldership are James R. McKee, John R. Gregg, James S. Arthurs, John Tibby, Matthew Tibby, John D. Carson, Dr. William Hamilton, Daniel Chestnut, James McAteer, John Hice, Samuel Sloane, William M. Dauerty, James Martin, John Hanna, John Ross, Robert Carson, Robert Gray. After the organization of the Pittsburgh congregation in 1865, the Allegheny con-

gregation continued to worship in the old church at the corner of Lacock and Sandusky streets, and had about three hundred and fifty members. In December, 1868, they removed to the present large church building at the corner of Sandusky and Diamond streets. Dr. Sproull resigned the charge in October, 1868. For two years the congregation was vacant, and in the meantime a division occurred, resulting in the organization of the Central Allegheny congregation, October 24, 1870. The Rev. David B. Willson was installed pastor of the Allegheny congregation in November, 1870, and they continued to worship in the new church. Rev. John W. Sproull was installed pastor of the Central Allegheny congregation in April, 1871, and they worshipped in the chapel of the United Presbyterian Seminary until the occupation of the present church on Sandusky street below Ohio. Among the elders in this congregation are David Gregg, Robert Gibson, John and Robert Aikin, William Anderson, Hugh McKee, Matthew Steele, John Logan, Henry Stewart, William Haslett and Theophilus Sproull. Rev. D. B. Willson resigned the Allegheny congregation in October, 1875. Rev. J. R. W. Sloane was installed pastor in June, 1877, and continued in this relation, in addition to his Seminary work, until his health failed, and he was released in May, 1884. The Rev. J. R. J. Milligan, the present pastor, was ordained and installed in October, 1885. Among the elders and members in this congregation were John and James Boggs, James B. McKee, Daniel Euwer, John T. Morton, James Best, William Martin, John C. McKee,

Martin Prenter, Robert Morton, Clark Morton, Isaac Taylor, David A. Grier, James McFall, Donald M. Sloane, John Allen, James Patterson, Prof. McAnlis, James Knox, William Boggs. The Central congregation is conducting a mission school at Spring Garden, in the north-eastern part of Allegheny. In November, 1887, a congregation was organized in the East End, Pittsburgh, and a flourishing Sabbath School is being conducted. Among the officers in this new congregation are John C. Calderwood, Alexander M. Denholm, William Blair, J. Calvin Ewing, Samuel Denholm and Thomas C. Johnston. In the congregations of Allegheny and Pittsburgh there are about eight hundred members, closely attached to the principles of the Church, abundant in labors and liberal supporters of the gospel. There is a strong and healthy element of Covenantalism around Pittsburgh, which gives tone to the cause and influence to the Church in that vicinity.

WILKINSBURGH. Mainly through the instrumentality of Hugh Boyd and James Kelly, a house of worship was erected in this village in 1845, and a congregation organized in the summer of 1848. They had previously belonged to the Pittsburgh and Allegheny congregation, and now included the preaching station of Deer Creek. The Rev. Thomas Hanna was stated supply for some time, and they also enjoyed the labors of the young men of the Church. The Rev. Joseph Hunter was installed pastor in April, 1852, and continued in this relation thirty years. The Rev. W. W. Carithers was installed pastor June, 1883, and is in charge. The congregation has erected a neat parsonage and soon

will build a new church edifice. Among the elders and prominent members in Wilkinsburgh have been James Kelly, Hugh and John Boyd, Robert Bovard, Samuel Henning, Samuel Henry, W. J. Dougherty, Dr. Wadsworth, David Osborn, Hugh Dean, William Wills, William Blair, Thomas Newell, Robert Barr, Thomas Black, A. C. Coulter, William Wylie, W. M. Pierce, James Barron, J. D. McCune, Isaac Kitchen, and others.

MCKEESPORT. For many years this was a branch of the Monongahela congregation, and enjoyed the labors respectively of Revs. John Crozier, J. W. Sproull, T. C. Sproull and W. J. Coleman. It was organized into a separate congregation in April, 1882, and for three years was supplied by Presbytery. Rev. Joseph H. Wylie was the first pastor, installed in June, 1885, and released in June, 1887. The congregation for many years worshipped in a school-house, and a few years ago secured a good church building in an eligible location. Among the members are S. O. Lowry, John McConnell, James Gemmil, Thomas Adams, J. G. McElroy, Knox C. Hill, Joseph Steele, William McCarthy, Joseph L. Stewart, David H. Sarver, James Bell, John Jenkins, William Littlejohn, William McCaw, G. W. Warren.

MONONGAHELA. This congregation occupies a prominent place in the history of the Church, and in early times was distributed over a large are of country lying along the Monongahela and Youghiogheny rivers, some twenty miles south-east of the city of Pittsburgh. The central point was the "forks of the Yough," as the space between these two rivers, and for a considerable distance above their confluence, was denominated. Other branches

were Jefferson, ten miles north-east; Redstone, thirty miles south-east; and Miller's Run in Washington County. Under "Monongahela" will be considered the history of Covenanterism principally in Elizabeth Township, Allegheny County.\* Perhaps the earliest settlement was in 1769, when James Willson, and his son Zaccheus, left the Cove Mountain east of the Alleghenies, and settled in this vicinity. The following year, accompanied by Robert McConnell, Mr. Willson removed to the "forks of the Yough." Soon after this they were joined by the families of Robert and Matthew Jamison, Andrew McMeans and Matthew Mitchell, and a praying society was formed. The Rev. John Cuthbertson made his first and only tour to this region in the autumn of 1779. On the evening of September 17, 1779, he arrived at the house of Mr. Simpson, at the "forks of the Yough," and on the next day rode to the homes of Colonel Cook and Zaccheus Willson. On the Sabbath he preached in a tent on the farm of Zaccheus Willson, and baptized Mary, daughter of Robert Jamison. On Monday he rode five miles down the Yough to Joseph Caldwell's and Joseph Morton's, and on September 21, he preached and baptized Thomas and Elizabeth, children of Charles Boal. He also visited James Finney and David Robinson. On the next Sabbath, September 27, 1779, he preached at the house of John Drennen, and baptized Susan, daughter of Josiah Willson; James, son of Aaron Willson; Hannah, daughter of Joseph Laughead; David and Martha, children of John Drennen; and Susannah, daughter of James Patterson. On Monday he visited the homes of

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\**Covenanter*, Vol. 2, p. 152. Cuthbertson's Diary.

Matthew Mitchell and John reed, on the Monongahela, and then passed over into Washington County. He returned to the house of John Reed on October 3, and preached near by and baptized John, son of John Reed. He then went back to Washington County with John Reed. Mr. Cuthbertson appears to have returned the second time to the “forks of the Yough,” preaching to and catechizing fifty persons. He also baptized William, son of Matthew Mitchell; Janet, daughter of Ebenezer Mitchell; Isabel, daughter of John Mitchell. He then went again to Miller’s Run. On Sabbath, October 17, he passed this way on his road home and preached, and baptized Martha, daughter of James Finney; Hannah, Sarah and William, children of John Robinson. He then returned to Eastern Pennsylvania and never visited this region again. It would appear from Mr. Cuthbertson’s diary that the principal Covenanter families in this vicinity in 1759, were those of James Simpson, Zaccheus, James, Josiah and Aaron Willson, Joseph Laughead, Joseph Caldwell, John Drennen, Thomas Morton, James Patterson, Robert and Matthew Jamison, Andrew McMeans, Matthew, John and Ebenezer Mitchell, James Finney, John Reed, Charles Boal, David and John Robinson. At the union of 1782, the whole society, with the exception of the single family of James Finney, went into the Associate Reformed Church. Soon Mr. Finney was joined by the families of John Laughead and Mrs. Parkhill from over the mountains. For ten years they lived without public preaching and maintained the principles of the Church. In 1792, they were cheered by a visit from the Rev. William King, who had recently

emigrated to South Carolina. In 1794, the Rev. James McKinney visited them, and aroused such an interest by his eloquence, that as many as three thousand persons gathered to hear him from all parts of the country. In the autumn of 1799, the Rev. John Black, then a licentiate, was sent to the region beyond the Alleghenies. He was ordained in December, 1800, as pastor of all the societies in the vicinity of Pittsburgh, and gave part of his time to Monongahela. John Drennen and Zaccheus Willson returned to the Covenanter Church, and the society was now joined by Samuel Wylie, Benjamin Brown, William Madill, and others. The services were usually held at the house of James Finney, on the bank of the Monongahela. In 1801, the society was regularly organized, and James Finney and Zaccheus Willson were chosen ruling elders. The first communion was held in 1802, and was conducted by John Black and Samuel B. Wylie. The services were held in a grove near the "forks of the Yough," and a large number of communicants from all the western Counties assembled at the feast. Another communion was held by the same ministers on the farm of Samuel Scott, about eight miles south of Pittsburgh, and here the Rev. Samuel B. Wylie preached his celebrated sermons, "The Two Sons of Oil" and "Covenanting."\* Soon the congregation so rapidly increased, that, in 1806, Dr. Black divided his extensive charge and continued to supply these people. The session was then increased by the election of Samuel Wylie, John Anderson and William Gormley, ruling elders. In the Redstone settlement were the Parkhills; and at

