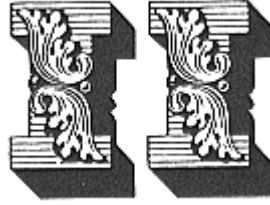


History of New Lebanon Cooper County Missouri

By
Eugene Allen Cordry
And Transcribed by
Gary Harvey

PRE-HISTORY AND EARLY HISTORY OF THE NEW LEBANON CUMBERLAND PRESBYTERIAN CHURCH



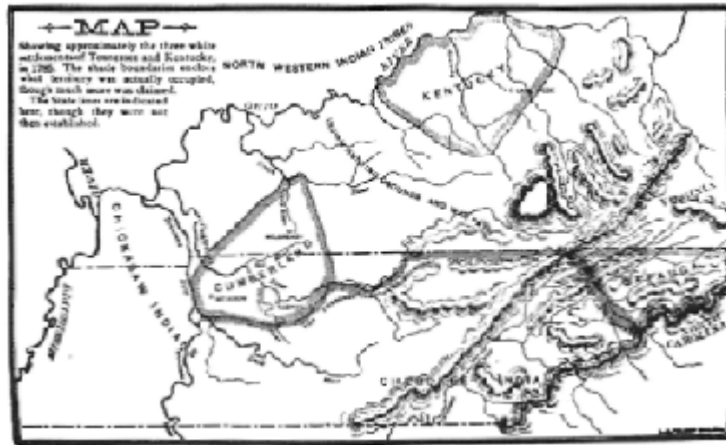
The history of New Lebanon, Cooper County, Missouri is so intertwined with the history of the Cumberland Presbyterian Church, that an overview of the latter is necessary for a proper appreciation of the former; in limited respects, the reverse is also true. "The country called Cumberland on the accompanying map lay partly in Tennessee and partly in Kentucky. It's southern boundary was the dividing ridge between Cumberland and Duck rivers, in Tennessee; its northern boundary was the Green River, in Kentucky. When the Presbyterian church divided one of its large presbyteries, assigning one portion thereof to Cumberland, it gave the name of the country to the new presbytery. When this presbytery was engaged in exciting controversies with Kentucky Synod about the revival of 1800, the people called the revival party "Cumberland Presbyterians." When a new church grew out of the revival party, the name which the people had already given was neither repudiated nor formally adopted, but it clung to the new organization. The map belongs to a period a little earlier than the great revival of 1800. The shaded lines include the white settlements, while all the rest of Tennessee and Kentucky was claimed by Indians." (HCPC). The founding of the Cumberland Presbyterian Church evolved from the effects of that Great Revival of 1800, which also had profound consequences upon the course of several other church bodies besides Presbyterians. Initially the Cumberland Presbyterians sought reform, not schism. The revival had sharply focused the desperate need of preachers to minister to the frontiersmen of Kentucky and Tennessee. In order to bring these scattered pioneers direly needed religious instruction, a rapid increase in the number of ministers was required. However, the contention of the 'Mother Church' that preachers of the gospel must have a 'classical education' thwarted the ordination of men who would otherwise be prime candidates for carrying the Word to the remotely situated settlers. The Cumberland Presbyterians believed that anyone who felt a genuine call to preach and who had a basic knowledge of the Bible, some learning in the Sciences, and a reasonable command of the English language could serve as a minister. This differing opinion became one of the major points of the dispute. Other points which concerned the Cumberland Presbyterians were: an excessive amount of ecclesiastical authority; and the subject of predestination. In any event on February 4, 1810 in Dickson County, Tennessee the Cumberland Presbyterian Church was organized. However, as late as November 3, 1812 at a meeting held at Lebanon Church, Christian County Kentucky, the Cumberland Presbytery recorded the fact that they still desired reunion with the Presbyterian Church. To no avail.

Three men are considered co-founders of the Cumberland Presbyterian Church: Finis Ewing, Samuel McAdow, and Samuel King. The church they founded repudiated predestination, stressed evangelism, and disfavored highly centralized authority. Their doctrine has been said to be between that of Calvinism and Arminianism.

The General Synod, constituted in 1813, briefly stated the position of the Cumberland Presbyterian versus the Presbyterian by adopting the following:

1. That there are no eternal reprobates.
2. That Christ died not for a part only, but for all mankind.
3. That all infants dying in infancy are saved through Christ and the sanctification of the Spirit.
4. The Spirit of God operates on the world, or as co-extensively as Christ has made atonement, in such a manner as to leave all men inexcusable."

MAP SHOWING THE CUMBERLAND COUNTRY



map (taken from HCPC) gives the location of the main white settlements in the Tennessee-Kentucky area in the year 1785. Many of the early settlers of New Lebanon came from the Cumberland area.

Originally there was only the Cumberland Presbytery. In 1813 a synod was formed when two other Presbyteries were created: the Elk Presbytery whose territory extended from the mouth of Duck River northward to Tennessee Ridge, thence east to the Cumberland Mountains in middle Tennessee; its southern boundary extended indefinitely; and the Logan Presbytery, which was bounded on the south by the Cumberland and Elk Presbyteries but extended north indefinitely (included territories of Ohio, Illinois, and Indiana as well as states of New York and Pennsylvania). The boundaries of the Cumberland Presbytery were limited by the above delineation of the Elk and Logan Presbyteries. Until 1819 these remained the only Presbyteries.

In October, 1819 the minutes of the Cumberland Synod record the following:

Whereas it has been represented to this Synod that the members of Logan Presbytery are located over an extensive tract of country, the Synod have, and do hereby resolve to divide said Presbytery by the following meets and boundaries (to wit): Commencing at the source of the Oakaw River, thence northwardly to indefinite boundaries; from said source down the Oakaw River, thence down the Mississippi to its confluence; all west of which shall be the boundaries of a Presbytery hereafter to be constituted, to be known by the name of McGee Presbytery of the Cumberland Presbyterian Church, to be composed of the following members, (to wit): Green P. Rice, Daniel Buie, and Robert D. Morrow, members at present of the Logan Presbytery; and John Carnahan, at present a member of the Elk Presbytery; and any other member or members that may move into said bounds before said Presbytery be constituted; or any three of them. Which Presbytery shall have its first meeting, at (or near) the place where Robert D. Morrow held a camp meeting on the waters of Salt River, Missouri Territory, on the fourth Tuesday in next May; and report their proceedings to the next Synod. Green P. Rice or in his absence John Carnahan or Daniel Buie to be Moderator till they be constituted. And that the present clerk transmit a copy of this minute to Green P. Rice, and the other members which are to compose said Presbytery. Samuel King - Moderator, William Barnett - Clerk.

The McGee Presbytery thus covered essentially all territory west of the Mississippi River; and it became the Mother Presbytery of the Cumberland Presbyterian Church in Missouri.

The necessity for the McGee Presbytery arose from the great tide of American immigrants to the Missouri Territory after the War of 1812 had been concluded. Beginning in 1816 and continuing for some two decades, this massive movement often made it appear that all of Kentucky and Tennessee was on the road to Missouri. Indeed this wasn't far from being the case. Those pioneers who settled the frontiers in the Cumberland country had seen their land holdings increase in value many fold and they were ready, willing, and able to risk accomplishing the same thing with yet larger entries on Government land in Missouri. At the same time, their fertile land in

Kentucky looked attractive to other less venturesome emigrants from Virginia and 'back East' States who thus filled the void left by those migrating to Missouri. Among these Missouri pioneers were Cumberland Presbyterians and they were crying: "Send us a preacher;" their church fathers responded.

