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THE
PRESBYTERY OF KANSAS CITY
AND ITS PREDECESSORS

1821-1901

HISTORICAL SKETCHES
AND
STATISTICAL MATTER

BY

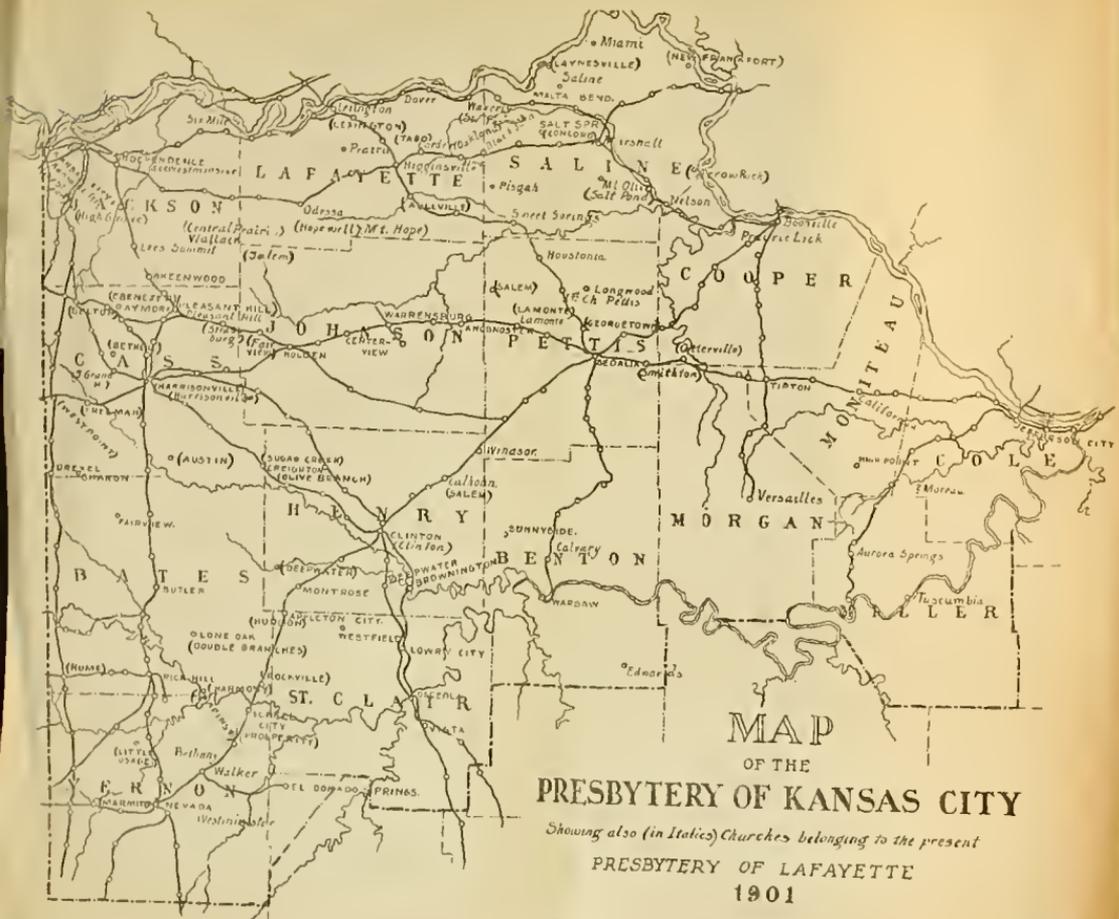
JOHN B. HILL

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Extinct Churches in parentheses

PREFACE.

Eighty years of exceedingly varied ecclesiastical history are herein reviewed. The period covered, though not longer than that of many lives still vigorous, extends from the earliest establishment of Foreign Mission work among the aboriginal inhabitants, through the exciting decades of frontier settlement, of ecclesiastical and civil strife, and of reconstruction in Church and State, well into the present era of peace and prosperity.

The writing of this book was by no means a self-appointed task. No instructions accompanied the unexpected announcement of the writer as the chairman of a newly formed Committee on Presbyterian History. Supposing, however, that every Committee is appointed for work, the effort to collect materials of every sort bearing upon the history of this Presbytery and vicinity was immediately begun. Printed blanks were sent out asking for such statistical data as found in pp. 45-73 and 82-95. All discoverable Minutes of the present Presbytery and of its predecessors were next carefully read and indexed, and the remaining portions of the Chronological Register prepared. An unsuccessful effort was then made to have the Register published and the Committee discharged. Instead of that, it was decided to publish a Presbyterian History, which should include the Register and also historical sketches, a map and illustrations. The result is herewith submitted. The effort to secure full illustration having failed, no illustrations are included except those of a few of the more prominent of the deceased ministers.

In the preparation of this work much help has been obtained from

the historical materials collected by my father, Dr. Timothy Hill, from occasional sketches published by him in the religious press, from the Annals of Kansas City Presbytery by Dr. John H. Miller, and from the Reminiscences of the Presbytery of Lafayette by Dr George Miller, the last two of which were published in pamphlet form by the Presbytery in 1888. The very large use of quotation marks made throughout the present work only partially shows the pains taken to secure competent and contemporary information upon every subject treated. Such information has been freely used, wherever found, the effort being more especially to trace beginnings than to detail routine progress. The failure of repeated efforts to obtain such information explains the meagerness or omission of certain sketches which deserve full treatment.

Quite to the writer's surprise, comparatively little of the data for this book has been furnished by ministers and churches. The history is therefore far more an external history than was expected or desired. The work of the church membership and of its internal organizations could not be adequately presented by any single writer. At the writer's urgent request, editorial and other Committees have been appointed from time to time to assist in the work, each of which has reminded him of those parishioners, so familiar to every Pastor, who excuse their showing him the tops of the heads instead of their faces by saying that they have perfect confidence that whatever he does will be all right without their watching. It is hoped that the Presbytery's vote to publish this work will not prove an altogether disappointing acceptance of a cat in a bag.

That this publication may, in some way, lead to a wider interest in the beginnings of Church life in the West, to a better understanding of its present conditions and needs, and to the publication of similar histories more adequately prepared than this could be, is the sincere desire and prayer of

JOHN B. HILL.

Kansas City, Mo., September, 1901.

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INTRODUCTION.

PRESBYTERIANISM IN MISSOURI.*

BY REV. JOHN B. HILL,

Permanent Clerk of the Synod of Missouri.

We are accustomed to trace the hand of God in the early history of our country. We know how the best portions of this continent were gradually turned over to the best immigrants from the Protestant nations of the world. We know how both the American Church and the American State reached their present foremost rank among the world's most potent and beneficent influences. Perhaps most of us do not know the religious history of our own State, Synod and Presbytery, a history as providential as that of the American Nation or of the Apostolic Church.

To trace fully and accurately the history of the beginnings of Missouri Presbyterianism would require a volume instead of a half hour's talk. Possibly in no other State does the history of our denomination so fully combine the history of its beginnings in all the older States as it does in Missouri. Every Presbyterian immigrant that landed on American shores in Colonial days left his impression on his own times and directly assisted in the propagation of Presbyterianism in the Missouri of to-day.

The two streams of Presbyterian immigration that met in this State in the early part of this now closing century had their sources in the far East. Each gathered volume and character from the States through which it passed on its way hither. From the southeast came the descendants of the Presbyterian settlers that so strongly influenced the early life of Virginia and the Carolinas, and later that of Tennessee and Kentucky. From the northeast came the descendants of Pilgrim and Puritan, of Netherlander and Huguenot, picking up on their way through Pennsylvania Scotch Covenanters and Irish refugees and representatives of other Reformed faiths. Each stream contributed valuable elements not found prominently in the other. Piety and zeal they both had; but the polity of the southern stream was the purer, the northern being more noticeable for its doctrinal and educa-

*Part of an article read at a conference preliminary to the meeting of the Synod of Missouri in October, 1900, was originally prepared as an introduction to this volume. It is accordingly here reprinted, with notes and enlargements.

tional features. At first the southern stream was the stronger in number of immigrants; but the northern brought the more ministers. Perhaps it would not be too much to say that the confluence of these two streams produced a purer type of Presbyterian doctrine and polity in Missouri than, at the time they first met, could have been found in any other portion of our country. What has since been done to preserve the heritage they left and to take possession of the State they claimed for Christ?

I.

BEGINNINGS IN MISSOURI.

We cannot fully appreciate the history of Missouri Presbyterianism without at least a brief resume of the civil as well as the ecclesiastical history of the State, especially during its formative period. After the discovery of America, that portion of it now embraced in the State of Missouri was nominally first under the sovereignty of France until 1763, then under that of Spain until 1800, then again under France until ceded to the United States, April 30, 1803. On October 1, 1804, it was included in the District of Louisiana, under the jurisdiction of Indiana Territory. On July 4, 1805, it became a part of Louisiana Territory. Just seven years later, July 4, 1812, Missouri Territory was organized. On August 10, 1821, the State of Missouri was admitted into the Union, with the same boundaries as now, except that the Platte Purchase was added in 1836. The Indian rights were extinguished by treaties of the United States with the various Indian claimants.

The first American settlement in this state was probably that made in 1795, on Femme Osage creek, in St. Charles county. After that came other scattered families from various States, and found their homes mainly in the forests of the river counties of the eastern and central parts of the State. They were generally uneducated, often irreligious, but in the main much like other western pioneers, "a hardy, honest, friendly class of people, addicted to hospitality and friendly intercourse. Most of them came to the West because they wanted to be free—free from the restraints and shams of society and the domineering influences of money and aristocracy. A few came to evade the penalty of the laws they had violated at home; but there were not many of this class, and, their standing and character being soon found out, they were shunned by the better class of people."*

Up to the time of the Louisiana Purchase in 1803, the whole territory embraced in that purchase, so far as it was Christian at all, was necessarily Roman Catholic. *The first Protestant preaching* in all this

*Pioneer Families of Mo., by Bryan and Rose, p. 66.

vast region is said to have been by the Baptists, possibly while it was still French territory. Next are said to have come the Methodists, then the Cumberland Presbyterians, then the Presbyterians. In 1814 the Rev. S. J. Mills and his associate, the Rev. Daniel Smith, came to St. Louis as agents of the Philadelphia Bible and Missionary Society. "They preached several times, organized a Bible Society, and collected \$300 for it. This is the *first* trace we get of *Presbyterian preaching* in Missouri."* It is interesting to note that this was only a few years after the birth of American Foreign Missions at the famous Williams College haystack prayer meeting, of which Mills was the leader. Deprived of the privilege of becoming a Foreign Missionary, he did pioneer Mission work in his own land.

In response to the reports of Mr. Mills, came the *first Presbyterian minister* to settle in the State. He was the Rev. Salmon Giddings, of Connecticut, who arrived in April, 1816. He held the *first Presbyterian communion service* in the State, July 21, 1816. *The first Presbyterian organizations* among us were those he formed: Concord, August 2, 1816, (at Bellevue Settlement, Washington Co., 80 miles south of St. Louis), and Bonhomme, (St. Louis Co.), October 3, of the same year. The third Presbyterian organization in the State and the *First Protestant church in the city of St. Louis*, was the First Presbyterian Church, organized by Mr. Giddings, November 23, 1817. This church erected in 1819 the *first Protestant house of worship* in the city of St. Louis. *The first Presbytery of Missouri* was organized by the Synod of Tennessee in 1817, and held its first meeting in the city of St. Louis, December 8, 1817.

The first Missionary Societies of our denomination that were represented in the State were those of New England. The Harmony Mission, on the south line of Bates county, was begun among the Osage Indians in 1821, only five years after the first Presbyterian minister came to live in the State.† It was started by the United Foreign Missionary Society, an organization supported by the Presbyterian, Dutch Reformed and Associate Reformed Churches. In 1826 that Society was absorbed by the A. B. C. F. M., which thereafter maintained the Mission until its abandonment in 1836. The earliest Home Missionaries in Missouri were commissioned by the Connecticut Home Missionary Society and by the United Domestic Missionary Society. Some of the early laborers were sent out by the Presbyterian Board of Home Missions, organized in 1816; but after the organization of the American Home Missionary Society in 1826, they and nearly all others that came out sought commissions from the A. H. M. S., which promised a more liberal, though meagre, support. It is noticeable that many of the Missionaries sent out by these Societies were originally

*Historical Outlines of the Presbyterian Church in Mo., by T. Hill, 1871, p. 4.

†There also was made in 1822, the first church organization in Kansas City Presbytery. The oldest Presbyterian organization now within our territory, however, is that of the Boonville church, which was originally organized on the north side of the Missouri River, in 1821. This was the eighth church organized in the Synod. The history of Kansas City Presbytery is thus substantially synchronous with that of the State of Missouri, which was admitted into the Union in 1821.

Congregationalists; yet, when they reached the West, they organized Presbyterian churches and Presbyteries, apparently as a matter of course, fully understood and approved by the Societies they represented. In so doing they reversed the "New England way," which Dr. H. M. Dexter has characterized as a "Congregationalized Presbyterianism,"** [having] its roots in one system and its branches in another." After the organization of the Old School and New School Synods, the O. S. work was carried on through the Presbyterian Board of Home Missions and the N. S. work through the A. H. M. S. The Missouri Home Missionary Society was organized by the New School Convention of 1841 as an auxiliary to the A. H. M. S. It was the earnest wish and strenuous endeavor of its founder, the Rev. Dr. Artemas Bullard, that through it the Missouri Synod might become strong enough to sustain all its own Mission work. But after the lapse of sixty years that consummation is still far from reached.

II.

GROWTH AND SUB-DIVISION.

The organization of *the original Presbytery of Missouri* is thus described by the late Dr. E. F. Hatfield, who became one of its members a few years later. After telling of the first ministers and churches in this State, he says: "Here now were four ministers of the Gospel, good and true, enough to constitute a Presbytery, if only the proper authority could be obtained * * * The nearest Synod north of the Ohio river was the Synod of Ohio. Many of the people had migrated from Tennessee, and were of Southern affinities. Application was made accordingly to the Synod of Tennessee at their annual meeting early in October, 1817, for the organization of a Presbytery beyond the Mississippi River, to be called the Presbytery of Missouri, to consist of the four ministers just named, and representatives of the two churches, Concord and Bonhomme, already organized. A church having been constituted at St. Louis November 15, 1817, and the Buffalo church by Mr. Matthews in Pike county shortly after, the Presbytery of Missouri was duly constituted at St. Louis on Thursday, December 18, 1817, consisting of Rev. Timothy Flint, Rev. John Matthews, Rev. Salmon Giddings, Rev. Thomas Donnell and Elders from the Concord, Bonhomme, St. Louis and Buffalo churches."*

The Presbytery thus organized covered not only the whole State of Missouri but also the western two-thirds of Illinois, in which there was at that time not a single church. In October, 1828, it was transferred by the General Assembly to the care of the Synod of Indiana. In January, 1829, the Illinois ministers and churches were set off as the Presby-

*Minutes of Semi-Centennial Session of Synod of Mo., U. S. A., 1882, p. 42.

tery of Kaskaskia. The latter Presbytery was divided in October, 1830, into three Presbyteries, which, with the Presbytery of Missouri, the General Assembly organized into the Synod of Illinois, which first met in Hillsborough, Ill., in September, 1831. By the Synod of Illinois the Presbytery of Missouri was then divided into three Presbyteries, which the next spring were erected by the General Assembly into *the original Synod of Missouri*. This Synod held its first meeting in St. Louis, October 2, 1832. It contained but eighteen ministers, twenty-five churches, and about 1,000 communicants. It consisted of the Presbytery of St. Louis, covering most of the eastern part of the State, the Presbytery of St. Charles, covering the northeastern part, and the diminished Presbytery of Missouri, covering the remainder of the State.

The next change that came arose from controversies originating entirely outside of this Synod. For some years after the general disruption of 1837, the Missouri Presbyterians remained united and declined to connect with either Assembly. But at last, in 1840, the division came. The Civil Courts gave to *the Old School Synod of Missouri* the records and the succession. It therefore kept the same Presbyterial names and boundaries as before, except that the name of St. Charles Presbytery (which was somewhat reduced in area in 1840) was changed to Palmyra Presbytery. In 1843 the Presbytery of Potosi was formed out of the southern part of the Presbytery of St. Louis, and the Presbytery of Upper Missouri¹ out of the western part of the Presbytery of Missouri. In the fall of 1856 Synod erected that portion of the Presbytery of Upper Missouri lying south of the Missouri river into the Presbytery of Lafayette.² In 1860 a few counties in the northeast corner of the State were set off as the Presbytery of Wyaconda, which, after the Civil War, was re-united with the Presbytery of Palmyra. In 1865 all that portion of the Presbytery of Lafayette lying south of the Osage river was set off as the Presbytery of Southwest Missouri.

Meanwhile the General Assembly of 1857 had authorized the formation of two Presbyteries in the State of Kansas to be called Kansas and Highland (the former was never organized), which with the Presbyteries of Upper Missouri and Lafayette, the Assembly then erected into *the O. S. Synod of Upper Missouri*. At its first meeting this new Synod set off six northwestern counties of Missouri as the Presbytery of Platte. The Presbytery of Highland was later divided into the Presbyteries of Highland, Leavenworth and Topeka, which by the General Assembly of 1864 were organized into the O. S. Synod of Kansas. The remaining Presbyteries of the Synod of Upper Missouri had become so weakened by the years of civil strife that the same General Assembly dissolved the Synod, re-attached the territory of the Presbytery of Platte to the Presbytery of Upper Missouri, and re-attached the

1. The Presbytery of Upper Missouri originally included all that portion of the State west of the line dividing Ranges 23 and 24 W. of the Fifth Principal Meridian. In 1853 Synod changed the eastern boundary to the Grand River north of the Missouri River and on the south of the Missouri River to a true meridian line beginning opposite the mouth of North Grand River, and running to the south boundary of the Synod.

2. The Eastern boundary of Lafayette was afterward slightly extended.

Presbyteries of Upper Missouri and Lafayette to the Synod of Missouri.

The Presbyteries formed in connection with the Declaration and Testimony controversy will be spoken of later. Aside from them, the forenamed Presbyteries are, I believe, all that were connected with the O. S. Synods of Missouri and Upper Missouri before the Re-union of 1870.