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\*Dr. Sproull's Sketches.

the "Sanhedrim," or Mifflin society, were the families of William McElree, James Tennent and David Love. The first pastor of Monongahela and Canonsburgh was the Rev. William Gibson, who was installed in the fall of 1817. He remained in this relation for nine years. In the fall of 1827, the Rev. Gordon T. Ewing was installed pastor. His health was very poor and he resigned in May, 1830, and returned to Ireland. During the controversy and division of the Church in 1833, they were left without a pastor, but they were so well grounded in the principles of the Church, that very few, if any, left the communion. The Rev. John Crozier was installed pastor in May, 1834, and remained in this relation for thirty-one years, and until his release in April, 1865. Rev. John W. Sproull was installed in April, 1866, and released in April, 1871. Rev. T. C. Sproull was the pastor from October, 1871, until May, 1876. Rev. W. J. Coleman was installed in June, 1879, and released in July, 1881. Rev. John M. Wylie was installed in April, 1883, and released in April, 1884. Rev. Robert Reed was stated supply for some time. By emigration and death, the cause which one hundred years ago was so flourishing, is now languishing at the "forks of the Yough." Among the old families and elders of this historic congregation might be named Zaccheus and John Z. Willson, Samuel Wylie, James, William and Robert Finney, Thomas Reynolds, Walter McCrea, Samuel Rodgers, William, James and David Parkhill, James Patterson, John Huston, John Elliot, Sr., John Elliot, Jr., John and William McConnell, R. C. McKee and John S. Patterson.

## WASHINGTON COUNTY.

MILLER'S RUN. Previous to the year 1842, this congregation was a part of Monongahela, and was settled about the same time. The Rev. John Cuthbertson visited "Shirtee" (Chartiers) in September, 1779, and found the families of Alexander McConnell, James Scott, George Marcus and Samuel Willson in this vicinity. He preached at the house of John McGlaughlin and baptized James, son of John McGlaughlin, Francis and John, sons of Matthew McConnell; Sarah and Mary, daughters of Robert Walker. On September 4, 1779, accompanied by John Reed, Mr. Cuthbertson rode to his "Plantation" which he had previously bought. This farm was situated near West Middleton, and was occupied by his son John, who was a physician, and his only daughter lived with him. It was known as the Cuthbertson farm, and the daughter lived there until her death in 1835. After a visit again to the "forks of the Yough," Mr. Cuthbertson preached at the house of Samuel Willson and baptized Elizabeth, daughter of Samuel Willson; John and Margaret, children of Samuel Scott. From this dairy it is probable to reckon that the principal families in Washington County, in 1779, were those of Alexander and Matthew McConnell, James and Samuel Scott, George Marcus, Samuel Willson, John and James McGlaughlin, William Patterson and Robert Walker. In 1782, all these went into the Associate Reformed Church and were the nucleus of the present United Presbyterian congregations in that vicinity. In 1794, the Rev. James McKinney visited this region and found a few

families of Covenanters who had recently moved in, and organized them into a society. In 1799, and for many years thereafter, the Rev. John Black preached in this settlement. The congregation took the name of Canonsburgh in 1806, and was a part of Dr. Black's charge, but he soon confined his labors to Pittsburgh. In 1808, a log church was erected in the village of Canonsburgh, which had now become famous as the seat of Jefferson College, and a lot for a burial ground surrounded the old church.\* In 1809, the Rev. David Graham began to supply them. He was a most eloquent preacher, and, in 1810, they gave him a unanimous call to become their pastor, which he accepted. Before his installation, however, some charges were brought against him, and, in 1811, he was deposed. He joined the Associate Reformed Church for a while, and many of the Covenanters followed him into that body, plainly declaring that they were more attached to the man than they were to the faith of their fathers. They mostly returned to the faith of their fathers. Among the early families were those of John Slater and Robert George, who have numerous descendants in the Church of that County. Uniting with Monongahela, Canonsburgh succeeded in obtaining the Rev. William Gibson as pastor in October, 1817, who was released in May, 1826. In October, 1827, the Rev. Gordon T. Ewing became the pastor. He was a popular preacher and had a prosperous following. At his suggestion the old log church in Canonsburgh was torn down with the design of building a new church. His health

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\*History of Washington County, Pennsylvania.

failing, he resigned the charge in May, 1830, and upon the foundation laid for the church a dwelling was afterwards erected. It stood on the west side of Main street and a few graves may yet be seen at the west end of the lot.\* In May, 1834, the Rev. John Crozier became the pastor. In 1835, the church site was changed from Canonsburgh to the present location five miles north, and a neat brick church was erected. The congregation now became known as Miller's Run, because the first preaching in this locality was conducted at the house of Mr. George near this stream. In October, 1842, Mr. Crozier was released from this branch of his extensive charge. In May, 1843, the Rev. William Slater was ordained and installed the pastor, and continued uninterrupted in this relation for forty-four years, and until his resignation in April, 1887. In 1870, the old brick church was removed, and the present commodious frame structure was built on the site. Miller's Run is a strong congregation. They have been thoroughly indoctrinated in the truths of the Bible and the principles of the Covenanter Church. Among the old families, and who have descendants now in connection with the Church, are those by the names of George, Slater, Scott, Roney, Orr, Wallace, Hunter, Ramsey, Maxwell, Toner, Houston, Thompson, Robb, McBurney, Walker, Conner, Burnside, McFarland, and others.

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#### WEST VIRGINIA.

MIDDLE WHEELING. This small congregation is located in the "Pan-handle," east of the city of

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\*History of Washington County, Pennsylvania.

Wheeling, and not far from the Pennsylvania line. The settlement was made about 1825, and, as a part of the Canonsburgh and Miller's Run congregation, this neighborhood was occasionally visited by the Revs. Gordon T. Ewing from 1827, until 1830; by John Crozier from 1834 until 1841; and by William Slater from 1843 until April, 1860, when it was organized as a distinct congregation. The Rev. Armour McFarland was installed for a part of his time in April, 1866, and demitted this branch in April, 1873. The Rev. Samuel R. McClurkin, the present pastor, was installed in September, 1876. They possess a neat and comfortable house of worship recently erected. Among the eldership and members of this congregation have been John Roney, Alexander, James, Creighton C. and T. J. Orr, Samuel McCoy, John Cochran and James Roney.

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#### OHIO.

YOUNGSTOWN. This congregation has been known at different times by different names; first as Austintown, then Poland and North Jackson, and finally as Youngstown. The congregation is situated principally in Columbiana and Mahoning Counties, Ohio, and along the Pennsylvania line. Austintown was a branch of the Little Beaver congregation as early as 1814, and enjoyed the labors of the Rev. Robert Gibson from 1819 to 1830, and those of the Rev. George Scott from 1831 until 1833, when he, and a part of the congregation, went into the New School body. In 1834, the congregation was attached to Slippery

Rock under the pastoral care of the Rev. James Blackwood. The elders at this time were William Guthrie and John Ewing. In 1838, Austintown and Little Beaver formed a separate congregation, and the first pastor was the Rev. Joseph W. Morton from 1845 until 1847. In 1848, the Rev. Samuel Sterrett became the pastor of the united charge. Austintown became a separate congregation in May, 1860, and Mr. Sterrett continued in charge until his release in October, 1867. Rev. Robert George was the next pastor installed in May, 1870, and released in April, 1875. Rev. T. C. Sproull was installed in July, 1876, and released in July, 1879. For six years they enjoyed occasional supplies in Poland and North Jackson, but were so reduced in members by emigration that they could not support a pastor. In October, 1885, they were re-organized as the Youngstown congregation and the principal place of preaching is in this city. They have secured a hall, and Rev. H. W. Reed was installed pastor in May, 1888. Among the elders and leading members in this congregation have been William and John Guthrie, John and Gibson Ewing, George Hamilton, J. B. Jordan, J. E. Gault, W. S. Kernohan, W. R. Sterrett, William McConnell, and others.