On the fourth Tuesday in May, 1820 the McGee Presbytery was constituted in Pike County, Missouri; the minutes of this meeting read:

"Agreeable to an order of Cumberland Synod of the Cumberland Presbyterian Church held at Suggs Creek in the state of Tennessee on the third Tuesday in October, 1819. The members appointed to constitute the McGee Presbytery, met on the waters of Salt River, near the place the Rev. Robert D. Morrow held a camp meeting, at the dwelling house of Mr. John Scott, on the fourth Tuesday in May, 1820.

"The Rev. Green P. Rice delivered a sermon from Galatians 1:9. Constituted by Prayer. Members present: the Rev. Messrs John Carnahan, Green P. Rice, Robert D. Morrow and Daniel Buie. Elder, Robert

Fullerton. The Presbytery proceeded to elect a moderator and clerk, whereupon the Rev. Robert D. Morrow was chosen moderator and Green P. Rice, clerk.

"Ordered that the Rev. Messrs Robert D. Morrow and Green P. Rice fulfill their previous engagements with the board of missions. Ordered that the Rev. John Carnahan ride the whole of his time as missionary until our next Presbytery.

"Resolved that each of the preachers report at our next Presbytery the number of members and conversions in their respective bounds.

"James Kirkpatrick came forward and gave a relation of his experimental knowledge of religion and of his call to the work of the Ministry; which were satisfactory, and having received testimonials in favor of his good moral character, he was received as a candidate for the ministry, and directed to prepare a written discourse to be delivered at our next Presbytery from 2nd Corinthians 5:17.

"The Rev. Daniel Buie was appointed stated clerk. Presbytery was adjourned to meet at Boonville,

Missouri Territory on the second Tuesday in September next. Concluded with prayer. Robert D. Morrow - Moderator, Green P. Rice Clerk, Daniel Buie - Stated Clerk."

Actually there were earlier responses to the need for preaching in Missouri. In 1817 the first Cumberland Presbyterian sermon was preached in the Territory by Green P. Rice at the little French village of St. Louis. Rice lived in Illinois and in 1822 dismissed from the McGee Presbytery to become a Charter Member of the Illinois Presbytery. The first Cumberland Presbyterian preacher to settle in Missouri was Daniel Buie. Buie was married on May 12, 1818 in Christian County Kentucky to Nancy Blakeley. Shortly thereafter he moved, via a one-horse cart to Howard County Missouri where he settled and began preaching. Rev. R. D. Morrow, the first Cumberland Presbyterian missionary in Missouri, visited Buie in Howard County in 1819. The 1830 Missouri Census shows Daniel Buie in Boone County; this is probably because his place of residence became Boone County when the latter was organized out of Howard County in 1820. Judge Ewing recalls:

"Daniel Buie was a member of the first Presbytery ever held in Missouri. I remember him at Lebanon in the early days, and have heard him preach many times. His usefulness in the ministry was cut short by a most distressing and incurable malady which came upon him in the maturity of his years." (The minutes of the McGee Presbytery for September 9, 1823 mention Buie as being afflicted with "insanity;" however, whatever the actual form of his mental problems, they were surely periodic and/or episodic for Buie appears as Moderator of the New Lebanon Presbytery as late as 1835.)

The following is recorded regarding Robert D. Morrow, the first missionary to Missouri: "In April, 1819, the ladies' missionary society at Russellville, Kentucky, requested the presbytery to send the Rev. R. D. Morrow on a preaching tour through Missouri Territory. The Presbytery agreed to the plan and the missionary board fixed his salary at twenty dollars per month. He had to make his own appointments and "blaze his own way" in more senses than one. A letter of instructions was placed in his hands and he was commended to God and set forth on his responsible mission. Mounting his horse, equipped for travel through wilderness, he started his long solitary journey. He carried bell and "hobble" for his horse and rations for himself. Besides these things there were a few books in his saddle-bags.-The wilderness between Logan County, Kentucky, and Alton, Illinois, was passed with only his horse for a traveling companion. Crossing the river he proceeded up to what is now Pike County, where he preached to a few settlers, among whom were three Cumberland Presbyterians. Proceeding westward he held his next meeting in Callaway County. At that meeting were grown men who had never heard a sermon in their lives. Many such there were in that territory children of pioneers who penetrated the wilderness long in advance of the general tide of emigration. Settling down on some rich prairie perhaps ten miles from the nearest neighbor, these pioneers brought their children up without schools and without churches.

"When time for the meeting of the Logan Presbytery drew near, Mr. Morrow saddled his horse and made the long journey back to Kentucky. He was one of those who never failed to be present at the judicatures of the church. At this meeting he was pitied and criticized for his emaciated appearance. The long journey, the arduous labor, and the indescribable hardships, had well-nigh cost him his life. Yet at that meeting of the Presbytery he made an appeal for the spiritually destitute pioneers of Missouri which melted the people to tears. His whole heart was enlisted for that field, and his wonderful career afterward was but an outgrowth of his deep earnestness.

"Again Mr. Morrow was sent to Missouri. The orders under which the missionary went on this second trip required him to remain a year. Although Missouri now had a Presbytery [McGee] and Mr. Morrow's membership was in it, yet he still worked under the missionary board at Russellville, Kentucky. His report to that board in the fall of 1820 deserved to be handed down as a precious record. Here it is, copied from the manuscript history prepared by Logan Presbytery in obedience to the order of the General Synod:

"I traveled as a missionary in Missouri nine months. I passed through all the counties in the Territory except two. I rode horseback upwards of three thousand miles; have enjoyed pretty good health. I was kindly received by the people. My congregations were large and attentive. The desire for preaching from our body surpasses anything I have ever before witnessed. Everywhere the people were pressing me to return and preach for them again. Often I left them with tears streaming down their cheeks, while they said, "You are going away, and we shall have no more preaching. Our children are growing up in a strange land, without having anyone to show them the way of life." Mothers would follow me to the gate, begging me to pray for them and their children in that wild wilderness. Young people would mount their horses and ride with me for five or six days for the sake of

instruction in spiritual things. Among these were many poor sinners seeking salvation, many of whom were grown men and women who had never heard a sermon in their lives till I came among them. During my tour I preached one hundred and sixty sermons. The Lord was with me, and applied his own truth to the hearts of the hearers. Sixty-five professed to find Christ precious to their souls. I received forty-nine dollars for your missionary board." (HCPC)

Regarding Rev. Morrow, Judge Ewing reminisces: "In his person, he was low of stature, but symmetrical and well knit together. The most striking features about the man were his massive head and his noble brow, and deep-set eye. It was such a head as we have seen in the likenesses of great statesmen, judges and others of commanding influence. His mind was well disciplined, and was adequate to the most intricate analysis. He was a born logician and metaphysician. His style in the pulpit was a clear statement of his points, a logical discussion of the doctrine involved, and a powerful practical application to his audience."

The second meeting of the McGee Presbytery was held in Boonville, Cooper Co. Missouri. The minutes read: "The McGee Presbytery met agreeable to adjournment at Boonville, Cooper County, Missouri State on the second Tuesday in September, 1820. The former moderator being indisposed, the Rev. Green P. Rice delivered a sermon from Mark 16:15-16. Constituted by prayer. Members present: Rev. Messrs John Carnahan, Green P. Rice, Robert D. Morrow, Daniel Buie. Elders: John Miller, Robert Kirkpatrick, and James Edgar.