Preliminary to the organization of the *New School Synod of Missouri*, a Convention was held at Hannibal, October 7, 1841. Its first resolution was to form a Missouri Home Missionary Society, auxiliary to the A. H. M. S. A committee was also appointed to draw up a paper called "Declaration and Sentiments." It was arranged that three Presbyteries should be organized that fall, which in the spring following should be erected into a Synod of Missouri. That Synod was organized in St. Louis, April 8, 1842, ten years after the formation of the original Synod of Missouri. Its Presbyteries were: 1. The Presbytery of Harmony, including the counties of Wayne, Ripley, Crawford and Gasconade, and thence west with the Osage River, including the counties of St. Clair and Bates. 2. The Presbytery of Lexington, including the counties of Callaway, Audrain and Macon, thence with the dividing ridge of the Grand Prairie to the boundary line of the State, including all between these lines and the State lines north of the Presbytery of Harmony. 3. The remainder of the State constituting the Presbytery of St. Louis. Of these the Harmony Presbytery was the direct outgrowth of the Harmony Mission to the Osage Indians, already mentioned as having been begun in Bates county, in 1821. The leader of that Mission, the Rev. N. B. Dodge, was the first Moderator of the N. S. Synod. In November, 1823, the Missionaries in Harmony, Union and Dwight Missions formed an Association which they called the Indian Mission Presbytery. It is sometimes referred to as the Presbytery of Arkansas. Under the name of Harmony Presbytery it was one of the original Presbyteries in the N. S. Synod, by which its name was changed in 1846 to Osage Presbytery. By the last name it was known until, in 1859, a portion of it united with the body known as Dr. Ross' Synod, and took the records with them. The remaining ministers and churches went partly into the N. S. Presbytery of St. Louis, to which its territory was then annexed, and partly into the O. S. Presbytery of Lafayette.*

In October, 1843, the northern portion of the Presbytery of St. Louis was set off as the Presbytery of Northern Missouri, taking that portion of the ministers and churches of the old Presbytery of St. Charles that adhered to New School principles. From 1857 to 1859 the Synod withdrew from the General Assembly and remained independent. Strong efforts were made to have it unite, as its Presbytery of Osage did, with the United Synod of the South (Dr. Ross' Synod), or with the Old School Synod, as many of its individual members did.

*The Presbytery of Lexington, which also covered a part of the territory now covered by the Presbytery of Kansas City, likewise voted to go to Dr. Ross' Synod, but its separation was never fully consummated.

Meanwhile the N. S. Presbytery of Kansas was organized, May 3, 1859. For the First year it was attached to the Synod of Iowa; but in 1860 it was transferred to the Synod of Missouri, of which it remained a part until the fall of 1868. At that meeting of Synod the new Presbyteries of Humboldt and Smoky Hill (both in Kansas), were organized, and by the next General Assembly set off with the Presbytery of Kansas as the Synod of Kansas. No meeting of the N. S. Synod of Missouri could be held either in 1861 or in 1862. Its members were all strongly loyal to the Union, and found it inconvenient to meet in their own State in 1863 also, at which time a small but deeply spiritual and intensely patriotic meeting was held in Troy, Kansas. One other meeting was held in Kansas, that of 1867, at Lawrence. After the War the Presbytery of Osage was re-organized with its former boundaries, but with entirely new ministers, and with churches composed mainly of new members, recently re-organized. The work of the Synod was thereafter so vigorously pushed in all its Presbyteries that at the Reunion of the two Schools in 1870 it showed a larger membership both of ministers and communicants than it had ever had before the War.

Reference has been made in this paper to so many divisive forces that, before proceeding farther, it may be well to look briefly at our

III.

CONTROVERSIES AND READJUSTMENTS.

The various controversies that have agitated and split the Presbyterian bodies of this country are well known. It is unnecessary here to enter upon a discussion of them; but we cannot understand the work done without at least a summarization of the issues that have most affected this State. Fortunately none of the great dividing questions originated in Missouri; but unfortunately, in all matters of Church and State, Missouri has been on the border line. Its first impulse has ever been to maintain the old relations unchanged, even at the expense of unsatisfactory compromise. In all the conflicts of the past eighty years since its admission into the Union, Missouri has been strongly represented on both sides.

The division of 1837, that split the denomination into Old and New School bodies, was, as we have seen, lamented and deplored by this Synod, which refused to identify itself with either party. Even when the two rival Synods of Missouri were organized, men hardly knew with which to take their stand, and there was for years a constant shifting process going on that finally put many into the opposite party from that in which they began. For this, however, there were in this State causes aside from doctrinal conviction.

In the former days *slavery* was not by any means a dead issue in

Missouri. The New School Church was so strongly anti-slavery that, after the decisive action of its General Assembly of 1857 upon that subject, all its Synods in the slaveholding States withdrew. The Missouri Synod remained independent from 1857 to 1859, when the remnant of it returned to its former allegiance. Many of its members, as we have incidentally seen, went into the United Synod of the South, which was organized in 1858, and in 1864 united with "the General Assembly of the Presbyterian Church in the Confederate States of America." "In the Old School there was but little discussion on that subject [slavery], and the generally understood public sentiment of Missouri was that nothing should be said against the institution. Consequently, so far as Missouri was concerned, there was a constant tendency on the part of those in the New School who wished for quiet to leave that body and enter the Old."

The American Home Missionary Society. "Not only the slave question troubled the New School. They were at length greatly annoyed in all their missionary work by their connection with the A. H. M. S., and were finally entirely cut off some time before the general separation of the New School from the A. H. M. S. It was well understood that the A. H. M. S. would commission no man that was himself a slave-holder; and no fault was found with that arrangement, for the Mo. H. M. S. could take care of the very few who stood in that relation, [but six all told in the history of the Synod]. But at length it was demanded that the Mo. H. M. S. should come under the same rule, and that no church should be aided in which there were slave-holding members, unless in the judgment of the Committee managing the A. H. M. S., such relation was for the time being justifiable, thus going behind the judgment of Presbytery itself. The end of the matter was the entire separation of the whole Church from the A. H. M. S., and the formation of a Home Mission Committee by the General Assembly, which entered upon its work with immediate success."¹

The Civil War wrought great havoc all over the State, particularly on the western border. The Christian work of forty years was almost entirely wiped out. In many cases there was nothing left to re-organize. At the close of the war work had to be begun by new ministers, under new conditions, in new places, with new people.

The Declaration and Testimony. The effect of the political deliverances of the Old School Assembly of 1861 is well known. That fall the Missouri Synod "unanimously declared that the Assembly of 1861 had in the notorious Spring resolutions taken an action that was unwise, unscriptural and unjust, and of no binding force whatever on this Synod, nor upon the members of the Presbyterian Church within its bounds."² It remained however, in the Old School Assembly. In the fall of 1865 the majority of its members signed the "Declaration and Testimony." Then came the Gurley *ipso facto* order, declaring the dissolution of such Presbyteries and Synods as should allow the seating

1. Hist. Outl. Presb'm, in Mo., T. Hill, p. 27.

2. The Southern Presbyterians, by T. C. Johnson, p. 452.

of a signer of the Declaration and Testimony. This Synod then declared the Standards of the Church authoritative above the order of any Church Court, and resolved that "the signers of the Declaration and Testimony are not slanderers, schismatics and rebels against ecclesiastical authority, but have simply exercised a great Protestant right and discharged a solemn duty."¹ Calling themselves the Old School (or Constitutional) Synod of Missouri, they therefore became independent of the General Assembly, and so remained until 1874, when they united with the Presbyterian Church in the United States. The minority withdrew in 1866, and re-organized, out of those members and churches in each Presbytery loyal to the Assembly, the Old School (or Assembly's) Synod of Missouri, which was the one that in 1870 united with the New School Synod, and formed the Synod of Missouri now in connection with the Northern General Assembly.²

The last thirty years, i. e., since the Reunion, have been a time of peace and work. The controversies that have arisen since the Reunion have not been such as to cause division. Coming at a time of great commercial development and material prosperity, the Reunion ushered in a new era of mutual confidence and united activity that soon entirely obliterated the old lines. The State was then carefully re-districted into Presbyteries bearing the same names and with substantially the same boundaries as now, with the exception of the Presbytery of Potosi in the southeast corner of the State, which was later merged into the Presbytery of St. Louis. The only other noteworthy changes have been in the State of Arkansas, which now forms part of the territory of the Northern Synod. In January, 1889, the Presbytery of White River was organized by a Commission from the Synod of Missouri, to work among the Freedmen of southeastern Arkansas. A few churches were also organized from time to time among the white people of the State, and attached to various adjoining Presbyteries. In 1899 several of the northern counties of Arkansas³ were attached to the Presbytery of Ozark, and the remainder of the State of Arkansas assigned to the Presbytery of White River. [P. S. In 1900 the remaining counties of the western tier were annexed to the Presbytery of Ozark].

A large number of churches were organized in this Synod soon after the War, most of which, in spite of years of financial panic, grasshoppers, drought, business depression and general worldliness have shown commendable Presbyterian perseverance and usefulness. There has recently been but small growth in the number of organizations, but a fairly steady and satisfactory growth in membership and benevolences.

1. *Ib.*, p. 453.

2. The Presbyteries at work in the region covered since the Reunion by the Presbytery of Osage (now Kansas City) were: 1. *Old School*, a. Lafayette, occupying nearly all our present territory. b. Missouri, occupying a little of the eastern portion. c. Southwest Missouri, occupying a little of the southern portion. 2. *New School*. a. Lexington, occupying the Missouri River counties and Cass, Johnson and Pettis. b. Osage, occupying the territory south of Lexington. c. St. Louis, occupying a little of the eastern portion. The only additions to our territory since the Reunion have been: a. Vernon county, detached from the Presbytery of Ozark, 1874; and, b, the northwest corner of Cedar county, ditto, 1884.

3. Once a part of the Presbytery of Harmony.

Our conditions being now more stable and better understood, our territory thoroughly settled and rapidly developing, our churches well located and ably manned, progress depends upon the blessing of God and the Christian spirit and fidelity of those that work in His name. With a harmonious and energetic Synod, the first quarter of the twentieth century ought to mark a far greater advance for Christ than the past eighty years have done. "There remaineth yet very much land to be possessed."

IV.

ECCLESIASTICAL RECORDS.*

Historical studies are fascinating, though not always profitable. "Histories," says Carlyle, "are as perfect as the historian is wise, and is gifted with an eye and a soul." Such men are rare, even among historians. Philosophic history, however brilliant, is often untrue, the facts being twisted (perhaps unconsciously) to suit preconceived theories. Plain, unvarnished chronicles are usually dry and uninteresting except for the antiquarian. Most lives and associations are hopelessly common-place. Yet every life—individual, social, national, commercial, political or religious—might become both interesting and instructive if properly understood and presented. Whatever therefore may be our positions in life, every earnest seeker to make the most of himself and of his opportunities, every lover of his fellowmen and of his country, every servant of his age and of his God, becomes inevitably a student of History.

Especially must the minister of the gospel familiarize himself with the history of other ages, lands and peoples than his own. Everything historic has an interest to him and a bearing on his work. Dean Stanley says in his *History of the Jewish Church* (III. xxv): "It was a saying of Scotus Erigena that whatsoever is true Philosophy is true Theology. In like manner on a large scale, whatever is true History teaches true Religion, and every attempt to reproduce the ages which immediately preceded or which accompanied the advent of Christianity is a contribution, however humble, to the understanding of Christianity itself." That is possibly equally true of the history of every Christian age or organization. God's purposes for the future are revealed by His dealings in the past and His guidance in the present.

*The following paper was read by the compiler of this book at a meeting of the Presbyterian Alliance of Kansas City, Oct. 9, 1899. The Alliance is composed of ministers of all the Presbyterian denominations resident in Kansas City and vicinity. The paper is inserted here as strictly germane to the subject matter of this book, and largely the outgrowth of the effort to secure the materials for the book itself. The subject of Ecclesiastical Records is one that deserves more attention from almost every Minister and Elder than it receives. It is hoped that every reader of this paper will make it a part of his duty to do all he can for the proper recording, keeping and dissemination of such records.

But while all History is of interest and value to the preacher,—while for him all History is in a sense Sacred History—life is too short and too earnest to master all History. Church History has for him a special significance. In one sense he may say with Terence: "*Homo sum; humani nihil a me alienum puto.*" But Dr. Philip Schaff was more specific and more practical, when he changed the phrasing of the heathen poet, and placed as the motto of his greatest work: "*Christianus sum; Christiani nihil a me alienum puto.*" The busy pastor will have to restrict his inquiries still more. For most of us the merest outline must suffice in General History, and but little more in Church History. But must the pastor always be content with those outlines of History he obtained in his college and seminary days? He cannot easily retain even those very long. How can he best refresh his memory upon them, and enlarge his historical knowledge? Certainly not by cursory reading. Certainly not without systematic effort. Certainly not by mere absorption of facts he does not assimilate and use.

Dr. William Barrows once wrote: "There is probably no department of education where so much is really acquired and so little made available as in History. It is too much like botanizing with a mowing machine and a raker, with a hay-loft for the herbarium." Much History is thus spoiled in the making. We cannot become botanists without studying the carefully prepared herbaria of our predecessors, and also going out ourselves into the fields to gather and preserve specimens of our own. To understand Botany we must become botanists—not mere farmers or horticulturists. To understand History we must ourselves do some original work in History. We must not let any historian do all our thinking for us. Our conclusions must coincide with his only as we see reasons for believing his correct. To appreciate God's hand in History we must believe that it is full as potent in the present, whose history has not been written, as in any past age. That present we cannot understand without reference to the past of which it is the successor and the outgrowth. We must each for himself collate and correlate the facts of the fleeting present, and study their actual genesis and their probable exodus. To get the best results each student must also contribute to the common fund the results of his own investigations and the record of his own work.

Leaving the wider subject with these general remarks, let us now turn to the narrower one of *the Minister's Relations to Ecclesiastical History*. These are many and various, and might easily be still more important than they are.

1. In *the Making of Church History* the Minister necessarily has a large part. It is his duty to lead in the service of God. He is to magnify his office, not for his own glory but for the efficiency of the whole body of Christ of which he is a member. In this presence it is not necessary to say more on this point unless a word of caution—the Minister is a member of the body in which there are other members,

each having his own office. The Minister may be the leader of the work in a local church; but he is not—cannot be—the only workman. It is often easier to do some little thing than to get some one else to do his duty in reference to that thing; but such a course is not often wise. Remember Moody's maxim: "It is better to put ten men at work than to do ten men's work." Nowhere is this more important to bear in mind than in the prayer meeting.

But though the average Pastor knows and does his duty in this matter of making Church History, there seems to your essayist to be need for much more care in

2. *The Recording of Church History.* Much more History—and valuable History too—is made than is ever recorded. You are interested in the history of others; others are interested in your history. It will be an encouragement, a guide, a warning, perhaps, for them. Elijah never would have fled to Horeb, had he known beforehand of the 7000 knees that had never bowed to Baal. Our Savior tells us to let our light shine, to scatter our salt, to use our talents. We are to teach others the lessons taught us, as well as to remember the lessons others have been taught. We are to "call to remembrance the former days" (Heb. 10:32) of our own experience not only, but to "remember the days of old, consider the years of many generations," (Deut. 32:7). These lessons are to be communicated to us and by us: "Ask thy father and he will show thee; thy elders and they will tell thee," (Deut. 32:7). Unless each generation does its duty in recording and in transmitting History, it will not be possible for the later generations to say with the Psalmist (44:1): "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." What are we doing to carry out these biblical examples and precepts?

The Presbyterian Churches stand for clear thinking, accurate scholarship, unswerving fidelity to God's Word and perseverance in His work. They have a wide reputation for doing things decently and in order. Every historian accords them an important part in the history of the world's evangelization. Their members strive to address themselves intelligently to every problem. Theories are of interest only as they fit the facts. Historical studies are naturally the Presbyterians' delight. Such denominations may reasonably be expected to gather facts from every available source, systematize them and record them carefully. Their various organizations meet frequently to study the work going on in their respective bounds, and to plan for still larger things for Christ and His Church. But are the records in any of our denominations adequately kept? Do we have as thorough a knowledge as we might and should have of God's dealings with us? Are our plans for work as intelligent as He holds us responsible for making?

It is as important that one should know where he is as to know where he wishes to go. These two points being fixed, a route can be chosen with some idea whether it leads from one to the other. One of

the most vital questions a Pastor ever asks—one he should ask frequently—is that so vividly phrased by a bewildered statesman: “Where am I at?” Capt. Watkins’ careless mistake on that point cast the magnificent City of Paris on the Manacles a wreck. Failure to keep proper books or to take account of stock has made many a man bankrupt. The same sort of indifference and lack of business sense has crippled many a church—sometimes has killed churches. Overcaution may be detrimental; overconfidence is suicidal. “Be sure you are right, then go ahead” is a motto both of whose injunctions should be obeyed. Afterthought may be wiser than forethought; but neither is worth much alone. The pilot on a river steamboat examines carefully his foresights and his hindsight, then shifts his wheel accordingly. So it should be in the Church.

In these days of short pastorates, the recording of the historical data pertaining to the church is doubly important, though likewise doubly neglected. Contemporary History is the hardest to understand. The busy men are making History, not recording it. But if contemporary records are not kept, few facts that might have entered into them, even the most significant, can be thereafter discovered. The future historian will find himself called on to make bricks and to furnish his own straw!

It may have been a philosophical solace to the historian Palgrave* to write: “The preservation or destruction of historical materials is as providential as the guidance of events. We are not called to be the revealers of the hidden things; it is not for us that the sea is to give up its dead.” But the destruction of—or even the neglect to make—contemporary records is not a matter of indifference to any organization worthily existing. Whether the Church is doing her duty or not, her records ought to show it. This is equally true of all departments of Church work, local, presbyterial, synodical, as well as denominational. That the records as now kept are not usually adequate seems to your essayist painfully evident. That the records of the larger religious bodies cannot be properly kept if those of their smaller component bodies are neglected seems equally evident.

It is easy to bring this general charge. It is another thing to prove it, and still another thing to remedy it. Wherein then are our church records deficient? It is unnecessary for our purpose that we say more about the records of our larger bodies, such as Synods and Assemblies. Those bodies have carefully prepared and well executed plans for gathering and publishing information. Such records are as perfect of their kind as the Presbyteries reporting furnish the data for making. Perhaps we might go further and say that the records of most of our Presbyteries are as perfect as the data furnished by our local churches permit the Stated Clerks to compile. The men in most of our Presbyteries who hold the office of Stated Clerk are experienced men, and all are subject to criticism by their brethren in open Pres-

*Hist. Eng. and Norm., I. 121.

bytery. The responsibility therefore for the fundamental records of all our denominations and of the whole Church of Christ rests heavily upon the local church. That responsibility will not be met unless the Pastor meets it.

