A BRIEF HISTORY OF COVINGTON METHODISM UP TO THE YEAR 1946

The Western Conference of The Methodist Espicopal Church included everything west of the mountains up to 1811. The Ohio and the Tennessee Conferences were organized in 1812 and shared the teritory included in the former Western Conference. Kentucky was divided between them.

By 1804 the record reads: The Western Conference, The Kentucky District, the Licking Circuit. The Licking Circuit was made from the Limestone Circuit (Limestone was up around Maysville). Newport was the principal preaching place on the new circuit. The Methodists and those so inclined from Covington went over to the Newport Methodist meetings. Rev.Benjamin Edge was the pastor.

In 1812 the Kentucky District was in the Ohio Conference.

In 1818 the Newport Circuit was carved out of the Licking Circuit with all the settlements at the mouth of the Licking river included. Rev.Samuel Demint was pastor. By 1820 Covington was definitely mentioned as a point of this curcuit. Rev.William Holman was the pastor.

The Kentucky Conference came into being in 1821 and the first annual session was held in Lexington September 18,1821 with Bishop Roberts and seventeen ministers,one of whom was Peter Cartwright, were present. Rev.Peter Akers appeared in the Conference records a little later.

One of the important actions of this first session of the Kentucky Conference was the decission to cooperate with the Ohio Conference in establishing Augusta(Ky.) Seminary where ministers might be educated. The Kentucky Legislature granted a charter to this seminary in 1822.

In 1808 the Methodists of Newport, Covington and vicinity worshipped in the original log Court House at Newport with Rev.Jonathan Stamper as pastor.

THE NEWPORT AND COVINGTON CIRCUIT

In 1832 the Newport and Covington Circuit was carved out of the Newport Circuit and Rev.Joseph Marsee was appointed pastor of this two-point charge

THE COVINGTON STATION

The year 1838 marked the beginning of The Covington District and the Covington Station. Rev.Thomas R.Malone was appointed pastor. By 1848 there was another Methodist Church in Covington. This was was called,"Covington Eastern," and the other was called,"Soule Chapel." Each had a separate pastor. Then the name,"Scott Street," came into use to supplant,"Eastern."

THE FIRST METHODIST SOCIETY

The first Methodist Society in Covington was formed in 1827 and was composed of David Mussellman, Margaret Mussellman, Henry Willhouse, Hannah Westcolt, Elizabeth Westcolt, Thomas Hinton, Sarah Hinton, William Powell, Elizabeth Powell and Margaret Martin.

David Mussellman was class leader and William Powell was a local preacher. A few months after the organization of the church Israel and Ann Martin became members.

Although Methodism was introduced into Covington in a later period that in Newport, its advancement was much more rapid.

"The rapidly growing town of Covington was embraced in a circuit bearing the name,"Ohio." In the autumn of 1827 Rev.Abram Long and Rev. Thomas W.Chandler were appointed. Enterprizing and zealous, they entered upon their work prosecuting it with untiring energy. During their ministry the small Society was blessed with a gracious revival in which many were called to the church. Preaching at this period was held in the old log school house which occupied the ground on which the city hall now stands, having no church till 1833."

"In 1831 the first Methodist Sabbath School was organized in Covington. Mr.Whitaker of Cincinnati was the superintendent the first year. He was succeeded by Hiram Martin who continued most of the time till 1858."

"At no point perhaps in Kentucky has Methodism been confronted by stronger opposition than in Covington; and in reaching the period of eminence it now occupies, difficulties had to be overcome at every step."

"Mrs.Margaret Martin, whose maiden name was Margaret Ritterhouse, was the daughter of Peter and Rachel Ritterhouse. She was born March 3, 1782, on Braddock's battle-ground in Westmoreland County, Virginia. Her father died previous to her birth."

"In 1792 after the second marriage of her mother, the family emigrated to Kentucky, descending the Ohio river in a flat-boat. Landing at the mouth of the Licking river, they stopped for a short time on Bank Lick creek, a few miles above, but afterward removed to Riddell Station, near Paris, that they might be protected from the Indians. While here a Methodist preacher passed through the neighborhood in 1794 and under his preaching she and her mother were awakened and soon afterward joined the church at the home of Abram Byrd."

"In 1795, the family returned to their first home in Kentucky, on the Bank Lick Creek and the following year settled on the west bank of the Licking river."