GREENFIELD. This congregation was situated in Harrison County, and included the adjacent societies of Londonderry, McMahan's Creek, Salt Fork and Steubenville. Covenanters settled in this region as early as 1806, mostly emigrants from Western Pennsylvania. The congregation was not regularly organized until

about 1822. The first pastor was the Rev. William Sloane, installed in November, 1829, and released in October, 1838. Rev. James Love was installed in June, 1839, and released in May, 1847. The congregation soon diminished, and, in 1849, was dropped from the roll and soon became extinct. Nathan Johnston, James McKinney, Thomas McFetridge, Joseph Boyd, James Kirk, William Pollock, James W. Thomson, Matthew Wilkin, George Orr, James Herron, James Darrah, John Adams and Thomas Patton were among the leading members.

LONDONDERRY AND NORTH SALEM. Early in the present century a few families of Covenanters settled in Guernsey County and were occasionally visited by a passing minister. The congregation was organized about 1822, and included many branches with those further east in Harrison County. Rev. William Sloane became the first pastor in November, 1829, and remained in this relation nine years. In June, 1839, the Rev. James Love succeeded him in the pastorate, and remained in this branch until October, 1864. Rev. James A. Thompson was installed in October, 1866, and released in September, 1875. In April, 1879, the North Salem branch received a separate organization, and, in 1880, the Rev. James R. Latimer became the pastor of the united charges. He resigned in May, 1882, since which time they have not had a settled pastor. Among the old and prominent families here are those by the names of Hutcheson, Galbraith, Kernohan, Walkinshaw, Law, Martin, Cairns, Thompson,

Forsythe, Glasgow, Love, Reed, McKee, Logan, Walker, Blackwood, Moffett, and others.

BROWNSVILLE. This small congregation was located in Monroe County, and was supplied many years previous to its organization in 1854. Previous to that date, and until his death in October, 1856, the Rev. Oliver Wylie was stated supply. In August, 1859, the Rev. James A. Thompson became the pastor and was released in June, 1865. For ten years they were occasionally supplied by Rev. Armour McFarland, and others. In September, 1876, the Rev. Samuel R. McClurkin was installed for part of his time, but was released in the following year, and occasionally supplied it. The cause is now about extinct. John Barber, Henry Boyd, John McKaige, Robert Allen, John Adams, James Waltenbaugh, Joseph Eakman and William J. Anderson were among the leading members.

NEW CONCORD. This flourishing congregation is situated in the eastern part of Muskingum County, and, until 1871, was known as Salt Creek. The first Covenanter known to settle in this vicinity was Matthew Mitchell, who came with his family from the "forks of the Yough," in Pennsylvania, in 1804.\* In 1810, John Jamison came from the same region, and in 1812, William Robinson and Neal McNaughton emigrated from Conococheague and settled on Salt Creek, twelve miles south of New Concord. In 1814, Samuel McCutcheon emigrated from Ireland and settled about six miles below New Concord. These families constituted a praying society and unfurled the banner

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\*Dr. H. P. McClurkin in *Banner*, 1876, p. 169.

of the Covenant. They were occasionally visited by Revs. John Black and Matthew Williams. In the summer of 1814, Rev. Robert Wallace, who is the father of Covenantism in Ohio, began missionary work principally at Utica and Chillicothe. In 1815, he providentially met Neal McNaughton, at a hotel in Zanesville, who took him to his home where Mr. Wallace preached there following Sabbath. The society continued to grow under his occasional ministrations until the organization of the congregation in June, 1821, by the election of John Auld and John Jamison ruling elders. The communion was soon afterwards dispensed and Mr. Wallace was assisted by the Rev. Charles B. McKee. The services were held in the woods near the farm of Mr. McCutcheon, and the following forty members communed at the first sacrament: John and Mary Auld; John and Margaret Jamison; Mrs. Black; Robert and Elizabeth Brown; Matthew, Mary, Rachel and Rebecca Calhoun; Betsy Cunningham; Eleanor Forsythe; Alexander and Mrs. George; Matthew, Sr., Matthew, Jr. and Mrs. Mitchell; Samuel, Isabel, Sr., Isabel, Jr., James and Anna McCutcheon; Neal and Mary McNaughton; William Robinson; Joseph, Ann, James and Jane Sterrett; Thomas, Mary, Sr., Mary, Jr., William, James and Archibald Stevenson; David and Mary Sim; Jacob and Anna Wortman. All these are now dead. In October, 1823, Mr. Wallace was installed pastor, and also preached at Jonathan's Creek, Muskingum, Tomica and Will's Creek. Mr. Wallace died in July, 1849. In October, 1850, the Rev. Hugh P. McClurkin was installed, and remained

almost uninterruptedly for thirty-two years, and until his release in October, 1882. The Rev. James M. Faris, the present pastor, was installed in July, 1884. Among the many officers who have served in this congregation are John Auld, John Jamison, David and Benjamin Wallace, David Hawthorne, Richard and Thomas McGee, Archibald and William Stevenson, Walter McCrea, David Stormont, William and Thomas Wylie, John Gibson, William Forsythe, William Speer, William Elliot, Thomas Stewart, John Taylor, James McCartney, Samuel Mitchell, James R. Willson, Hugh Patterson and John C. Robb.

MUSKINGUM AND TOMICA. This was long a part of the Salt Creek congregation and under the pastoral care of the Rev. Robert Wallace. It received a separate organization in October, 1831. The first pastor was the Rev. John Wallace, installed in April, 1833, and continued in this relation for twenty-two years. On account of some Church troubles he resigned in 1855. For ten years they were a vacancy, and the Rev. Armour McFarland frequently supplied them. In December, 1865, the Rev. J. C. K. Faris was installed pastor, and was released in April, 1871. For six years they were again vacant but enjoyed the labors of Rev. Armour McFarland and others. Rev. William S. Fulton was installed in December, 1877, and released in April, 1883. Rev. John M. Wylie, the present pastor, was installed in January, 1885. There are two branches with good houses of worship, and the cause is in a healthy condition. Among the officers have been James Sloat, Robert and John Irwin, William Dunlap,

James McQuigg, William and James McGlade, William and John Robeson, John and William Wylie, James Beattie, James and John Stitt, and R. H. Kilpatrick.

JONATHAN'S CREEK. This congregation is situated along the Haysville pike and about eight miles southwest of the city of Zanesville. The first family settled in this vicinity in 1815. A society was formed in 1823, and was attached to the Salt Creek congregation under the care of the Rev. Robert Wallace. For thirty years they continued to be visited by the pastors in the vicinity. The branches of Rocky Fork, West Bedford and Irville were organized into a congregation in August, 1853, with twenty-three members, and James Stitt, James Beall and Walter B. Finney were chosen ruling elders. The name then was the Eden and Irville congregation, and, in 1855, the name was changed, by the transfer of preaching, to Jonathan's Creek. Rev. Armour McFarland became the pastor in the summer of 1853, and continued in this relation until his health caused his release in April, 1876. In 1880, the Rev. T. C. Sproull became stated supply for one year. The Rev. Robert B. Cannon, D. D., became the pastor in September, 1886, and is now in charge. They possess a very neat house of worship, near the town of Newtonville, and the cause has revived under the present pastorate. Families by the names of McFarland, George, Thomson, Kirkpatrick, Ardrey, Wylie, Johnston, Gladstone, Harvey, and others, have long held up the "Banner of the Covenant" in that locality.