What then is the Pastor's duty in reference to the records of the local church? Briefly it is to see that they are properly kept, and occasionally to make use of them in historical sermons, or other publications whereby his people and even a wider circle may become acquainted with the work done by that particular church. It does not necessarily devolve upon the Pastor to keep the records himself. Very rarely is that desirable. Yet far more rarely is a Clerk of Session found who knows what records to keep and how to keep them. Every Clerk needs the Pastor's suggestions and reminders. The rules for keeping sessional records need not be discussed here. The Presbytery of Kansas City has among its published Standing Rules a long chapter upon that subject.

We have time only to notice the third of the Minister's contributions to Ecclesiastical History,—one that we have already mentioned:

3. *The Writing of Church History.* Some Ministers have the habit of preaching an annual sermon reviewing the work of the year. It is a habit to be commended in our larger churches, and one that might often prove helpful even in the smaller organizations. It is doubtful whether more than a select few have any just conception of the work attempted or accomplished by the organization to which they belong. An annual or a triennial review would quicken their religious life and guide it into well established channels of which many are comparatively ignorant.

The outline or tabulated statistics contained in such sermons might well be published. It certainly should be permanently recorded. The sermons or addresses prepared by the Pastor find their way into his "barrel" or waste basket. A few years later, when an extended review might be made with profit, a new Pastor must go over the whole matter again; and, without personal knowledge of the facts at the time of their occurrence, must seek to supply deficiencies in the records then accessible to him, and to discover the whole train of circumstances leading under God up to the then present condition of the church.

But whether historical sermons are frequent or not, ought not every Pastor to keep a well arranged and extensive Pastor's Register? This important part of our Church records—a statistical chronicle or digested annals—is probably the part most neglected of all. For this there are several reasons. Our theological seminaries, so far as the writer knows, all neglect instruction on this point. Our Boards of Publication, none of them, publish well arranged blank-book Registers, so ruled and spaced as to make their keeping as systematic and valuable as they might easily be made. But no matter how good the blank-book,

no Register will fill itself neatly, systematically, contemporaneously. That takes work. But, brethren, it is worth all the work it costs. You owe it to yourselves, as well as to your successors, to do that work well.*

*Among the recommendations in the report of the Committee on Synodical History adopted in 1898 (see Minutes, p. 34) were: "1. That a vigorous effort be made in each of the Presbyteries of the Synod to obtain a full history of every church, and a biographical sketch of every Minister, Licentiate and Candidate ever at work within our bounds. 2. That a copy of every historical discourse, reviewing the work of any of the churches or Ministers, be forwarded to the Chairman of the Historical Committee of the Presbytery in which the work was done; and, if possible, that another copy be furnished the Presbyterian Historical Society, 1319 Walnut Street, Philadelphia, Pa. 4. That the Committee on Presbyterian History be instructed to urge each Pastor and Clerk of Session to keep an accurate Church Register, always posted up to date, which shall include an account of the original organization of the church, and a full record of all admissions, baptisms, deaths, elections, stated supplies installations and other events in the church life." The publication of this Presbyterian History ought not to release any officer from the necessity of heeding the above request. The Committee on History desires to re-emphasize it.

CHRONOLOGICAL REGISTER.

PRESBYTERIAL REGISTER.

MEETINGS OF THE PRESBYTERY OF UPPER MISSOURI.

Place	Kind	Date	Moderator	Stated Clerk	Temp. Clerk
Richmond	O	Apr 11, 1844	Lewis Thompson	J L Yantis	J M Inskeep
Lexington	F	Oct 10, 1844	Wm Dickson	"	Eld J M Thompson
Nodaway	S	Apr 3, 1845	J M Inskeep	"	W Dickson
Independence	F	No meeting			
Liberty	S	Apr 1846	J L Yantis	"	V Pentzer
Independence	A	May 28, 1846	"	"	R Scott
Prairie Ch	C	Sep 11, 1846	Wm Dickson	"	A R Curry
Bethel	S	Apr 1, 1847	Robert Scott	"	J M Inskeep
Richmond	A	May 7, 1847	"	"	"
"	F	Oct 7, 1847	J M Fulton	"	R Scott
Lexington	A	Oct 22, 1847	"	"	"
Platte City	S	Apr 6, 1848	J L Yantis	J M Fulton	J M Inskeep
Independence	F	Oct 12, 1848	W Dickson	"	Eld D I Caldwell
Weston	S	Apr 5, 1849	T A Bracken	"	R H Allen
Bethel	A	No minutes			
Prairie	F	Oct 11, 1849	W Dickson	R S Symington	T A Bracken
Crooked River	S	Apr 11, 1850	R Scott	W Dickson	"
Lexington	A	June 27, 1850	"	A V C Schenck	R S Symington
Prairie	F	Oct 3, 1850	R S Symington	"	A V C Schenck
Savannah	S	Apr 11, 1851	Chas Stewart	"	"
Liberty	F	Sep 26, 1851	R S Symington	"	"
Lexington	C	Jan 7, 1852	W Dickson	"	"
Richmond	S	Apr 8, 1852	"	"	"
Lexington	F	Oct 14, 1852	"	"	"
Fulton	A	Oct 22, 1852	"	"	"
Richmond	A	Nov 3, 1852	"	"	"
Liberty	S	Apr 14, 1853	I W Canfield	"	R S Symington
Dover	A	Apr 19, 1853	A V C Schenck	"	J B Harbison
Crooked River	F	Oct 13, 1853	W Dickson	"	J M Keith
Liberty	A	Oct 22, 1853	R S Symington	"	A V C Schenck
Richmond	C	Dec 28, 1853	I W Canfield	"	T A Bracken
Prairie	S	Apr 13, 1854	W R Fulton	"	R S Symington
Pisgah	F	Oct 7, 1854	A V C Schenck	"	J M Keith
Lexington	A	Nov 2, 1854	"	"	"
Independence	S	Apr 12, 1855	B M Hobson	"	G C Crow
Mt Olive	C	June 20, 1855	"	"	G Hickman
Plum Creek	F	Oct 3, 1855	I W Canfield	"	G C Crow
Lexington	C	Mar 18, 1856	"	"	"
Richmond	S	Apr 10, 1856	T A Bracken	"	J M Keith
Hopewell	F	Sep 27, 1856	G Hickman	"	G C Crow
S Grand River	A	Oct 25, 1856	B M Hobson	"	R S Symington
Athens	A	Nov 15, 1856	J L Yantis	"	G C Crow

PRESBYTERY OF LAFAYETTE.

Pleasant Hill	O	Apr 9, 1857	John McFarland	B M Hobson	J T Leonard
Greenfield	F	Sep 10, 1857	W Dickson	"	"
Independence	A	Oct 2, 1857	"	"	"
St Thomas	S	Apr 1, 1858	T A Bracken	"	"
Prairie	F	Oct 1, 1858	J T Paxton	"	J M Chaney
Liberty	A	Oct 10, 1858	"	"	"
Kansas City	S	Apr 7, 1859	D Coulter	"	A Shotwell
Warrensburg	A	June 3, 1859	"	"	"
Deepwater	F	Sep 16, 1859	J T Lapsley	"	{ J McFarland D Coulter
Pleasant Hill	S	Apr 5, 1860	R S Symington	"	G W Harlan
Dover	F	Sep 21, 1860	J T Leonard	"	J Montgomery
Pleasant Hill	A	Nov 2, 1860	"	"	T A Bracken

LAFAYETTE—Cont.

Place	Kind	Date	Moderator	Stated Clerk	Temp. Clerk
1st Ch Pettis	S.	Apr 11, 1861	T A Bracken	B M Hobson	J M Chaney
"	A.	1 Sab June, 1861	D Coulter	"	B M Hobson
High Grove	F.	Oct 5, 1861	S W Mitchell	"	J W Wallace
Waverly	C.	Dec 3, 1861	"	"	"
Pleasant Hill	S.	Apr 19, 1862	R S Symington	"	J W Wallace
Hopewell	F.	Oct 3, 1862	J W Wallace	"	Geo Miller
St Louis 2d	O.	Oct 12, 1865	D Coulter	J M Chaney	J M Chaney
Dover	S.	Apr 13, 1866	W Dickson	"	J A Quarles
Pleasant Hill	A.	July 31, 1866	J W Wallace	"	R S Symington
Mt Olive	F.	Oct 6, 1866	D Coulter	"	J M Chaney
Boonville	A.	Oct 11, 1866	"	"	"

At this time the party adhering to the Assembly reorganized the Presbytery, but being in the minority did not succeed in retaining the records.

Boonville	O.	Oct 12, 1866	George Miller	Geo Fraser	Geo Fraser
Independence	A.	Oct 16, 1866	"	"	"
Pleasant Hill	C.	Feb 19, 1867	"	"	"
Warrensburg	S.	Apr 5, 1867	C Sturdevant	"	Eben Muse
K C First	C.	July 11, 1867	"	"	"
Pleasant Hill	F.	Oct 4, 1867	Eben Muse	"	C Sturdevant
K C First	A.	Oct 10, 1867	"	"	"
Warrensburg	A.	Nov 12, 1867	C Sturdevant	"	"
"	A.	Nov 29, 1867	G Fraser	"	J H Byers
"	A.	Dec 12, 1867	"	"	{ C Sturdevant { C V Monfort
Sedalia	S.	Apr 3, 1868	Eben Muse	"	"
Knobnoster	A.	Apr 4, 1868	J H Byers	"	G Miller
K C First	C.	Sep 4, 1868	"	"	C Sturdevant
Sugar Creek	F.	Sep 24, 1868	C H Dunlap	G Sturdevant	J H Byers
St Louis	A.	Oct 15, 1868	"	"	"
Pleasant Hill	C.	Dec 24, 1868	C Sturdevant	"	Geo Miller
Warrensburg	S.	Apr 6, 1869	Jas Young	"	Eld P S Brown
Pleasant Hill	F.	Sep 28, 1869	W L Breckenridge	R Irwin	J H Byers
K C First	S.	Apr 5, 1870	A J Johnson	"	"

PRESBYTERY OF OSAGE (N. S.)

Cave Spring	S.	Apr 27, 1866	A G Taylor	J M Brown	W S Mesmer
Prairie Grove	F.	Sep 14, 1866	J M Brown	"	"
Salem	S.	Apr 4, 1867	No quorum	"	"
Butler	A.	May 3, 1867	Not named	"	A G Taylor
Cave Spring	F.	Oct 10, 1867	A G Taylor	"	E M Halbert
Osceola	S.	Apr 23, 1868	J M Brown	"	"
Butler	F.	Sep 27, 1868	S G Clark	"	"
Sunnyside	S.	Apr 1, 1869	E M Halbert	"	J J Brown
Cave Spring	F.	Aug 19, 1869	A G Taylor	"	E M Halbert
Germantown	S.	Apr 14, 1870	J M Brown	"	Eld A D Taylor

The last two meetings were joint meetings with the Presbytery of Southwest Missouri (O. S.)

PRESBYTERY OF OSAGE (After the Reunion.)

Clinton	O.	Sep 21, 1870	T S Reeve	J H Byers	J H Byers
Kansas City 2d	A.	Oct 15, 1870	"	"	J W Allen
Jefferson City	A.	Oct 21, 1870	"	"	"
Kansas City 2d	C.	Dec 15, 1870	"	"	"
Sedalia	S.	Apr 20, 1871	J H Clark	"	D C Milner
Lexington	F.	Sep 12, 1871	J T Lapsley	"	C H Dunlap
Pleasant Hill	C.	Oct 9, 1871	"	"	"
Springfield	A.	Oct 14, 1871	J H Clark	"	"
Kansas City	C.	Dec 23, 1871	T S Reeve	"	W M Cheever
Pleasant Hill	C.	Mar 9, 1872	J T Lapsley	"	Geo Miller
"	S.	Apr 19, 1872	J A Whitaker	"	{ B F Powelson { Eld J D Strain
Holden	C.	June 25, 1872	J H Clark	"	Geo Miller
Jefferson City	F.	Sep 12, 1872	W M Cheever	"	B F Powelson
Sedalia	A.	Oct 17, 1872	J A Whitaker	"	"
Kansas City 2d	C.	Dec 27, 1872	No quorum	"	"
Pleasant Hill	C.	Mar 18, 1873	Geo Miller	"	Wm Coleman
Tipton	S.	Apr 8, 1873	J C Thornton	"	Eld J E Reeve
Sedalia	C.	July 15, 1873	"	"	"
Kansas City 2d	F.	Sep 9, 1873	W L Breckenridge	"	Eld J M C Wilson
St Louis 2d	A.	Oct 18, 1873	"	"	"
Holden	S.	Apr 14, 1874	J W Allen	"	{ J C Thornton { W H Hillis

MEETINGS.

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OSAGE—Cont.

Place	Kind	Date	Moderator	Stated Clerk	Temp. Clerk
Pleasant Hill	F.	Sep 8, 1874	H C Hovey	W J Lee	{ W J Lee
Kirksville	A.	Oct 16, 1874	"	"	{ Eld C F Smith
Warrensburg	S.	Apr 15, 1875	Wm Coleman	"	{ D C Milner
Pleasant Hill	C.	July 9, 1875	"	"	{ R Dodd
Clinton	F.	Sep 14, 1875	Geo Miller	"	{ Eld G W Shield
Kansas City 1st	A.	Oct 15, 1875	"	"	{ W M Newton
"	A.	Oct 18, 1875	"	"	{ W H Hillis
Kansas City 2d	C.	Nov 16, 1875	W Coleman	"	{ Eld C F Smith
Sedalia	A.	Dec 14, 1875	Geo Miller	"	{ J C Thornton
Knobnoster	S.	Apr 11, 1876	W L Breckenridge	"	{ Eld Wm Young
Warrensburg	F.	Sep 12, 1876	Reuel Dodd	"	{ G Miller
"	A.	Nov 28, 1876	R S Reese	"	{ Eld G W Shield
"	A.	Dec 5, 1876	"	"	{ J W Allen
Holden	S.	Apr 11, 1877	A Walker	"	{ Lic W P Baker
Butler	F.	Sep 11, 1877	W M Newton	"	{ W M Reed
St Charles	A.	Oct 2, 1877	A Walker	"	{ Eld J Austin
Sedalia	S.	Apr 9, 1878	A W Colver	"	{ R Dodd
Warrensburg	A.	June 18, 1878	"	"	{ R H Jackson
Kansas City 1st	F.	Sep 10, 1878	J H Byers	"	{ Eld E P Henry
Carthage	O.	Oct 18, 1878	W M Newton	"	{ B F Powelson
Holden	C.	Dec 5, 1878	J W Allen	"	{ Eld J K Morrow
Nevada	S.	Apr 8, 1879	L Railsback	"	{ J W Allen
Olive Branch	F.	Sep 9, 1879	C Fueller	"	{ B F Powelson
St Joseph	A.	Oct 17, 1879	J W Allen	"	{ Eld J W Cleland
Freeman	A.	Oct 30, 1879	C Fueller	"	{ W M Newton
Appleton City	S.	Apr 13, 1880	S B Bell	"	{ J H Byers
Salt Springs	F.	Sep 14, 1880	R H Jackson	"	{ Eld S Calwallader
Kansas City 1st	A.	Oct 17, 1880	"	"	{ C P Blayney
Pleasant Hill	S.	Apr 12, 1881	C C Kimball	"	{ D L Lander
Kansas City 2d	F.	Sep 13, 1881	A T Robertson	"	{ Eld J G White
Brookfield	O.	Oct 12, 1881	R H Jackson	"	{ D L Lander
Kansas City 2d	A.	Nov 10, 1881	A T Robertson	"	{ G A Beattie
Clinton	A.	Nov 17, 1881	R H Jackson	"	{ W M Newton
Tipton	S.	Apr 11, 1882	J S Poage	D L Lander	{ D L Lander
Butler	F.	Sep 12, 1882	A Walker	"	{ Eld J G White
St Louis	A.	Oct 12, 1882	"	"	{ C P Blayney
Warrensburg	C.	Nov 7, 1882	J S Poage	"	{ Eld W C Bell
Kansas City 2d	A.	Dec 15, 1882	A Walker	"	{ J H Miller
Butler	C.	Jan 26, 1882	C Fueller	"	{ Eld J W Cleland
Nevada	S.	Apr 10, 1883	J F Watkins	"	{ J H Miller
Rich Hill	A.	June 27, 1883	A Walker	"	{ Eld W C Bell
Holden	F.	Sep 27, 1883	J Thompson	"	{ W H Rogers
Nevada	A.	Dec 18, 1883	"	"	{ J H Miller
Clinton	S.	Apr 4, 1884	J H Miller	D S Schaff	{ G A Beattie
Kansas City 2d	A.	Apr 22, 1884	"	"	{ W R Henderson
K C Y M C A	C.	May 12, 1884	"	"	{ Eld G W Cummings
Sedalia	F.	Sep 19, 1884	W R Henderson	"	{ W H Rogers
Kansas City 2d	A.	Oct 22, 1884	"	"	{ W H Wieman
Warrensburg	S.	Apr 14, 1884	W J Lee	"	{ F R Farrand
Osceola	F.	Sep 22, 1884	A B Martin	"	{ W E Mack
Sedalia	A.	Oct 21, 1884	"	"	{ W H Wieman
Appleton City	C.	Dec 23, 1884	"	"	{ C P Blayney
Tipton	S.	Apr 13, 1886	J C Taylor	"	{ Eld G W Shield
					{ W E Mack
					{ Eld J G White

OSAGE—Cont.

Place	Kind	Date	Moderator	Stated Clerk	Temp. Clerk
Kansas City 2d	A	June 8, 1886	"	D S Schaff	J H Miller
Rich Hill	C	July 2, 1886	"	"	"
Raymore	F	Sep 28, 1886	H A Nelson	"	{ R H Jackson Eld S S Hughes
Fulton	A	Oct 13, 1886	"	"	"
Kansas City 1st	C	Nov 22, 1886	"	"	J H Miller
"	C	Dec 30, 1886	J H Miller	"	L Railsback
"	C	Mar 24, 1887	J C Taylor	"	J H Miller
Pleasant Hill	S	Apr 12, 1887	Jos Platt	"	{ D K Steele Eld F E Kellogg
Clinton	A	June 16, 1887	R H Jackson	"	Eld E P Lamkin
Kansas City 1st	A	June 22, 1887	J Platt	"	J H Miller
Rich Hill	F	Sep 27, 1887	John Herron	"	{ O G Morton Eld E P Lamkin Lic J B Hill

PRESBYTERY OF KANSAS CITY.