"On the 5th of June,1796, she was married to Capt.William Martin, who though only 22 years of age, had become distinguished for his bravery and skill in Indian warfare." "probably the first couple married within the bounds of Kenton County."

"In the community in which Mr.Martin settled there was no Methodist organization and, unwilling to live outside of the church, his wife became temporarly a member of the Baptist church, having been received into that communion without baptism to which she would not consent."

"In 1806 when the first class was formed in Newport, she re-entered the Methodist Church of which she was for many years an ornament. At the time of the organization of the church in Covington, she became a member. Her husband died in 1828 and in 1831 she was married to Capt. John Tennis, a member of the Baptist church. Deeply devoted to the Methodist Church, she she did everything in her power to promote its prosperity. Her own children and a majority of her step-children influenced by her piety, joined the Methodist Church with her instead of the Baptist Church of their father."

"Until summoned by the Master, she continued promptly to discharge her duties as a Christian, exhibiting in her walk and conversation the beauties and graces of religion. Her spiritual enjoyments were marked to the close of her eventful life and in great peace, Jan.5,1868, she passed away."

"She left behind her five children all of whom are members of the Methodist Church, At one time, 17 persons by the name of Martin belonged to the Scott Street Church in Covington, fourteen of whom were her children and grandchildren."

(The above material under the heading,"The First Methodist Society," was copied from Redford's,"Methodism in Kentucky," volumn III, pp.514-517)

THE FIRST CHURCH HOUSE IN COVINGTON

After worshiping a short time in a log school house erected where the city hall now stands the Methodists of Covington built a church edifice at 233-235 Garrard Street in 1832. A brick from that old structure now reposes on our historical shelf in the church.

THE SECOND CHURCH HOUSE IN COVINGTON

In 1843 when Rev.George C.Light was pastor, the Methodists of Covington sold their church property at 233-235 Garrard Street and built a house of worship on Scott Street near Sixth Street where a Methodist congregation continued until 1939. The cornerstone was laid August 18, 1843, with one Dr.Sehon conducting the service.

THE SEPARATION

The division in the Methodist Episcopal Church over the slavery issue and matters relating more or less to it came in 1844."In 1846 twenty-seven members withdrew from the Scott Street c ngregation and organized Wesley Chapel, a small frame church erected on Third Street where the postoffice now stands(this was written in 1895). Rev.J.A.Bruner was pastor in charge and Rev.Joseph W.Trimble was the Presiding Elder. The congregation at Wesley chapel removed in 1855 to Greenup Street btween Fourth and Fifth Streets, and in 1866 built Union M.E.Church at the corner of Greenup and Fifth Streets." The historian of 1895 adds further, "Scott Street furnished many strong members for them at that time(when the new church was builf on the corner of Fifth and Greenup Streets), some of whom yet retain their membership with that congregation."

SUNDRY ITEMS

The minutes of the Kentucky Confernce of the Methodist Episcopal Church from which much of the record contained here was obtained are written in "long hand," from 1821 to 1845. They are bound in four volumns are are in the library of Kentuckly Wesleyan College,Winchester.

The Methodist congregations were not called churches but "Societies," in the early day. Many of the Societies had Negro as well as white members. Theminutes show for The Newport Circuit in 1822, 461 white members and 30 colored members; in 1823, 458 white members and 35 colored members; in 1830, 523 white members and 61 colored members.

The Newport-Covington Circuit had 143 white members and 15 colored members in 1833. In 1834 there were 200 white members and 16 colored.

The Methodist Episcopal Church would not allow its ministers to own slaves - even to retain them if they inherited them. Note this minute from the 1838 session of the Kentucky Conference meeting in Daville: "The Conference having been informed that Bro.William James has come into the possession of slaves by inheritance, on motion Bros.Jameson,McReynolds and Collard were appointed a committee to enquire into and report in relation to steps which he proposes to take in their emancipation."

1844 - Rev.George C.Light, minister. Rev.Richard Deering appointed in fall

The General Conference of 1844 met in New York City. It agitated the slavery question vigorously and stirred up considerable emotion throughout the church.

In 1816 a law had been enacted known as the Compromise-law of the church. It declared that slaveholders were ineligible to any official station in the church where,"the laws of the State in which they live will admit of emancipation, and permit the liberated slave to enjoy freedom."

From 1816 to 1844 this compromise-law was recognized by the church, with the exception of a few restless persons who kept the question somewhat in the open.

