

This Sixth Presbyterian church became in November, 1846, by a unanimous vote of the congregation, the Sixth Congregational church of Cincinnati; and soon afterward this name was changed, by act of the legislature, to the Vine Street Congregational church.

This congregation has had a marked and notable career, and has been one of the best known churches in the city. It organized the Western Free Missionary society, which merged with the American missionary association. It inaugurated the Reform Book and Tract society, now known as the Western Tract society.

It has had marked periods of revival in 1834, 1838, 1840, 1842, 1853, 1858, 1863, 1870 and 1877.

Its manual announces that "an untrammelled pulpit, and the application of the Gospel to every known sin, have been and still are fixed principles of action in the life of this church." It has exercised very rigid discipline among its members and has not hesitated to exclude from the communion such as have not conformed to its standards and ideals.

The Rev. Herbert Bigelow is now the pastor, and he is well known as a leader in social reforms. The congregation is just now, in view of rebuilding, without a church home but maintains a vigorous activity and will doubtless in due time be again under its own roof and continue its warfare for righteousness unabated.

The First Orthodox Congregational church was organized in 1843 as the George Street Presbyterian church, with thirty-seven members from the Second Presbyterian church; in 1847 it became the First Orthodox Congregational church. Later it assumed the name of the Seventh Street Congregational church. The corner stone of its building on Seventh street, between Plum street and Central avenue, was laid July 16, 1845, the sermon being preached by the noted Rev. Dr. Lyman Beecher.

There are now eight Congregational churches in the city.

LUTHERAN CHURCHES.

In 1814 the German Lutherans and German Presbyterians joined forces and formed a German Lutheran congregation, with the Rev. Joseph Zesline as pastor. Although they had no church building of their own they met every Sunday and had preaching in German and English.

In addition to what the few Lutherans could do toward building a church, they were aided by people of other churches and they received their proportion of the funds for religious purposes derived, according to the original compact with the general government, from the sales of lands in the twenty-ninth section in every township of the Miami purchase. So they succeeded in erecting a church home.

About 1825, the Rev. Jacob Crigler, from Pennsylvania, where he was then settled, passed through Cincinnati on his way to Kentucky. While in this city he was informed that there was here no English-speaking Lutheran church. When, in 1834, he changed his residence from Pennsylvania to the vicinity of Florence, Kentucky, he renewed his interest in the establishment of such a church in Cincinnati. Mr. Crigler was the presiding officer of the Missionary Society of the Evangelical Lutheran Synod of the West, which held its sessions in October,

1841, in Indianapolis. In union with the Evangelical Lutheran Synod of Ohio, this body agreed to maintain for one year the Rev. Abraham Reck as the English Lutheran missionary in Cincinnati. The Rev. Mr. Reck accordingly came to this city in December, 1841, and at once began preaching in a room of an engine house at Vine and Canal streets. The Rev. John Krack, who had been a member of the United Brethren church, also preached occasionally for the Lutherans.

The First English Lutheran Church of Cincinnati was formally organized in the old College building on Walnut street, on February 20, 1842, by the Rev. Abraham Reck and the Rev. Jacob Crigler, the latter at last seeing fulfilled his desire of many years before. Mr. Reck was the pastor of this congregation until November, 1845. Among the first members of this church were Samuel Startzman, the first superintendent of the Sunday school, Hon. Henry Kessler, J. M. Straeffler, Michael Straeffler, Thomas Heckwelder, Isaac Greenwald, David Hawley, J. E. Jungeman, Mark Dorney, Thomas Walter, Adam Apply, William Walter, John Lilley, John Everding, John Meyers, George Meyers, Andrew Erkenbrecker, and others, with their families. Later, there came into the membership such well known men as John Everhard, Herman Schultz, Jacob Guelich, Henry Schaeffer, Thomas Bowers, George Fisher, Monroe Lowrie, Charles Whemer, Edward Lauton, Alonzo Adams.

Mr. Reck was succeeded in the pastorate by the Rev. William H. Harrison, D. D., April 18, 1846. He continued in charge until his death by cholera in November, 1866. The Rev. Joel Swartz, a professor in Wittenburg College, Ohio, became the next pastor and remained one and a half years. The Rev. Dr. John B. Helwig, afterwards president of Wittenburg College, was the fourth minister of this church and remained with the congregation four and a half years. The next minister, the Rev. Rufus W. Hufford, continued as pastor a year and a half. The Rev. Ephraim Miller became the minister in March, 1875, and continued as such until October, 1878. He was succeeded by the Rev. H. W. McKnight. There are now seven Lutheran and sixteen German Evangelical churches in this city.

THE DISCIPLES.

The Christian or Disciples church. The noted Alexander Campbell was not only the founder of the church of this name but was the leader in the establishment of this denomination in Cincinnati. He was born in Ireland in 1788, was educated at the University of Glasgow, and came to America as a licentiate of the Seceder Church of Scotland. His father, a minister of the same church, was already settled in Western Pennsylvania and under him the young Campbell continued his studies and preached his first sermon, in July, 1815. He quickly became a popular preacher. His views and those of his father were considered novel, and father and son, with such as agreed with them, formed an isolated congregation called "The Christian Association," organized as "the Brush Run Church." The senior Campbell was its elder and Alexander was its licensed preacher.

The main points of the teaching at this time were "Christian union can result from nothing short of the destruction of creeds and confessions of faith, inas-