Osceola	A	Oct 14, 1887	John Herron	J H Miller	S M Ware
Jefferson City	A	Oct 19, 1887	"	"	"
Knobnoster	A	Nov 3, 1887	"	"	Eld Gordon Hardy
Holden	S	Apr 10, 1888	Wilson Asdale	"	{ S M Ware Eld E W Snyder
Kansas City 1st	C	May 1, 1888	"	"	C H Bruce
"	C	June 23, 1888	"	"	"
Kansas City 2d	C	July 31, 1888	J C Taylor	"	A B Martin
"	F	Sep 25, 1888	O W Gauss	"	{ S M Ware Eld J P Watkins
Kirksville	A	Oct 17, 1888	W Asdale	"	Eld B W Schaulfler
Kansas City 2d	A	Oct 31, 1888	J C Taylor	"	Lic J B Hill
"	C	Dec 28, 1888	O W Gauss	"	"
Clinton	S	Apr 9, 1889	J Edmonson	"	{ C H Bruce W M Baird
Kansas City 2d	C	May 21, 1889	"	"	C H Bruce
"	A	June 10, 1889	A B Martin	"	L Railsback
"	A	June 24, 1889	J C Taylor	"	C H Bruce
Butler	F	Sep 24, 1889	S M Ware	"	{ S T McClure Eld E P Lamkin
Holden	A	Oct 16, 1889	"	"	"
Kansas City 2d	A	Nov 4, 1889	J Edmonson	"	C H Bruce
"	A	Nov 18, 1889	S M Ware	"	"
"	A	Dec 3, 1889	A B Martin	"	"
"	A	Dec 17, 1889	"	"	C H Bruce
"	A	Jan 7, 1890	S M Ware	"	Eld G H Winn
"	C	Mar 3, 1890	J C Taylor	"	"
Sedalia B'way	S	Apr 8, 1890	O G Morton	"	{ R H Jackson J C Taylor
Kansas City 2d	A	May 20, 1890	"	"	{ Eld F E Kellogg Eld O Richardson
"	C	July 5, 1890	J C Taylor	"	Eld J O Hogg
"	C	July 15, 1890	J Edmonson	"	Eld F E Kellogg
Nevada	F	Sep 23, 1890	G P Wilson	"	{ Elds J O Hogg and A H Gossard
St Louis	A	Oct 21, 1890	"	"	"
Kansas City 2d	A	Nov 2, 1890	"	"	A Walker
Warrensburg	A	Dec 9, 1890	Josiah Thompson	"	Eld G H Winn
Sedalia B'way	A	Dec 31, 1890	A Walker	"	W M Pocock
Osceola	S	Apr 7, 1891	C H Bruce	"	{ W F Shields Eld C A Young
K C Linwood	A	June 15, 1891	"	"	W F Shields
Sharon	F	Sep 15, 1891	A McLaren	"	{ R R Marquis Eld Jas Cousley
St Joseph	A	Oct 21-2, 1891	"	"	John B Hill
Kansas City 5th	A	Dec 8, 1891	C H Bruce	"	W F Shields
Knobnoster	A	Dec 17, 1891	A Walker	"	R R Marquis
Kansas City 2d	S	Apr 5, 1892	J R Stevenson	"	{ J B Hill Eld J G White
"	A	Apr 22, 1892	C H Bruce	"	H M Campbell
Rich Hill	A	June 14, 1892	J R Stevenson	"	John B Hill
Warrensburg	F	Oct 4, 1892	W M Pocock	"	{ J B Hill H M Campbell C H Bruce
Kansas City 1st	A	Oct 19, 1892	"	"	F W Hinitt
"	A	Oct 21, 1892	"	"	W F Shields
Sedalia Cent'l	S	Apr 4, 1893	John B Hill	"	{ J R Stevenson Eld J O Hogg

KANSAS CITY—Cont.

Place	Kind	Date	Moderator	Stated Clerk	Temp. Clerk
Kansas City 2d	C.	May 29, 1893	John B Hill	J H Miller	H M Campbell
Drexel	A.	June 6, 1893	H M Campbell	"	E P Dunlap
Kansas City 2d	C.	July 5, 1893	John B Hill	"	H M Campbell
"	C.	Sep 8, 1893	"	"	Egon Wachter { W T Wardle F W Hinnitt Eld J O Hogg
Jefferson City	F.	Sep 26, 1893	H M Campbell	"	J R Stevenson
Carthage	A.	Oct 18, 1893	John B Hill	"	"
"	A.	Oct 19, 1893	"	"	"
Kansas City 2d	A.	Nov 20, 1893	C H Bruce	"	"
Clinton	S.	Apr 3, 1894	W M Newton	"	{ Eld P H Holcomb Eld J G White R R Marquis
Kansas City 2d	A.	May 8, 1894	John B Hill	"	Eld G W Shield
"	C.	June 5, 1894	"	"	C H Bruce { G H Williamson E S Brownlee J B Hill
Holden	F.	Sep 25, 1894	J A P McGaw	"	"
Brookfield	A.	Oct 17-8, 1894	"	"	"
Kansas City 2d	C.	Nov 20, 1894	"	"	"
"	C.	Mar 26, 1895	"	"	John B Hill { E S Brownlee Eld J G White
Kansas City 5th	S.	Apr 9, 1895	R R Marquis	"	C H Bruce
Warrensburg	A.	May 7, 1895	"	"	John B Hill
Kansas City 2d	C.	Aug 20, 1895	J A P McGaw	"	{ L M Belden R H Jackson
Jefferson City	F.	Sep 24, 1895	H C Stanton	"	"
Springfield	A.	Oct 16, 1895	"	"	"
"	A.	Oct 17, 1895	R R Marquis	"	"
Kansas City 2d	A.	Nov 2, 1895	H C Stanton	"	L M Belden { E W Clippinger Eld J R Lucas H A Hymes
Butler	S.	Apr 14, 1896	R H Jackson	"	John B Hill
Kansas City 2d	C.	June 9, 1896	"	"	"
Nevada	A.	June 18, 1896	J A P McGaw	"	"
Warrensburg	C.	July 6, 1896	R H Jackson	"	E W Clippinger { E W Clippinger T M Cornelison Eld C A Young
Independence	F.	Sep 22, 1896	E S Brownlee	"	E W Clippinger { G B Sproule Eld V M Hobbs
Sedalia B'way	A.	Oct 21-2, 1896	"	"	John B Hill { P B Jenkins Cornelison McClusky
Clinton	S.	Apr 13, 1897	H D Jenkins	"	E W Clippinger John B Hill
K C Linwood	C.	June 7, 1897	"	"	J D Catlin { L P Cain E W McClusky
Raymore	F.	Sep 23, 1897	G F Ayres	"	S D Jewell
Centerview	A.	Oct 8, 1897	R R Marquis	"	"
Kansas City 5th	A.	Oct 18, 1897	G F Ayres	"	"
K C Linwood	A.	Oct 21, 1897	"	"	"
St Louis 2d	A.	Oct 23, 1897	H D Jenkins	"	E W Clippinger
"	A.	Oct 29, 1897	R R Marquis	"	"
Sedalia B'way	S.	Apr 12, 1898	E W Clippinger	"	{ P B Jenkins T M Cornelison
Kansas City 2d	C.	May 23, 1898	H D Jenkins	"	John B Hill
Sedalia Cent'l	C.	July 28, 1898	E W Clippinger	"	J D Catlin { L P Cain E W McClusky
Lowry City	F.	Sep 27, 1898	R C Bailey	"	"
Kansas City 2d	A.	Oct 26, 1898	G F Ayres	"	"
"	A.	Oct 27, 1898	R C Bailey	"	"
"	A.	Oct 28, 1898	H C Stanton	"	"
Kansas City 5th	C.	Dec 1, 1898	"	"	John B Hill
Kansas City 2d	C.	Dec 7, 1898	H D Jenkins	"	P B Jenkins
Kansas City 3d	C.	Dec 22, 1898	"	"	John B Hill { J D Catlin A E Vanorden
Warrensburg	S.	Apr 11, 1899	John F Hendy	"	John B Hill
Kansas City 2d	A.	May 23, 1899	R C Bailey	"	John B Hill
Rieh Hill	A.	June 8, 1899	H D Jenkins	"	J H Miller
Sedalia B'way	C.	July 3, 1899	J F Hendy	"	A E Vanorden { P B Jenkins John B Hill
Kansas City 3d	C.	Aug 14, 1899	H D Jenkins	"	A E Vanorden
Warrensburg	C.	Sep 4, 1899	E W Clippinger	"	A E Vanorden { M B W Granger W B Chancellor
Appleton City	F.	Sep 26, 1899	J S VanMeter	"	S D Jewell
Hannibal	A.	Oct 25, 1899	"	"	"
Clinton	C.	Feb 20, 1900	"	"	W F Van der Lippe

CHRONOLOGICAL REGISTER.

KANSAS CITY—Cont.

Place	Kind	Date	Moderator	Stated Clerk	Temp. Clerk
Tipton	S	Apr 10, 1900	S D Jewell	J H Miller	{ E W Clippinger W B Chancellor
Kansas City 5th	A	May 11, 1900	"	"	Paul B Jenkins
"	A	May 25, 1900	"	"	John B Hill
Raymore	A	June 1, 1900	"	"	"
Kansas City 5th	C	July 31, 1900	"	"	J T Boyer
High Point	F	Sep 25, 1900	E W McClusky	"	{ W B Chancellor Eld E M Wright
Maryville	A	Oct 24-5, 1900	"	"	John B Hill
Kansas City 1st	C	Nov 29, 1900	John B Hill	"	Wm Carter
Independence	S	Apr 9, 1901	A D Madeira	"	{ J E Stevenson J M Ross
Kansas City 5th	C	May 21, 1901	"	"	J L McKee

. PASTORATES.

PRESBYTERY OF UPPER MISSOURI.

N. B.—Only those pastorates are here recorded that were in churches in the territory occupied by the Presbytery of Kansas City.

Pastor	Church Call Presented	Committee to Install	Installation Dissolution
T A Bracken	Prairie Oct. 12, 1849	Dickson, Smyington, Dickson, Yantis	Dec 1849 (Pby Laf)
A V C Schenck	Lexington April 11, 1850	Scott, Dickson, Smyington	June 28, 1850 Oct 14, 1853
W H Pawling	Independence April 13, 1854	Declined	
B M Hobson	Lexington Oct. 7 1854	Harbison, Pawling, Bracken	Nov 5, 1854 (Pby Laf)
R S Symington	Pleasant Hill April 15, 1855	Declined	
J W Clark	Marshall June 20, 1855	Hobson, Hickman	June 22, 1855 (Pby Laf)
T A Bracken	Independence Oct. 3, 1855	Fackler, Hobson, Eld, Cogswell	(Pby Laf)
D Coulter	Hopewell March 18, 1856		
J W Clark	Pisgah April 11, 1856	Coulter, Dickson and Eld L Green	May, 1856 (Pby Laf)
J W Clark	St. Thomas Sept. 29, 1856	Not placed in his hands	
J T Leonard	So. Grand River Sept. 29, 1856	Hobson, Yantis, Bracken, Smyington	Oct 26, 1856 (Pby Laf)

PRESBYTERY OF LAFAYETTE (down to the D. and T. split.)

Pastor	Church Call Presented	Committee to Install	Installation Dissolution
J W Clark	Pisgah and Marshall	Installation by Pby of Upper Missouri	April 6, 1860
J M Chaney	St. Thomas and Dover	Bracken, Lapsley Coulter at S T	April 4, '58 (S T) April 6, '60 (S T) April 24, '58 (D) Oct 7, '87, (D)
	April 2, 1858	Dickson, Clark, Hobson	
J T Lapsley	Pleasant Hill	Call returned, 1860	
	April 8, 1859		
R S Smyngton	Kansas City 1st	Bracken, Pawling	April 5, 1860
	June 4, 1859		
George Miller	Pleasant Hill	Leonard, Hancock, Bracken	Nov 4, 1860
	Sept 22, 1860	This pastorate was dissolved by the D and T party in the Presbytery, Aug. 1, 1866. The Assembly's Presbytery sustained the pastor's appeal, retaining him in the pastorate until April 4, 1868.	
John Montgomery	1st Ch Pettis	Coulter, Hobson	June, 1861 April 16, 1866
	1st Sat June '61		
T A Bracken	Independence		(Pby Up Mo) Oct 6, 1866
B M Hobson	Lexington		(Pby Up Mo) Oct 6, 1866

PRESBYTERY OF LAFAYETTE (Assembly Party.)

George Fraser	Kansas City 1st	Call returned, Sept 4, 1868	
	Oct 16, 1866		
Eben Muse	Warrensburg	Sturdevant, Miller, Byers, Fraser	Nov 12, 1867 April 6, 1870
	Oct 5, 1867		
J W Clark	Lexington	Breckenridge, Miller and Elder Wherry	(Pby Osage)
	Sept 4 1868		
Robt Irwin	Kansas City 1st	Breckenridge, Dunlap	May 1, 1869 (Pby Osage)
	April 8, 1869		

PRESBYTERY OF LEXINGTON.

The facts regarding installations by the Presbytery of Lexington are not known except in the two following cases.

Chas D Nott	Kansas City 2d	Call returned	
	April 6, 1870		
Hiram Hill	Holden	E B Sherwood, T S Reeve	May 10, 1870 (Pby Osage)
	April 6, 1870		

PRESBYTERY OF ST. LOUIS.

J A Whitaker	Jefferson City		(Pby Osage)
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PRESBYTERY OF OSAGE (After the Reunion.)

Jas H Clark	Warrensburg	Call returned April 23, 1872	
	April 21, 1871		
Jas W Clark	Concord (Salt Springs)	Timothy Hill only member present	May 12, 1872 Sept 10, 1873
	April 2, 1871	Mr. C. was released from Lexington Sept. 13, 1871.	
Geo Miller	Greenwood	Lapsley, Breckenridge	April 15, 1874
	April 22, 1871		
W M Cheever	Kansas City 2d	Milner, Irwin, Hill	Dec 31, 1871 (Died) June 2, 1878
	Dec 31, 1871		
J H Byers	Lexington	Hill Cheever, Allen	Sept 9, 1874
	April 20, 1872		
Wm Coleman	Pleasant Hill	Breckenridge, Allen	Sept 15, 1875
	Sept 13, 1872		

OSAGE—Cont.

Pastor	Church Call Presented	Committee to Install	Installation Dissolution
John H Miller	Sedalia Oct 17, 1872	S J Niccolis, Hill, Milner, Irwin	Oct 20, 1872 April 12, 1876
Alex Walker	Tipton Oct 18, 1872	Byers, Allen	Oct 21, 1872 Jan 26, 1883
Hiram Hill	Holden (Pby Lex)		March 18, 1873
Robt Irwin	Kansas City 1st (Pby Laf)		April 9, 1873
W H Hillis	Warrensburg April 9, 1873	Lee, Cheever, Hovey	April 16, 1875
H C Hovey	Kansas City 1st July 15, 1873	Hill, Cheever, Milner and E O Hovey D D Not installed	
J A Whitaker	Jefferson City (Pby St Louis)		July 15, 1873
Wm J Lee	Holden Oct 18, 1873	Hillis, Byers, Cheever	Nov 7, 1882
W G Keady	Jefferson City April 16, 1874	Call returned April 19, 1875	
Reuel Dodd	Clinton Sept 9, 1874	Keady, Lee, Walker	June 18, 1878
F Van der Lippe	New Frankfort Sept 15, 1875	Bruner, A Van der Lippe	Sept 9, 1879
W J Lee	Warrensburg	Call returned Sept 15, 1875	
H M Shockley	Sedalia April 12, 1877	Allen, Lee, Cheever	April 14, 1880
J F Bruner	Malta Bend April 12, 1877	Call returned Sept 12	
S B Bell	Kansas City 1st April 10, 1878	Hill, Railsback, Madeira, Allen	April 28, 1878 April 12, 1882
W M Newton	Butler April 10, 1878	Powelson, Dodd, Byers, Allen	May 9, 1878 Dec 15, 1882
Chas Fueller	Warrensburg June 18, 1878	Colver, Shockley, Lee, Poage	June 18, 1878 April 11, 1883
C C Kimball	K C Second April 9, 1879	Bell, Hill, Railsback, Madeira	April 13, 1879 Nov 10, 1881
D L Lander	Malta Bend and Salt Springs Oct 17, 1889	Chas Fueller	Sept 19, 1880 April 9, 1884
G A Beattie	Sedalia 1st Sept 15, 1880	Jackson, Fueller, Poage	Sept 29, 1880 Sept 29, 1886
J G Fackler	Clinton Nov 17, 1881	Jackson, Beattie, Watkins	Nov 17, 1881 Sept 12, 1883
J F Watkins	Osceola Sept 3, 1882	Beattie, Fackler	Oct 30, 1882 Oct 13, 1886
J F Watkins	Brownington Sept 3, 1882	Fackler, Beattie	Oct 29, 1882 Oct 13, 1886
John H Miller	K C Fourth Dec 15, 1882	Hill, Platt, Walker, Railsback	May 6, 1883 Sept 27, 1888
C L Thompson	K C Second Dec 15, 1882	Walker, S J Niccolis, Beattie, Hill, Railsback	Dec 17, 1882 July 31, 1888
Alex Walker	Butler Jan 26, 1883	Lander, J H Miller, Fueller, Railsback	April 8, 1883 Nov 4, 1889
J Hays Allin	Schell City, Mont- rose April 11, 1883	Not installed	
D S Schaff	K C First April 11, 1883	Platt, Thompson, Philip Schaff, Hill	Dec 30, 1886 June 23, 1888

PASTORATES.

OSAGE—Cont.