"The Presbytery proceeded to elect a moderator and clerk, whereupon the Rev. Green P. Rice was chosen Moderator and Daniel Buie clerk. The minutes of the last Presbytery were read.

"The Rev. Finis Ewing presented his dismissal from Logan Presbytery and prayed to be admitted as a member of this Presbytery, which was accordingly done, and he was invited to take a seat.

"Laird Burns, Archibald McCorkle and Caleb Weeden came forward and gave a relation of their experimental knowledge of religion, and of their call to the ministry, which were satisfactory and having received testimonials in favor of their moral character, they were received as candidates for the ministry, and were directed to prepare written discourses to be delivered at our next Presbytery from the following subjects (to wit) Laird Burns from Romans 5:1, Archibald McCorkle from St. John 3:7, and Caleb Weeden from St. Matthew 5:20. Presbytery adjourned to meet tomorrow morning at nine o'clock. Concluded with prayer.

"Wednesday, September 18th, 1820 Presbytery met agreeable to adjournment. Constituted by prayer. Members present as yesterday except the Rev. John Carnahan who was indisposed. On inquiry it appeared that the several Missionaries had complied with the order of the last Presbytery, fulfilling their different appointments, except Green P. Rice, whose excuse was sustained. James Kirkpatrick read a discourse from a subject previously assigned him by our last Presbytery, which was sustained as part of trial, and was directed to prepare another discourse to be delivered at our next Presbytery from St. John 10:9.

"From the report of the several preachers it appeared that the number of members within our bounds amounted to two hundred and ten; conversions since our last Presbytery twenty-nine. Ordered that the Rev. John Carnahan ride as a missionary in the Arkansas Territory the whole of his time until our next Presbytery. Ordered that the Rev. Daniel Buie ride as a missionary for four months of his time before our next Presbytery on the north side of the Missouri River. Ordered that the Rev. Robert D. Morrow ride as a missionary the whole of his time until our next Presbytery on the south side of the Missouri River, after he returns from Synod.

"Presbytery adjourned to meet on the second Tuesday in April next, near John Copeland's on the waters of the Moniteau in Howard County, State of Missouri. Concluded with prayer. Green P. Rice -Moderator, Daniel Buie - Clerk."

Some mention may well be made of John Carnahan as it was he who organized the New Lebanon Cumberland Presbyterian Church in 1820. Unfortunately the exact month in 1820 is not known, however, the evidence indicates that the organization took place between the first (May, 1820) and the second meeting (September, 1820) of the McGee Presbytery John Carnahan moved from the Cumberland country, after a stop in Alabama, to Arkansas in 1812. His two sons, James and Samuel Carnahan had preceded him in 1811 and had settled at a place called Crystal Hill (now Little Rock). John Carnahan preached the first Protestant sermon ever preached in Arkansas Territory (at the house of Jacob Pyatt); he also "held the first sacramental meeting ever held by Protestants on Arkansas soil at which he baptized a daughter of the Pyatt family.

The fact that the second meeting of the McGee Presbytery was held in Boonville was undoubtedly related to the presence of Rev. Finis Ewing in that village. He had come to Cooper County in May of 1820 and while waiting to have his house built at New Lebanon, he bought a lot in Boonville and spent several months there. A review of Ewing's life and others who shared with him the wilderness of the early days of New Lebanon will be deferred until the minutes of the McGee Presbytery (through its eighth meeting in September of 1823) are recorded. The actions of the McGee Presbytery would be germane to a history of New Lebanon in any event, but are particularly necessary as a framework because the record books of the New Lebanon Church have been long lost for the period 1820 to 1849. For the same reason, a synopsis of the minutes of the New Lebanon Presbytery are also herein given for the years 1832 to 1853; i.e. to help fill the gap in the early history of the New Lebanon Church itself.

The minutes of the third meeting of the McGee Presbytery follow: "The Presbytery met agreeable to adjournment near John Copeland's Boone County, State of Missouri on the second Tuesday [10th] in April 1821. The former moderator being absent Presbytery was opened by a sermon delivered by the Rev. Finis Ewing from

St. Mark 16:15. Constituted by prayer. Members present: Rev. Messrs Finis Ewing, Robert D. Morrow and Daniel Buie. Elders - Laird Burns, Archibald McCorkle, and Richard Weeden. Absentees: Rev. Messrs Green P. Rice and John Carnahan. The Presbytery proceeded to elect a moderator and clerk; whereupon Robert D. Morrow was chosen Moderator and Daniel Buie Clerk.

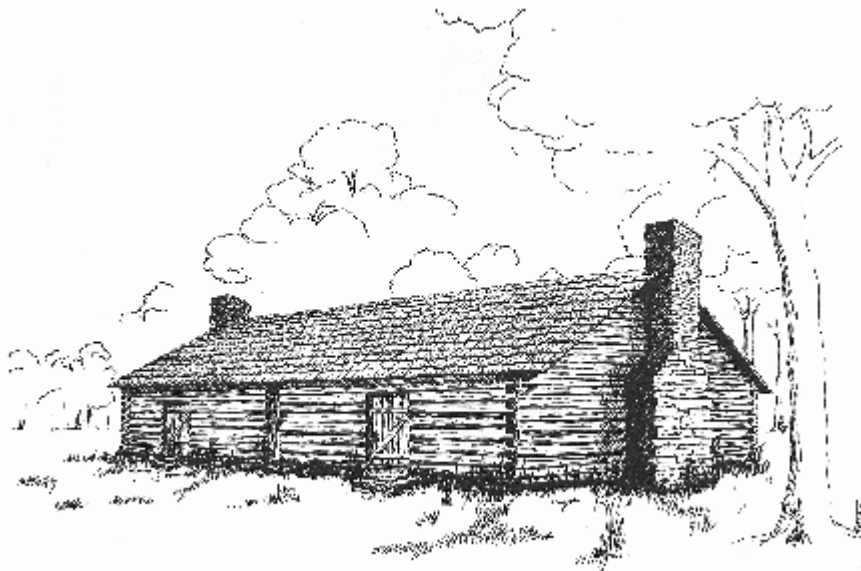
"William C. Long presented his dismissal from the Logan Presbytery, he being a licentiate from that Presbytery, and prayed to be taken under care of this Presbytery, which was done accordingly. Laird Burns, Archibald McCorkle and Caleb Weeden read each a discourse from subjects previously assigned them, and which were sustained as part of trial, and they were directed to prepare written discourses to be delivered at our next Presbytery from the following subjects, (to wit) Caleb Weeden from Isaiah 3:10; Archibald McCorkle from 1st John 4:14; and Laird Burns from St. John 3:10. Presbytery adjourned to meet tomorrow morning at 9 o'clock. Concluded with prayer.

"Presbytery met agreeable to adjournment. Constituted with prayer. Members present as on yesterday. On inquiry it appeared that the Missionaries present had complied with the order of our last Presbytery, except Daniel Buie whose excuse was sustained. Ordered that William C. Long ride as a missionary the whole of his time in the bounds of this Presbytery until our next Presbytery. Also that Robert D. Morrow ride the whole of his time in the same bounds as a missionary until our next Presbytery. Ordered that Finis Ewing ride as a missionary 75 days before our next Presbytery. Also that Daniel Buie ride as a missionary 60 days before our next Presbyter.