UTICA. This is a pleasantly situated town in the

northern part of Licking County. As early as 1805, the family of James Dunlap settled along the Licking Creek near this place.\* In 1809, Robert Kirkpatrick settled in the same community; and in 1810, the families of Nathaniel and Peter Kirkpatrick, Joseph Fulton, John McNaughton, Samuel Kirkland, Joseph and John Campbell, Samuel Duffield and Joseph Jameson settled in the same neighborhood, and a praying society was formed. They were regularly organized into a congregation in October, 1813, by the ordination of James Dunlap and Nathaniel Kirkpatrick ruling elders, with thirty-five members. Rev. Robert Wallace was the first pastor installed in charge in November, 1814, and preached in many other localities. He demitted the charge in the summer of 1822. William Mitchell was added to the session in 1822. The congregation was vacant for fifteen years, during which time they were almost constantly supplied, and many were added to the membership. They had no house of worship, and held the services in a tent on the hill east of town, near the residence of J. M. Kirkpatrick, who was long a ruling elder. In 1830, a comfortable house of worship was erected. During this period, John McDaniel and Peter Kirkpatrick were added to the session. The Rev. Armour McFarland was installed pastor in October, 1837, and released in May, 1853. During his pastorate one hundred persons were added to the Church, and John Day, Hugh and James Hervey, and William Adams were chosen ruling elders. In November, 1856, the Rev. John C. Boyd became pastor

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\*Extracted from sessional records by Mr. James Watson.

for a part of his time; and, from 1867, until his release in October, 1882, he devoted all his time to Utica. In 1857, James M. Kirkpatrick was chosen an elder, and William Stevenson, Robert McFarland and Wait Wright elected deacons. In 1860, William Dunlap, Walter B. Finney and James Beall; and in 1865, James Watson, were added to the session. In 1864, the congregation erected a new church building. William Harvey and Robinson Johnston were subsequently elected elders. After the resignation of Mr. Boyd they were vacant nearly four years. The Rev. W. J. Coleman was installed in charge, April, 1886, and resigned in November, 1887. Among the prominent families here have been those of Dunlap, Kirkpatrick, Kirkland, Campbell, Jameson, Mitchell, McDaniel, Day, Wright, Hervey, Adams, Watson, Beall, Stevenson, McFarland, Finney, Deary, Darrah, Bovard, Reynolds, McDermott, Boyd, Wallace, Hass, Dillon, Johnston, and others.

MANSFIELD. This is a growing city and a railroad center, situated in the northern and central part of the State. In the spring of 1877, the Rev. Samuel A. George, then a licentiate, was appointed by the Central Board of Missions to labor in this city, and began work when there were only three Covenanters in the city. The congregation was organized, October 11, 1878, with forty members. The elders have been W. P. Clarke, James Raitt, William Gregg, Johnston McKee, Michael George, S. H. Garrett and J. B. Jordan. Rev. Samuel A. George was ordained and installed pastor, November 20, 1878, and has built up

a good congregation of faithful and energetic people. In 1884, they erected a handsome brick church edifice in the heart of the city and upon a public thoroughfare.

SANDUSKY. This congregation was situated upon the Little Sandusky river in Crawford County, and not far from the present city of Crestline. The first Covenanter who settled here was William Jameson, in 1832, having emigrated from Western Pennsylvania. The Rev. J. B. Johnston, and others, occasionally visited the few families located here before the organization. It was organized in October, 1843, and was supplied for four years. The Rev. John C. Boyd became the pastor in May, 1847, and was released in November, 1867, after twenty years of faithful labor. Not securing another pastor, the congregation gradually weakened until its disorganization in April, 1876. Among the leading families were those of Jameson, Marshall, Robeson, Moore and Reynolds.

MIAMI. Under this heading will be included all the Covenanters in Logan County, and around this historic village of Northwood. In early times Cherokee was the post town. As early as 1828, a few families of Covenanters settled upon the head waters of the Miami river, among whom were Robert Scott, Samuel, Matthew, Jr., and Matthew Mitchell, Sr., Abram and Isaac Patterson, John Young, Joseph and Thomas Fulton, Mrs. Hays and Mrs. Margaret King.\* They formed a praying society, and were occasionally visited by Revs. Hugh and Gavin McMillan, until the latter minister organized them into

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\*Items from Mrs. James Wylie, Northwood, Ohio.

a congregation in October, 1831, by the election of Abram Patterson, John Young and Matthew Mitchell, Jr., ruling elders. In June, 1834, the Rev. John B. Johnston was ordained and installed pastor. The congregation was rapidly built up, and they erected a log church on the Creek near the present West Geneva Cemetery. In time this was replaced by a large brick church in which they worshipped for many years. The deacon question caused a division in the once harmonious flock, and the Second Miami congregation was organized by a Commission of Synod, in August, 1851, and they erected a frame building in the village of Northwood. In July, 1853, the Rev. J. C. K. Milligan was installed co-pastor with Mr. Johnston over the First congregation, and they continued to teach in the College. Those members residing in the vicinity of Rushsylvania were organized into a separate congregation in November, 1853, and soon afterwards erected a frame building for church purposes. The Rev. William Milroy was installed the first and only pastor of the Second Miami congregation in October, 1854. The Rev. J. R. W. Sloane, then President of Geneva Hall, as installed pastor of the Rushsylvania congregation, in January, 1855, and thus the three congregations enjoyed the labors of four eminent ministers. Dr. Sloane resigned the Rushsylvania congregation in May, 1856, and removed to New York. In 1858, the First Miami congregation lost both of its pastors. Mr. Johnston connected with the United Presbyterian body, and Mr. Milligan resigned and removed to New York. In November, 1860, Rushsylvania succeeded in getting the Rev. Preston H. Wylie as their pastor,

and in November, 1861, the Rev. John L. McCartney was settled over the First Miami congregation. In 1866, the First Miami congregation removed from the old brick church on the Creek, and erected the present frame church in the village of Northwood. In September, 1875, the Rev. J. L. McCartney was released from this pastoral charge, and in May, 1876, Rev. P. H. Wylie was released from Rushsylvania. In October, 1876, those members residing in and around Bellefontaine received a separate organization, and were supplied for four years. The Rev. William Milroy, pastor of the Second Miami congregation and Professor of Latin in Geneva College, died in November, 1876, and thus the four congregations were left without pastors. In April, 1877, the First and Second were consolidated, forming the United Miami congregation, and have since worshipped in the commodious First Church building, and those members residing in Belle Centre were granted a separate organization. The congregations have since been four in number, with Northwood (United Miami) as the center; Rushsylvania, four miles east; Bellefontaine, eight miles south; and Belle Centre, three miles north. A new brick church was erected in Belle Centre, and the Bellefontaine people purchased a church building. In May, 1878, the Rev. H. H. George became the pastor of the Rushsylvania congregation, and the Rev. George Kennedy that of United Miami. In January, 1879, the Rev. John Lynd was installed at Belle Centre, and in May, 1880, Rev. Finley M. Foster was installed at Bellefontaine. In May, 1880, Dr. George was released from Rushsylvania, and in August, 1880, the Rev. John Lynd was installed

as his successor, with Belle Centre. In June, 1882, the Rev. George Kennedy was released from the United Miami congregation, and for four years the people made several unsuccessful attempts to obtain a pastor. In April, 1885, the Rev. John Lynd was released from Belle Centre and Rushsylvania; and in April, 1886, the Rev. Josiah J. Huston was installed pastor of Belle Centre, and, in July, 1886, over Rushsylvania, which are his present charges. In May, 1886, the Rev. Ruther Hargrave, the present pastor, was installed over the United Miami congregation at Northwood. In August, 1887, the Rev. F. M. Foster was released from Bellefontaine. By emigration and death, Rushsylvania and Bellefontaine are greatly reduced in numbers, and, alone, are not able to support pastors. Among the old families and members at *Northwood* were Robert and Joseph Scott, Abram and Isaac Patterson, Samuel Hyndman, Samuel and Matthew Mitchell, James Gray, James Wright, George Hartin, John and James Trumbull, Cornelius, Samuel and Russell Jameson, Moses T. Glasgow, Stephen Bayles, John Crawford, John Young, Robert Patton, Jonathan Ritchie, William, Samuel P. and James S. Johnston, Robert and David Boyd, David Milroy, Robert McClure, Matthew Wilkin, William Rambo, Thomas Hosack, William and Matthew Pollock, James Keers, Robert Wylie, Allan Reid, Hugh Parks, Drs. Carter and Jenkin, Joseph Murphy, David Clark, George Johnston, James Steele, Joseph Clyde, Hugh Harvey, Archibald Lamont, John Day, John and James Reid, William Reed, James and William Dunlap, T. C. Speer, David Alexander, William C. Johnston, Thomas Logan, John K. Mitchell,

Joseph Forsythe, Ebenezer Milroy, John Campbell, James Fulton, John Keys, and others. *Rushsylvania*: John and Matthew Mitchell, James Qua, Thomas M. Hutcheson, Henry and Michael George, James Wylie, Francis Halliday, George and Renwick Day, John McCullough, Martin Johnston, and others. *Bellefontaine*: David Boyd, James Forsythe, James Guthrie, William Funk, Samuel and Archibald Foster, M. T. Glasgow, David Fulton, John McClure, W. B. Keys, Renwick Elliot, and others. *Belle Centre*: Cornelius Jameson, Dr. M. D. Willson, William McClure, J. B. Temple, A. G. Patterson, J. B., J. W., and S. M. Torrence, William Johnston, John and William Fulton, Joseph and Alexander McConnell, William and George Crawford, David S. McKinley, Alexander and Oliver Liggett, Abram P. Wylie, Cornelius J. Ferguson, and others. Miami congregation is closely connected with the educational history of the Church, for in her midst Geneva College was founded and fostered for thirty-two years; Geneva Female Seminary was in existence thirty years; and the Theological Seminary remained here for several years. Many ministers and private members can look upon "Miami" as the place where they received much of their mental and spiritual instruction, and the name of "Northwood" will be a household word for many generations.