So at the 1844 General Conference considerable heat was generated. Word of the debates spread across the church and the members of the local Covington church got into the fray. The result was that some of them "pulled out" and organized "Wesley Chapel." This little congregation had no regular pastor for a time but obtained preachers here and there for occasional sermons

A SKETCH OF COVINGTON METHODISM

In 1752 James McBride, who, with others, passed down the Ohio river, made the first white man's record in the state by cutting his name on a tree at the mouth of the Kentucky river.

In 1758 Dr.Walker made a trip in the northeast portion of the state. In 1767 John Frisley with a company of traders from North Carolina, made a trip through a large portion of the state. In 1769 Daniel Boone and friends took the honor of being the first settlers.

In 1776 Kentucky was made a county of Virginia and in 1792 she became a state.

The first Methodist preacher to enter the state was Rev.Francis Clark, a local preacher from Virginia, who settled near Danville in 1783. He was a useful man and organized several Methodist Societies.

The first official appointments of Methodist preachers in Kentucky were in 1786. Rev.James Haw and Rev.Benjamin Ogden were both young men. There were two circuits in 1788, - Lexington and Danville.

In 1804 Conference was held at Mt.Gerizim, Harrison County, at which time Rev.Benjamin Ogden was appointed to the Licking Circuit, which was detached from the Limestone(Maysville) Circuit. Newport was one of the points on this new circuit.

In 1807-1808 the original Court House, built of logs, was used as a church in Newport. Rev.Jonathan Stamper was the pastor.

In 1814-1815 the first brick Court House was erected in Newport and it was used by the Methodists until 1827 when a small brick church was erected on the ground later occupied by the Episcopal Church on Southgate Street.

The Licking Circuit continued in the minutes until 1825. Newport appeared in the minutes of 1818 and Rev.Samuel Demint was the minister.

In 1808 the Western Conference was held at Liberty Hill, Tennessee, and the appointments covered Ohio, Indiana, Kentucky, Mississippi and Tennessee Cincinnati first appeared in the minutes that year with the appointment of Rev.Wm.Houston and Rev.John St.Clair.

In 1816 the Western Conference divided into three Conferences - the Ohio, the Missouri and the Tennessee. Kentucky was divided between the Ohio and Tennessee Conferences.

In 1820 the Kentucky Conference was created to include the all the state and a small portion of Virginia.

In 1832 Covington first appears in the Conference minutes on a circuit known as Newport and Covington, with Rev.W.P.McKnight as minister. We cannot be certain when the first organization of a church was made in Covington. Mr.Frank Mills, of Newport, when 85 years of age reported that he attended preaching in a log school house before any church building had been erected, but he could not give the location of the school house, so the record goes.

The first church erected in Covington, so far as the record goes, was a brick structure located at 233 and 235 Garrard Street. One who attend- and worship there said, "It had a peculiarity of that day, a gallery across the front of the auditorium about 20 feet wide for the use of colored people." This church was erected about the year 1831 or 1832.

The church on Scott Street near Sixth Street was erected in 1843 to accomodate the increased membership and the church on Garrard Street was converted into dwellings.

In May, 1844, the separation was agreed upon in General Conference and the Kentucky Conference, held at Bowling Green in September of that year, was the last report in regular order recorded in the General Minutes of the M.E.Church until a new Kentucky Conference was organized.

The general minutes of the M.E.Church do not contain any reports of any Kentucky Conference for the years 1845 to 1851 inclusive. In 1845 the Ohio Conference appointed a professor to Augusta College, Augusta, Ky. and a minister to that town. A few appointments continued to be made through the above mentioned years by the Ohio Conference.

Agreable to the plan of separation, the border churches took a vote in 1846 as to which branch of Methodism they would adhere. At Scott Street where there was a membership of over 300 the vote gave an overwhelming majority for the Church South. So M.M.Benton, Thomas Greer, Eli Rusk and twenty-four others withdrew and organized Wesley Chapel and immediately erected a small frame church on Third and Scott Streets where the old post office stands.

At the General Conference of May,1852, the Kentucky Conference of the Methodist Episcopal Church was organized, the Kentucky District having been organized by the Ohio Conference at its meeting in Springfield in 1851. At the close of the Cincinnati Conference held in Xenia in September,1852, the Kentucky Conference was organized by Bishop Janes. It had two districts with fifteen charges. Covington was placed in the Maysville District.