Pastor	Church Call Presented	Committee to Install	Installation Dissolution
A W Milster	Clinton Sept 12, 1883	Declined	
W H Wieman	Rich Hill April 9, 1884	Clark, Thompson, Walker	May, 1884 July 2, 1886
W E Mack	K C Third April 9, 1884	J H Miller, Thompson, Schaff, Hill	April 17, 1884 Not reported
A B Martin	Appleton City April 9, 1884	Clark, Miller, Walker, Jackson	May, 1894 June 22, 1887
F R Farrand	Clinton April 9, 1884	Henderson, Cravens, Martin	May, 1884 March 24, 1887
George Miller	Nevada Sept 10, 1884	Martin, Weller, Walker	April 11, 1888
Dwight K Steele	Warrensburg April 15, 1885	Call returned Oct 21, 1891	
L I Drake	Holden Sept 23, 1885	Thompson, Beattie, Poage	Nov 4, 1885 Nov 22, 1886
O W Gauss	Jefferson City Dec 3, 1885	Martin, Beattie, Railsback	Dec 17, 1885 April 9, 1890
W M Newton	Raymore April 14, 1886		Nov 20, 1893
J F Watkins	Rich Hill April 13, 1887	Schaff, Edmonson, Walker	April 28, 1887 Sept 29, 1887
John Herron	Sedalia April 13, 1887	J H Miller, Steele, Asdale	May 5, 1887 Sept 24, 1890
S M Ware	Clinton June 16, 1887	Herron, Jackson, Thos Marshall, Geo Miller	July 5, 1890
A B Martin	K C Third June 22, 1887	Railsback, Thompson, Bruce, J H Miller	Nov 3, 1887 June 16, 1891
C H Bruce	K C Fifth Sept 28, 1887	Railsback, Thompson, Schaff, P S Allen	Oct 25, 1887 June 1, 1897
Thos H Jones	K C 1st Welsh Sept 28, 1887	Thompson, Schaff, Eld M M Jones, Railsback	Nov 18, 1889
H C Keeley	Osceola Sept 28, 1887	G Miller, Watkins, Jackson, Thos Marshall	Oct 14, 1887 Oct 31, 1888

PRESBYTERY OF KANSAS CITY

O G Morton	Holden April 11, 1888	Thompson, Asdale, Walker	April 12, 1888 Dec 9, 1891
J Edmonson	Nevada Sept 26, 1888	J H Miller, McDougall, Herron	Oct 23, 1888 June 15, 1892
D R Crockett	Greenwood Oct 17, 1888	Walker, Taylor	April 8, 1891
Geo P Hays	K C Second Dec 28, 1888	Taylor, Miller, Martin, E C Ray	Dec 28, 1888 Sept 8, 1893
J C Taylor	K C Hill Memo April 10, 1889	Bruce, Hays, Martin, Miller	May 5, 1889 May 8, 1894
G P Wilson	K C First April 11, 1889	Railsback, Hays, Martin, S M Neel	May 2, 1889 Dec 9, 1890
J H Miller	Rich Hill May 21, 1889	Edmonson, Hays, Walker, Railsback, Martin	July 11, 1889 Dec 7, 1898
Wilson Asdale	Tipton Oct 18, 1889	Ware, Herron, Morton	Oct, 1889 Oct 19, 1892
W G Pollock	K C Fourth Dec 17, 1889	Not installed.	
W F Shields	Sharon Sept 24, 1890	Miller, Crockett, Walker	Oct 16, 1890 April 5, 1893

CHRONOLOGICAL REGISTER.

KANSAS CITY—Cont.

Pastor	Church Call Presented	Committee to Install	Installation Dissolution
E P Dunlap	K C Linwood Oct 22, 1890	Martin, Wilson, Walker, Hays	Nov 7, 1890 July 5, 1893
J R Stevenson	Sedalia B'way Dec 9, 1890	Walker, Newton, Steeie, Ross W G Craig	Stevenson, Dec 31, 1890 June 5, 1894
W M Pocock	Clinton Dec 9, 1890	Hays, Edmonson, Walker	April 10, 1895
J Herron	Sedalia Central Dec 31, 1890	Call returned.	
R R Marquis	Sedalia Central April 8, 1891	Jackson, Stevenson, Bruce, Pocock, A A Taylor	May 18, 1891 Oct 28, 1897
H C Stanton	K C First June 16, 1891	Bruce, S M Neel, W N Page, Hays	June 30, 1891 April 12, 1899
H M Campbell	K C Fourth Sept 16, 1891	McLaren, Hays, Walker, Miller, Dunlap	Sept 28, 1891 Nov 20, 1893
W H Hyatt	K C Third Oct 21, 1891	McLaren, Bruce, Walker, Hays	Nov 23, 1891 Oct 19, 1893
John B Hill	Butler Dec 9, 1891	Hays, Theo W Harris, Newton, Walker	Jan 21, 1892 Nov 20, 1894
A A Boyd	Knobnoster, Salem April 6, 1892	Call returned April 5, 1893.	
W E Voss	Eldorado Springs April 6, 1892	Pocock, Hyatt	June 28, 1892 April 4, 1894
Jos Mayou	Greenwood April 6, 1892	Call Returned	
W T Wardle	Holden April 22, 1892	Stevenson, Josiah Thompson	June 22, 1892 April 10, 1895
F W Hinitt	Warrensburg April 22, 1892	Pocock, Hays, Miller, Marquis	Oct 5, 1892 March 26, 1895
J A P McGaw	K C Linwood Sept 27, 1893	Campbell, Hill, Stanton, Bruce	Oct 3, 1893 June 7, 1897
J B Welty	K C Fourth April 4, 1894	Stanton, McGaw, Bruce	May 30, 1894 April 16, 1895
E S Brownlee	Appleton City May 8, 1894	Not installed	
G H Williamson	Jefferson City Sept 26, 1894	E D Walker, Marquis, Pocock, E C Gordon	Nov 1, 1894 Oct 16, 1895
W P Nelson	K C Third Sept 26, 1894	Call Returned	
E W Clippinger	Warrensburg April 10, 1895	Murquis, Bruce, Miller, Williamson, Sproule	May 7, 1895 Sept 4, 1899
W F Price	Sedalia B'way April 10, 1895	Marquis, McGaw, E D Walker, Williamson	May 1, 1895 July 6, 1896
E W Thompson	Clinton Sept 25, 1895	Call laid on table.	
R C Bailey	Holden Nov 2, 1895	Marquis, Bruce, Clippinger	Nov 12, 1895 May 23, 1899
H D Jenkins	K C Second Nov 2, 1895	Stanton, J H Barrows, McGaw	Nov 21, 1895 July 31, 1900
L M Belden	K C Third April 15, 1896	Stanton, H D Jenkins, McGaw	April 23, 1896 Aug 14, 1899
J F Watkins	Butler April 15, 1896	Call returned.	
H A Hymes	Clinton April 15, 1896	Jackson, Bruce, Marquis	May 4, 1896 Dec 1, 1898

PASTORATES.

KANSAS CITY—Cont.

Pastor	Church Call Presented	Committee to Install	Installation Dissolution
J F Hendy	Jefferson City April 15, 1896	H D Jenkins, E D Walker, Hill	May 26, 1896
T M Cornelison	Nevada June 9, 1896	Jackson, McGaw, Miller, Bailey	June 18, 1896 July 28, 1898
E W McClusky	K C Hill Memo Sept 23, 1896	Railsback, McGaw, Taylor	Oct 13, 1896 May 23, 1898
M E Krotzer	Raymore Oct 21, 1896	Watkins, E D Walker, Railsback	Nov 13, 1896 Dec 22, 1898
L P Cain	Sedalia B'way Oct 22, 1896	Marquis, Boyd, Hendy, Stevenson	Nov 20, 1896 July 3, 1899
J T Boyer	Osceola. Vista April 14, 1897	Watkins, Marquis, Newton	April 27, 1897 Feb 20, 1900
P B Jenkins	K C Linwood Sept 29, 1897	Ayers, Hendy, H D Jenkins, S M Neel, Hill	Oct 21, 1897
I P McCurdy	K C Fifth Sept 29, 1897	Ayres, S M Neel, Stanton, H D Jenkins, Hill	Oct 18, 1897 Dec 31, 1899
M B W Granger	Warsaw April 13, 1898		May 29, 1898 April 11, 1900
S D Jewell	Butler April 13, 1898	W C Porter, Newton, Hill	May 7, 1898
J D Catlin	Sedalia Central April 13, 1898	Clippinger, Cornelison, Cain	May 11, 1898 July 3, 1899
J H Miller	Nevada Dec 7, 1898	Watkins, C B McAfee, H O Scott, McKee	June 18, 1901
J S Van Meter	Clinton April 12, 1899	Miller, Watkins, Eld. John Montgomery Jr.	April 30, 1899
WF Van der Lippe	Brownington April 12, 1899	Van Meter, Boyer, Newton	Aug 22, 1899
W F Van der Lippe	Deepwater April 12, 1899	Van Meter, Boyd, Newton	Aug 21, 1899
W B Chancellor	Rich Hill May 23, 1899	Bailey, H D Jenkins, Miller	June 8, 1899
E W Clippinger	Sedalia B'way Sept 4, 1899	Hendy, Boyd, Elder G H Howe	Sept 19, 1899
Wm Carter	K C First Sept 27, 1899	Van Meter, H D Jenkins, McCurdy, Hill	Oct 10, 1899
A A Boyd	Sedalia Central Oct 25, 1899	Van Meter, Vanorden, Clippinger	March 8, 1900
J M Ross	Warrensburg Oct 26, 1899	VanMeter, Carter, Eld. J Montgomery, Jr.	Nov 13, 1899
W C Coleman	K C Fourth April 11, 1900	Jewell, H D Jenkins, Loucks, Hill	April 20, 1900
J L McKee	K C Fifth May 11, 1900	Jewell, P B Jenkins, Carter, Hill, Taylor	May 25, 1900
W E Loucks	K C Third Sept 26, 1900	Carter, Coleman, Hill	Oct 11, 1900
C C McGinley	Independence April 10, 1901	Madeira, Hendy, Hill, Miller, Carter	April 11, 1901
C C McKinney	Malta Bend and Salt Springs April 10, 1901	Madeira, Watkins, White	May 3 and 4, 1901

PERMANENT COMMITTEES OF THE PRESBYTERY

(AFTER THE REUNION.)

HOME MISSIONS.

Appointed	Chairman	Other Members
Sept., 1870.....	R Irwin.....	T Hill, Elder C F Smith
April, 1871.....	".....	W M Cheever, Eld C F Smith
Sept., 1872.....	J W Allen.....	".....
April, 1873.....	W M Cheever.....	D C Milner ".....
April, 1874.....	".....	"..... H C Hovey, Eld J E Reeve
April, 1875.....	".....	"..... ".....
Sept., 1875.....	".....	Geo Miller " Eld J M C Wilson
April, 1877.....	".....	Timothy Hill ".....
April, 1878.....	W J Lee.....	Alex Walker, E L DeGarmo
Sept., 1879.....	Alex Walker.....	C H Fueller
April, 1882.....	".....	Eld Jacob Crone
June, 1883.....	".....	Eld E P Henry
Sept., 1883.....	".....	"..... C L Thompson. D S Schaff, Eld E W
April, 1884.....	".....	Schauffer
April, 1887.....	".....	Eld E P Henry J F Watkins
Sept., 1887.....	".....	".....
April, 1889.....	".....	"..... A B Martin
Sept., 1889.....	".....	Eld H C Wyatt, ".....
Nov., 1889.....	S M Ware.....	Eld E P Lamkin, ".....
July, 1890.....	J H Miller.....	Eld F E Kellogg, ".....
Sept., 1890.....	".....	Geo P Hays, Eld John Montgomery, Jr
April, 1891.....	Jas Edmonson.....	A B Martin, Eld G H Winn
June, 1891.....	".....	W M Pocock, ".....
Sept., 1891.....	".....	"..... G P Hays, J R Stevenson
April, 1892.....	W M Pocock.....	John B Hill, W M Newton, ".....
Sept., 1893.....	".....	"..... H M Campbell, ".....
April, 1894.....	".....	"..... C H Bruce, ".....
Sept., 1894.....	".....	"..... "..... J F Watkins
Sept., 1895.....	J F Watkins.....	"..... R H Jackson
Sept., 1897.....	".....	"..... J F Hendy, W M Newton
April, 1901.....	".....	"..... J E Stevenson

MINISTERIAL RELIEF.

Sept., 1870.....	J H Byers.....	
April, 1873.....	W M Newton.....	Eld E K Gird
April, 1877.....	A W Colver.....	Eld P S Brown
April, 1878.....	".....	Eld R C Williamson
Sept., 1879.....	C C Kimball.....	".....
April, 1880.....	C H Fueller.....	Eld J C McKibben, Eld Wm Rust
April, 1882.....	J H Miller.....	Eld Jon Ford
April, 1888.....	C L Thompson.....	Eld Jon Ford
Sept. 1888.....	Jas Edmonson.....	Eld R W Mitchell
Sept., 1890.....	J C Taylor.....	Eld J O Hogg
Sept., 1891.....	".....	Eld D Caruthers
Sept., 1894.....	".....	Eld J B Gibson
Sept., 1895.....	".....	Eld G H Winn

FOREIGN MISSIONS.

April, 1873.....	J B Allen.....	Eld A M Nichol
April, 1874.....	W M Cheever.....	Eld J M C Wilson
April, 1875.....	Timothy Hill.....	".....
April, 1877.....	R Dodd.....	Eld J A De la Vergne
Sept., 1878.....	S B Bell.....	".....
Sept., 1880.....	".....	"..... G A Beattie
April, 1882.....	G A Beattie.....	Eld J G White
April, 1887.....	Geo Miller.....	".....
Sept., 1887.....	John Herron.....	".....

COMMITTEES.

FOREIGN MISSIONS—Cont.

Appointed	Chairman	Other Members
Sept., 1889	C H Bruce	Eld F J Baird
Sept., 1890	"	Eld W J Wetstine
Sept., 1891	"	Eld G H Winn
Sept., 1892	W F Shields	Eld D M Coulter
Sept., 1893	W M Newton	Eld J W Williamson
Sept., 1894	A A Boyd	Eld Gordon Hardy
April, 1895	E S Brownlee	Eld G H Winn
Sept., 1895	J A P McGaw	Eld A E Wardner
Sept., 1896	"	Eld Thomas Curtis
Oct., 1897	L P Cain	Eld J G White
Oct., 1897	E W Clippinger	"
Sept., 1899	"	Eld. John Montgomery, Jr

CHURCH ERECTION.

Sept., 1870	C H Dunlap	Eld J M Overstreet	
April, 1871	T Hill	G Miller, C H Dunlap	
April, 1873	G Miller	W Coleman, Eld R C Williamson	
April, 1871	F Lippe	"	Eld J H Haverfield
April, 1877	J W Allen	Eld J G White	
April, 1878	W M Newton	Eld E P Henry	
Sept., 1883	D S Schaff	"	
April, 1884	"	Eld P S Brown	
Sept., 1888	W Asdale	Eld M E Stearns	
April, 1893	J F Watkins	"	
Sept., 1893	Wm. Sickles	Eld T J Hendrickson	
Sept., 1895	G H Williamson	Eld O G Burch	
Jan., 1896	John B Hill	"	
Sept., 1897	"	Eld Thos Curtis	
Sept., 1898	I P McCurdy	"	
Sept., 1899	J S VanMeter	Eld J G Middelcoff	

PUBLICATION AND SUNDAY SCHOOL WORK.

Sept., 1870	J H Clark	Hiram Hill, Eld E L DeGarmo
Dec., 1870	J H Byers	G W Goodale, "
April, 1872	R Irwin	Hiram Hill, "
April, 1873	W H Hillis	W J Lee, "
April, 1874	W J Lee	Eld J F Bruner
April, 1877	J F Bruner	Eld E L DeGarmo
April, 1878	J H Byers	Eld J W Cleland
Sept., 1880	A T Robertson	"
April, 1882	S G Clark	Eld M G Manley
April, 1884	"	Eld J D Strain
April, 1885	C L Thompson	"
Sept., 1887	W M Newton	Eld E Wanamaker
Sept., 1889	"	Eld W H Barron
Sept., 1890	A McLaren	Eld J P Watkins
Sept., 1892	F W Hinit	Eld G H Howe
April, 1895	Eld J E Stevenson	Rev S G Clark
April, 1897	"	Rev M E Krotzer
Sept., 1899	"	Rev W B Chancellor
Sept., 1900	Rev "	Eld J R Lucas

EDUCATION.

Sept., 1870	C H Dunlap	J H Byers Eld J M Overstreet
April, 1871	W M Cheever	"
April, 1873	J H Byers	J W Clark, Eld McFadden
April, 1874	G W Goodale	Eld McCormick
April, 1875	W Coleman	"
Sept., 1876	B F Powelson	"
April, 1877	"	Eld A D Taylor
Sept., 1879	R H Jackson	"
April, 1882	"	Eld G W Shield
Sept., 1887	"	Eld C W Nesbit
Sept., 1890	D R Crocket	Eld Gordon Hardy
Sept., 1891	John B Hill	Eld P H Holcomb
Sept., 1895	L M Belden	Eld J A Myers
Sept., 1899	"	"
Sept., 1900	S D Jewell	Eld D V Brown

FREEDMEN.

Appointed	Chairman	Other Members
Sept., 1872.....	J A Whitaker.....	A Walker, Eld Pollock
April, 1874.....	W H Hillis.....	Eld D S Pollock
April, 1877.....	L Railsback.....	Eld Jon Ford
April, 1882.....	A T Robertson.....	Elk W H H Cundiff
April, 1884.....	W E Mack.....	Eld G T Coxhead
Sept., 1885.....	".....	Eld E W Myers
April, 1887.....	O G Morton.....	"
Sept., 1887.....	".....	Eld M V Johnson
April, 1892.....	W H Hyatt.....	"
Sept., 1892.....	".....	Eld W C K Buchanan
Sept., 1893.....	W T Wardle.....	Eld M V Johnson
Sept., 1895.....	H C Stanton.....	Eld G W Shield
Sept., 1899.....	I P McCurdy.....	"
Sept., 1900.....	J M Ross.....	Eld Gordon Hardy

SYSTEMATIC BENEFICENCE.

Sept., 1871.....	T Hill.....	W L Breckenridge, J H Byers
April, 1874.....	J W Allen.....	Eld P S Brown
April, 1878.....	R H Jackson.....	W M Reed
Sept., 1880.....	".....	Eld C P Blayney
April, 1882.....	D L Lander.....	Eld W H Lunbeck
April, 1884.....	W H Wieman.....	Eld L Peters
Sept., 1887.....	A B Martin.....	Eld A F Faulkner
Sept., 1888.....	".....	Eld S Crawford
Sept., 1889.....	W G Pollock.....	"
April, 1890.....	G P Wilson.....	"
Sept., 1890.....	W M Newton.....	Eld W H Barron
April, 1892.....	J Edmonson.....	"
June, 1892.....	J F Watkins.....	"
Sept., 1892.....	".....	Eld V M Hobbs
Sept., 1894.....	G H Williamson.....	"
Sept., 1895.....	E S Brownlee.....	Eld J O Brooks
Sept., 1899.....	W M Newton.....	Eld C W Nesbit

PRESBYTERIAL HISTORY.