MACEDON. This small congregation is situated on the low rich plains at the headwaters of the Wabash river, in Mercer County, in the central western part of Ohio. It was a preaching station as early as 1846, when Alexander George settled in this region, and continued as a preaching station until its organization

in July, 1852.\* The Rev. William F. George was the first pastor installed in September, 1853. About 1855, the typhoid fever raged with such fatality that many fell under its power and others moved away. Mr. George was released from the charge in April, 1858. In January, 1861, they secured part of the time of the Rev. P. H. Wylie, who, in May, 1876, continued to give them all of his time. Here he labored faithfully under many discouragements until his release in March, 1887. The congregation is much reduced and has lost its organization. Among the old families were those of George, McGee, Woodburn, Fishbaugh, McDonald, Gray, McMillan, Porterfield, and others.

CEDARVILLE. This congregation is situated in the northern‡ part of Green‡ County, and was formerly known by the two branches of Xenia and Massie's Creek. This country was first settled by Covenanters in 1804.† That year the family of David Mitchell from Kentucky, and that of James Miller from Scotland, settled along Clarke's Run and held society meetings for some time. In 1808, Mr. James Reid, from Kentucky, and Mr. William Moreland were added to the society, and the following year they were visited by Revs. Thomas Donnelly and John Kell. They were afterwards visited by Rev. John Black, who constituted the society and dispensed the sacrament to about ten members. The next few years brought more families, and the supplies preached in the barns and log houses. In 1812, they erected the first church

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\**Banner*, 1878, p. 60.

†Sketch by Rev. J. F. Morton, D. D., and from other sources.

building, which was a rude log structure with a clapboard roof, and stood on the farm of James Miller some seven miles from Xenia. The Rev. John Kell preached for them about one-fourth of the time until 1816. In May, 1816, the Rev. Jonathan Gill became the pastor, and remained in this relation for seven years. In 1823, the Rev. Gavin McMillan, of Beech Woods, gave one-fourth of his time for six years. In the fall of 1828, the Rev. Hugh McMillan, of South Carolina, visited them, and, receiving a call, and bringing part of his congregation with him from the South, settled as the pastor in September, 1829. In 1824, a new house of worship was erected upon the banks of Massie's Creek, two miles from Cedarville. At the division of the Church in 1833, there were one hundred and sixty-four members, one hundred and twenty-seven of whom went with the pastor into the New School body. The trouble about the church property was settled by allowing the faithful remnant to occupy it every fourth Sabbath and during the communion seasons. They continued to receive occasional supplies until the disorganization in August, 1841. They resorted to the prayer meetings and held fast to their principles. They were re-organized as the Cedarville congregation in June, 1850, and were supplied for eight years by the students of the Northwood Seminary, and others. Uniting with Cincinnati, the Rev. Henry George was ordained and installed pastor in June, 1858, and was released from this charge in August, 1866. Rev. Samuel Sterrett became the pastor in May, 1868, and was removed by death in October,

1871. The Rev. Patterson P. Boyd was installed in charge in May, 1872, and released in July, 1874. For seven years they were a vacancy almost constantly supplied. The Rev. Thomas C. Sproull, the present pastor, was installed in June, 1881. Among the old families have been those of Reid, Miller, Mitchell, Moreland, McMillan, Hemphill, Willson, Grier, George, McConnell, Reynolds, Watt, McIntire, Williamson, Foster, Erwin, Sterrett, and others.

BRUSH CREEK. This small congregation is situated in Adams County and in the southern part of Ohio. The society was first called Chillicothe, and was first visited by Rev. John Kell. In 1814, the Rev. Robert Wallace began to give it a part of his time which he continued to do for six years. The Rev. Charles B. McKee was the first pastor, installed in August, 1821, and released in the fall of 1822. For five years they struggled for an existence. In April, 1827, the Rev. James Blackwood became the pastor and remained but two years. In June, 1831, the Rev. David Steele was installed the pastor. He had two principal places of preaching; one being at Mill Creek, in Kentucky, and often in other localities on both sides of the Ohio. In September, 1840, Mr. Steele and some followers went into the "Reformed Presbytery," and Francis Gailey, who also claimed to be the only true Covenanter, made some disciples, and thus the congregation was weakened. The Rev. Robert Hutcheson was installed pastor in September, 1842, but by defection, emigration and death the congregation was so reduced that he demitted the charge in May,

1856. The congregation now became disorganized, and, for twenty-five years, continued in this condition, although a few Covenanters resided there. It was re-organized in November, 1881, with thirty-three members, and enjoyed the stated labors of Revs. R. J. Sharpe, William McKinney, R. C. Allen, T. C. Sproull, and others. Among the old families here were those by the names of George, McIntire, Glasgow, Wright, Stevenson, Bayles, Milligan, Burns, Copeland, Hemphill, McKinley, Torrence, Foster, Ralston, Montgomery, and others.

BEECH WOODS. The original of this congregation was situated in the western part of Preble County and along the Indiana line, and was a part of the Garrison charge. It was settled early in the present century by emigrants from South Carolina. It was supplied by ministers passing to and from the South and increased rapidly in numbers. The Rev. John Kell took charge of the congregation in April, 1816, and remained among them for three years. Samuel Robinson, whose relatives lived here, supplied them, with others. In May, 1823, the Rev. Gavin McMillan became the pastor, and the congregation grew rapidly under his faithful ministrations. During the division of August, 1833, he hesitated, but finally cast in his lot with the New School brethren and remained pastor of a portion of his former flock. The remnant were then attached to the Garrison congregation in Indiana and enjoyed the labors of its pastor. The Robinson and Ramsey families, with their connections, were among the leading members at Beech Woods.

CINCINNATI. The commercial importance of this rapidly growing city attracted Covenanters from the mother country and from the South, very early in the present century. The congregation was organized in October, 1816, by the ordination of elders John McCormick and James McLean, father of Hon. Washington and John R. McLean, of the *Cincinnati Enquirer*.\* In March, 1818, Archibald Johnston became stated supply, and by his rare powers as a preacher gathered quite a congregation. He died the same fall. Rev. Samuel Robinson then took charge of the congregation, and was deposed for intemperance in the summer of 1821. The Rev. Charles B. McKee was installed pastor in November, 1822. He was an acceptable preacher and taught the classics in Cincinnati College. The young congregation, which had worshipped in private houses and public halls for many years, now erected a brick church on George street, near Race, in 1827, on a plat of ground donated by James McLean. In 1831, Mr. McKee was released from the charge and they were supplied. At the division of the Church in 1833, while the Rev. James W. Stewart was preaching for them, the whole congregation, with a few exceptions went into the New School body and retained the church property. Among the most influential members who went into the new body at that time were: John McCormick, James McLean, John Hunt, John Fullerton, Joseph Beggs, William Monford, John Hazlett, James Sample, James Morton, John Edsworth, John

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\*Reminiscences by Hon. Washington McLean, Moses T. Glasgow, and others. Also *Banner*, 1878, p. 59.