"John B. Morrow, Robert Sloan and Frank M. Braley came forward and gave a relation of their experimental knowledge of religion, and of their call to the ministry which were satisfactory, and having received testimonials in favor of their good moral character; they were received candidates for the Ministry, and were directed to prepare a written discourse to be delivered at our next Presbytery from the following subjects (to wit): John B. Morrow from St. Matthew 11:29; Robert Sloan I Peter 4:16; and Frank M. Braley from Hebrews 2:3-a. Presbytery adjourned to meet at New Lebanon meeting house, Cooper County, Missouri State, the second Tuesday in September next. Concluded with prayer. Robert D. Morrow -Moderator, Daniel Buie - Clerk."

The fourth meeting of the McGee Presbytery took place at New Lebanon: "The McGee Presbytery met agreeable to adjournment at New Lebanon, Cooper County, Missouri State, on Tuesday 11th of September 1821. Presbytery was opened by a sermon by the Rev. Robert D. Morrow from St. John 4:35-36. Constituted by prayer. Members present: the Rev. Messrs Finis Ewing, Robert D. Morrow, and Daniel Buie. Elders Laird Burns and Robert Kirkpatrick. Absentees - Rev. Messrs Green P. Rice and John Carnahan. Finis Ewing was chosen moderator and Daniel Buie clerk. It appeared on inquiry that all the Missionaries had complied with the order of the last Presbytery. Presbytery adjourned to meet tomorrow morning at nine o'clock. Concluded with prayer.

SKETCH OF FIRST NEW LEBANON CHURCH



An artist's concept of the original New Lebanon Cumberland Presbyterian Church is shown in this sketch. This first (log) church was built in 1821 and remained in use until replaced by the present brick building in 1860. This log structure was 48' by 70' in size.

"Presbytery met agreeable to adjournment. Members present as on yesterday. Constituted by prayer. Ordered that each Licentiate and candidate be examined on English Grammar and Divinity at each stated session of this Presbytery. John B. Morrow, Robert Sloan, and Frank M. Braley read discourses from subjects previously assigned to them which were sustained as parts of trial; and they were directed to prepare written discourses to be delivered at our next Presbytery from the following subjects (to wit) John B. Morrow from Romans 5:1; Robert

Sloan from Romans 10:1; and Frank M. Braley from Matthew 5:20. [Frank M. Braley b July 19, 1800 Rowan Co. N. C. son of James and Ruth Braley m 1st July 19, 1825 Elizabeth H. Madison d June 16, 1836. He marroed 2nd Feb. 18, 1841 A. M. McClellan. He attended the New Lebanon Seminary.] Laird Burns, Archibald McCorkle, and Caleb Weeden read discourses from subjects previously assigned them; which were sustained as popular discourses, previous to licensure; and they having been examined on Grammar and Divinity, the Presbytery proceeded to license them, agreeable to the following form, required by our discipline (to wit):

At New Lebanon, 18th day of September, 1821. The Presbytery of McGee having received testimonials in favor of Laird Burns, Archibald McCorkle and Caleb Weeden of their good moral character, and of their being in the communion of the Church, proceeded to take the usual part of trial previous to licensure and they having given satisfaction as to their aptness to teach; as to their experimental knowledge of religion; as to their internal call to the ministry; and as to their proficiency in divinity; the Presbytery did and do hereby express their approval of all these parts of trial; and they having adopted the Confession of Faith of the Church, and satisfactorily answered the questions appointed to be put to candidates previous to licensure, the Presbytery did and do hereby license them, the said Laird Bums, Archibald McCorkle, and Caleb Weeden to preach the gospel of Christ, as probationers for the holy ministry, within the bounds of this Presbytery, or wherever God in his providence may cast their lot.

"As there has been a petition from a respectable congregation in our bounds, praying for the ordination of William C. Long, ordered that the said Long prepare to be examined on all of the parts of trial required by our discipline, previously to ordination, and prepare a discourse to be delivered at our next Presbytery from Galatians 5:20. And in the event of such trials being satisfactory to the Presbytery, the Rev. Finis Ewing is hereby appointed to preach the ordination sermon and preside on the occasion.

"James L. Wear came forward and gave a relation of his experimental knowledge of religion, and of his call to the ministry, and having received testimonials in favor of his good moral character; he was received as a candidate for the ministry and directed to prepare a written discourse from Isaiah 8:10, to be delivered at our next Presbyter. Presbytery adjourned to meet at Union meeting house in Boone County, State of Missouri, on the second Tuesday in April 1822. Finis Ewing - Moderator, Daniel Buie Clerk."

The fifth meeting of the McGee Presbytery took place in Boone County, Missouri: "The McGee Presbytery met agreeable to adjournment at Bethel meeting house (formerly Union) Boone County, Missouri State, on Tuesday the 9th of April 1822. Constituted by prayer. Members present: The Rev. Messrs Finis Ewing, Daniel Buie, and Robert D. Morrow. Elders Laird Burns, Archibald McCorkle, and Richard Woodson. Absentees - Rev. Messrs Green P. Rice and John Carnahan. Daniel Buie was chosen moderator and Robert D. Morrow clerk. The former :minutes were read.

"James L. Wear delivered a discourse from a subject previously assigned him, which was sustained as part of trial, and he is directed to prepare another written discourse, to be delivered at our next Presbyter from St. John 10:27. Presbytery adjourned to meet tomorrow morning at 9 o'clock. Concluded with prayer.

"Presbytery met agreeable to adjournment. Constituted by prayer. Members present as on yesterday. James Dysart a representative from Hopewill, Shiloh and Pizgah Societies appeared and took his seat.

"William C. Long delivered a discourse previously assigned him from Galatians 5:23, preparatory to ordination and the Presbytery proceeded to examine him on all those parts of trial required by our discipline previously to ordination; all of which were sustained. The Rev. Finis Ewing preached the ordination sermon from Phillippians 3:16 and also presided on the occasion. The candidate being present, was called upon and the questions to be put to a probationer previous to ordination, were propounded and answered in the affirmative. Whereupon the Presbytery proceeded to set apart the said William C. Long by the imposition of hands and prayer to the whole work of the ministry. After which a solemn charge was given, and the whole concluded with prayer. Presbytery invited Mr. Long to take a seat, who did so accordingly. All the candidates and licentiates were examined on divinity and English grammar, which was satisfactory. Presbytery adjourned to meet tomorrow morning at half past 8 o'clock. Concluded with Prayer.

"Presbytery met agreeably to adjournment [April 11, 1822]. Members present as on yesterday. Constituted by prayer. David M. Kirkpatrick came forward and gave a relation of his experimental acquaintance with religion and of his call to labor in the vineyard of the Lord, which was satisfactory, and having obtained a good report in favor of his moral character, and being in the communion of the church; he was received as a candidate for the ministry and directed to prepare a written discourse from Romans 5:1 to be delivered at our next Presbytery.

"Robert Sloan, Frank M. Braley and John B. Morrow read discourses from subjects previously assigned them, which were sustained as popular discourses previous to Licensure, and they having been examined in divinity and English grammar, the Presbytery proceeded to license them, agreeable to the following form, required by our discipline: At Bethel meeting house, 11th day of April, 1822, the Presbytery of McGee having received testimonials in favor of Robert Sloan, Frank M. Braley, and John B. Morrow, of their good moral character and of their being in the communion of the church, proceeded to take the usual parts of trial for their licensure, and they having given satisfaction as to their aptness to teach; as to their experimental acquaintance with religion; as to their internal call to the work of the ministry; and as to their proficiency in divinity, the Presbytery did and do hereby express their approbation of these parts of trial; and they having adopted the confession of faith of this

church, and satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did and do hereby license them the said Robert Sloan, Frank M. Braley and John B. Morrow to preach the gospel of Christ as probationers for the holy ministry, within the bounds of this Presbytery, or where else God in his providence may cast their lots.