In 1859, the Wesley Chapel congregation removed from Third Street to Greenup Street where it built a new church about half way in the bock between Fourth and Fifth Streets - the building later occupied by Co.2 of the Covington First Department.

On July 14, 1857
~~xxxxx~~ the congregation dedicated the present building on the corner of of Fifth and Greenup Streets and the name was cahnged to Union Methodist Episcopal Church. ~~That was in the month of June.~~ The building was begun in the month of June 1866.

Aug.

(The above record was written by H.K.Lindsey in the early day and lies old and soiled in the archives of the church It appears in the,"Year Book," of 1894 and may have been written for it, though it mentions no dates later than 1866)

A DESCRIPTION OF UNION CHURCH BUILDING

(An article copied from The Western Christian Advocate, Cincinnati, Ohio, for Wednesday, July 3,1867, by Rev. Jesse L.Murrell, minister from 1941- 1954).

The Old Greenup Street Methodist Episcopal congregation of Covington, Kentucky, will finish their elegant new church this week, and dedicate it on the 14th of July.

The history of this congregation dates back to the division of the church in 1844. When the congregation, then worshipping in Scott Street, resolved to go with the Southern Church, M.M.Benton, E.T.Rush, and Thomas Greer, and their families, refusing to adhere South, formed the nucleus of the present church.

They held meetings at first in private houses, and then in one of the engine houses, and finally, having secured a room in the Court House, they held Sabbath School and preaching there, till public sentiment caused the city council to pass an act excluding them. About a year passed in this way, during which they had no regular pastor, but were supplied by local preachers and such travelling preachers as they chanced to pick up. They then secured a lot on Third Street near Scott and built a small frame house at a cost of some $600. Some three or four years thereafter they erected the Greenup Street Church at a cost of $9,000.

From the beginning till within the last three years, the church has been the subject of great persecution because it was an "abolition" church - an "Abolition" church on Southern soil. That fact will convince the reader that this church has never enjoyed the privilege of traveling a smooth road or drifting with the tide. But the recent change in public sentiment, and the earnest devotion of this church to the cause of God and the country, have made it one of the largest, wealthiest and most influential churches in the city.

The new church commenced last August, is the third built by this congregation in the last twenty-two years, and will be an ornament to the city a hundred years hence. It stands on the corner of Greenup and Fifth Streets, shaded on the front and side by beautiful trees, and inclosed by a handsome iron fence with freestone base and posts. Its extreme dimensions are 68 by 119 feet. It is in a Gothic style, built of brick, and heavily and richly ornamented with carved stone. On the northeast corner a beautiful spire rises to a height of 120 feet. There is a side entrance on Fifth Street besides a private entrance to the gallery. There are three front entrances, two of which are most imposing and beautiful. Above these are four windows for the purpose of lighting the upper vestibule, and still above a magnificent triple ornamental window.

The lecture room is 54 by 42 feet, with a complete library room in the rear of the stand, 8 by 19 feet. There are four class rooms, two of which are for Bible classes and two for infant classes, and the latter open into the lecture room by means of folding doors. These rooms are all handsomely frescoed, well ventilated, covered with fine three-ply carpet and seated with chairs. The halls and lower vestibule are covered with substantial matting. The upper is lighted by beautiful chandeliers and richly carpeted.

The audience room is 82 by 54 feet inside, and the ceiling from the floor to the apex 42 feet. The ceiling is made into panels by heavy timbers, with carbels extending some ten feet below the square of the walls. The organ gallery is 16 by 35 feet, and there is a recess for the pulpit, 8 by 19 feet with windows on each side. The pulpit itself is a very fine piece of workmanship.

The furniture of the pulpit and chancel was made to order at a cost of some $500. The pews are made with black walnut caps and arms, and white walnut ends with metalic panels. The bottoms and insides of the backs are cushioned, and the outsides of the backs covered with rich crimson cloth. The front of the gallery is formed by the triple arch, the base of which is heavily ornamented with carved work. The ceiling and walls present one of the finest specimens of fresco-painting to be found anywhere.

The entire floor is covered with the finest English Brussels carpet. The room is lighted by means of three corrugated glass reflectors in the ceiling, avoiding chaldeliers and side lights, so straining to the eyes. A fine organ, to be placed in the gallery, is being constructed by H.Erban of New York at a cost of $5,000.