Walker, James Gray, James Mann and Dr. Killough. Those who held the testimony intact were: Hugh Glasgow, John and Mrs. Gray, William Carson and Mrs. Mary Murphy. They continued to hold society meetings, and occasionally enjoyed a day's preaching, for ten years. The congregation was re-organized with thirteen members, August 22, 1844, by the election of Moses T. Glasgow and John Gray, ruling elders. In 1845, the Theological Seminary was removed to this city from Allegheny, and for four years they enjoyed the stated labors of Dr. James R. Willson and the students. The first year the Seminary was conducted in a frame church on Elm street belonging to the Methodists, and the following winter, in a hall at the corner of Vine and Eleventh streets, where the congregation worshipped. In 1847, the spirited congregation leased a lot on Vine street above Twelfth, and erected a frame church upon it, with stores below. Here the Seminary also remained until 1849. They made out many calls, but they did not succeed in getting a pastor for several years. In 1853, James Brown and Alexander Bovard were added to the session. Uniting with Cedarville they succeeded in getting the Rev. H. H. George as the pastor in June, 1858. In 1860, the congregation bought a church on Clinton street, near Central Avenue, and, after remodeling it, they continued to worship in this place. In August, 1866, Mr. George began to give all his time to Cincinnati. Being called to the Presidency of Geneva College, Mr. George demitted the charge in August, 1872. The Rev. R. M. Sommerville was the stated supply for a year. In December, 1877, the Rev.

James M. Foster was ordained and installed pastor, and continued in this relation until April, 1886. The elders are Andrew McIntire, R. F. Glasgow and William Dearness. Among the names of old families may be mentioned those of Murphy, Gray, Glasgow, Finley, Brown, Bovard, Lush, McIntire, Johnston, Thompson, Martin, Mitchell, McCullough, Crawford, Dearness, Adams, Edgar, and others.

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#### MICHIGAN.

CEDAR LAKE. This congregation is located principally in Branch County, Michigan, and partly in Steuben County‡, Indiana. A few Covenanters emigrated to this country from Ohio, and succeeded in getting the organization of a congregation in April, 1841. For nine years they were supplied by Presbytery and students of Theology. The Rev. John French was installed the pastor in September, 1850, and continued in this relation for thirty years, and until his very sudden death in October, 1880. For four years they were vacant, and, after some troubles were settled, by which the California Mission Station was again joined to the congregation. The Rev. R. C. Wylie, the present pastor, was installed in charge in October, 1884. The Covenanters of Cedar Lake are intelligent and strongly attached to the old customs of the Church. Among the families long connected with the Church are those by the names of Jameson, Chestnut, Speer, French, Duguid, Mitchell, McNaughton, Morrow, Judson, Stewart, Logan, Elsey.

DETROIT AND NOVI. The city of Detroit contained a few Covenanters, who, in connection with the society

of Novi, in Oakland County, were organized into a congregation in April, 1854. The Rev. Boyd McCullough was installed pastor in September, 1855, and remained in this relation for sixteen years, and until his release in May, 1871. At this time the congregation had become so reduced by emigration that it was disorganized, but continued as a mission station under the care of Presbytery. In 1876, and for several years, W. M. Shanks was stated supply. The field is now practically abandoned. Hugh Woodburn, Walter Calhoun, Andrew L. McCurdy, Robert Torrens, William Wray, Robert Laird and George McCarroll were among the chief supporters and elders.

SOUTHFIELD. This is the oldest and strongest congregation in Michigan. It is situated near the town of Birmingham, in Oakland County, and some seventeen miles north-west of the city of Detroit. David Stewart was the first Covenanter settling here in 1832, who was honored of God as the chief instrument in the organization of the congregation in May, 1834, and was a liberal supporter and efficient elder until his death.\* For nine years the congregation was supplied and gradually increased in members. The Rev. James Neill was the first pastor, installed in May, 1843, and released in October, 1851. The Rev. James S. T. Milligan was installed pastor in November, 1853, and remained among these worthy people for eighteen years. The Rev. James R. Hill was installed in May, 1872, and released in May, 1876. In June, 1878, the Rev. Joseph McCracken, the present pastor, was

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\**Reformed Presbyterian*, Vol. 16, p. 61.

installed in charge, and he has built up a large and flourishing congregation of intelligent was well-to-do Covenanters. Among the families long connected with the Southfield congregation are those of Stewart, Blackwood, McClung, Sloat, Parks, Bell, Cannon, Grier, Hemphill, Woodburn, McMullen, Marshall, McKinney, McLaughlin, McCarroll, Kirkpatrick, McCurdy, McDonald, Morrill, and others.

FAIRGROVE. This is a comparatively new field and was cultivated by the Central Board of Mission for several years. It is situated in Tuscola County, nearly one hundred miles north of Detroit and about twenty miles from Saginaw Bay. It was organized in December, 1878, with twenty-six members. The Rev. J. Ralston Wylie was installed pastor in November, 1879. The congregation rapidly increased and a substantial church building was erected in the village of Fairgrove. Mr. Wylie was released from the charge in October, 1887. Among the elders are Thomas Wylie, John Kirk, W. L. Robey and John Morrow.

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#### INDIANA.

GARRISON. This small congregation of people was situated in Fayette County, and was a part of the Beech Woods congregation in Ohio. Emigrants from the South settled here as early as 1805, and occasionally enjoyed the services of a passing minister. It was organized in 1812, and the Rev. John Kell became the pastor in April, 1816, and remained in charge over three years. Samuel Robinson, and others,

were supplies. In May, 1823, the Rev. Gavin McMillan became the pastor, and, during the division of 1833, he and many of the people became identified with the New School body. The largest part of the congregation was now in Indiana, and the remnant at Beech Woods was added to Garrison. For many years they were supplied by John Holmes, Nathaniel Allen, and others. The Rev. Josiah Dodds was installed the pastor in October, 1847, and continued in charge for eighteen years. The congregation was greatly reduced by emigration, and the Beech Woods branch was given up. In May, 1871, the Rev. Thomas P. Robb was ordained and installed pastor, and remained in charge three years. Six years again they struggled for an existence, and in August, 1880, the Rev. John J. McClurkin was installed in charge. He remained four years, and the congregation lost its organization in September, 1884, by the death of elders and the removal of members. Among the old Covenanter families at Garrison were those of Milligan, Stevenson, Gamble, Dill, Huston, Russell, McMillan, Culbertson, Alexander, Craig, Cook.

INDIANAPOLIS. Immediately after the war of the rebellion a few Covenanters gathered into this city, and the Central Board of Missions began to cultivate it as a mission field. In the spring of 1866, the Rev. John Crozier took charge of the mission, built a comfortable house of worship in a desirable part of the city, and preached to appreciative audiences, among which were members of the Legislature. The congregation was organized May 10, 1867, with twenty-

four members, and Mr. Crozier continued in charge. The good cause so auspiciously begun gradually declined, the congregation was disorganized in May, 1870, and the church property was sold by the Illinois Presbytery at a small sacrifice.\* Dr. J. T. Boyd,\* B. F. Breedon and David Fulton were among the leading members.

WALNUT RIDGE. This small congregation was situated seven miles from Salem, the capital of Washington County, and in the southern part of the State. It was settled by emigrants from Tennessee and South Carolina about 1820. It was organized in May, 1822, and was supplied occasionally by Revs. John Kell, Samuel Wylie, and others. The Rev. Robert Lusk became the pastor in October, 1824, and the following year he was suspended on charges regarding monetary matters with his neighbors. Here he lived in comparative obscurity for ten years, when he desired to have his case investigated, and the local *fama clamosa* against his character averted.† This was done by a Commission of Synod, and he acknowledged he was sorry for being the occasion of so much trouble in the Church, and, after receiving an admonition, was restored by Synod in May, 1835, and continued to preach in his old charge for five years. In September, 1840, Mr. Lusk went with David Steele, and formed the "Reformed Presbytery," taking some members with him. In June, 1843, the Rev. John J. McClurkin was installed for part of his time, and

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\**R. P. & C.*, 1872, p. 82. †Reminiscences by Dr. David Steele, Sr., and Minutes of Synod, 1834, 1836.

remained in this relation until April, 1851. For ten years it was occasionally supplied and lost its organization in May, 1862, and was regarded as a mission station for several years. The cause was soon extinct, as the members had either emigrated or died. Among the old families here were those of Carithers, Reid, Marks and McElravey.

