

History Collection of Historic Hopewell Church

compiled by Robert F. Simpson , February 07, 2005

History one by Rev. N.C. Mcdill , March 20, 1877

History two by E.R. Paxton , August 1925

handwritten copy by Irene Simpson

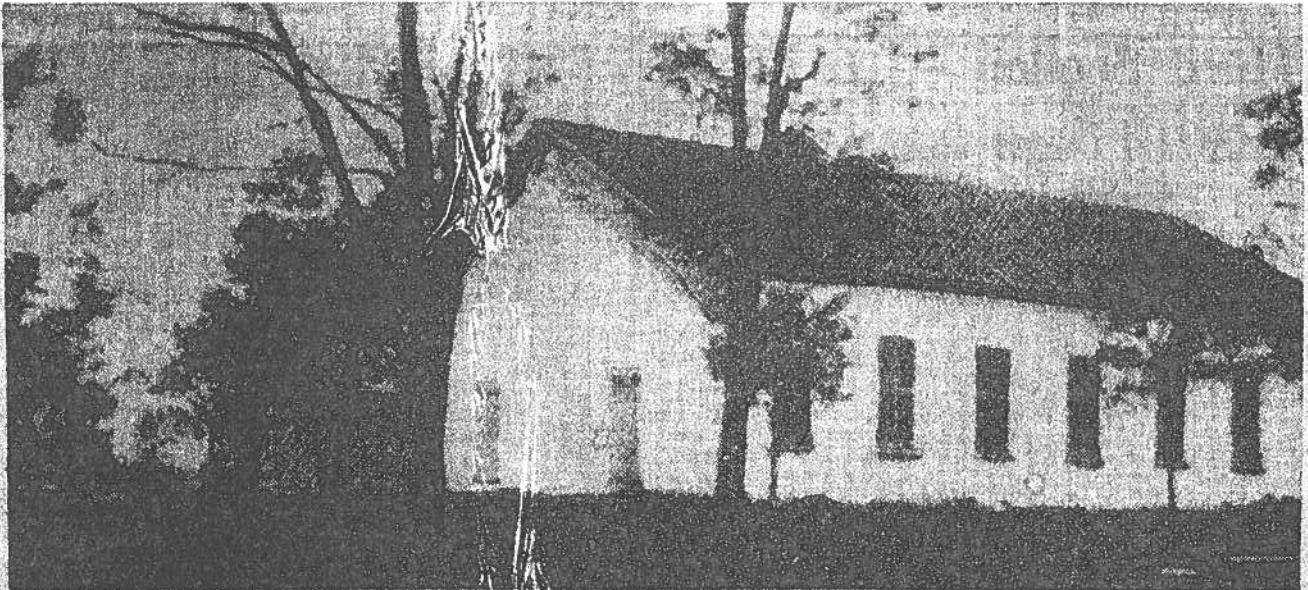
History three by Ila Lemon , November 1939

History four by Robert Bogan , February 1992

History five by Robert Simpson , February 07, 2005

Two centennial pictures

A copy of the third annual homecoming program



Hopewell Church on the Camden-College Corner road in Israel twp., which has been in the spotlight more or less frequently, in recent years, is shown here as it appeared in 1908 100 years after the organizing of the Hopewell society or congregation. The original church, a log building 30x60 ft. stood immediately back of this structure and one end of it appears in the photograph at the left end of the newer church. Painted white, the church presented quite a different appearance from the bare bricks of today but that paint nevertheless concealed the decorative style of brick laying, Flemish Bond, that was used in the front wall and which is so clearly seen today. Anna Ballinger of near Fairhaven is the donor of this picture for the Graphic Past page of the R.H.

language that could properly describe his peculiar personality. So we will simply use the Latin phrase *sui generis*. Dr. J. B. Scouller, in his Manual, gives one or two of the many anecdotes told of him. Fifty years ago, we believe, enough such might have been gathered up to fill a small volume. He was always different from any one else, and always different from himself as you knew him before. But his strange eccentricities were ever pervaded with earnest piety. Here is one not given in the book names. He, a venerable old man, is riding alone. He turns from the road, rides up to a houses near at hand, and courteously asks the lady of the house, "Can you tell me the road to the New Jerusalem?" "New Jerusalem?" responded the lady. "New Jerusalem? there is surely no such place near this. I never heard of it." "Madam," answered the old man, "there is such a place, and if you inquire you can find the way thither." Then he turned his horse and rode away. She was impressed by his earnestness; she spoke of it to others; the matter was talked over; at length she grasped the truth, inquired and found the way, and walked in it. It was under the training of such men that the early fathers of this congregation were reared.

But there was a part of negative training that had its use. This was pre-eminently true of slavery. It was also true of other things. Let one incident suffice as an illustration. A few families-Wilsons, Grahams and McKees-came from Kentucky, near the Tennessee line. For a time Rev. Samuel Brown ministered to the small congregation in those parts. It was there that Cumberland Presbyterianism rose. There was remarkable religious enthusiasm; there were strange bodily contortions-"the jerks"-and many other things connected with these meetings that made the fathers and mothers of the Associate Reformed Church stand aloof and guard their children against them. One of these once told the writer that a few of them, against their parents' wishes, went one day. There was wonderful excitement; some took the "jerks"; some saw visions. At length some one saw the Saviour on a tree in the camp. Then there was a rush to the tree, and such attempts to climb, and such wild cries! "Let's go home," said one of her friends, and they went away, awestruck and saddened, and willing henceforth to remain away, stronger in the faith of their fathers, perhaps, than ever before.

But there was another reason why the first members of Hopewell congregation were strong men. Think for a moment of the, time the toils, and exposure necessarily connected with a trip from South Carolina to Ohio with nothing but a dense forest, the home of the wild beast, to welcome them! None but men and women of strong physical frames and of moral bravery would think of such a journey.

SETTLEMENT.

The first to settle in the congregation, we believe, was William Ramsey, Jr., who was afterwards connected with and became a leading member in the Covenanter church. This was in 1805. During the year 1806 he was joined by Wm. McCreary, Wm. Ramsey, Sr., Jas. Ochiltree, and Ebenezer Elliott; in 1807 Richard Sloan, Robert Martin, John and James Allen, David McDill, Hugh McQuiston, Andrew McQuiston, Robert Boyce, John Patterson, James Brown, and perhaps a few others; in 1808 John and Hugh Ramsey, James Boyce, and Robert Douglass. The Magaws came about the year 1811. In 1814 quite a number came with or followed Rev. A. Porter, such as the Weeks, Bucks, Stewarts, Pinkertons, and Fosters. About the year 1817 the Gilmores and Paxtons came and other families of Ochiltrees and Ramseys. The Grahams, Wilsons, and McKees came from Kentucky about the year 1829. About the year 1807 Mr. Risk gave them one day's

satisfaction to learn of *Mr. Porter's* congregation that there is scarcely a family within his charge where the morning and evening sacrifice is not regularly offered."