April, 1874.....	J H Byers.....	Eld A H FcFadden
Sept., 1875.....	W J Lee.....	"
April, 1877.....	".....	Eld J P Barron
April, 1878.....	T Hill.....	W J Lee
April, 1880.....	W L Lee.....	D L Lander, Eld Jacob Tuttle
Sept., 1881.....	".....	T Hill
April, 1882.....	T Hill.....	J H Miller
April, 1887.....	".....	Geo Miller, J H Miller
Sept., 1895.....	John B Hill.....	Eld E M Wright

SUSTENTATION.

April, 1873.....	J H Byers.....	Eld Patrick Ballard
April, 1875.....	Reuel Dodd.....	"

MANSES.

April, 1873.....	Alex Walker.....	Eld M E Stearns
April, 1878.....	H M Shockley.....	Eld J G White
Sept., 1880.....	Josiah Moore.....	"
April, 1882.....	C P Blayney.....	Eld M V Johnson

CHRISTIAN LIFE AND WORK.

Sept., 1890.....	Geo P Hays.....	Eld Frank J Baird
Sept., 1895.....	J H Miller.....	Eld F E Kellogg

TEMPERANCE.

April, 1884.....	J C Taylor.....	Eld G H Winn
Sept., 1887.....	".....	Eld J O Hogg
Sept., 1890.....	J F Watkins.....	Eld O G Burch
Sept., 1891.....	W F Shields.....	Eld D M Coulter
Sept., 1892.....	A McLaren.....	Eld J P Watkins
Sept., 1894.....	".....	Eld Wm Regua
Sept., 1895.....	J B Welty.....	Eld J C Blair
Sept., 1896.....	H A Hymes.....	Eld J G Middelcoff
Apr., 1899.....	J S VanMeter.....	Eld H P Faris
Sept., 1899.....	J T Boyer.....	"

COLLEGES AND ACADEMIES.

Appointed	Chairman	Other Members
April, 1884	F R Farrand	Eld J G White
April, 1887	J Edmonson	"
Sept., 1887	S M Ware	Eld E P Lamkin
Sept., 1890	G P Wilson	Eld Wm McEwen
April, 1891	W M Pocock	"
Sept., 1891	R R Marquis	Eld Jas Cousley
Sept., 1895	W F Price	Eld John Montgomery Jr
Sept., 1896	H D Jenkins	Eld E W Schaufler
Sept., 1900	J T Boyer	Eld J T Halsey

YOUNG PEOPLE'S WORK.

Sept., 1891	E P Dunlap	Eld J O Hogg
Sept., 1893	C H Bruce	Eld Howard Patrick
Sept., 1894	J A P McGaw	Eld J O Hogg
Sept., 1895	R R Marquis	Eld H H Fleming
Oct., 1897	L P Cain	"
Sept., 1900	W E Loucks	"

NARATIVE

Sept., 1895	E W Clippinger	Eld G H Howe
Sept., 1897	J T Boyer	Eld J R Lucas
Sept., 1898	"	"
Sept., 1899	A A Boyd	Eld T J Halsey
Sept., 1900	W F Van der Lippe	Eld D C Blanchard

MINISTERIAL CLAIMS.

Sept., 1895	J. H. Miller	Wm Coleman, Eld P H Holcomb
Sept., 1899	"	D L Lander, "
Sept., 1900	"	S D Jewell, "

EXAMINATION OF CANDIDATES.

Sept., 1870	W L Breckenridge	G Miller, C D Nott, J A Whitaker, T S Reeve, S G Clark, J H Byers, B F Powelson
April, 1874	W L Breckenridge	H C Hovey, J H Miller, W H Hillis
Sept., 1875	"	A Walker, "
April, 1877	W J Lee	" W M Newton, "
April, 1878	T Hill	" " W J Lee
Sept., 1879	C C Kimball	" " "
April, 1882	J Poage	G A Beattie, C H Fueller, J Thompson
Sept., 1883	C L Thompson	" J F Watkins, "
Sept., 1889	"	D S Schaff, " "
Sept., 1889	Josiah Thompson	O W Gauss, S M Ware, J Herron
Sept., 1890	"	G P Hays, " "
April, 1891	"	" " "
Sept., 1891	"	" G P Wilson, J F Watkins
Sept., 1893	"	" J R Stevenson, "
Sept., 1894	H C Stanton	" " "
Sept., 1895	"	J A P McGaw " "
Sept., 1899	"	" W M Newton, J Thompson
April, 1899	"	E W McClusky, G F Ayres, P B Jenkins
Sept., 1899	J F Hendy	S D Jewell, E W McClusky. "

SABBATH OBSERVANCE.

Sept., 1899	Wm Carter	Eld D B Kirk
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TRUSTEES OF PRESBYTERY KANSAS CITY.

Appointed Sept., 1899. Re-elected on expiration of terms.
 John Montgomery, Jr., Chairman for 3 years.
 Rev. James F Watkins, " 2 "
 James H Austin, " 1 "

COMMISSIONERS TO THE GENERAL ASSEMBLY.

Commissioners to the General Assembly, after the organization of the Synod of Missouri, in the Presbyteries covering territory now occupied by the Presbytery of Kansas City. Those that went from churches in our territory (so far as known) are in italics.

PRESBYTERY OF MISSOURI.

MINISTERS.

1832.	<i>Hiram Chamberlain</i>
1833.	William P. Cochran....
1834.	.....
1835.	.....
1836.	<i>Hiram Chamberlain</i>
1837.	<i>Hiram Chamberlain</i>
1838.	.....
1839.	.....
1840.	J. L. Yantis.....
1841.	<i>Wm. G. Bell</i>
1842.	.....
1843.	.....

RULING ELDERS.

PRESBYTERY OF UPPER MISSOURI.

1844.	<i>J. L. Yantis</i>	Chas. E. Mill.
1845.	<i>Wm. Dickson</i>	——— Elliot.
1846.	V. Pentzer.....	Jos. Clark.
1847.	<i>J. L. Yantis</i>	<i>Thos. Allen</i> .
1848.	R. Scott.....	<i>S. M. Grant</i> .
1849.	<i>T. A. Bracken</i>	
1850.	<i>T. A. Bracken</i>	Wm. Cogswell.
1851.	<i>A. V. C. Schenck</i>	W. T. Wood.
1852.	<i>T. A. Bracken</i>	E. M. Samuel.
1853.	<i>T. A. Bracken</i>	E. M. Samuel.
1854.	<i>W. H. Pawling</i>	Wm. Cogswell.
1855.	<i>W. Dickson</i>	<i>G. W. Buchanan</i> .
1856.	<i>A. V. C. Schenck</i>	Preston Dunlap.

PRESBYTERY OF LAFAYETTE.

1857.	<i>J. W. Clark</i>	A. Farrar.
1858.	<i>R. S. Symington</i>	A. W. Hutchins.
1859.	J. McFarland.....	<i>S. Grant</i> .
1860.	<i>B. M. Hobson</i>	S. F. Taylor.
1861.	<i>J. W. Clark</i>	<i>Dr. Keith</i> .
1862.	.....
1863.	.....
1864.	.....
1865.	.....
1866.	<i>J. L. Yantis</i>	<i>G. W. Buchanan</i> .

PRESBYTERY OF LAFAYETTE.

(Part adhering to the General Assembly.)

1867.	<i>George Fraser</i>	<i>A. W. Reese</i> .
1868.	<i>Chas. Sturdevant</i>	<i>P. S. Brown</i> .
1869.	<i>Eben Muse</i>	<i>P. S. Brown</i> .
1870.	<i>J. H. Byers</i>	<i>Robt. McCandless</i> .

PRESBYTERY OF HARMONY.

MINISTERS.

RULING ELDERS.

- 1843.
- 1846. *I. W. K. Handy*.....
- 1847.

PRESBYTERY OF LEXINGTON.

- 1847. T. S. Reeve.

PRESBYTERY OF OSAGE.

- 1849. *Wm. H. Smith*.....
- 1850. *J. V. Barks*.....
- 1851. G. A. M. Renshaw.....
- 1852. A. G. Taylor.....
- 1853.
- 1854. *J. V. Barks*.....
- 1855.
- 1856. *W. H. Smith*.....
- 1857. *J. V. Barks*.....
- 1858.
- 1859.
- 1860.
- 1861.
- 1862.
- 1863.
- 1864.
- 1865.
- 1866.
- 1867.
- 1868. *J. M. Brown*.....
- 1869. *S. G. Clark*..... *Elder G. W. Shield.*
- 1870. *D. C. Milner*..... *A. D. Taylor.*

PRESBYTERY OF LEXINGTON.

- 1849. Edmund Wright.....
- 1850. *F. R. Gray*.....
- 1851.
- 1852. S. J. M. Beebee.....
- 1853. T. Morgan.....
- 1854. C. D. Simpson..... *Elder John Rice.*
- 1855. *Robt. Glenn*..... *F. W. Digges.*
- 1856. S. J. M. Beebee.....
- 1857. E. A. Carson..... *A. J. Modie.*
- 1858.
- 1859.
- 1860.
- 1861.
- 1862.
- 1863. F. E. Sheldon.....
- 1864. T. Morgan.....
- 1865. B. B. Parsons..... *Jos. Lambrate.*
- 1866. B. B. Parsons..... *J. H. Carson.*
- 1867. E. B. Sherwood..... *W. M. Sherwood.*
- 1868. *Timothy Hill*..... *John DeClue.*
- 1869. E. A. Carson..... *C. F. Smith.*
- 1870. *Timothy Hill*..... *H. P. Alexander.*

COMMISSIONERS TO THE GENERAL ASSEMBLY SINCE THE REUNION.

With the names of the Churches they went from.

PRESBYTERY OF OSAGE.

1871. C. H. Dunlap, Sedalia First; A. J. Johnson, Otterville.
James Craig, Kansas City First; J. E. Reeve,* Kansas City Third.
1872. Hiram Hill, Holden; B. F. Powelson, Montrose.
J. D. Briggs, Warsaw; W. H. Chamberlain, Pleasant Hill.
1873. D. C. Miller, Kansas City Third; J. W. Allen, Kansas City.
A. McCormick, Knobnoster; J. P. Barton,* Pleasant Hill.
1874. W. L. Breckenridge, Raymore; W. J. Lee, Holden.
J. F. Bruner, Warrensburg; J. H. Haverfield, Pleasant Hill.
1875. Wm. Coleman, Pleasant Hill; H. C. Hovey, Kansas City First.
(Geo. Snedeker, Sedalia First); G. W. Shield, Osceola.
1876. W. L. Breckenridge, Raymore.
J. M. C. Wilson, Kansas City First.
1877. Timothy Hill, Kansas City; W. H. Hillis, Warrensburg.
G. de la Vergne, Clinton; C. F. Smith,* Kansas City Second.
1878. W. M. Newton, Butler; W. J. Lee, Holden.
G. W. Shield, Appleton City; E. P. Henry, Butler.
1879. A. Walker, Tipton; J. H. Byers, Nevada.
J. W. Cleland,* Nevada; J. G. White,* Sedalia First.
1880. H. M. Shockley, Sedalia First; J. S. Poage, Centerview.
A. J. Baker, Kansas City First; Jacob Crone, Tipton.
1881. C. Fueller, Warrensburg; R. H. Jackson, Westfield.
(Jon. Ford, Kansas City Second); E. L. de Garmo, Warrensburg.
1882. L. Railsback,* Kansas City Third; A. T. Robertson, Pleasant Hill.
W. H. H. Cundiff, Pleasant Hill; E. P. Lamkin, Clinton.
1883. J. F. Watkins, Montrose; G. A. Beattie, Sedalia First.
R. C. Williamson, Pleasant Hill; Scott Nesbit, Osceola.
1884. C. P. Blayney, Olive Branch; Timothy Hill, Kansas City.
C. W. Nesbit, Westfield; G. W. Cummings, Sedalia First.
1885. S. B. Bell, Kansas City; S. G. Clark, Rich Hill.
J. J. de la Vergne, Clinton; J. R. Frith, Kansas City First.
1886. W. E. Mack, Kansas City Third; Josiah Thompson, Centerview.
S. S. Hughes,* Creighton; D. G. Steele, Jefferson City.
1887. D. S. Schaff, Kansas City First.
(E. P. Henry, Butler.)

PRESBYTERY OF KANSAS CITY.

1888. C. L. Thompson, Kansas City Second; Geo. Miller, Nevada.
Jon. Ford, Kansas City Second; J. G. White, Sedalia Broadway.
1889. A. Walker, Butler; R. H. Jackson, Westfield.
E. W. Snyder, Clinton; R. W. Mitchell, Nevada.
1890. Wilson Asdale, Tipton.
Frank J. Baird, Kansas City Second.
1891. J. H. Miller, Rich Hill; G. P. Hays, Kansas City Second.
J. Montgomery, Jr., Sedalia Broadway; H. E. Overstreet, Kansas C.
5th.
1892. C. H. Bruce, Kansas City Fifth; W. M. Newton, Raymore.
T. J. Hendrickson, Sharon; E. P. Lampkin, Clinton.
1893. J. C. Taylor, K. C. Hill Memorial; R. R. Marquis, Sedalia Central.
G. W. Cummings, Sedalia Broadway; M. E. Stearns, Tipton.
1894. W. M. Pocock, Clinton; A. McLaren, Nevada.
G. H. Winn, Kansas City Second; F. E. Kellogg, Rich Hill.

() Was not present at the Assembly.

* Elected as alternate; but principal could not attend.

KANSAS CITY—Cont.

- 1895. John B. Hill, Kansas City; G. B. Sproule, Deepwater.
G. W. Shield, Kansas City First; Chas. Thom, Nevada.
- 1896. E. S. Brownlee, Appleton City; J. H. Miller, Rich Hill.
W. H. Barron, Raymore; O. G. Burch, Jefferson City.
- 1897. H. A. Hymes, Clinton; C. H. Bruce, Kansas City Fifth.
H. H. Fleming, Sedalia Central; H. A. Thompkins, Warsaw.
- 1898. J. F. Hendy, Jefferson City; J. T. Boyer, Osceola.
H. P. Faris, Clinton; D. C. Blanchard, Brownington.
- 1899. E. W. Clippinger, Warrensburg; L. P. Cain, Sedalia Broadway.
W. B. Hale, High Point; E. D. Sayles, Lowry City.
- 1900. J. H. Miller, Nevada; J. R. Stevenson, Chicago.
F. E. Kellogg, Rich Hill; J. N. Southern, Independence.
- 1901. J. F. Watkins, Appleton City; E. W. McClusky, Tipton.
D. V. Brown, Butler; M. V. Johnson, Holden.

CHURCHES THAT HAVE SENT COMMISSIONERS TO THE GENERAL ASSEMBLY, SINCE THE REUNION.

In the following list only those churches are included which have sent their Ministers or Elders to the Assembly. In case of a group the Minister's name is recorded under the church with which the Minister resided. Those marked* were not in charge of churches mentioned. Those enclosed in () did not attend.

CHURCHES.	MINISTERS.	ELDERS.
Appleton City.....	1896, *1901.....	1878
Brownington.....		1898
Butler.....	1878, 1889.....	1878, (1887), 1901
Centerview.....	1880, *1886.....	
Chicago.....	*1900.....	
Clinton.....	1894, 1897.....	1877, 1882, 1885, 1889, 1892, 1898
Creighton.....	1884.....	1886
Deepwater.....	1895.....	
High Point.....		1899
Holden.....	1872, 1874, 1878.....	1901
Independence.....		1900
Jefferson City.....	1898.....	1886, 1896
Kansas City 1st.....	1875, 1887.....	1871, 1876, 1880, 1885, 1895
“ 2d.....	1888, 1891.....	1877, (1881), 1888, 1890, 1894
“ 3d.....	1873, 1882, 1886.....	1871
“ 5th.....	1892, 1897.....	1891
“ H. M.....	1893.....	
Kansas City.....	*1873, *1877, *1884, *1885,	
“.....	*1895.....	
Knobnoster.....		1873
Lowry City.....		1899
Montrose.....	1872, 1883.....	
Nevada.....	1879, 1888, 1894, 1900.....	1879, 1889, 1895
Osceola.....	1898.....	1875, 1883
Otterville.....	1871.....	
Pleasant Hill.....	1875, 1882.....	1872, 1873, 1874, 1882, 1883
Raymore.....	1874, 1876, 1892.....	1896
Rich Hill.....	1885, 1891, 1896.....	1894, 1900
Sedalia 1st.....	1871, 1880, 1883.....	(1875), 1879, 1884
“ B'way.....	1899.....	1888, 1891, 1893
“ Central.....	1893.....	1897
Sharon.....		1892
Tipton.....	1879, 1890, 1901.....	1880, 1893
Warrensburg.....	1877, 1881, 1899.....	1874, 1881
Warsaw.....		1872, 1897
Westfield.....	1881, 1889.....	1884

ANNUAL STATISTICAL REPORTS OF PRESBYTERY.