PRINCETON. This is the county seat of Gibson County and situated in the southwestern corner of Indiana, not far from the confluence of the White and Wabash rivers. The first Covenanter settling here were Samuel Hogue from Blount County, Tennessee, and Robert Archer, from Chester District, South Carolina, in 1805.\* In 1809, Mr. Hogue, having returned to Tennessee on business, met the Rev. John Kell, who, according to promise, visited the families of Princeton in 1810, and constituted a praying society. He continued to visit the scattered families from house to house in the then wilderness, and held the first communion at the house of Robert Archer, in October, 1813, at which time the congregation was organized by the ordination of Samuel Hogue and Thomas Archer, ruling elders. There were about twenty-five communicants. The congregation continued to grow by local accessions and emigration, and, in 1814, Robert Stormont and James W. Hogue were added to the session. The services were usually held in a log church owned by the Baptists and situated about one mile north-west of the town of Princeton. In 1817, James Lessly and Robert Milburn were added

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\**Presbyterian Historical Almanac*, Vol. 5, p. 382.

to the eldership. The Rev. John Kell was installed the first pastor in June, 1820. William Crowe, having removed from Kentucky, was now recognized as a member of session. They erected the first church building in Princeton in the fall of 1820. It was a small frame structure and was occupied for sixteen years. At the division of the Church in 1833, Mr. Kell and the great majority of the congregation went into the New School body, and they retained the church property. Robert Stormont was the only elder that stood fast to the principles of the Church. The small but faithful remnant clung together, re-organized in July, 1836, and received supplies. In 1840, they called the Rev. Samuel McKinney to become the pastor; he accepted the call, but before his installation, he removed to the South. Uniting with Walnut Ridge they received a part of the time of John J. McClurkin in June, 1843, who continued in this relation for seven years. The Rev. John Stott was installed pastor of Princeton in October, 1851, and was suspended from the ministry in June, 1868, when some of the members left, and the congregation became disorganized. It was re-organized in April, 1869, with twenty members, and James Little was ordained a ruling elder. The members adhering to Mr. Stott were suspended from the privileges of the Church.\* The Rev. Daniel C. Martin was installed in November, 1872, and released in April, 1888. Among the old families here are those by the names of Stormont, Little, Lockhart, Archer, Watt, Hogue,

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\**R. P. & C.*, 1869, p. 186.

Peoples, Crowe, David, Orr, Foster, Dickson, Faris, Mooney, Carithers, and others.

BLOOMINGTON. This city is the capital of Monroe County and the seat of the University of Indiana. The Covenanters left the sunny South in the early part of the present century on account of the prevalence of slavery, and found abode principally in Indiana and Illinois. This settlement was made in March, 1820, by John and Thomas Moore, from South Carolina. The society increased by emigration from the South, and was organized in October, 1821. At this time there were only eight members, and John Moore and Isaac Faris were chosen elders.\* In 1823, they lost the organization by the death of John Moore and the removal of Isaac Faris. They were re-organized in 1825, by the ordination of Thomas Moore and James Blair, ruling elders. The Rev. James Faris became the first pastor in November, 1827. At this time there were twenty members. In 1830, David Smith and D. B. Woodburn, of South Carolina, were added to the session. The congregation now grew rapidly by accessions from the South, and others who were attracted to Bloomington by her educational advantages. At the division of the Church in 1833, there were about one hundred and twenty members, and they were divided into two nearly equal parts, the one becoming identified with the New School body, and the other standing fast to Covenanter principles. The pastor, and elders David Smith and Thomas Moore, remained true to the old flag. The congregation continued its work with about sixty

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\*Rev. D. J. Shaw in *Banner*, 1879, p. 238.

members, and, in 1835, Thomas Smith, Robert Ewing and John Gamble were added to the session. The congregation had never possessed a house of worship, and, in 1836, erected a brick building two miles east of Bloomington. In 1838, James Faris was added to the session. In 1847, they suffered the loss of their church building by fire, and a better structure was speedily erected. The pastor, the Rev. James Faris, departed this life in May, 1855. The Rev. David J. Shaw, the present pastor, was installed in May, 1856, and has labored faithfully and successfully for thirty-two years. The elders added to the session have been Charles McCaughan, John Smith and David Faris in 1862; John R. Hemphill in 1867; James B. Faris, David M. Smith and Robert Ervin in 1873; James S. and John M. Faris in 1879. In 1879, they removed from the country and built a handsome brick church in the city. The different families by the names of Faris and Smith, with their connections, have formed a large part of the membership.

LAKE ELIZA. This was a small congregation situated in Lake County, and not far from the city of Chicago. It was settled by Covenanter emigrants from the Eastern States in 1850. The society was organized into a congregation in September, 1852. The Rev. Preston H. Wylie became the pastor in May, 1855, and remained in this relation nearly six years. In September, 1865, the Rev. R. M. C. Thompson became the pastor, and labored under many difficulties and discouragements for sixteen years. They enjoyed the visits of itinerants for several years, and the stated

labors of Robert Clyde in 1884. Gradually diminishing by emigration, the congregation was disorganized in 1886. Here lived the families of Young, McKnight, Kirkpatrick, Bovard, Russell, McFarland, Davidson, McLaren, and others.

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ILLINOIS.

Early in the present century, Southern<sup>†</sup> Illinois became a popular settlement for Covenanters who left the South on account of the prevalence of human slavery. They settled principally in Randolph and Washington Counties, and became the nuclei of the present congregations of Old Bethel, Bethel, Church Hill and Elkhorn.\*

OLD BETHEL. The first Covenanter minister to visit this region was the Rev. Samuel Wylie in the summer of 1816. In the summer of 1818, he was ordained by Synod as a missionary and sent to this locality. He made his principal preaching station at the "Irish Settlement" a few miles south-west of the present town of Sparta, and among a few members of the Associate Reformed Church. The first Covenanter congregation organized was in June, 1821, with thirty-five members and the promise of a salary of about two hundred dollars per year. The elders were Samuel Little and William Edgar, who had the year previously emigrated from Tennessee. The Rev. Samuel Wylie was at that time installed in charge and the congregation was called "Eden," sometimes "Bethel," and

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\**Presbyterian Historical Almanac*, Vol. 1, p. 197. *Banner*, 1875, p. 156. *R. P. & C.*, 1884, p. 379.

the post town was Kaskaskia on the Mississippi river. Soon afterwards, James McClurkin, from the Associate Reformed Church, and James Monford, recently from South Carolina, were added to the session. Emigration soon augmented their numbers and Covenanters flocked from the South and settled around the original society. In 1823, a comfortable frame church building was erected, surrounded by a spacious graveyard. Soon the house of worship became too small, for there were nearly three hundred and fifty communicants, and arrangements were made for a new church. Strife arose in settling the location, and during the erection of the building, in 1832, the original congregation was divided, and those at Hill Prairie received a separate organization. At the division of the Church in 1833, these congregations were again divided, and Mr. Wylie took many with him into the New School body. The remnant of the old Bethel congregation continued to hold their organization. The Rev. James Wallace became the pastor in August, 1840, and continued steadfast to his post for twenty-seven years, when he was released in May, 1867, to labor in the interests of the National Reform Association. In October, 1869, the Rev. William J. Gillespie was ordained and installed pastor, and the following year left the communion of the Church. For four years they were vacant and made efforts to obtain a pastor. In July, 1874, the Rev. Patterson P. Boyd was installed in charge, and was released in December, 1887.

BETHEL. In 1832, the Hill Prairie branch of the

old and original charge assumed this name, and lost members at the division in 1833. For many years they received supplies, and, in August, 1840, the Rev. Hugh Stevenson was installed pastor. He was a faithful minister, and, after six years of labor, departed this life in May, 1846. In October, 1848, Rev. James Milligan was installed in charge and remained seven years. In October, 1857, the Rev. David S. Faris, the present pastor, was ordained and installed in charge. In the spring of 1875, the congregation left the old church at Eden where their fathers worshipped for over half a century, and occupied the new and present church building in the town of Sparta.

CHURCH HILL. This congregation surrounds the village of Coulterville, and was organized from the Bethel congregation in October, 1854. The first pastor was the Rev. William F. George installed in March, 1860, and released in May, 1871. In 1873, they erected a new house of worship, which is a comfortable one and well adapted for the purpose. The Rev. James M. Faris was installed pastor in June, 1873, and remained in charge eleven years. The Rev. John Teaz, the present pastor, was ordained and installed in charge in July, 1885. The congregation has done good work among the colored people of the neighborhood.