"Ordered that what is generally called the Fishing River country with the principal part of Lillard county [Lillard County was formed from Cooper County in 1820; its name was changed to Lafayette County on February 16, 1825.] be, and is hereby formed into the missionary district through which John B. Morrow is directed to supply the whole of his time, until our next Presbytery. Also what is generally called the Salt River country to be another missionary district in which Caleb Weeden directed to ride the whole of his time till our next Presbytery. Also that tract of country from the Salt Fork of the Lamine to what is called Jolly's bottom [Jolly's bottom was located in northeastern Cooper County (Saline township): it was named after Joseph Jolly who settled there in 1812.] inclusive; to be a third Missionary district in which Archibald McCorkle is directed to supply all his time till next Presbytery. Also that tract of country from Col. Bell's above Chariton to Loutre, in which Robert Sloan is directed to supply all his time until our next Presbytery. It is further ordered that William C. Long aid and assist Frank M. Braley in forming another district in the south Eastern parts of this state, in which said Braley is to supply till next Presbytery. Presbytery adjourned to meet the 2nd Tuesday in September next at New Lebanon meeting house, Cooper County, Missouri State. Concluded with prayer. Daniel Buie Moderator, Robert D. Morrow -Clerk."

In September of 1822, the McGee Presbytery met at New Lebanon: "The McGee Presbytery met agreeable to adjournment at New Lebanon meeting house, Cooper County, Missouri State on Tuesday the 10th of September 1822. Presbytery was opened by a sermon delivered by the Rev. Daniel Buie from Mark 16:15. Constituted by prayer. Members present: Rev. Messrs Finis Ewing, Robert D. Morrow, and Daniel Buie. Elders Laird Burns and Archibald McCorkle. Representatives Chatham Ewing [brother of Finis; he moved to Lafayette County, Missouri in 1821 & died there January 12, 1839] from Sinabar, James Pharr from Buffalo; and Robert Means from Bethel congregations. Absentees: Rev. Messrs Green P. Rice, John Carnahan and William C. Long.

"Presbytery proceeded to elect a moderator and a clerk; whereupon Robert D. Morrow was chosen moderator and Daniel Buie clerk. The former minutes were then read. Upon inquiry, it appeared the different Missionaries had complied with the order of last Presbytery. Presbytery adjourned to meet tomorrow morning at nine o'clock. Concluded with prayer.

[September 11, 1822] "Wednesday, 11th, Presbytery met agreeable to adjournment. Constituted by prayer. Members present as on yesterday. David M. Kirkpatrick read a discourse from a subject previously assigned him, which was sustained as part of trial, and he is directed to prepare another written discourse to be read at our next Presbytery from Matthew 23:12. John Miller an elder appeared and took his seat. Samuel G. Briggs and John R. Brown, having been examined on experimental religion and call to the work of the ministry, and having obtained testimonials in favor of their good moral character and being in the communion of the church, they were directed to prepare written discourses from the following subjects: Samuel G. Briggs from Romans 8:1 and John R. Brown from Romans 10:4 to be read at our next Presbytery.

"The Presbyteries of Elk and Logan, at their last spring meeting took into consideration the want of ministerial labors in this Presbytery, and did in the spirit of catholicism and brotherly kindness, send Brothers R. D. King and R. Burrow from Elk and Brother W. Hutcheson from the Logan Presbytery, who arrived in May last and entered on their labors under the direction of this Presbytery, whose diligence and success is hereby gratefully acknowledged, as satisfactory to this Presbytery.

"Whereas there are a people in the bounds of this Presbytery, who profess Christianity, who call themselves by the name of Christian, or belonging to the body calling themselves so, but who are generally known amongst other denominations by the various names of Schismatics, Arians, etc. who profess different sentiments, on essential doctrines of Christianity, yet maintaining the intimate fellowship with each other, in communion, etc., and whereas this Presbytery deems Arianism in all its forms a damning heresy, and deem those who fellowship them, virtually bidding them God-speed: Resolved therefore, that all members of this church, preachers as well as people, be and are hereby prohibited from any fellowship, in communion, or other public religious exercises, with any of that people until they do either in print, or manuscript, declare to the world, what views they have of the person and character of Christ, of his atonement, of imputed righteousness, and the doctrines connected with them. This we deem fair, and what the people have a right to require of any Christian community. Ordered that each of our missionaries take a copy of this resolution and read it when they deem it necessary. Presbytery adjourned to meet tomorrow morning at nine o'clock. Concluded with prayer.

[Thursday, September 12, 1822] "Presbytery met agreeable to adjournment. Constituted by prayer. Members present as on yesterday. James Pharr, Henry Weeden, Henry Renick, William Kavanaugh and Abbot Hancock came forward and gave a relation of their experimental knowledge of religion and of their call to the work of the ministry, and having obtained testimonials in favor of their good moral character, and of their being in the communion of the church, all of which were satisfactory; they were received as candidates for the ministry and were directed to prepare written discourses from the following subjects: James Pharr from Romans 5:6; Henry Weeden from John 3:7; Henry Renick from Acts 16:31, William Kavanaugh from 1 John 4:14; and Abbot Hancock from ~ Peter 4:18.

"Ordered that Frank M. Braley supply the whole of his time on his former district until our next Presbytery; likewise Caleb Weeden in his former district the whole of his time until the next Presbytery; also that Robert Sloan and William Hutcheson continue to supply the same district, formerly assigned to Sloan until next Presbytery. Ordered that John B. Morrow supply the whole of his time until next Presbytery on the Lamine district and Robert King and Rueben Burrow, supply the Fishing River district.

James L. Wear read a discourse from a subject previously assigned him, which was sustained as a popular discourse previous to licensure, and having been examined in Divinity and English grammar the Presbytery proceeded to license him after the following form:

[September 12, 1822] "At New Lebanon Meeting house on Thursday the 12th of September 1822. The Presbytery of McGee having received testimonials in favor of James L. Wear, of his good moral character, of his being in the communion of the church; proceeded to take the usual parts of trial for his licensure, and he having given satisfaction of his aptness to teach; as to his experimental knowledge of religion, as to his internal call to the work of the ministry, and as to his proficiency in divinity, the Presbytery did and do hereby express their approval of all these parts of trial: and he having adopted the confession of Faith of this church: and satisfactorily answered the questions appointed to be put to candidates to be licensed; the Presbytery did, and do hereby license the said James L. Wear, to preach the gospel of Christ as a probationer for the holy ministry within the bounds of this Presbytery or wherever God in his providence may cast his lot. Presbytery adjourned to meet the second Tuesday in April next at Shiloh, Howard county, Missouri State. Concluded with prayer. Robert D. Morrow Moderator, Daniel Buie - Clerk."