He was very careful about receiving members into the church. In the fall he would form a class of inquirers and beginning at the creation and fall of man he would take them through a course of regular instruction. These were for about six months on a kind of preparation. If Mr. Porter thought any of them were not fitted for the Lord's table they were kindly informed of this. As a natural result of this systematic training this congregation was made up of men of more than ordinary religious intelligence. And the members were firmly, because intelligently, attached to the truth. These were not the men who were likely to be swept away by every wind of doctrine. The writer has preached in more than twenty congregations west of the Ohio line. In all but one or two he has found children of Hopewell, and this thorough indoctrination is telling upon children and children's children still. The patient *pastoral* work of Father Porter is bearing fruit in hundreds of families today. He was a man of genial disposition and familiar with all. He seems to have had a kind of contempt for such high-sounding titles as *Rev.* or *Doctor*. His announcements were always in this form: "John Steele will preach for us next Sabbath," or "Samuel Magaw will assist at our next communion."

Again he was a very bold man. An instance of this we will have further on. Perhaps a few of the many anecdotes we have heard of him will be of some interest. An old elder of the writer's (now dead) used to tell the following: He lived in a small residency at some distance from Hopewell. Mr. Porter was appointed to preach for a Sabbath. Instead of getting his "per diem" and hastening away Monday morning he remained to "examine" the congregation. They were assembled at the elder's house. It was time to begin the exercises. They were all badly frightened. It was a strange preacher and they had not "said their questions" lately. Mr. Porter's keen eye took in the position at once. Just then a dog came sauntering into the room. Mr. Porter gave it a kick, saying as he did so, "Get out, you can't say questions." The most rigid muscles were relaxed-there was a sense of relief-and Mr. Porter tenderly and solemnly proceeded to his work.

A sermon that he preached highly offends one of his members. On Monday morning he visits Mr. Porter in great rage. Mr. Porter kindly asks him to tell his grievance. He quietly listens. At length he asks, "Is that all?" and to the answer, "I believe so," he simply said, "Well, what I want you to do is this, go home and pray that I may be enabled to do better in the future." This we believe was an end of the matter.

Not long before his death he visited Mrs. Jenny Wilson, who, like him, had consumption. In the course of conversation he asked her what disease she would rather die of. She answered she did not think she ought to have any "would rather" about it, but leave that wholly to God. "Well," said he, in that peculiar manner of his in which there was so often with him the playful pervaded with and steeped in the solemn, "Well, I would rather die just of the disease you and I are dying of." Then he went on to give his reasons.

We heard a short time ago of a young man who went to him for a recommendation as a school teacher whom he subjected to a severe examination as to his familiarity with the Shorter Catechism. Probably had Mr. Porter ever given a reason for this we would have found that he had some reason in which wisdom and wit were combined; that really there was nothing incongruous and no trifling with religious truth.

mover and was the chairman of the committee.

Now turn to the minutes of Synod for 1831. We have the report of the committee, and note farther that the two other members of the committee were not even present. Mr. Porter was really the committee. Take a few extracts from the report. "Your committee believes that Rev.

John T. Pressly, of South Carolina, does possess the foregoing qualifications in a good degree," etc. Farther on in the report we read: "Mr. Pressly was written to by the committee, strongly urging him to attend your meeting this fall. He has though not without expressing strong reluctance-complied with the invitation and is here. The committee have at their own instance had an interview with Mr. Pressly, and feel warranted in saying that

[The rest of the clipping is missing]

From The United Presbyterian, Thursday, December 31, 1885

HISTORY OF "OLD HOPEWELL" CONGREGATION.

-
FIRST PRESBYTERY OF OHIO

-
BY THE REV. N. C. M'DILL, D.D.

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III.

Come with me to the church Sabbath morning. The members of session met always before service and conferred together about the spiritual interests of the congregation. The hour for service comes. Mr. Porter leaves the little brick house and starts for the church. Those on the west side see, and start also. Those north and south rise to go. These are seen by those east. There is a crowding in from every point of the compass.

Mr. John Pinkerton, Mr. Porter's right hand man and clerk of session, with stern countenance, passes to his pew. His sons Thomas, William, John, Robert, James, George, and Ebenezer (we have not purposely omitted any son) follow. Yonder also at the south door enters Ebenezer Elliot, followed by Joseph, James, Ebenezer, William, John, Isaiah, Hugh, and David. And as they look back upon this long line singing "with the spirit and the understanding,"

"The son's of youth as arrows are
For strong men's hands prepared.

O happy is the man who hath

His quiver filled with those;

They unashamed in the gate

may be called the "morphine treatment." The troubles grow worse. Mr. Bower was accused of using the pulpit as a kind of breastwork, from behind which he would throw stones at his opponents.

There is intense excitement. The lines are drawn as during a warm political campaign. Everyone is either "Bower" or "anti-Bower." Presbytery meets, charges are preferred, Mr. Bower is rebuked. His friends are deeply wounded. He also, deeply wounded, goes away.

Mr. Bower found other fields of labor and usefulness and became a prominent leader in the anti-slavery controversy in the Synod of New York.

HER DAUGHTERS

Two congregations were stricken off near the same time. First in 1835, Fairhaven, now stronger than her mother. Their first pastor, Rev. J. Morrow, quiet and unassuming. His health, at best but feeble, soon entirely failed. He was not a man of mental grasp equal to that of his father, the governor, but his humble Christian character gave him an influence which was ever exerted for good. His pastorate closed June, 1842. His life July, 1843. The after-pastorates belong to a period beyond that assigned to us.

The second congregation formed from Hopewell was Oxford, in 1837. This, as the seat of Miami University, was a place of importance. Many Associate Reformed students, particularly from the South, graduated there. In early times they were accustomed to walk out frequently on Saturday, stay in the congregation till Monday, attend church on Sabbath. I remember well among these such men as Wilson, McDonald, Young, Roseman, McCaw, and others. Here at least one-McCreary, who afterwards went down on the ill-fated *Lucy Walker*-made a profession of faith. In 1835 S. W. McCracken, then a probationer, was elected professor. In 1836 he was ordained. He occasionally preached, and in 1837 a congregation was organized, taking some members from the southern part of the congregation. Thus in less than four years two additional congregations were formed, still, however, leaving Hopewell one of the strongest congregations in the Church.

It is but right before closing to refer to another congregation and another pastor. We mean Rev. Gavin McMillen's, of the Covenanter Church. These, in proportion to their numbers, had as much to do in molding the moral character of this community as Father Porter and Hopewell.

The writer till in his twentieth year lived here, and during all that time he never spent a night in any family where there was not regular family worship. Never heard the sound of an axe, or a gun fired, or anyone whistle, loud laughter, or even singing, save in formal worship, on the Sabbath. Sabbaths were Sabbaths indeed, and all nature seemed to be pervaded by and enjoy a holy rest.

We have in this spoken of men simply because they were more prominent actors, not because they were the more efficient agents. We read so often of Israel's and Judah's kings, "And his mother's name was," then you have his moral character and success. In order to succeed every man must first ask his mother's, then his wife's leave.