ELKHORN. This congregation is situated a little north-east of the others, near Oakdale, in Washington County. It was first settled in 1831, by the families of John and Archibald Hood and James McClurkin from South Carolina. They located near the present site of the church, and the Rev. Samuel Wylie supplied them

for a short time. Soon they were joined by others, and the congregation was organized in July, 1834, at the house of Archibald Hood, with nineteen members. John and Thomas McClurkin and John Donnelly were chosen ruling elders. The Rev. Samuel McKinney was installed pastor in April, 1835, and released in May, 1840. The Rev. William Sloane was installed his successor in September, 1840, and remained in charge nearly eighteen years. In July, 1859, the Rev. Andrew C. Todd was installed and he remained twelve years, when he, and a colony of his people, emigrated to Colorado. The Rev. David G. Thompson, the present pastor, was installed in charge in October, 1872. The congregation is large and has been active in all Church work. All the congregations enjoy tokens of the Divine blessing, because of their faithfulness to Covenant obligations and Reformation principles. The Old Bethel, Bethel, Church Hill and Elkhorn congregations are so closely related in their history and members, that the names are grouped together as representative families of the Covenant Church in Southern Illinois. Among these are Samuel Little, William Edgar, John, Thomas and James McClurkin, James Monford, Archibald Hood, John and Thomas Donnelly, Thomas G. Armour, John Hunter, William Kennedy, Alexander Moore, John G. and Charles R. Miller, William and John Weir, John M. Sloane, James Coulter, Joseph Patton, James and Hugh Matthews, Andrew Todd, John Robinson, A. J. and R. S. Edgar, John Steele, W. A. Stevenson, M. K. Mawhinney, David H. Coulter, James Beall, James and Thomas Finley, W. B. Whittaker, John Houston, John

and J. M. Wylie, W. J. S. Cathcart, Robert H. Sinclair, Daniel Dickey, Samuel McCloy, William and Samuel Woodside, Robert McAfee, Robert Ramsey, Francis Torrens, D. F. McClurkin, A. W. Hunter, J. D. Elder, J. E. Willson, L. M. Patterson, R. G. McLean, R. K. Wisely, J. R. Keady, and others.

STAUNTON. This congregation is situated around the thriving mining town of Staunton, in the south-eastern corner of Macoupin County, and some forty miles north-east of the city of St. Louis. A few Covenanters settled here a few years previous to the organization of the congregation here in July, 1863. The Rev. John Middleton was installed the pastor in May, 1865, and was released in August, 1870. The Rev. William F. George was installed in charge in May, 1872, and after many trials, died in April, 1880. For seven years they were without a pastor, although they made efforts to obtain one, and received almost constant supplies. Uniting with St. Louis they secured a part of the time of the Rev. Ellsworth M. Smith, in May, 1887, who is now in charge. The congregation is small, but they possess a comfortable house of worship, and are earnest in their endeavors to maintain the Reformation cause. Among the principal elders have been Daniel and W. H. Williamson, Silas Smith, W. J. Dripps, William and Hugh Patterson. A few members have lived in the city of Chicago, and other localities, but no societies were ever organized.

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#### WISCONSIN.

VERNON. The first Covenanters settling in this region, some twenty-five miles south-west of the city of

Milwaukee, were William and Mrs. Ann McLeod, from Rochester, New York, in the spring of 1844.\* About the same time John McNeil emigrated from York, and they enjoyed the preaching of Mr. Nathaniel Allen, licentiate, who conducted services in a log school-house. In the spring of 1843, the family of James Wright, from York, and, in the summer of 1846, that of James S. Cumming, from Toronto, Canada, arrived. In June, 1847, a society was constituted by elder Daniel McMillan of York, which met regularly at the house of Mr. Wright. In the early part of 1848, William Turner arrived with his family from Coldenham, New York. They now received a few days preaching from Revs. James Love, James Wallace and W. A. Acheson, and the services were usually conducted in "Weir's barn." The congregation was organized as "Waukesha," October 18, 1848, with fourteen members, among whom were the families of Wright, Turner, McNeil, McLeod, McConnell, McKinney and Cumming. James Wright, James McConnell and William Turner were chosen elders. In 1849, the congregation was taken under the care of the Rochester Presbytery, for in those days there were no railroads, and New York was nearest by way of the lakes. In June, 1850, the Rev. Samuel Bowden preached and dispensed the communion, at which time fourteen members were added to the Church, and the Rev. Robert Johnson preached two or three months. By the death of elder James Wright, and the removal of elder James McConnell, the congregation was disorganized November 18, 1850. The present church

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\*Sketch by Rev. Isaiah Faris, in *R. P. & C.*, 1883, p. 332.

building was erected in the town of Vernon in 1853, and the congregation was re-organized by a Commission of the Illinois Presbytery as "Vernon," September 16, 1856. William L. Wright with William Turner were the elders. The Rev. John Middleton was called to the pastorate, but declined. The Rev. Robert Johnson was installed the first pastor in November, 1859, and remained in charge until December, 1867. In October, 1871, Ebenezer Milroy and John Gault were added to the session. After several unsuccessful attempts to obtain a pastor, the Rev. Robert B Cannon, who was called the second time, was installed September 13, 1872, and remained nearly six years. In September, 1873, James Mann was added to the session. The Rev. Isaiah Faris, the present pastor, was installed in November, 1878. The principal families have already been mentioned.

WAUPACA. This city and vicinity were cultivated as a mission station by the Rev. James L. Pinkerton, in 1876, but no congregation was organized, as there were but a few families of Covenanters in that vicinity.

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#### MINNESOTA.

ELLIOTA. This congregation is situated in Fillmore County, on the Iowa state line, and about forty miles west of the Mississippi river. It was settled by a few Covenanters as early as 1865, and was under the North West Mission. In May, 1867, the Rev. James S. Buck was sent as a missionary to this place, and labored amid much physical weakness for several years. The congregation was organized in November, 1868, with

sixteen members, and they erected a comfortable house of worship. Mr. Buck continued in charge until shortly before his death in October, 1870. For eight years they were supplied by the Central Board of Missions, and Revs. N. R. Johnston, Robert Hutcheson, and others were stated supplies. The Rev. John W. Dill was installed pastor in April, 1878, and remained among them three years. In February, 1886, the Rev. Robert Clyde, the present pastor, was ordained and installed in charge. The families of Rice, McKinney, Lemmon, and others, have long resided there.

**SAINT PAUL.** In 1855, Mr. James Aiton, of Rochester, New York, removed to this city, and for six years endeavored to establish a congregation, but in this he was not successful. At different times it was visited by a Covenanter minister, and some families resided there. At the present time efforts are being made to organize a society.

**LAKE RENO.** Along the shores of this beautiful lake, five miles from Glenwood, Pope County, and about one hundred and fifty miles north-west of Saint Paul, is located the growing congregation of Lake Reno. Several years previous to its organization, Covenanters from Illinois and Indiana had settled here, and were organized into a congregation in October, 1869, with thirty-three members. Revs. Daniel C. Faris and Robert Hutcheson were stated supplies for some time, and the field continued under the care of the Central Board of Missions for many years. The Rev. Edward G. Elsey was installed pastor in July, 1882, and is now in charge. Among the families here are those of

William Hogan, William Matthews, David Campbell, J. L. Ewing, James and Thomas Semple, Joseph M. Wylie, Dr. W. C. Allen, Prof. Z. G. Willson, and others.

ALEXANDRIA. This is a thriving town some ten miles north of Lake Reno, where some families reside belonging to the Lake Reno congregation, and is now regarded as a mission station.

ROUND PRAIRIE. This society settled upon this prairie, in Todd County, about thirty miles north-east of Lake Reno, in 1865. It was settled by emigrants from Indiana and Illinois, and was organized into a congregation in May, 1873, with eighteen members. They have since been under the care of the Central Board of Missions and never enjoyed the labors of a settled pastor. The families of Russell and Ewing have long been connected with the cause in that place.

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#### IOWA.

SHARON. The first Covenanters settling within the limits of Iowa were the family of Robert McElhinney and his son-in-law, John Baird, from Philadelphia, in May, 1840.\* They journeyed the whole distance in wagons, crossed the Mississippi at the village of Burlington, and pitched their tents on the banks of Honey Creek in the northern part of Des Moines County. In November, 1840, they were re-inforced by the arrival of the families of Samuel McElhinney and Thomas Cummings, and soon afterwards to Rev. Samuel Mc-

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\*Sketch by Rev. T. P. Robb, in *R. P. & C.*, 1884, p. 111.