The seventh meeting (April 8-10, 1823) of the McGee Presbytery occurred at John Miller's home in Howard County: "The McGee Presbytery met agreeable to adjournment at John Miller's in the bounds of Shiloh congregation, Howard county, Missouri state on Tuesday 8th of April 1823. Presbytery was opened by a sermon delivered by the Rev. Robert D. Morrow from Proverbs 11:30b. Constituted by prayer. Members present: the Rev. Messrs Finis Ewing, Daniel Buie, Robert D. Morrow and William C. Long. Elders -Robert Kirkpatrick and John Miller. Representatives -Henry Renick from Sinabar; John Whitesill from Tarbeau; James Pharr from Buffalo, M. S. Pleasant and James Dysart from Pizgah and Richard Hicks from Hopewell congregations. Absentee - John Carnahan. Presbytery proceeded to elect a moderator and a clerk. William C. Long was chosen moderator and Robert D. Morrow clerk. The former minutes were read. ♦

"Whereas Robert D. King formerly a licentiate of the Elk Presbytery, has been riding and preaching as a probationer and missionary in the bounds of this Presbytery, to the entire satisfaction thereof, nearly one whole year; and whereas the Synod has addressed an urgent letter to this Presbytery to appoint an intermediate Presbytery in the Arkansas Territory, which with our present number of ordained ministers would be impracticable, consistent with other impervious duties to the church - Resolved therefore, the said Robert D. King be forthwith (after the necessary trials) ordained an evangelist and sent to the Arkansas territory and as preparatory thereto he prepare and deliver a discourse on Thursday next from St. John 8:24b. That Finis Ewing preach the ordination sermon and Robert D. Morrow preside and give the charge. Presbytery adjourned to meet tomorrow morning at nine o'clock. Concluded with prayer.

[Wednesday April 9th, 1823] "Presbytery met agreeable to adjournment.

Constituted by prayer. Members present as on yesterday. James Pharr, Henry Renick, Henry Weeden, Abbot Hancock, William Kavanaugh? John R. Brown and Samuel Briggs read; discourses from subjects previously assigned them which were sustained as parts of trial, and they were sustained as parts of trial and were directed to prepare written discourses to be delivered at our next Presbytery from the following subjects: James Pharr from 2 Peter 2:9; Henry Renick from Romans 8:1; Henry Weeden from Romans 6:23; Abbot Hancock from 2 Corinthians 5:17; William Kavanaugh from 2 Corinthians 3:18; John R. Brown from 1 Corinthians 13:13; and Samuel Briggs from St. Luke 14:18a.

"Ordered that Finis Ewing, Daniel Buie and Robert D. Morrow meet at the dwelling house of Richard W. Cummins, Saline County Missouri; Thursday 9th of May next to form an intermediate Presbytery for the ordination of Caleb Weeden, Archibald McCorkle and Robert Sloan, and that the said probationers prepare to stand an examination on those branches of literature etc. required by our discipline previous to ordination; also that they prepare discourses to be delivered from the following subjects viz: Caleb Weeden from Matthew 5:20; Archibald McCorkle from St. John 10:9; and Robert Sloan from Jeremiah 8:22; and that Finis Ewing preach the ordination sermon and Robert D. Morrow preside and give the charge. Presbytery adjourned to meet tomorrow morning at nine o'clock. Concluded with prayer.

[Thursday April 10, 1823] "Presbytery met agreeable to adjournment and constituted by prayer. Members present as on yesterday. Upon inquiry it appeared that the different Missionaries have complied with the order of the last Presbytery.

"Robert D. King delivered a sermon from a text previously assigned him. The Presbytery proceeded to examine him on all those parts of trial required by our discipline preparatory to ordination, all of which was sustained. The Rev. Finis Ewing preached the ordination sermon from Galatians 1:8. Robert D Morrow presided on the occasion. The candidate was called on and the questions to be put to a probationer previous to ordination were proposed and answered in the affirmative. Whereupon the Presbytery proceeded to set apart said Robert D.

King by the imposition of hands and prayer to the whole work of the ministry. After which a solemn charge was given and the whole concluded with prayer. Presbytery invited Mr. King to take a seat which he accordingly did.

"All the candidates were examined on divinity and English grammar; which was satisfactory except a few on the grammar. Presbytery adjourned to meet tomorrow morning at 9 o'clock. Concluded with prayer.

[Friday April 11, 1823] "Presbytery met agreeable to adjournment.

Constituted by prayer. Members pro sent as on yesterday.

"Reuben Burrow and David M. Kirkpatrick read discourses from texts previously assigned them which were sustained as popular discourses previous to licensure, and having been examined on English grammar and divinity; the Presbytery proceeded to license them according to the following form: At John Miller's on Friday 11th of April 1823. The Presbytery of McGee having testimonials in favor of Reuben Burrow and David M. Kirkpatrick, of their good moral character, and of their being in communion of the church, proceeded to take the usual parts of trial for their licensure; and they having given satisfaction as to their aptness to teach, and as to their proficiency in divinity; the Presbytery did, and do hereby express their approbation to all of these parts of trial. And they having adopted the confession of faith of this church: and satisfactorily answered the questions to be put to candidates to be licensed the Presbytery did and do hereby license the said Reuben Burrow and David M. Kirkpatrick to preach the gospel as probationers for the holy ministry within the bounds of the Presbytery or wherever God in his providence may cast their lot.

"Ordered that Caleb Weeden supply as a missionary the Salt River district the whole of his time until our next Presbytery; Frank M. Braley the whole of his time in the Minabarton district until our next Presbytery. Archibald McCorkle and James L. Wear the whole of their time in Lamine District until our next Presbytery; Robert Sloan and David M. Kirkpatrick the whole of their time in the Howard until our next Presbytery; John B. Morrow the whole of his time until our next Presbytery in the Fishing River district and Laird Burns two months of his time before our next meeting at camp meetings.

"Samuel Ruby' James H. Long and Moses Campbell - [James W. Campbell having been examined on experimental religion and call to the work of the ministry, and having obtained testimonials in favor of their good moral character, and of their being in the communion of the church; they were received as candidates for the ministry and directed to prepare written discourses to be delivered at our next Presbytery from the following texts: Samuel Ruby from Isaiah 58:1; Moses Campbell from 1 Peter 4:18; and James H. Long from 1 John 4:10.

"Ordered that John Carnahan, William C. Long and Robert D. King meet on Friday the 9th of May next at the dwelling house of John Craig, Independence county, Arkansas Territory for the purpose of organizing an intermediate Presbytery and to receive candidates for the Holy Ministry. This was accordingly done, and the name was selected as Arkansas Presbytery.

"Presbytery adjourned to meet the second Tuesday in September next at the New Lebanon meeting house Cooper county, Missouri. Concluded with prayer. William C. Long - Moderator, Robert P. Morrow -Clerk."

With reference to the business transacted at the above meeting, HCPC states: "A few years [after John] Carnahan's membership was transferred to the McGee Presbytery, which included Arkansas in its bounds, that body became deeply concerned about the organization of a new presbytery in Mr. Carnahan's field as there was a prospect for a supply of candidates for the ministry from that territory, the presbytery determined to hold an "intermediate" meeting in Arkansas. The distance was great, and much of the intervening country was uninhabited wilderness. The route was partly through Indian neighborhoods, and none of the rivers had either bridges or ferries. The young and active men of the presbytery were therefore to be pressed into this distant mission. It has already been noticed that Reuben Burrow, then a candidate, and R. D. King, then a licentiate, were traveling as missionaries in Missouri. Both were at the meeting of the McGee Presbytery in 1823, though King was sick in bed. The presbytery, however, licensed Burrow and ordained King in order to send them to Arkansas. King, though very sick, was held up, a good lady plying camphor in the meantime, while they ordained him.... It was five hundred miles to the place of meeting, and one third of the way was wilderness. Most of the nights had to be spent without shelter, but King, Long, and Burrow were with Carnahan at the appointed place on the appointed day."