These women carded and hackled and spun and wove. These and such as these were before the Spirit when he describes the faithful wife and mother (Prov. 31). They were not accustomed to lead in a female prayer-meeting or missionary societies. But when they were widowed or the husband temporarily absent they would gather the children around the family altar, and such prayers as they offered up! Few of them then taught in Sabbath-

From JET & McGowan
McQuistan

7-7-2002

Hopewell, Ohio.-A few years ago the Beech Woods Reformed Presbyterian congregation, then under the pastoral care of Rev. J. H. Cooper, acceded to the United Presbyterian Church under the name of Morning Sun congregation. In October, 1874, Mr. Cooper demitted his charge. During the summer of 1875 the Morning Sun congregation made a proposition to Hopewell congregation, asking Hopewell to unite 'with them and build a house of worship in the village. Hopewell declined their proposition, and cordially invited them to unite with Hopewell, leaving the building site entirely out of the question for the present; and when the united congregation was ready to build, let the majority decide where the building site should be. This proposition the Morning Sun congregation also declined. A year ago last January, at the annual meeting of Hopewell congregation, a motion was made to ask the Morning Sun congregation to unite with Hopewell, and build a house of worship in Morning Sun and call it Hopewell. The motion was lost. At an adjourned meeting the question was reconsidered, and again lost. A motion was then made that all who were in favor of uniting with the Morning Sun congregation would meet in the academy on next Saturday at two o'clock. The chair ruled the motion out of order. After adjournment, the minority announced a meeting on the following Saturday at two o'clock. However, they didn't meet till the following Monday at two o'clock, in order that the announcement of the meeting might be made in the church below Morning Sun. The Morning Sun congregation and a part of Hopewell congregation met in the Morning Sun Academy according to the previous announcement, and made arrangements to build a house of worship in the village during the next summer. Those intending to leave held their membership in Hopewell congregation until their new house was completed; then they asked for and received their certificates, and connected with the Morning Sun congregation.

At present Hopewell has nearly two hundred attendants two thirds of whom are young people.

They have three prayer-meetings each month; one in the school house west of the church, which is a live prayer-meeting. The meeting is opened by singing, prayer and reading a portion of the word, and then the meeting is left for the people to conduct, and the time is generally fully occupied by prayer, praise, reading portions of the word and remarks. The Spirit of God is evidently working in the hearts of these people. "Behold,

A HISTORY OF HOPEWELL CONGREGATION

Preble Co., Ohio, March 20th, 1877.

In the years 1806 and 1807 several families, members of the Associate Reformed Church, emigrated from the States of Kentucky and South Carolina and settled in the County of Montgomery, (now Preble) In the summer of 1807 Rev. Mr. Risk preached a sermon for them at the house of Mr. Wm. McCreary. In 1808 they formed themselves into a society, and petitioned the Presbytery of Kentucky for supplies. In September, 1808, Rev. Mr. Craig preached at the house of David McDill, and organized Hopewell congregation. They received supplies from the Presbytery of Kentucky till the year 1814. During the intervening time their numbers greatly increased by emigration from different States. During the year 1814 Rev. Alexander Porter came among them on a visit from Cedar Springs, Abbeville, South Carolina, and preached two Sabbaths and one week day. The congregation made a call for him for two thirds of his time, which was sustained and presented to him. by the Presbytery of Kentucky, and accepted by him. In July, 1815, he was installed pastor of Hopewell congregation In the year 1818 the congregation asked for and obtained Mr. Porter's whole time. His pastorate continued about eighteen years. He was a good man, full of the Spirit of his Master, and his labors were greatly blessed by the Head of the Church. In the year 1833 he demitted his charge on account of declining health; and on the 29th of March. 1839, he departed this life in the assurance of a joyful entrance into the kingdom of his blessed Lord and Master.

The congregation increased under Mr. Porter's ministry until the house was too small for them, and during the spring of 1834 Fair Haven congregation was struck off, and is at present a flourishing congregation under the care of the venerable Dr. Scouller.

Their second pastor was Rev. Andrew Bower. He was installed on the second Wednesday of Dec., 1834. He labored among them till June, 1837, and then demitted his charge. Their third pastor was Rev. S W. McCracken, who was installed on the last Tuesday of Dec., 1839. During his labors among them the congregation gradually increased, and although the congregation of Unity was struck off during the winter of 1849 and 1850, and a very considerable number of members emigrated to the West. still the numerical strength, of the congregation was quite as large at the time of

Program

HOPEWELL HOME COMING

August 30 - 1925

1:30 O'Clock: Praise Service

Conducted by

Rev. Frank Boyd D. D.

Prof. McMillan, Director of Music

2 O'Clock: Special Music

Sermon by

Rev. L. L. Gray

3 O'Clock: Reminiscent Remarks

Conducted by

Rev. Edgar McDill D. D.

Announcements

PASTORS OF

HOPEWELL CONGREGATION

Rev. Alexander Porter 1814 - 33

Rev. A. Bower 1834 - 37

Rev. S. W. McCracken 1840 - 59

Rev. Joseph McHatton 1861 - 75

Rev. J. C. Campbell 1878 - 84

Rev. E. H. Huston 1884 - 89

Rev. J. T. Hutchison 1890 - 95

Rev. S. H. McDill 1896 - 1904

Rev. W. E. Paxton 1904 - 15

Hopewell's Homecoming

BY MISS ZELLA M'DILL.

In Israel township, Preble county, Ohio, Hopewell church, the mother of the congregations of College Corner, Fairhaven, Oxford and Morning Sun, still stands. The congregation itself, after more than one hundred years of service, was disorganized some years ago. During the vacation time of Rev. E. A. Dowey, the Morning Sun pastor, that church was closed for repairs, and the congregation planned to worship on the last two Sabbaths of August in the Hopewell church. The other nearby congregations decided that they, too, would like to worship in this spot, hallowed by so many sacred memories.

Thus it came about that on Sabbath, August 26, the mother church welcomed four hundred or more of her children, grandchildren and great-grandchildren, together with friends. They came for an all-day service, as did their fathers, bringing their noonday lunches, which they ate in a quiet way, for it was the Sabbath day. They made the walls of the old church ring as they sang the dear old Psalms, and they had one Psalm "lined out," by Rev. J. R. Edwards, of Oxford. They made a happy choice in selecting Dr. Frank Boyd, of College Corner, to preside over the meeting.

During the Sabbath school hour, N. H. Thorne, principal of the Israel schools, who is preparing himself for the ministry at Cedarville College, gave a good character sketch of Barnabas, and Rev. J. M. Rife, of Fairhaven, told of the church to which Barnabas belonged in a way which made the apostolic church very real. Rev. J. T. Meloy, of Evanston, Ill., a son-in-law of Hopewell, delivered the morning sermon from the text, "So Jonah went to Nineveh, according to the Word of the Lord." He felt that he need not apologize to such an audience for taking his text from this much-ridiculed book, and in fact it was very evident that Mr. Meloy could not apologize to any audience for so doing, believing, as he does, in the inspiration of the book. It was a helpful sermon, emphasizing, as it did, the importance of the surrender of the will to God's will.

In the afternoon a historical sketch of Hopewell, prepared by the last pastor, Rev. W. E. Paxton, was read by Rev. J. M. Rife, Mr. Paxton being unable to be present. This dealt with the earlier years of the congregation, and it was suggested that Mr. Paxton be asked to bring the sketch up to a later date. This was a wise suggestion because, of the important service Hopewell has rendered, not only to this community, but by her gifts to other congregations in the denomination.