The windows of the entire building are of the best colored and white glass, tastefully cut and ornamented. The whole building is heated by furnances situated in the cellar and the arrangements for ventilating are very complete. The edifice complete, cost $86,000. Mrssrs Walters and Stevare of Cincinnati are the architects.

This is one of the finest churches in the West and an honor to Methodism. Rev.J.W.Langley, now filling his third year, is the successful and beloved pastor of this church.

THE DEDICATION OF UNION CHURCH BUILDING

(Copied fromthe Western Christian Advocate for July 17,1867)

The Union Methodist Episcopal Church at Covington was dedicated on Sabbath last (July 14th, 1867). We have already fully described its architecture and need not repeat. The beautiful effect upon the eye, however surpassed all we had anticipated, and the denomination has nowhere a more tasteful church edifice, while it is altogether at the head of church architecture in Kentucky.

Bishop Simpson had been expected but was detained at home by personal ill health, and Bishop Clark, who was to have preached in the afternoon supplied his place. The day was surprisingly fine, the audience very large, and the whole an enthusiastic success.

The exercises opened by the reading of the introduction to the dedicatory service by Dr. Hitchcock, and the announcement and singing of the familiar hymn, "I Love Thy Kingdom, Lord." Extemporary prayer was then offered, and the appointed lessons were read by Rev.J.R.Eads of Lexington. After a voluntary by the choir Bishop Clark preached taking for his text Genesis the twenty-eighth chapter and twenty-second verse, "This stone which I have set for a pillar shall be God's house." The subject was, "The Relations of the Church Edifice." One, to the Christian, Second, to Christianity, Third, to God. He observed:

First: It is to the children of God what the home is to the family. The very dwelling affects the family.

Second: To Christianity the church edifice is essential to the permanent occupancy of the country. Military occupations cannot be made without erection of forts and arsenals. These could be dispensed with on a raid but not for an occupancy. Christianity must entrench itself in the land by building the churches.

Heathanism teaches us a lesson at this point. A Chinaman in his own heathan theatre at SanFrancisco told the Bishop they must have their temples in our country or their people would forsake the religion of their fathers. The Bishop then proceeded to reason that ours is a Christian country, as demonstrated by fifty-four thousand Christian churches, costing one hundred and seventy-one million dollars, of which he proved by similar statistics Methodism is doing its part. His figures were from the last census but greatly increased now.

We have never heard the Bishop when his terse, many utterances were so glowing with holy enthusiasm as on this occasion. The great disappointment was, for the most part, forgotten before he closed his discourse.

In the afternoon the introductory services were conducted by Dr. Hitchcock and Rev.William L.Hypes. And the sermon was by Rev.Charles H.Fowler who was drafted for the vacancy of the day. He chose for his text a part of Romans VIII:IVIII, and took for his theme, "The Relation of the Suffering to the glory that shall follow.". It was the first appearance of the preacher in this vicinity, and our friends were taught by hearing him how profound theology, accurate metaphysical distinction, and thorough philosophy may be sweetly mingled with pathos and made to glow with spiritual power. The sermon was delivered under great disadvantages but the memory of it will remain a cherished treasure with many who heard it.

Dr.Eddy of the Northwestern occupied the pulpit at the evening service. His text was Ephesians 3:10 and his theme,"The Manifold Wisdom of God," as made known to the church especially in the varied methods adopted for human salvation.

We were amazed to see with what vivacity the Doctor could preach after a day of great labor and exaustion. A vast audience hung unweariedly upon his lips for an hour, although the thermometer had risen till the evening was meltingly hot. The Doctor has an enviable name in Kentucky and his present visit much increased it.

THE COLLECTION

The collection was the grand feature of the day. Of this Dr.Eddy had charge throughout. There was remaining an indebtedness of thirty-three thousand dollars on the church, and afurther prospective obligation for an organ of five thousand dollars. The subscriptions were opened by a generous proposition from Amos Shinkle, Esq. to give ten thousand dollars provided that ten thousand dollars more could be raised in thousand dollar sums. This was done with slight modification to which the mover consented. The motion was seconded by James C.Blick, Esq., in the sum of two thousand five hundred dollars. After this the work proceeded till the recess, when the footing up was twenty-eight thousand, five hundred dollars. The matter was prosecuted in the afternoon and evening until the figures reached the unparallelled sum of thirty-three thousand dollars for the day.