The eighth meeting of the McGee Presbytery took place at New Lebanon the second week in September, 1823: "The McGee Presbytery met agreeable to adjournment at New Lebanon Meeting house, Cooper county Missouri State on Tuesday the 9th of September 1823. Presbytery was opened by a sermon delivered by the Rev William C. Long from Matthew 24: 12a. Constituted by prayer:

"Members present: Rev. Messrs. Finis Ewing, Robert D. Morrow and William C. Long. Elders Samuel Miller and William Devault. Representatives - John H. Garven from St. Michael and Belview; John Philips from Bethel; Andrew Robertson from Rush Creek; Samuel G. Briggs from Mount Pleasant and Mount Zion; James Pharr from Antioch and Prosperity; Henry Renick from Snylar; Alexander Johnston from New Salem and Joseph Cathy from Liberty congregations. Absentees - John Carnahan and Robert D. King. Robert D. Morrow was chosen moderator and Henry Renick clerk. The former minutes were read.

"Whereas Brother Daniel Buie, a member of this Presbytery, has been prevented from attending this session by a most afflicting dispensation of Providence (insanity) which has afflicted him for several months, which the Presbytery deeply laments: Resolved: therefore that all the members of this Presbytery and the

churches under its care, be requested, and are hereby required to make his case a particular errand at the Divine Throne while there remains the least hope of recovery.

"The minutes of the intermediate presbytery for the ordination of Archibald McCorkle, Caleb Weeden and Robert Sloan were read and are as follows: Friday 9th of May 1823. At the dwelling house of Richard W. Cummins in Saline county Missouri: The members appointed to form an intermediate presbytery for the purpose of ordaining Archibald McCorkle, Caleb Weeden and Robert Sloan met agreeable to the order of our last Presbytery. Constituted by prayer. Robert D. Morrow was chosen Moderator and Daniel Buie clerk. The probationers delivered discourses preparatory to ordination from texts previously assigned them. Presbytery adjourned to meet tomorrow at 9 o'clock. Concluded with prayer.

[Saturday May 10. 1823] "Presbyters proceeded to examine the probationers on those parts of trial required by our discipline, previous to ordination. All of which was sustained. The Rev. Finis Ewing preached the ordination sermon from 1 Timothy 3:16. Robert D. Morrow presided on the occasion and Archibald McCorkle, and Caleb Weeden and Robert Sloan were ordained to the full work of the gospel ministry by the imposition of hands and prayer, and invited to take their seats in Presbytery. Concluded with prayer.

[Wednesday September 10, 1823] "McGee presbytery met agreeable to adjournment and constituted by prayer. Members present as on yesterday.

The Rev. Robert D. King appeared whose excuse was sustained for absence on yesterday and took his seat. John Miller a representative from Hopewell and Shiloh congregations appeared and took his seat.

The minutes of the intermediate presbytery for the purpose of hearing and receiving candidates for the holy ministry in the Arkansas territory [May 1823] were present and read as follows: At the dwelling house of John Craig, Independence county, Arkansas territory. The members appointed to form an intermediate presbytery, for the purpose of hearing and receiving candidates for ----"

The minutes for the remainder of this meeting of the intermediate Presbytery in Arkansas Territory in May 1823 are lost.- And no more minutes of the McGee Presbytery are to be found until April 1828.

According to Dr. T. S. Hickman: "On the 10th of May 1823, this intermediate presbytery met at the dwelling house of John Craig in Independence county, Arkansas Territory. Ministers present were John Carnahan, Reuben Burrow and Robert D. King. They received three candidates for the ministry. Two of these were James H. Black and J. M. Blair. They returned to Missouri for the September Meeting of the Presbytery of McGee, or at least they started. Reuben Burrow became very sick. They reached St. Michael's, Missouri. Reuben Burrow was unable to go further and Robert D. King reached the New Lebanon meeting house, where Presbytery was in session, on Wednesday September 10th, and brought back the minutes which was broken off above incomplete."

Dr. Hickman does not mention William C. Long as being present at intermediate Presbytery in Arkansas Territory but according to HCPC, Long was also there. HCPC goes on to say: "After the close of the meeting, which was held at the house of John Craig, on White River, Mr. Long returned to Missouri; while Burrow and King remained to do mission work in Arkansas.

These missionaries held two camp-meetings that same year in Mr. Craig's neighborhood, both of which were greatly blessed. Carnahan and King went to the Arkansas River, while Burrow formed a circuit among the White River settlements.

"King and Carnahan being ordained ministers, took special charge of the camp-meetings. The camps were built of rails, and covered with bushes or the leafy boughs of trees. The preaching places were not covered, except the stand or pulpit, which had over it a shed of leafy branches. In these rude frontier tabernacles God was pleased to display his converting grace, and many a church grew up where these rude encampments were erected.

"After several months of circuit work Burrow joined the camp-meeting corps at Fort Smith; but before he reached the meeting he was attacked with chills ['Chills' and 'fever' equal malaria, the scourge of all frontier people in the Mississippi and Missouri watersheds.] The first two camp-meetings which he attended were crowned with gracious results; but Burrow grew worse, until he was unable to preach, and finally became delirious with fever.

"Then Carnahan was also taken with fever. King found himself alone. Another camp-meeting, one hundred and fifty miles farther down the river, had been appointed. Neither Burrow nor Carnahan were able to sit up but King was not to be thwarted. He bought a very large canoe, or pirogue. In this he placed dried prairie grass for beds, and put a cover of bows over the beds. He then laid in a supply of provisions, hired young men to help row, and others to take horses through by land, and, placing his frame burning with fever; but as both comrades were prostrate, he determined not to acknowledge that he was sick.

"Standing in the midst of this throng of weeping sinners, and trying to instruct them in the way of salvation, he fainted and fell to the ground.. He was taken up and borne to one of the camps, bled, and put to bed in an unconscious state. There was no more preaching at that meeting, and neither of the missionaries were ever able to tell how the meeting closed. They were both carried along with Carnahan to private houses. King remained delirious eleven days, and kept his bed five weeks.

"The hardships of the journey of these two missionaries back to Missouri may be taken as a type of what our pioneer preachers endured. We have a full ac-count of this journey from both King and Burrow

"Dr. Burrow was a man of great physical power. He had a compact, heavy, muscular frame and heavy eyebrows. His black hair grew low down on his forehead, and his accent betrayed just a little his German extraction

"King was a fine specimen of the pioneer preacher. Trained in his pioneer work by the Rev. Samuel King, his father, and all his life keeping on the frontier, he delighted in hardships and sufferings for Jesus. He closed his career, at last, on the Texas frontier

"When the time came to go back to Missouri, King was still unable to travel, and Burrow set out without him. There was an appointment for a camp-meeting

"After this camp-meeting Burrow resumed his journey. He was now alone, and what was worse, his horse was sick; but he pursued his journey. Then his horse died, and he plodded on afoot How he crossed the rivers without a horse, in a land where there were neither bridges nor ferries, and the settlements were twenty-five miles apart, is left to conjecture.

"He reached St. Michaels, Missouri and there with great joy he grasped by the hand his beloved fellow-laborer, the Rev. W. C. Long. But the end was not yet. The presbytery was to meet at Finis Ewing's church [New Lebanon] Missouri. He and Long, placing their baggage on Long's horse, both started afoot. On the way Mr. Burrow was again taken very sick, and was unable to proceed. [Rev. Long continued on to New Lebanon.]