It was interesting to note that the first settlers, who came in 1806-7, soon began to have preaching services. In 1808 the church itself was organized in the double log barn of David McDill, a society looking towards this step having been formed the previous year at the home of William McCreary. The first pastor, Rev. Alexander Porter, came in 1814, from Abbeville, South Carolina. He was promised a salary of \$333.33 1-3 for two-thirds of his time, and \$166.66 2-3 from the congregations of Hamilton and Concord. When Hamilton decided to have the fulltime

services of a pastor, Hopewell furnished the pastor, Rev. David McDill, and contributed largely to his support for a number of years. So it was fitting, on this homecoming day, that Hamilton congregation was represented in the audience, as well as Reid Memorial, Richmond, who also has in her membership some of Hopewell's children.

Dr. McSurely, of Oxford, who has been in the ministry sixty-five years, first in the United Presbyterian Church and now in the Presbyterian, was present, and though his eye is dim, his mind is clear and he speaks with a clearness and force which many a younger man might envy. How he did delight his audience by drawing from memory's storehouse many incidents of the long ago. In closing, he spoke of the glorious heritage of the fathers and urged his hearers to preserve it for the generations yet to come.

The "Who's Who" feature of the program was interesting. The children and grandchildren of Hopewell were asked to rise. Then Dr. Boyd called for any children of the Hopewell manse. One was present, Mrs. Elsie McDill Buck, of Dayton. Then he spoke of the faithful service of Dr. J. Y. Scouller, of Fairhaven, whose daughters, Misses Mary and Ella, and a granddaughter, were present, and of Rev. J. L. Aten, of College Corner, whose daughters, Mrs. Mary Blair and Miss Clara Aten, of Hamilton, were in the audience. The Simpsons and the Orrs made a splendid showing when they arose, as the grandchildren of Hopewell's first pastor, Rev. Alexander Porter. Rev. R. J. Kyle, of Media, Ill., a former pastor of Fairhaven, was also present.

Rev. J. R. Edwards, of Oxford, was wise in the choice of a text for the closing message, "Hold that fast which thou hast, that no man take thy crown." Emotions had been stirred, as the faithful service of the fathers had been recalled. In his address Mr. Edwards showed how these could be translated into something worthwhile. Hold fast to that simple faith in the providence of God which enabled the fathers to make the long journey here from the South and with self-denying effort to establish the home, school and church; hold fast to that sincerity which led them to worship in the meetinghouse each Sabbath, no matter how far distant were their homes or how inclement the weather; hold fast to the family altars which they erected; hold fast to the principles which made such characters as theirs, namely the belief in the sovereignty of God, in repentance and faith towards Christ as the means of salvation, in the sacredness of the whole Bible and of the Sabbath and in the belief that forms of worship not set forth in the Bible are forbidden.

Thus closed a day of fellowship and worship which had so appealed to the people that they voted to hold a similar service annually.

Morning Sun, Ohio.

—House-Agent: "Moreover, sir, this house is considered to have the most perfect loggia in the county." Profiteer: "Well, if we take the place, 'e'll ave to go. We've done with lodgers."—Punch

THE ROCKEFELLER FOUNDATION

The latest annual report of the Rockefeller Foundation has an impressive record of the aid which has been given medical science. It is so unusual it deserves recital here. During the year 1922 the Rockefeller Foundation endowed chairs of medicine and of surgery in Hongkong University; pledged \$1,125,000 toward new buildings for the College of Medicine of the State University of Iowa; contributed to the current maintenance of two medical schools in Canada; completed the buildings, strengthened the faculty, and wholly financed the Peking Union Medical College; agreed to appropriate \$300,000 toward laboratories and premedical teaching in two Chinese institutions and in one missionary university in Peking; helped 19 hospitals in China to increase their efficiency in the care of patients and in the further training of doctors and nurses; promised to cooperate in the rebuilding and reorganization of the medical school of Sao Paulo, Brazil, and of the medical school of Siam in Bangkok; made a survey of medical schools in Austria, Czechoslovakia, Germany, Hungary, Poland, and Switzerland, and studies of English and Scotch methods of clinical teaching; sent eminent medical men as visiting professors or consulting officers to China, the Philippines, Brazil, and Salvador; arranged for a commission of medical scientists from Strasbourg to visit the United States and England; gave emergency aid in the form of medical literature, laboratory supplies and apparatus, fellowships and stipends to promising investigators and teachers in the Pasteur Institute of Paris and in many other European centers; pledged two million dollars toward the site, building, and equipment of a school of hygiene in London; cooperated with state boards of health in maintaining institutes and instruction for health workers; shared in malaria control in 34 county-wide and 32 town demonstrations in ten southern states and continued field studies and surveys in the United States, Porto Rico, Nicaragua, Brazil, Palestine, Australia, and the Philippines; cooperated with the Mexican and other governments instead of restricting the prevalence of yellow fever; resurveyed centers of hookworm infection in four southern states, and carried on control work in 21 foreign governmental areas; took part in promoting full-time health service in 163 counties in 18 states of the United States, and in several counties in Brazil; agreed to support for five years the disease-reporting service and for three years the international exchange of health personnel program of the health section of the League of Nations; provided fellowships in public health, medicine, nursing, chemistry, and physics to 237 advanced students from 23 countries; by consultation and providing of personnel aided public health administration in the United States, Australia, Brazil, Canada, Central America, Czechoslovakia, France, the Philippines; contributed to mental hygiene projects, demonstrations in dispensary administration, hospital information service, surveys of nursing education and hospital management, the organization of tuberculosis work in France, the training of French health visitors, and other undertakings in the fields of public health and medical education.

Kentucky Presbytery and their families increased by emigration from different states, but a prospect of having a minister settled among them never opened until the year of 1814, when the Rev. Alexander Porter of the Associate Reformed Church at Cedar Springs, Abbeville, South Carolina, being previously released from his charge, came on a visit to the western churches and at this place preached two Sabbaths and one week-day at which the congregation increased to about 50 families, who, in a short while, presented a call for Rev. Porter to the Kentucky Presbytery. Supported with \$333.33 yearly salary for two thirds ($\frac{2}{3}$) time of his labor, and also the congregation of Hamilton and Concord paid $\frac{1}{3}$ of his ministerial labors, \$166.66 with the understanding that as soon as the latter congregations could be otherwise provided for the former would get the whole of his labors.

or quantity of produce shall be due two months after the congregation is notified thereof. One hundred and sixteen people subscribed to the above, promising \$1,003, (one thousand and three dollars.) The brick was made and burned in a kiln not far from the front of the church. The first floor was paved with brick, everyone paving under his own pew.

In 1816, Hamilton and Concord congregations, having a prospect of a pastor, released Rev. Porter from his labors in their congregations. He then gave full time to Hopewell. In 1833, on account of ill health, he resigned as pastor. In December, 1834, Mr. Bower was installed as pastor. At this time Hopewell Congregation had increased until it was too large for the house and for the pastoral care of one minister. In the spring of 1835, arrangements were made for building a meeting house at

The Hopewell Congregation - 88

A brief history of Hopewell congregation has been given from the time of organization to the time of the pastorate of Rev. Joseph Mc Hatton - 1861-1875.