YEAR	Ministers	Candidates	Licentiate	Churches	Elders	Deacons	Added on Ex.	Added on Cer.	Whole No. of Communicants	Adult Baptisms	Infant Baptisms	Sunday School	Home Missions	Foreign Missions	Education	Publication and S. S. Work	Church Erection	Ministerial Relief	Freedmen	Sustentation	College Aid	General Assembly	Congregational	Miscellaneous			
PRESBYTERY OF LAFAYETTE, O. S.																											
1870	11			17			84	125	701	28	77	300	121	92	225	25	41	25	15				72	7066	197		
PRESBYTERY OF OSAGE, N. S.																											
1870	7		1	13			34	30	290	10	17	475	108	60		4							18, 20	5065	2		
PRESBYTERY OF OSAGE.																											
1871	27	1	2	36			128	252	1463	34	86	1200	242	110	186	29	67	30	13				50, 00	19126	607		
1872	29	1	3	37			159	221	1600	48	52	2062	237	160	165	61	81	35	17				61, 46	23084	1883		
1873	30	1	3	37			178	171	1623	57	88	2063	430	160	124	80	100	20	72				53, 24	21281			
1874	26	2	3	37			201	163	1779	60	70	1744	312	175	141	56	72	41	14	64			113, 61	16223	1025		
1875	26	2	3	34			126	115	1732	36	38	1345	281	44	53	44	56	22	6	36			145, 00	16069	1000		
1876	23	2	2	38			101	84	1647	29	37	1516	451	96	57	56	20	14	10	8			67, 71	11337	2030		
1877	25	1	1	37			192	81	1746	65	45	1161	365	128	121	87	329	18	11	9			73, 13	10831	3235		
1878	25	2	1	39			117	175	1894	42	84	1922	484	140	17	58	21	35	11	20			112, 35	9458	758		
1879	27	1	1	39			185	170	1980	71	82	2187	225	94	98	31	29	39	10	9			118, 51	20009	2329		
1880	28						267	253	2317	83	102	2433	313	289	201	69	285	49	38	31			135, 31	21678	1402		
1881	28	2	3	39	105	45	178	264	2520	61	101	3078	778	545	226	73	123	247	52	50			145, 80	38057	1615		
1882	20	1	2	40	89	36	170	147	2587	39	43	2535	644	431	79	82	119	100	69	63			154, 10	71644	278		
1883	20	1	2	41	113	48	147	280	2489	46	54	3202	1872	799	1770	62	162	251	32	45			162, 60	58179	496		
1884	37	1	2	42	115	59	205	286	2818	11	92	3536	2156	1170	187	93	366	257	176	57			373	166, 30	40631	1261	
1885	38		5	40	120	57	204	238	2949	66	81	3273	3162	1520	232	70	1579	263	2198	41			32	289, 20	49522	2831	
1886	41	1	5	41	109	53	378	246	3218	120	88	3139	8806	6838	3049	2069	2832	2331	125	39	1972	313, 61	40421	852			
1887	34	2	3	41	132	60	443	227	3448	214	84	3010	2863	2007	166	166	237	271	216	22			615	206, 50	60760	493	
1888	35	2	1	40	135	68	322	483	3768	141	121	3900	5108	3519	243	166	325	158	467	15			192	360, 78	71874	1881	
1889	38	1	3	40	138	70	450	347	4063	199	84	4120	7140	3433	404	225	820	314	32	32			432	481, 22	41500	7164	
1890	35	1	1	40	139	69	488	362	4015	81	114	4379	11785	3471	470	250	623	407	534	342			1137	419, 62	49737	461	
1891	39	1	2	41	145	78	491	241	3926	100	75	4456	4849	4965	279	237	2653	374	677	100			949	386, 07	48080	1491	
1892	37	2	4	43	151	83	291	285	4013	99	66	4608	4431	4463	461	431	1463	461	586	170			307	442	38	32775	2530
1893	37	2	3	43	146	78	278	301	4100	118	92	4698	4224	4055	346	478	314	369	282	63			263	447	22	45155	1578
1894	37	3	3	43	142	83	336	266	4222	170	82	4437	3717	3501	266	418	313	336	341	48			791	471	39	40182	393
1895	37	4	4	44	152	98	411	252	4493	206	116	4701	2946	2455	315	351	249	212	182	51			380	421	68	46861	24861
1896	44	1	3	44	141	100	321	336	4468	121	90	5088	2785	2455	218	341	225	221	257	17			250	363	71	46010	457
1897	46	1	3	42	127	94	220	288	4412	116	56	4566	2929	2970	264	460	230	382	223	9			264	504	25	40899	892
1898	47	2	1	43	133	103	212	270	4480	84	76	4899	2982	2675	208	351	317	307	205	1			202	401	10	43314	875
1899	41	2	2	42	131	120	160	229	4285	43	56	4510	2670	2001	167	500	256	335	322	1			237	310	30	46761	617
1900	42		2	43	131	163	238	358	4677	95	52	4601	3041	3229	163	342	469	318	216				292	463	60	40630	1310
1901	42		1	41	142	115	169	272	4337	69	61	4612	2892	3268	193	483	220	356	256	46			381	787	36	58671	1006

PRESBYTERY OF KANSAS CITY

S S W



WM. C. REQUA.

CHRONOLOGICAL REGISTER OF MINISTERS.*

ADMITTED BEFORE 1850

NATHANIEL BROWN DODGE, Jr., b. June 5, 1781, Winchester, N. H.; son of N. B. Dodge; was in War of 1812; ord. about 1816 by Cong. Council in Vt.; P. Cong. ch. of Underhill, Vt., 5 yrs.; organized in N. Y. City the company sent out to establish the Harmony Mission, 1821, Bates Co., Mo.; rec. by Pby. of Harmony at organization; sup. Harmony Mission, 1821-9; became Miss'y to the whites, 1829; Miss'y to Indians on the Neosho, (Boudinot Mis'n), to 1836; Miss'y of A. H. M. S., 1836 to his death; orgz'd several ch's in Bates and Vernon Co's; first Moderator of the N. S. Syn. Mo.; wrote a History of Harm. Mis'n, which was burned with his house by Indians; m. Mar. 22, 1803, Sally Gale; d. Sep. 3, 1848, at Little Osage, Mo.

WILLIAM B. MONTGOMERY, b. Danville, Pa.; member of Harmony Pby. at orgz'n; one of original members of Har. Mis'n; published the only Osage book ever publ'd; m. three times; d. Aug. 17, 1834, Hopefield Mission, Ind. Ter.

BENTON PIXLEY, member of Harm. Mis'n, '21-24; Neosho Mis'n, '24-29; preached in Independence, Mo., '29ff.

EDWARD HOLLISTER, b. Feb. 22, 1796, Sharon, Ct.; grad. Middlebury, '16; Andover, '20; ord. Sep. 26, 1820, Pby. Londonderry; Mis'y in Boston; orgz'd Boonville ch. (at Old Franklin), Apr. 28, 1821; m. Aug. 18, 1823, Mary Trumbull, Salem, Mass.; d. Jan. 11, 1870, Alton, Ill.

AUGUSTUS POMEROY, b. Granville, Mass.; grad. Williams, '21; Andover, '25; ord. Sep. 29, '25; by a Council in Old South ch., Boston; rec. by Mo. Pby.; S. S. Boonville, '26; d. Dec. '60 (?).

WILLIAM PORTER COCHRAN, b. Nov. 10, 1803, Millerstown, Pa.; grad. Dickinson, '24; Princeton, '27; lic. fall, '27, by Pby. Huntingdon; ord. Mar. 23, '28, Pby. Mo.; sup. Old Franklin (Boonville) ch. '28; D. D., Highland Un., '72; m. June, '28, Mrs. Eliza M. Scott; d. Dec. 25, 1884.

HIRAM CHAMBERLAIN, b. Apr. 2, 1797, Monkton, Vt.; grad. Middlebury, '22; stud. Princeton, '22-23, Andover, '23-25; ord. Oct. 16, '25, Pby. N. Y.; sup. Dardenne, Mo., '26; Chaplain U. S. A., Jefferson Barracks, Mo., '27; rec. by Pby. Mo.; S. S., Franklin and Boonville, '28-35, also Fayette, '33-35; Mod. Syn. Mo., 1834.

AMASA JONES, b. Apr. 28, 1796, Rindge, N. H.; s. of Asa and Mary; educ. private and one year at Andover Sem.; shoemaker; lic. Nov. 7, '26, by Indian Mission Pby.; ord. Oct. 12, '30, Pby. Arkansas; Mis'y to Osage Indians at Harm. Mis'n, '21-36; sup. Deepwater, Osceola, Harrisonville, Harmony, Bethesda, etc., '36-67; became a physician; m. Feb. 15, '21, Roxana Stearns, Ashburnham, Mass.; d. Apr. 17, '70, Old Deepwater, Mo.

WILLIAM DICKSON, sup. Dover ch. all his ministry here; memb. of Phys. of Mo., Up. Mo., Laf., at organization of latter two; D. & T.

ROBERT L. M'AFEE, b. May 29, '02, Mercer Co., Ky.; stud. at Center Coll.; theology priv.; lic. Pby. Transylvania, Mar. '29; sup. Round Prairie and Millersburg, Mo., '31-51; memb. Pby. Mo.; orgz'd Jefferson City ch., 1834, sup. it to '42; Dover, '51; d. ab. 1872.

JOHN LAPSLEY YANTIS, b. Sep. 14, '04, Lancaster, Ky.; s. Col. John Yantis and Priscilla Catharine Lapsley; studied medicine; grad. ——— Coll.;

*This Register is as complete as the materials at hand would permit made. The records of the Presbyteries of Missouri, Harmony and Osage before the War have not come into the hands of the Committee on Presbyterial History. In all cases where it was possible to do so, the facts have been obtained from the men themselves, in the shape of answers to a list of printed questions. The alumni catalogues of Union, Princeton, Auburn and Western Theological Seminaries have been consulted and freely copied from. Unfortunately the other seminaries have no such published catalogues. No attempt is here made to complete the record after the dismission of members from this Presbytery. Incomplete as some of these statistics are, only those who have tried to gather similar facts can appreciate the difficulty of collecting them.

theol. priv. under Rev. Robt. A. Lapsley, D. D., '30; lic. Apr., '29, Pby. Transylvania; ord. ab. 1830, ib.; sup. Stanford and Lancaster, Ky., '30-33; memb. Pby. Mo.; sup. Liberty, '33-5; Columbia, '36; Bethel, Clay Co., '38; Fulton and Auxvasse, '39; Lexington, '41; Register of U. S. Land Office, Lexington, Mo., '45; teacher, Sweet Springs, '49; went to Oregon, '52; pres. Richmond Coll. Mo., '55; sup. Danville, Ky., '59; returned to Mo., '61; rec. Pby. Laf., Oct. 12, '65, fr. Pby. Transylvania; sup. Kansas City First, '65-66; K. C. Central, '66-68; D. & T.; D. D., Center Coll., '59; m. Aug. 21, '28, Eliza Ann Markham Montgomery, Stanford, Ky.; d. May 25, '82, Lexington, Mo.

WILLIAM GILMORE BELL, b. Dec. 11, '12; West Alexander, Pa.; grad. Washington, '35; stud. Princeton, '35-37; lic. Oct. 5, '37, Pby. Redstone; ord. May 24, '40, Pby. Mo.; p. Boonville, '40-54; princ. Boonville Fem. Sem., '43-58; sup. Union ch., Saline Co., '58-60; Warrensburg, '65-66; d. in Texas, Sep. 23, '80.

GEORGE M. CRAWFORD, memb. Pby. Lex.; orgz'd and sup. Tabo ch., '42ff; Mod. N. S. Syn. Mo., '47.

DAVID WEIR, memb. Pby. Lex.; sup. chs. in Morgan and Pettis Cos., '42ff.; d. about '55, Jackson Co., Mo.

EPHRAIM PEAKE NOEL, b. Oct. 4, '04, Caswell, N. C.; stud. Maryville C.; lic. Pby. Union, Oct. 3, '32; ord. Sep. 26, '33, ib.; sup. 2 yrs. in Tenn.; Knoxville, Ill., 3 yrs.; taught in Boon, Polk, Ray and St. Louis Cos., Mo.; memb. Pby. Har.; sup. Warsaw, '43; orgz'd Osceola; dism. '44, to Pby. Lexington.

J. J. SLOCUM, rec. Pby. Lex. fr. Pby. Onondaga; sup. Boonville 2d, '43; dism. '44 to 3d Pby. N. Y.

GEORGE A. M. RENSHAW, b. 1819, Knox Co., Tenn.; educ. Maryville; lic. Apr. 9, '41, Pby. Kingston; ord. Oct. '41; memb. Pby. Har.; sup. Mt. Zion, Weaubleau, Bolivar, and Georgetown; d. Apr. 25, '57.

REED WILKINSON, sup. Independence, '42-43.

CHARLES LORD, ord. Oct. 20, '43, Pby. St. Louis; sup. Parkville, Mo., '43-45; memb. Pby. Lex.; sup. Independence 2d, '43-46.

HIRAM PLUMMER GOODRICH, b. Dec. 6, 1800, Richmond, Mass.; s. Benj. D. Goodrich and Eliza Plummer; grad. Union, '23; Princeton, '26; lic. '25, Pby. Albany; ord. May 3, '27, ib.; prof. Biblical Lit., U. T. Sem., Va., '28-38; pres. Marion Coll., Mo., '38-43; sup. Jefferson City, '43-45; D. D.; d. May 17, '58, Carondelet, Mo.

ISAAC B. RICKETTS, educ. Maryville, Tenn.; rec. Pby. Har., '43, fr. Pby. Union; sup. Osceola and Wableau, '43-49; Georgetown, '44; Wright Co., '52 ff.; went to Texas, '59, undissmised.

CHRISTOPHER BRADSHAW, b. May 3, 1785, Jefferson, Tenn.; educ. Maryville; ord. '44, Pby. Union; rec. Pby. Har.; Miss'y of A. H. M. S. in Osage Pby., '46-60, sup. Post Oak, Little Tebo, Papinsville, Little Osage, Marmetean; d. May, '60, Vernon Co.

DAVID COULTER, b. Nov. 8, '08, Sussex Co., Del.; s. Jesse and Eliz.; grad. Lafayette, '38; Princeton, '41; lic. spring, '41, Pby. Lewes; ord. July 5, '43, Pby. Mo.; sup. Auxvasse, '41-43; Rocheport and Fayette, '43-48; New Bloomfield and Millersburg, '48-56; Columbia, 65-66; Jefferson City; memb. Pby. Up. Mo.; Hopewell and Prairie, '56-60; D. & T.; became blind about '72; D. D., Westminster, '74; m. Apr. 25, '43, Mary Parker, Lexington, Ky.; d. Aug. 20, '78, Liberty, Mo.

GARY HICKMAN, b. Dec. 1804, Montgomery Co., Md.; stud. Princeton, '30-32; lic. '40, Pby. St. Louis (?); ord. Apr. 14, '44, Pby. Mo.; sup. in London Co., Va., '35-36; tea. & s. s., Middlebury and Winchester, '37-40; St. Louis, Mo., '40-44; rec. by Up. Mo. Pby.; pas. Saline, '44-45; princ. Fem. Sem., Marshall, '45-47; sup. Concord and Marshall, '46-47; princ. Fem. Sem., Arrow Rock, '48-52; do., Dover, '52-55; tea. and s. s., Lafayette Co., '56-58; dism. by Pby. Laf. to Pby. Highland, Apr. 1, '58; m. Miss Carpenter; d. June 18, '70, Doniphan, Kan.

TAPPING S. REEVE, b. Oct. 5, 1806, Holland, Hampden Co., Mass.; agt. S. S. Union in Va.; tea., Salem, Va.; lawyer, Louisburg, Va., and Hannibal, Mo.; lic. May 10, '43, Pby. Northern Mo.; ord. Oct. 20, '43, Pby. St. Louis; sup. St. Joseph, Mo., '44-45 (preached the first sermon there, Oct. '43); St. Charles, Mo., '55, to the War; chs. in N. Y. and Ohio; Savannah, Mo., '64-70; rec. by Pby. Osage, Sep. 21, '70, fr. Pby. Lex.; H. R. during his stay in this Pby.; Mod. N. S. Syn. Mo., '52; m. Aug. 10, '37, Jane E. Huff, Salem, Va.; d. July 16, '86, Ferguson, Mo.

ISAAC WILLIAM KER HANDY, b. Dec. 14, '15, Washington, D. C.; grad. Jefferson, '34; stud. Princeton, '34-35; lic. Apr. 3, '38, Pby. of Dist. Columbia; ord. Nov. 23, '38, Pby. Lewes; p. Buckingham, Blackwater, Laurel, Del., '38-44; s. s. Paducah, Ky., '44; memb. Har. Pby.; sup. Warsaw, '45-48, also North Prairie; A. M., Jef. Coll., '37, D. D., Maryville, '59; d. June 14, '78, Philadelphia.

BEDFORD RYLAND, educ. Maryville, Tenn.; lic. Oct. 3, '32, Pby. Union; memb. Osage Pby.; sup. Bolivar, Warbleau, Hermon, North Prairie, Georgetown; d. Oct. 16, '45, Bolivar, Mo.

FRANKLIN DAVIS, lic. by Penobscot Cong'l Ass'n; ord., 1846, Pby. Har. commissioned by A. H. M. S., Nov. 24, '45, for Cooper, Pettis, Morgan and St. Clair Cos.

ROBERT SMITH SYMINGTON, b. June 19, '19, Hanover, Ind.; s. Robert Symington and Nancy McWilliams; grad. Hanover, '40; New Albany T. Sem., '44; lic. 1843, Pby. New Albany; ord. Apr. 18, '46, Pby. Mo.; sup. 4th ch Louisville, Ky., '44; Auxvasse, Mo., '44-48; rec. by Pby. Up. Mo., Oct. 11, '49, fr. Pby. Mo.; rec. by Pby. Laf. at orgz'n; sup. Independence, Six Mile, Pleasant Hill, Westport, '48-52; agt. Westminster Coll., '52-54; princ. Fem. Acad., Pleasant Hill, '54ff. and '60ff.; Kansas City, First, '57-60; Mexico, Mo., '63-67; Pleasant Hill, '67-74; dism. to Pby. Benicia, Oct. 14, '74; A. M., '42, D. D. '99, Hanover; m. July 2, '46, M. E. Scott, Fulton, Mo.; d. Mar. 21, 1901, Danville, Cal.

FINCILIUS R. GRAY, ord. Aug. 25, '34, Pby. Mo.; sup. Mt. Pleasant, New Providence, Newark, Mo.; rec. by Pby. Lex.; sup. Tabbo, Independence 2d; Mod. N. S. Syn. Mo., '50; Stated Clerk, do., '47-50.

CHARLES D. HERBERT, ord. Apr. 26, '46, by Pby. Lex.; sup. Parkville, Dec. '45-Jan. '48; Osceola, Jan. to June '48.

RICHARD H. ALLEN, b. May 14, '21, Greensburg, Ky.; stud. Center Coll. theol. priv.; grad. law sch'l; adm'd to bar in St. Louis, '44; lic. Sep. 12, '46, Pby. Up. Mo.; ord. June 27, '47, Pby. Mo.; p. Jefferson City, '47-48; dism. '48, to Pby. Up. Mo.; Presb'l Evang't; long Sec'y Bd. of Missions for Freedmen; d. Sep. 28, '92.