"In the meantime King recovered sufficiently to sit on a horse. Worn with sickness and all alone, he set out on the long journey 'to presbytery.' His first stretch of houseless wilderness was thirty miles across. It was dark when he closed that dreary ride, and he was burning with fever. At every house he was urged not to try to travel in that condition; but, says he, 'I was going to presbytery.' The fifth night the family where he stayed were all sick--no one able to sit up. King himself was in a raging fever, and too weak to climb up to the loft where the fodder was kept, but he managed to give his horse some corn; and then, being wet to the skin from rain and crossing rivers, he spread his blanket before the fire and passed the night in sleep.

"Toward morning he awoke greatly improved, his fever all gone. He said that he felt willing to die for the sake of reaching that meeting of presbytery, and there representing the interests of the destitute people along the banks of the White and the Arkansas rivers. Indeed, by some means the report had reached the members of McGee Presbytery that he was dead; and when he arrived [at New Lebanon on September 10, 1823, the second day of the presbytery meeting] the Rev. R. D. Morrow was on his feet reading a preamble and resolutions in relation to the death of their beloved brother, the Rev. R. D. King. When they saw him enter, the whole presbytery rushed to meet him with tears of joy and exclamations of thanksgiving to God."

The Arkansas Presbytery, as such, was constituted in May 1824. In 1828 the McGee Presbytery was again divided and the St. Louis Presbytery formed. Dr. T. S. Hickman says: "Since we have no minutes of McGee Presbytery 1824-1828 we cannot state with any degree of accuracy the names of the candidates received, licensed and ordained; but among them are the following: John H. Garvin, John W. McCord, John H. Henry, Hugh R. Smith, and Samuel Briggs. James W. Campbell was licensed at Bethel in Boone County in 1824 and ordained at Judge Perry Erickson's in Howard county in 1826. Samuel Pharr was licensed and ordained. David M. Kirkpatrick was ordained. Samuel C. Rubey was licensed and ordained. John B. Morrow was ordained. Benjamin F. McFarland was received as a candidate in 1828."

SYNOPSIS OF MEETINGS OF THE MCGEE PRESBYTERY FROM 1820 THROUGH 1831

SYNOPSIS OF MCGEE PRESBYTERIAL MEETINGS			
MAY 1820 THROUGH OCTOBER 1831			
DATE	PLACE	MODERATOR CLERK	OPENING SESSION BY TEXT
4th Tuesday May 1820	John Scott's Pike Co. Mo.	Robert D. Morrow Roger L. Rife	Psalm 118 Gal 1:5
2nd Tuesday Sept. 1820	Shulls 11 + Cooper Co.	Simon P. Rife Daniel Bufe	Psalm 118 Mark 16:1-16
2nd Tuesday Nov. 1821	John Copeland's Cooper Co.	Robert D. Morrow Daniel Bufe	Psalm 118 Mark 16:1-5
Sept. 11, 1821	New Lebanon Cooper Co.	Finis Ewing Daniel Bufe	Robert D. Morrow John 4:19-35
Apr. 9, 1822	Bethel Graham Co.	Amos B. Rice Roger L. Rife	---
Sept. 10, 1822	New Lebanon Cooper Co.	Robert D. Morrow Daniel Bufe	Psalm 118 Mark 16:1-5
Apr. 8, 1826	John M. Smith's Howard Co.	William P. Long Robert D. Morrow	Psalm 118 Psalm 118:1-10
[Presbytery A. L. Lewis organized May 1822]			
Sept. 9, 1823	New Lebanon Cooper Co.	Robert D. Morrow Henry Benick	William C. Lord Matt. 24:1-28
[Minutes of McGee Presbytery, Minutes, vol. 17, 6-11 1829]			
[St. Louis Presbytery organized in 1823]			
Apr. 16, 1829	New Providence Callaway Co.	Robert Sloan Samuel G. Rife	---
Sept. 10, 1825	Bethel Graham Co.	Samuel H. Kirkpatrick Archibald McCorkle	---
Apr. 1, 1830	Bourville Cooper Co.	William M. Kirkpatrick Robert Sloan	---
Feb. 18, 1831	New Providence Callaway Co.	Samuel G. Rife Samuel G. Rife	Psalm 118 Eph. 6:1-6
1st Thursday Apr. 1831	Bethel Graham Co.	David H. Kirkpatrick John D. Morrow	---
Oct. 14, 1831	Bethel Graham Co.	Amos B. Rice Samuel G. Rife	---
[New Lebanon Presbytery (and other presbyteries) formed from McGee]			

At this point we will leave the records of the McGee Presbytery. However, for continuity, and quick reference to its meetings, you may refer to the adjoining "Synopsis of McGee Presbyterial Meetings, May 1820 through October 1831."

NEW LEBANON PRESBYTERY FORMED

A resolution of the Missouri Synod in Session on October 21, 1831 reads:

"Resolved, that, that part of Gasconade County lying west of Gasconade River, Cole, Cooper & Saline Counties, with all the territory therewith connected, south to the Arkansas Presbytery line for a new Presbytery, to be known by the name of the New Lebanon Presbytery to be composed of the following members to wit: Archibald McCorkle, Robert Sloan, and James L. Wear including all the licentiates and candidates within said bounds; said Presbytery to hold its first Session at New Lebanon Meeting House, in Cooper County, in the State of Missouri on the first Friday in April A. D. 1832. That Rev. A. McCorkle be the first Moderator. Samuel King, Mod. Attest. John R. Brown, Clerk."

As previously mentioned, the records of the New Lebanon Cumberland Presbyterian Church from the time of its organization in 1820 until 1849 have been lost. The loss was not of recent date as we find even in the 1870s the Church is attempting to locate the first church books; without success.

However, it was the practice to copy the organizational minutes of a church at the beginning of each new record book. For this reason the record of the New Lebanon Church's organizational meeting has been preserved. It reads as follows:

"Organization. At a meeting held in Cooper County, Missouri in the year 1820 by the Rev. John Carnahan at Alexander Sloans Sen., the New Lebanon congregation of the Cumberland Presbyterian Church was organized with following declaration: We the members of New Lebanon Society whose names are hereunder assigned profess our desire to be supplied with preaching by the Cumberland Presbyterians and to have the Sealing Ordinances of God's house administered to us and to be subject to the form of Church government exercised by them.

Male Names:

Robert Kirkpatrick
James Berry
Archibald McCorkle
James Burney
Alexander Sloan
William Reed
Laird Burns
John Burns
Robert Sloan
Joseph Steele
Hugh Wear
William Stone

Female Names:

Martha Kirkpatrick
Katharine Sloan
Rebecca Berry
Mary Reed
Jane Burney
Elizabeth Thomas
Margaret Burns
Elizabeth McCorkle
Margaret Steele
Elizabeth Sloan
Phebe Sloan
Patsa Kirkpatrick
Rachel Steele
Jane Wear
Mary Burns
Margaret Miller
Elizabeth Steele
Nancy Stone
Margaret Wear

"The Congregation then proceeded to the election of more Ruling Elders, when Archibald McCorkle and Laird Burns were chosen and Regularly Ordained [as Elders] by the Rev. John Carnahan and the whole concluded with prayer.

"Officers of the Session: Robert Kirkpatrick (1) James Berry, (2) Samuel Miller, (3) Archibald McCorkle, Laird Burns." [Apparently the first three above named had been chosen to be Elders previous to this organizational meeting.]