During these years the congregation probably enjoyed its greatest prosperity, both as to membership and financial ability. It is true that many times previously the congregation had flourished until it is recorded there was no room for the people. Seats were in demand and were owned by individuals who had built their pews at their own expense and anyone moving out of the bounds of the congregation sold his "pew" or his "sitting" same as any other article of his property.

To relieve the situation, the church congregation decided to build a meeting house at Fair Haven and to strike off all who lived in the north part of the congregation to attend services at Fair Haven.

Those of you who are old enough can recall scenes such as this: On your way to church you were joined by neighbors until when you arrived at the church, you were one of a great procession! Buggies, carriages and spring wagons, all sizes, each according to the size of a man's family, for all the children went to church in those days and stayed until church was out.

It took much of the space now included in the cemetery to provide what was called "hitching space". It seemed to be the custom for the women folk to pass on into the church while the men and grown-up boys stood outside and talked. Many a choice bit of news was disseminated at those weekly gatherings. The small boys and girls were sent to the spring for a glass of water which was frequently passed around in the pew during the service. If, at any time, the glass became empty, the children were again

The main line of the underground railway passed through this congregation and many a colored man and woman were hidden from the pursuing master and taken on to another station nearer to his freedom. One man having slaves in South Carolina, sold them, came North and bought land in Hopewell congregation. In due time, he presented his church certificate and asked for membership in this congregation. The session refused to receive him until he would buy back his slaves and set them free. He rode on horseback to South Carolina, bought his slaves, brought them back with him and freed them. Then he built them a house on his farm. He was then received as a member of Hopewell.

In the early days of this church, stills were plenty and whisky, peach brandy and apple-jack were made at 4 or 5 springs within the bounds of the congregation. The mere drinking of these was not considered as

in the conduction of services.

It had been customary for the presentor to stand in front of the pulpit and read a line of the Psalm. Then all joined in singing this line. Another line was then read and sung. In 1849, it was decided that this congregation dispense with giving out the line in conducting the praise of God, but if on trial, this was not satisfactory the session was to authorize the clerk to return to the former practice. In 1852, reference is made to what our fathers would have thought to be essential, but which is now obsolete, and not to be found in any of our churches. The articles referred to are "new tables and seats for sacramental purposes." Unless they had these in those days, they did not commune.

At the close of Rev. Mc Hutton's pastorate, the question arose as to the advisability of building a new church in the village of Morning Sun. Great differences of opinion prevailed,

to certify the members of the neighboring congregation, and to put the meeting house under the care of a group of caretakers.

The church stands today, all ready for the people to come to the service.

The Sabbath comes, but this is no longer a place of worship. No man opens the doors. The Bible lies on the pulpit closed. no need to open it for its pages are empty. While the fountain has ceased to flow, the streams of grace and truth and right living that for 100 years flowed forth from this fountain are still flowing on and enriching congregations here and there in all parts of the land. The grass, just yonder, is withered and enriched by the tears of three generations of God's children. They sorrow not as the heathen who have no hope, for the truth taught from this pulpit comes to mind and looking for the Lord to come in the cloud to raise the dead to life, that they may ever be with the Lord.



The South Carolina Presbyterian Migration

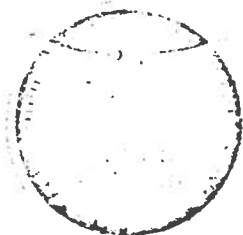
1800--- 1833,

by

Mrs. Ila Lemon, Morning Sun
Ohio.

A paper prepared for the
Monday Club of Oxford,
Ohio.

Jane E. Skinner
1946



They became an Associate Reformed Church and were happy with him as the pastor; but their Presbyterian neighbors never missed a chance to accuse them. At last the great chance came when Mr. Clark refused to take his oath of Adjuration, because it recognized the King as the Head of the church. He was arrested and put in jail at Monaghan to await trial. While in jail he wrote comforting and inspiring letters to his congregation; preached to as many as could meet with him, baptizing thirteen children and marrying one couple. When the time came for his trial it was found there was no just cause against him, and he was released.

In 1763, he received a call from Albany, New York, and wearied with persecution, he decided to accept it. His congregation was distressed at the thought of separation from him and concluded to go with him to the new world. With three hundred of his flock he set sail for New York. After arriving in New York City, Mr. Clark and 150 members, with 6 ruling elders went to Salem N.Y.; transplanting a congregation from Ireland to Salem. There were some in this migration who had friends and relatives in South Carolina, and instead of going to Salem, they went south to Abbeville District, South Carolina, forming the greater part of the Congregation of Cedar Springs. After eighteen years as pastor of Salem, Mr. Clark visited his old friends and former parishoners of Abbeville, and in 1785, became pastor of Cedar Springs and Long Cane of that District.

Mr. Clark, besides holding the Theological degree had one in medicine from Glasgow University. He was a Versatile preacher, never failing to preach the Gospel where ever he was. This story is told of him; one Sabbath day when in a strange community where the people were gathered together for a horse race, he preached so effectively that the race was forgotten. On another occasion, while preaching two dogs had a fight beneath the pulpit. After they were separated and taken out he changed his discourse and took the dogs for his text, telling what the dogs were trying to say to the congregation.

The group at Cedar Springs was the most influential of all the Associate Presbyterian Churches in South Carolina. Out of it came many eminent educators and preachers. In it were men of strong intellects and deep religious convictions. We do not know who of these members came from Ballybay with Mr. Clark, but there must have many of the Abbeville people who were in his former congregation in Ireland. These names are found in the Migration and in Abbeville District:

Attins, Beard, Black, Crawford, English, Foster, Lesslie, McCaw, Porter, Pressley, Stuart, Weed, Irwin, Lowry, Patton, Rogers, Turner, Wilson, Harris, Pinckerton, - some of these must have come with him.

These freedom-loving citizens were staunch defenders of liberty and independence during the War of the Revolution. Many of their neighbors were Tories, which brought the war to their doors, resulting in loss of property by theft and fire and the death of fathers and sons while defending the same. After the close of the Revolutionary War and the colonies had gained their independence, frame and brick houses began to appear instead of the log houses and prosperity were in evidence every where.

With prosperity came an increase of Slavery. Some believed slavery was wrong, others that it was scriptural; but they all agreed that the effects on their sons and daughters was not good. Those owning slaves became less industrious, supercilious and more pleasure-loving. To the credit of those of this group of people who held slaves, it must be told that they cared for them and instructed them in the Bible and the Way of Salvation. Apart of their churches were set aside for the occupancy of the black people when they attended church services with their masters.

In 1800, the Reformed Presbyterian Synod in its meeting ruled slavery out of their denomination. There were none of the southern churches present at this meeting, so Samuel B. Mylie and James Kennedy were delegated to visit the Southern churches and tell them of the ruling. They went from Pittsburgh to Maysville, Ky. by boat from Maysville by horseback to the societies in Kentucky and Tennessee. Thence to South Carolina where they gave their message. Before the communion service on the following Sabbath, these Covenanters had freed all their slaves, giving up thousands of dollars of profit. They and others of the presbyterian faith were anxious to find some place where they could live without slavery. When the Northwest Territory was organized and slavery forbidden in the territory, they looked to this district as another land of freedom.