We doubt whether it is not the largest collection ever taken on a single occasion. Brother Shinkle repeated his gifts during the day until they must have aggregated fifteen thousand dollars. May God abundantly bless him!

All being over, Bishop Clark, in the solemn words of the ritual dedicated the house to the worship of Almighty God.

The singing was in part of good old-fashioned tunes in which the congregation joined and there were added grand anthems performed in the highest style of the art. It all was becoming and beautiful.

Finally, we wonder if our friends of the Church South think we are going to stay in Kentucky. If they still doubt, let them visit Harrodsburg next week, where Bishop Clark and Brother Fowler are to dedicate our fine new church at that point.

COSTS

This noble church edifice would not have been built for less than one hundred thousand dollars but for the rare management by which the actual cost was only about eighty-eight thousand dollars.

Union
Church

SOURCES OF THIS RECORD

The compiler of this record has depended upon the following sources of information:

First, the minutes of the Official Board which exist in four volumns and and in a bundle of loose records to wit -

December 2,1871 to January 27,1890 in a volumn,
April 28,1890 to December 7,1897 in a volumn,
January 10,1898 to Aug st 31,1903 in a vlumn,
September 28,1903 to September 29,1919 in a volumn, and
October 25,1926 to August 8,1940 in a bound bundle.

These records do not include every Official Board meeting during the period covered. In some cases they skip over several months. The main gap, however, is from September 29,1919 to October 25,1926, while E.P.Hall and C.W.Graham were ministers.

Second, the minutes of the Quarterly Conference sessions which were held between the dates of January 13,1855 to February 10,1936 in volumns as follows:

January 13,1855 to March 10,1857.
September 7,1867 to April 12, 1882.
July 3,1882 to September 2,1884.
October 7,1884 to September 5,1888.
October 10,1888 to September 12,1892.
November 28,1892 to July 13, 1896.
January 13,1897 to September 12,1900.
December 26,1900 to September 26,1904.
August 29,1929 yo August 12, 1932.
October 24,1932 to August 25,1939.

Third, the Annual Conference minutes of the Kentucky Conference of the former Methodist Church exist intact back to the early 80ties and occasionally back to the founding of the Conference in 1821. The library of Union College at Barbourville has the most complete set available. These were reviewd for items of interest to this record.

Fourth, those who were still living in 1945 and who had been members of Union Church for many years were interviewed for such contributions as they could make and a group of them were called together for further facts of interest.

SOURCES OF THIS RECORD

The compiler of this record has depended upon the following sources of information:

First, the minutes of the Board of Stewards which exist in four volumns to wit -

January 11,1846 to August 31,1872.
April 25, 1895 to March 5, 1909.
October 1,1909 to February 3, 1911.
August 28,1928 to August 8, 1934.

These minutes are sketchy at certain times but since meetings were held weekly during most of the time they give a very complete coverage of the activities of this church during their time.

Second, the minutes of the Quarterly Conference sessions which were held between the dates of December 12, 1884 and August 28,1939 in volumns as follows:

December 12, 1881 to September 1, 1884
December 20, 1884 to September 5, 1888.
November 20, 1888 to April 12, 1892.
August 29, 1892 to June 1, 1896.
November 16, 1896 to August 15, 1898
November 4, 1904 to August 28, 1908.
November 9, 1922 to August 30, 1926
September 27, 1906 to September 1, 1927
October 9, 1930 to August 1, 1934.
December 5, 1934 to August 24, 1938.
November 16, 1939 to August 28, 1939

Third, The Annual Conference minutes of the Kentucky Conference of the former Methodist Episcopal Church, South, exist intact back almost to the beginnings of the church in Kentucky. The library of Kentucky Wesleya College at Winchester has the most complete set in the State. The minutes fro 1821 to 1845 are bound into half a dozen volumns and are written by hand. These were reviewed for items of interest to this record.

Fourth, those who were still living in 1945 and who had been members of Scott Street Methodist Church for many years were interviewed for this record. Several of them were called together to give their group-information and the result is recorded in this book.

-:-:-:

Union
Church

HISTORICAL RECORD FROM THE MINUTES OF
OFFICIAL BOARD AND QUARTERLY CONFERENCE

1847 - Rev.J.A.Bruner, minister

"Rev.J.A.Bruner was the first pastor of Wesley Chapel charge, Covington, Kentucky, appointed by the Ohio Conference of the Methodist Episcopal Church September 1847. Joseph M.Trimble, Presiding Elder."