After the Treaty of Greenville, in 1795, they turned their eyes in the direction of the new territory now opened for settlement. The first migration was that of ten families of presbyterian faith from Laurens County, South Carolina. They began making preparations to come in 1798, to the Wayne Purchase along the Whitewater river (in Indian Territory). In 1801, they arrived but because the lands were not yet surveyed, they halted near where the site of Harrison, Ohio, now is. While waiting, they explored the regions of Whitewater and decided on the land along the East Fork, each family selecting their land; together the men built the cabins and in 1804, and when they received their deeds they moved in. They entered the land between Brookville and Fairfield in Franklin County almost to Brownsville in Union County. While exploring the land, they followed an Indian trail which ran from the Great Miami (River) to the headwaters of the Whitewater, over which they drove back to near their trails they could see, over which they drove back to

Andrew McQuiston's family and his father-in-law, David, came as far as Garret County, Ky. near Lancaster in December, 1806, after having been seven weeks on the road. Here they stopped until winter was over. David wrote from there to his son, Hugh, not to try to make the journey without the company of another wagon, as in many places it was necessary to double the teams. How difficult the journey was may be learned from the fact that they had traveled 374 miles in seven weeks, or 42 days, as they never traveled on the Sabbath day. The route taken, he gives as follows:-

"From home to Foot's, 28 miles; to Pinckney, 13 miles; to Esor-Hates, 16 miles; to Nicholassen, 22 miles; to Salinda River, 30 miles; to Byncomb, 40 miles; to Warm Springs, 32 miles; to Cumberland Mountain, 90 miles; to Crab Orchard, 93 miles; to Lancaster, 12 miles. in all 374 miles. The first places are in South Carolina west and north, as also is the Salinda River, which name means, "the headwaters of the river near where they crossed the Blue Ridge (Mts) into North Carolina. Buncumb is probably in about where Ashville is in Buncumb County, where they followed the French Broad River through the mountains into Tennessee. Warm Springs is on the French Broad in Tennessee; from here to Cumberland Mountains, we do not know the

mileage

the . It may have been through the mountains somewhere near Route 25 E. The trail from Cumberland Gap through Crab Orchard to Lancaster was a much traveled route from Virginia. David's son Hugh, came through in the spring of 1807. With him came the McDills and Elliotts, Boynes and Pattersons and others.

In 1808, when Honewell Associate Reformed Church was organized, there were 15 families, the greater number of whom were from South Carolina; - John Patterson, David McQuiston, Andrew McQuiston, Ebenezer Elliott, (John Boyse). From this on, migration of families increased which was indicated by the size of the church built. In 1808, a log house, 18 feet square, served them as a meeting house. By 1811, they put up a hewed log house, 30 feet square, which was scarcely finished when it was found to be too small. In 1814, an addition of 30 feet was made, but soon this was crowded. In 1827, a brick house, 45 feet by 70, was built which was filled every Sabbath for many years. This building is still standing, a memorial to the early Associate-Reformed pioneers of Israel Township, Preble County.

The first pastor of this church was Rev. Alexander Porter of Cedar Springs, Abbeville, District, S.C. With him came a great number of the members of his former congregation. Among the families were; Boyce, Beard, Weed, Pressley, Pinkerton, Giles, Foster, Porter, English, Stuart, Black, Crawford.

No work was done but that of actual necessity; Saturday was a preparation for the Sabbath; every extra cooking was done for the next day; shoes greased or shined; clothes were laid out in readiness, men shaved and baths taken; the women even gave an extra fine combing to their hair on Saturday night. On Sabbath morning the family on horseback or in wagons wended their way to the house of worship. **** an All-seeing Eye was watching over representatives of more than two hundred families moving toward two churches-- Honewell and Beech Woods.

Other migrations of South Carolinians went to Princeton, Ind. Southern Illinois, Bloomington, Ind. and ~~Greene~~ Greene County, Ohio. A few families from South Carolina located on Garrison Creek, Rayssville County, Ind., about the same time as the early migration to Preble County. We do not know their names but they were visited by Rev. John Kell and became part of the Beech Woods Church.

The Migration to Monroe County, Ind. did not begin as early as those to Princeton and Southern Ind., as this portion of the State was not opened to settlement as soon as the others mentioned. The founding of Bloomington University probably drew their attention in that direction. The first Reformed Presbyterians to come were Moores, Faris, Blairs, and a church was organized in 1821. Smiths and Woodburns came next. This church is still in a flourishing condition. Among the names of members are:- Wilson, Weir, Moffet, Strong, Henry, McGaw, McCallum, Miller and many others. The pastor, Rev. Wm. Turner, was born in S. Carolina and educated in Miami University, Oxford, O. as were many South Carolina youths in the early history of the University. He was one of the young men who studied Theology under Robert Hamilton Bishop, Wm. Holmes McGuffey, John Witherspoon Scott and Armstrong of the University. Greene County, Ohio. The early R.P. churches and The Associate Reformed Churches were composed mostly of members from Kentucky, Virginia and Pennsylvania. The Reformed Presbyterian church of Mossie's Creek, which afterward moved to Cedarville, was with the exception of seven years, ministered to by a fourth of the time of the Beech Woods pastors who were from South Carolina. This brought some families from South Carolina to Greene County; but not until 1828, when Rev. Hugh McMillan was called from the brick church in Chester District S.C., was there a large migration. Then he and his congregation came north-- the greater part with the pastor to Greene County. This was the last migration of Reformed Presbyterians to the Northwest ***** So the land of promise, South Carolina, because of the evils of Slavery was transplanted to the Slave-free North West Territory.

The Scotch-Irish seem to have been especially fitted for frontier life, When the first South Carolinians reached American soil in New England, they were permitted to settle on the frontier between the Indians and The English. As they migrated to other parts , they built one frontier after another.

Strong and courageous, they were not only the builders of the frontier, but builders of the foundation of the Free America, as we know it today.

Mrs. Ilo Ramsey Lemon ,
Morning Sun,
Preble County,
Ohio

November, 1939

"HISTORIC HOPEWELL" - February 1992

INTRODUCTION -- *a unique situation in our area. This is a summary of a number of reports from several families.*

Early in the year 1806 the families of William McCreary and Robert Douglass moved from the Fairfield District in South Carolina, intending to settle in Ohio. They passed through Lexington on to Fort Hamilton, (which is in Hamilton, Ohio). They learned that the state of Ohio was homesteading land in "Beech Woods," which included what is now Hueston Woods and land north. In the fall of the same year the families of Andrew McQuiston, David McDill, and Eben Elliot joined the McCreary and Douglass families in "Beech Woods."

In 1808 there were 15 families living in log cabins in the area around the church site, to be known as Hopewell.

These 15 families left South Carolina because they were against slavery. they wanted their church in South Carolina to oppose the holding of slaves as chattels. When their church refused, they withdrew their membership and headed north to Ohio.

The men and women who made the trip north were strong physically. They had to be to withstand the toils and exposures connected with the trip from South Carolina to Southern Ohio, with nothing but a dense forest, the home of wild beasts, and no roads to travel. Moral bravery and physical and mental strength were the driving forces that made them push forward each day. A few of them died enroute.

They built log cabins, planted seeds for food, and hunted wild game to survive. Their first church services were held in their homes. Five Presbyterian elders who had been ordained in South Carolina took charge of the services. (McDill, McQuiston, Elliot, Douglass, and McCreary) -- These families produced offspring who in turn begat progeny, some living in our midst today.

Porter was a strong leader in the community. He interviewed school teacher applicants, recommended them for professorships in the Pittsburgh Theological Seminary, if he believed they were qualified.

Remember that the newcomers to our Hopewell area left South Carolina primarily because they were opposed to slavery. Reverend Porter and his elders went to Chillicothe to ask the Presbytery to renounce officially slavery in the area. The Presbytery officers said they couldn't understand how the "former South Carolina residents could be so adamantly against slavery, when all of them were former slave owners." "Reverend Porter rose to the occasion and delivered one of his finest sermons which quieted the opposition." He said 150 families came North to leave the area where slavery existed. It is interesting to note while very few northerners favored slavery, there ^{was} not sufficient Bible Authority for an absolute rule on the subject. The subject had not been resolved by 1865, when the Civil War finally ended the controversy.

The church membership grew as many families came to live in the area. In 1825 the Session and Reverend Porter launched a drive for funds to build a new brick church. One hundred sixteen heads of families each pledged \$1,003.00 to be paid over a period of two years. The men in the church did most of the work. Bricks were molded and burned in a kiln in the church yard. Each family was responsible for paving under his pew and each man built his own pew. The pews had sides and resembled a large box. The children couldn't see over the sides, but they were expected to sleep during the one to two hour services. A family owned its pew. If the family moved, the pew was sold. There was always a waiting list.

Reverend Porter was a dominant figure not only among his parishioners, but in the community. He and his session served as judge and jury when disputes arose. In each family the man was head of the unit and was held accountable for the actions of his wife and children.

make changes in procedures but Reverend Bower was continually trying to make his congregation adjust to changes. It was said that when money was to be raised, he used a kind of "Methodist Revival" method. When the collection was about to be taken on Sunday morning, Reverend Bower would toss a Silver dollar over the front of the pulpit. It hit the wooden floor with a loud ring. This was intended to inspire others to match his contribution.

Reverend Bower was a tee-totaler. He chided those who drank and his number of supporters gradually declined. He was advised by the presbytery to resign which he did after serving as pastor three years.

The Reverend S. W. McCracken became pastor in 1839 and served in acceptable fashion for a period of twenty years. He died in 1859.

During the first fifty years of Hopewell's existence, many changes occurred. Some families moved in, then decided to move farther West into Illinois or north in Ohio. But by 1834 the Hopewell Church could not accommodate the more than 400 families who were members. Space was a problem, and one minister could not serve his parishioners in the manner that Reverend Porter had established.

In 1834, the first satellite church in Fairhaven was organized. Families residing in the North Eastern part of the Hopewell area had their membership transferred to Fairhaven by the Hopewell session.

A second satellite congregation was formed in Oxford in 1837, on the site of the present Seminary building on Church Street. Many Associate Reformed students from Miami University attended the services on weekends. Many of them became ordained ministers. They did their student training in the Oxford church.

Even though two congregations of at least 40 families each left the Hopewell church in a period of three years, Hopewell continued to grow and was the strongest of the three congregations. In 1849, families living close to College Corner built a church in the village. In 1876, a new church was built in Morning Sun. At least 100 members transferred from Hopewell to the Morning Sun congregation.

There is no payroll. Collections have been used to pay the light bills and general cleaning of the interior of the church. Insurance rates are high. It is in an isolated area.

One winter about 15 years ago, thieves entered and took a chandelier hanging over the pulpit, a pump organ, and six pews. No trace was found of them.

The guest registers include the names of people from all over the United States, Canada, France, India, Sweden, England, and Africa. Most of those from foreign countries were students at Miami University.

A check of available records of the church history indicates that the families named Bell, Boyce, Brown, Caldwell, Elliot, Gilmore, Stubbs, McCreary, *Bucky (John Buck) was an Elder; Samuel Buck was Chairman of the Congregation; Thomas M. Bill Buck was an Elder & taught the men's Bible Class until transferred* McQuiston, Patterson, Paxton, Pinkerton, Ramsey, Simpson, Steale, Tuttley and Wright all played prominent roles in the establishing of Historic Hopewell and *to College Corner, where he did the same. Miss Anna W.* the surrounding churches. *Buck was secretary of the Congregation in its later years.* Mrs. Hazel Tuttley (husband was Dwight) has served as secretary for the

church. She has contacted lay speakers, written articles for the newspaper and paid the bills. She is past 80 years of age.

Today -- The church has not been decorated or painted since before 1915. The carpeting is worn out, the old piano's 88 keys don't all produce notes, but when 30 - 100 meet each Sunday, their religious batteries are recharged.

I am convinced that a \$100,000 organ and a beautiful sanctuary are not really necessary for a meaningful worship service.

Spirited singing of the old familiar hymns, reading of the scripture, a sincere talk by a lay speaker and the fellowship created when strangers meet -- all of these make it an inspirational experience.

During the past 20 years, there have been a number of weddings in the church (descendants of the pioneer families) and burials in the cemetery.

Robert W. Bogan

18 HOPEWELL 08

SERVICES ARE HELD HERE EACH SUN
DAY MORNING AT 9:30 FROM LAST
SUN OF MAY UNTIL FIRST SUN OF
SEPT. PARK VISITORS ARE ESPECIALLY
WELCOME TO COME IN CASUAL DRESS

This was formerly a United Presbyterian Church, founded mostly by Scotch-Irish settlers. Slavery left their homes in South Carolina and immigrated to Kent in Pop. 1840.

The first church was of logs 30 x 30 ft built in 1808. The first regular pastor was Dr. Alexander Porter from S. Carolina who came in 1814 at which time 30 feet more were added. In 1824 membership had grown so that the present 45 x 76 ft building of Scotch architecture was erected with the bricks made and burned in the yard.

HISTORIC HOPEWELL, Inc.

A brochure tells the story of the building of this Hopewell Church in 1825 by Christians who "put first things first." They built it straight and strong with beauty in its simplicity.

The early Ohio Settlers worshipped here for 90 years. After its closing in 1915, an annual Homecoming was held on the last Sunday in August. This was discontinued in 1958. The fate of the old building was uncertain until 1964 when a group of interested people with the help of Rev. Donald Grady of the Fairhaven U. P. Church, Rev. John Britcher of the Morning Sun U. P. Church, Rev. Leslie Van Inwegen of the Oxford Seminary Church, Rev. Harvey Luce of the General Presbyterian Church in Dayton and legal assistance from Attorney Ernest Kruse of Dayton, formed an interdenominational organization.

William Simpson suggested the name "Historic Hopewell" and it was incorporated. It was their vision and belief that the building could again shelter and inspire worshipping people. The plan was not to take members from their own churches, but to provide a place of worship, where vacationers in Hueston Woods State Park could come, dressed casually during the summer months.

The first service was held May 31, 1964, at 8:45 A.M. with Rev. John Britcher speaking to 12 people in the east church yard.

That afternoon at 3:00, a meeting was held to incorporate the interdenominational, non-profit organization. Elected officers were as follows:

President	Mrs. Agnes Stubbs
Vice President	Mr. William Simpson
Recording Secretary	Mrs. Jean West
Corresponding Secretary & Treasurer	Mrs. Glenna Simpson
Trustees: Mr. and Mrs. Paul Earhart	
Mr. and Mrs. Dwight Tuttle	—Member before 1915 closing
Mr. and Mrs. Winburn Stewart	
Mr. and Mrs. John McCreary	
Mr. Paul Hays	— Descendant of Rev. Porter
Mrs. Martha Etnyre	— Descendant of Rev. Porter

Mrs. Glenn Wright was appointed Statutory Agent but withdrew due to ill health and Mrs. Marion Crowell took her place.

Letters were sent out to inform friends and the services were publicized.

The meetings were held outside for two summers. Chairs, song books, and the Boy Scout's lectern from the Morning Sun U. P. Church was carried "out and in" by willing hands. Rev. Van Inwegen brought a small portable organ from the Oxford Seminary Church which was used in the outdoor services.

The blessings of beautiful weather, singing of the birds, buzzing of the bees and the fluttering butterflies were enjoyed by those attending in camping clothes at this quiet, peaceful spot.

The services were informal but inspiring and reverent. Children sat quietly on chairs or on blankets. The congregation sang joyously and sometimes a camper played the organ or led the singing. One Sunday A.M., when there was no speaker, a minister who was camping volunteered and a Boy Scout played the organ.

Offerings were generous, the speakers volunteered their service as did all workers. Gifts were sent in by friends, making it possible to repair and clean the church. Everyone who looks inside is inspired with its simplicity, strength and beauty.

History from 1970 to 2005

Trustees kept their respective positions till 1968. By that time the group of trustees were seeing their board group dwindling due to age and lack of interest and death. The Tuttleys[Dwight and Hazel] and the Stubbs[Agnes and Ted]stepped up to maintain the original plan of keeping Hopewell as a beacon of light in the community. But age was catching up to these caretakers quickly. Early in 1980's the Sheards[Bill and June] were contacted by the Tuttleys for addition help with the services. As health issues finally caused Hazel Tuttle to realized she must pass the torch to the Sheards who would carry it for twenty one years into the 21st century. Hazel was to go to her reward in December of 1996. In the coming years of 1998 and 1999 it was determined that the floor should be repaired and that turned into replacing the entire floor by many volunteers, many from Fairhaven Community Church [a daughter congregation]leadership was by Virgil Otto of the Oxford area and College Corner Presbyterian , Oxford daughter churches also and others were also represented as it turned into a larger renovation as the walls were repaired of cracks and new paint, wiring, ceiling drywalled and a small furnace installed in the storage area of the building for the church Christmas Eve services. By the 2000 and 2001 years it was decided to offer memberships in the organization to anyone interested and to once again have Hopewell governed by a committee board. It is great desire that we can follow our mission statement into the future; "To Preserve Our Heritage & Perpetuate Its Care For Future Generations& To Promote The Organization By Inviting Others To Join With Us To Support This Worthy Goal."Sincerely, Robert Simpson

The Hopewell Congregation - 80

A brief history of Hopewell congregation has been given from the time of organization to the time of the pastorate of Rev. Joseph Mc Hatton - 1861-1875.

During these years the congregation probably enjoyed its greatest prosperity, both as to membership and financial ability. It is true that many times previously the congregation had flourished, until it is recorded there was no room for the people. Seats were in demand and were owned by individuals who had built their pews at their own expense and ~~anyone~~ anyone moving out of the bounds of the congregation sold his "pew" or his "sitting" same as any other article of his property.

To relieve the situation, the church congregation decided to build a meeting house at Fair Haven and to strike off all who lived in the north part of the congregation to attend services at Fair Haven.

Three of our most respected
 and able citizens were in the
 church and were joined by
 neighbors until when we arrived at the
 church the service was a great
 session. Inquis, carriage and
 street wagons all signs, each
 according to the size of a man's family,
 were the children went to church
 in those days and stayed until
 church was over.

It took much of the space now
 enclosed in the cemetery to provide
 what was called "pitching space".
 It seemed to be the custom for the
 women folk to procession into the
 church while the men and young men
 stood outside and talked. There
 was a choir of men and women
 vocalists at those weekly gatherings.
 The maid boys and girls were
 sent to the spring for a pail of water
 which was frequently passed
 around and put during the service.
 If at any time the glass became
 empty, the children were again

in the conduction of services.

It had been customary for the
presenter to stand in front of the
pulpit and read a line of the Psalm.

Then all joined in singing this line.

Another line was then read and sung.

In 1852, it was decided that this
congregation dispense with giving out
the line in conducting the praise of God,
but if on trial, this was not satis-
factory the session was to authorize
the clerk to return to the former practice.

In 1852, reference is made to what
our fathers would have thought
to be essential but which is now
obsolete, and not to be found in
any of our churches. The articles
referred to are "New tables and
seats for sacramental purposes."
Unless they had these in those days,
they did not commune.

At the close of Rev. Mr. Hutton's
pastorate, the question arose as to
the advisability of building a new
church in the village of Mornington.
Great differences of opinion prevailed.

to certify the numbers of our mission-
ary work, and to put the mission
house under the care of a group of caritatives.

The church stands today, all ready
for the people to come to the service.

The church is ready, but there is no
longer a place of worship. To man spend
the hour. The church is on the point of
clouds, and ready to go to its place
in the sky. It is the church that
ceased to flow, the stream of grace
and truth and right living, that for
the years flows from the river
of life. The church are still present in
the church, the congregation
has been in all parts of the land.
The church is the great
church, the church, the church, the church
of three generations of
children. They sorrow not
at death who have no hope,
for the faith taught from the
scripture come to mind and looking for
the Lord to come in the cloud to raise the
dead to life, that they may ever be
with the Lord.

History of
Poker

Edward Tarran

Revised January 22, 1931

and

Kentucky Presbyteries and their families increased by emigration from different states, but a prospect was wanted a minister active among them. It was not until the year of 1814 when the Rev. Alexander Porter of the Associate Reformed Church at Cedar Springs, Rockville, South Carolina, being previously released from his charge, came on a visit to the western churches and at this place preached two Sabbaths and one week-day at which the congregation increased to about 50 families, who, in a short while, presented a call for Rev. Porter to the Kentucky Presbyteries. Supported with \$333.33 yearly salary for two-thirds ($\frac{2}{3}$) time of his labor, and also the congregation of Hamilton and Concord paid $\frac{1}{3}$ of his ministerial labor, \$100.00 with the understanding that as soon as the latter congregations could... otherwise provided for the same... would get the whole of his labor.

1
4.
or quantity of produce shall be due
two months after the congregation
is notified thereof. One hundred
and seven people subscribed to
the above, promising \$3,003, (one
thousand and three dollars). The
brick was made and burned
in a kiln not far from the front
of the church. The first floor was
paved with brick, everyone paving
under his own pew.

In 1810, Hamilton and Concord
congregations, having a prospect of a
pastor, released Rev. Porter from his
labors in their congregations. He
then gave full time to Hopewell.
In 1833, on account of ill health, he
resigned as pastor. In December, 1834,
Mr. Bower was installed as
pastor. At this time, Hopewell
Congregation had increased until
it was too large for the house
and for the pastoral care of one
minister. In the spring of 1835,
arrangements were made for
building a meeting house at