THOMAS A. BRACKEN, b. Aug. 14, '20, Washington, Pa.; s. Henry and Martha; grad. Jefferson, '42; stud. New Albany T. Sem.; lic. by Pby. W. Lexington; ord. Oct. 15, '48, Pby. Up. Mo.; Hopewell and Prairie, '49-55; rec. by Pby. Laf. at orgz'n; p. Independence, '55 to War, pastorate dissolved, Oct. 6, '66; D. D.

WILLIAM H. SMITH, b. Nov. 20, '13, Columbia Co., N. Y.; s. Henry P. H. Smith and Deloney Whiting; grad. Union, '41; Columbia T. Sem., S. C., '44; lic. '43; ord. '49, Pby. Osage; sup. North Prairie, Hermitage, and Mt. Pleasant, '47-51; Salem and Georgetown, '52-60; Little Osage, '60; joined Pby. of Topeka abt. '60; m. '50, at Osceola, Mo.; d. '89, DeSoto, Kan.

JOSEPH VAN HORN PARKS, b. Sep. 23, '17, Fairfield Co., O.; grad. Marietta, '45; stud. Lane, '45-47, Andover, '48; lic. '47, Pby. Petascola and Sep. '49, Pby. Osage; sup. Warsaw, '48-63; also part of the time, Osceola and Little Tebo; rec. by Pby. Laf. Apr. 6, '60; m. '48, Diana Lydia Bancroft, Granville, O.; d. Mar. 29, '98, Odessa, Mo.

CONRAD H. HECKMANN, b. Dec. 3, '11; Bissendorf, Germany; educ. Rotterdam; ord. '49, Pby. Lex.; sup. Westport and other German chs. '54-57.

WILLIAM COMB REQUA, b. Aug. 22, 1795, Tarrytown, N. Y.; s. Elijah Requa and Eustacia Comb; educ. North Salem Acad., N. Y.; theol. priv.; one of original missionaries to Osage Indians in Ind. Ter., 1820; 1834 transferred to Harmony Mis'n; ord. Pby. Har.; sup. Double Branches, etc., '48-61; M. D.; m. '21, Susan Comstock; m. 2d '34, Jane Montgomery; m. 3d '40, Sarah A. Nutting; d. Bates Co., Mo., June 3, '86.

JOHN STUART, memb. Pby. Lex.; sup. Tabbo, '49-51.

1850

ADDISON VAN COURT SCHENCK, b. Sep. 24, '21, New Brunswick, N. J.; grad. Princeton C., '43; stud. Union, '43-44, Princeton, '44-46; ord. Jun. 28, '50, Pby. Up. Mo.; p. Lexington '49-53; tea., do., '53-55; p. St. Joseph, '55-57; disp. Sep. 18, '57 to Pby. St. Louis; D. D.

1851

LEVI R. MORRISON, b. 1805, Mechlinburg Co., N. C.; Scotch and Eng. descent; educ. priv. under Rev. Amzi Bradshaw and Rev. Silas H. Morrison; lic. Apr., '31, Pby. Shiloh; ord. Apr. 20, '32, do.; sup. Spring Creek, Smyrna and Ephesus, Tenn., 2 yrs.; Sparta and McMinnville, 2 yrs.; Athens, 11 yrs.; Gladspring, Va., 5 yrs.; memb. Pby. Osage; sup. North Prairie, Cross Timbers, Osceola, '51-53; Mt. Zion and Springfield, '58ff.; Mod. N. S. Syn. Mo., '54; d. Dec. 29, '67.

1852

JOHN GEORGE FACKLER, b. Feb. 6, '22, Orange Co., Va.; s. Henry Fackler and — Terrell; educ. St. Charles Acad., Mo.; theol. priv. under Dr. H. P. Goodrich; merch't in Jefferson City; lic. '51, Pby. Mo.; ord. Nov. 27, '52, Pby. Mo.; p. Jefferson City, '52-54; disp. to Pby. Up. Mo., '54; p. Platte City, Liberty, Richfield, St. Joseph; rec. by Pby. Osage, Nov. 17, '81, fr. Pby. Dallas (U. S.); p. Clinton, Nov. 17, '81-Sep. 12, '83; disp. Sep. 12, '83 to Pby. Los Angeles; m. Feb. 26, '43, Cornelia Rainer; m. 2d Eliza Parsons, Sep. 10, '45; m. 3d Nov. 19, '50, Catharine Dennis; d. Jan. 28, '92, San Antonio, Tex.

ROBERT GLENN, b. Apr. 13, 1793, Roanoke Co., Va.; grad. Troy Univ., '16; Princeton, 1815-7; ord. Apr. 19, '19, Pby. Union; sup. Kingsport, Tenn., '18-25; memb. Pby. Lex.; sup. Tabbo, '52-58; Mod. N. S. Syn. Mo., '56; d. Jan. 24, '67, Warrensburg, Mo.

1853

WILLIAM HENRY PAWLING, b. Danville, Ky.; grad. Center, '45; stud. Western, '45-46, Princeton, '47-48; ord. Apr. 27, '51, Pby. Transylvania; p. Pisgah, Ky., '51-52; s. s. Columbia, '52-53; rec. Pby. Up. Mo., Oct. 14, '53, fr. Pby. Transylvania; sup. Independence, '53-57; Six Mile, do.; rec. by Pby. Laf. at orgz'n; s. s. Harrisonville; left during War; d. in an asylum Aug. 28, '94, at Lexington, Ky.

WILLIAM R. FULTON, b. Mar. 1, '18, Washington Co., Pa.; grad. Franklin '43; stud. Western, '43-45; lic. Apr. '45, Pby. Washington; ord. '52, ib.; sup. Deerfield and Bristol, O., '45-51; Frankfort Springs, Pa., '49-52; rec. Pby. Up. Mo., Oct. 14, '53, fr. Pby. Washington; sup. Independence and Six Mile, '52; m. '49, Mary A., dau. of Rev. Samuel Willson; d. Jan. 10, '81, Greenfield, Mo.

1854

BENJAMIN MOSBY HOBSON, b. Oct. 7, 1810, Halifax Co., Va.; s. Watkins Hobson, Mary Oliver; grad. univ. N. C., '37; Union T. Sem., Va. '40; lic. Oct. 10, '40, Pby. Orange; ord. Dec. 12, '41, Pby. East Hanover; sup. Amelia, Va., '41-46; 3d ch., Louisville, Ky., '46-54; rec. by Pby. Up. Mo., Oct. 7, '54, by Pby. Laf., at orgz'n; p. Lexington, '55-63 (left during the War, relation dissolved

Oct. 6, '66); dism. to Pby. Ebenezer; m. May, '56, Martha G. Barbour, Vicksburg, Miss.; d. Dec. 20, '86, Springfield, Mo.

HENRY MARTYN PAYNTER (formerly Painter), b. Mar. 17, '27, Williamsburg, Pa.; s. Joseph Painter, D. D. and Hannah S. Vredenburg; grad. Jefferson, '47; stud. Western, '47-49, Princeton, '49-51; lic. Apr. 11, '50, Blairsville; ord. June, '52, Pby. Mississippi; sup. Xenia, O., '50-51; Vicksburg, Miss., '51-54; memb. Pby. Mo.; p. Boonville, '54-62; banished from the State, Aug. 25, '62, as a Southern sympathizer; m. Sep. 23, '52, Alice Moncure; d. Apr. 25, '93, Chicago.

JOHN WETTLE, memb. Pby. Lex.; sup. Germans in Boonville, '54-55.

1855

JAMES W. CLARK, lawyer; ord. June 22, '55, Pby. Up. Mo.; sup. Pisgah Waverly, Mt. Olive; dism. to Iowa; p. Clarinda, Ia.; readm. to Pby. Laf., Apr. 7, '69, from Pby. Mo. River; p. Lexington, '69-71; Concord (Salt Springs), '71-73; dism. to Pby. Council Bluffs, Sep. 10, '73; d. Feb. 16, '79, Clarinda, Ia.

1856

GEORGE WILLIAM HARLAN, b. Sep. 7, '24, Cadiz, Ky.; s. Levi Harlan and Frances E. Street; grad. Illinois, '46; Andover, '51; lic. by Suffolk Cong. Assn., '51; ord. Pby. Osage, Apr. '56; sup. Carrollton, Mo., '52-3; Brazeau, '53-54; Osceola, '54-58; princ. Osage Acad., Osceola, '58-59; rec. Pby. Laf. Sep. 16, '59; dism. Apr. 12, '61 to Pby. Potosi; A. M., Ill. C., '50.

JOSEPH TAYLOR LEONARD, b. Frankfort, Ky.; grad. Masonic Coll., Ky., '48; New Albany, '52; lic. May 5, '52, Pby. W. Lexington; ord. Oct. 26, '56, Pby. Up. Mo.; rec. Pby. Laf. at orgz'n; sup. South Grand River, '54-62; removed to Ky., '62; dism. Apr. 20, '67 to Pby. Ebenezer.

JAMES THOMAS LAPSLEY, b. Jan. 18, '19, Mercer Co., Ky.; s. James F. Lapsley and Charlotte Cleland; grad. Center, '39; Princeton, '41; farmer and merchant; lic. Oct. 9, '41; Pby. Transylvania; ord. May 6, '42, ib.; sup. various chs. in Ky., '41-42; Perryville, '42-43; Greensburg, and Bethel, '44-46; Miss'y in Pby. Transylvania, '46-47; p. Perryville, Ky., '48-49; Presb'l Miss'y, '49-50; p. Flemingsburg, Ky., '50-54; s. s., Elizaville, Ky., '54-56; rec. Pby. Laf. fr. Pby. Transylvania; s. s., Knob Noster and Warrensburg, '56-57; Pleasant Hill, '57-60; dism. ———; sup. New Providence, Ky., '60-64; Presb'l and Syn'l Miss'y, Ky., '64-69; rec. Osage Pby., Sep. 21, '70, fr. Pby. Transylvania; s. s. Pleasant Hill, '70-72; dism. Mar. 18, '73, to Pby. Transylvania; A. M., '42, Center, D. D., '73, Highland Univ.; m. Apr. 19, '42, Frances Ewing, Boyle Co., Ky.; m. Oct. 2, '45, Eliz. Brummell, Greensburg, Ky.; m. 3d Dec. 24, '91, Sarah L. Webster, Greensburg, Ky.

1857

JOSEPH WILLIAM WALLACE, b. Nov. 29, '21, Fayette Co., Ky.; grad. Center, '40; Princeton, '45; teacher; lic. by 2d Pby. N. Y.; ord. Nov. '46, Pby. W. Lexington; sup. Mt. Sterling, Ky., '46-50; Versailles and Clear Creek, '50-56; rec. Pby. Laf., Oct. 2, '57, fr. Pby. W. Lexington; sup. Salem and High Grove, '58-61; other chs. in Jackson Co. ever since '57; D. & T.

1858

JAMES McDONALD CHANEY, b. Mar. 18, '31, Salem, O.; educ. Des Peres Inst., Mo., '52; Princeton, '56; lic. Pby. St. Louis; ord. Apr. 4, '58, Pby. Laf.; p. Waverly, Mo., '58-60; Dover, '58-67; D. & T.; D. D., King Coll., Tenn.

ALBERT SHOTWELL, rec. Pby. Laf. Oct. 2, '58, fr. Pby. Ebenezer; sup. Westport; dism. Apr. 7, '60, to Pby. Eastern Texas.

1859

ROBERT SYMINGTON REESE, b. Feb. 5, '32, Hanover, Ind.; s. John Reese and Eliz. Symington; grad. Hanover, '50; theol. priv. under Dr. Nathan L. Rice, '50-51; teacher in Ky., Ind. and Mo.; lic. Pby. Laf.; ord. June 4, '59, Pby. Laf.; sup. Warrensburg, Clinton and Knob Noster, '58-61; Washington Co., Va., '62-63 Ben Salem, Va., '63-68; Clinton and Windsor, Mo., '68-74; rec. Pby. Osage, Apr. 16, '75, fr. Pby. Lafayette; sup. Knob Noster, '74-75; dism. Apr. 10, '78 to Pby. Benicia; A. M., '54, Hanover; m. Sep. 25, '76, Warrensburg, Mo.

SAMUEL D. LOUGHEAD, sup. Jefferson City.

JOHN J. COOKE, ord, Nov. 26, '59, Pby. Mo.; p. Jefferson City, '59-61.

1860

JOHN MONTGOMERY, b. Oct. 6, 1810, Danville, Ky.; hatter, tanner and coppersmith; grad. Center, '35; tea. do., '35-36; stud. Princeton, '36-38; lic. '38, Pby. Transylvania; ord. May 7, '40, do.; sup. Harrodsburg, Ky., '38-57; princ. Fem. Col. do., '45-50; rec. Pby. Mo., ——— fr. Pby. Transylvania; sup. 1st. Ch. Pettis, '57ff.; rec. Pby. Laf. Apr. 6, '60, fr. Pby. Mo.; pres. Westminster College, '64-65; sup. Fulton, Mo., '64-65; Sedalia 1st, '65-67; Sedalia, 2d, '70-72; Longwood, '72-78; D. & T.; D. D., Center Coll., '58; m. May 2, '44, Kate Rennick, Frankfort, Ky.; d. Feb. 10, '99, Longwood, Mo.

JOHN HANCOCK, b. England; sup. Council Bluffs, Ia., Liberty, Mo.; rec. Pby. Laf., Sep. 22, '60, fr. Pby. Upper Missouri; sup. Kansas City 1st; dism. Apr. 19, '62, to Pby. Philadelphia.

SAMUEL WILLIAMSON MITCHELL, b. Memphis, Tenn.; grad. Center, '57; Danville, '60; lic. Apr. 9, '59, Pby. Laf.; ord. Sep. 25, '60, do.; sup. Little Osage; dism. Apr. 13, '66 to Pby. Sangamon; rec. Pby. Osage, Apr. 10, '78, fr. Pby. St. Louis; sup. Warsaw, Windsor, Sunnyside, Osceola, Brownington; dism. Apr. 12, '82.

JAMES H. BAIRD, b. Lebanon twp., Pa.; grad. Jefferson, '43; theol. priv.; lic. Oct. 6, '47, Pby. New Castle; ord. Mar. 4, '52, Pby. Wooster; sup. Vicksburg, Miss., '51; Wooster, O., '52-57; Lock Haven, Pa., '57-60; rec. Pby. Laf., Nov. 3, '60, fr. Pby. Northumberland; sup. Westport, Mo., and Wyandotte, Kan.; dism. Dec. 3, '61, to Pby. Philadelphia; A. M., Del. C., '47, D. D., F. & M. C., Pa., '87.

GEORGE MILLER, b. Sep. 3, '34, Chester dist., S. C.; s. Robert H. Miller and Susan McAlilly; grad. Center, '57; Danville, '60; lic. Apr. '59, Pby. Transylvania; ord. Nov. 4, '60, Pby. Laf.; p. Pleasant Hill, '60-67; exiled during Civil War, meanwhile supplying Kansas City 1st, Jan. '63 to Aug. '64; invalid for some years, during which he sup. Greenwood, Raymore, Kingsville, Bethel; dism. Apr. 14, '77 to Pby. Platte; sup. Oregon and New Point, Mo., '76-81; St. Joseph 2d, '81-83; readm. Dec. 18, '83, Pby. Osage, fr. Pby. Upper Mo. (U.S.); p. Nevada, '83-88; Presby'l Supply, '88-89; dism. Apr. '89 to Pby. Platte; D. D., Highland Univ., '91; author of Missouri's Memorable Decade; m. Jan. 16, '62, Mary W. Hockaday, Pleasant Hill, Mo.; d. Jan. 11, 1900, Kansas City, Mo.

1861

HENRY HAMBLETON CAMBERN, b. Oct. 9, 1811, Marion Co., Ky.; grad. Princeton T. S., '39; ord. Apr. 7, '40, Pby. Salem; p. Jeffersonville, Ind., '40-41, Charlestown, '43-52; Bridgeton, '46-52; Walnut St., Louisville, Ky., '52-54; Rushville, '55-60; rec. Pby. Laf. Apr. 11, '61 fr. Pby. White Water; sup. Marshall, '60-63; left during the War.

1864

ISAAC WASHINGTON CANFIELD, b. Dec. 27, '23, Morristown, N. J.; grad. Center, '44; stud. Princeton, '48-50; lic. '50; ord. Oct. 17, '52, Pby. Upper

Mo.: Miss'y in Dekalb, Clinton and Caldwell Cos., Mo., '51-57; Ray Co., '58-62; Mulberry, Ky., '63; rec. Pby. Laf.; teacher and evang't, Westport, '64-67; m. Oct. 2, '50, Selina Morton, Shelby Co., Ky.; d. Jan. 14, '99, Parsons, Kan.

1865

GEORGE KERR SCOTT, b. Aug. 17, '37, Washington, Pa.; grad. Washington '55; Western, '58; lic. Pby. Washington, '58; ord. Apr. '59, ib.; sup. Lockhart, Tex., '60; Wayne and Chester, O., '61-62; Virginia, Ill., '63-65; rec. Pby. Laf., Apr. 14, '65 fr. Pby. Sangamon; sup. Independence, '65-66; dism. Apr. 15, '67 to Pby. Salisbury; m. Nov. 24, '59, Ella Taylor Beatty, Mobeetie, Tex.; d. Jan. 10, '89, Mobeetie, Tex.

CHARLES STURDEVANT, grad. Miami, '32; sup. Lawrenceburg, Ind., and Elizabethtown, O., '36-38; Richmond, Ind., '38-41; ill health, '41-44; Connorsville, Ind., '44-46; Hamilton, O.; princ. of a school, Springfield, O.; gen. agt. Bd. Dom. Missions; rec. Pby. Laf., Apr. 16, '66 fr. Pby. Muncie; sup. Kansas City 1st, Greenwood, Independence; dism. Apr. 5, '70; to Pby. Leavenworth; d. July 31, '86, Larned, Kan. aged 79.

1866

TIMOTHY HILL, b. June 30, '19, Mason, N. H.; s. Rev. Ebenezer Hill and Abigail Jones (Stearns); grad. Dartmouth, '42; Union, '45; teacher; lic. by 3d Pby. N. Y., Apr. 18, '45; ord. Pby. St. Louis, Oct. 22, '46; sup. Lagrange, Mo., '45-46; St. Charles, Mo., '46-51; Fairmount, ch., St. Louis, Mo., '51-60; Synodical Mis'y Mo., '60-61; Rosamond, Ill., '61-63; Shelbyville, '63-65; rec. Pby. Lex., Apr. 20, '66 fr. Pby. Wabash; orgz'd Second ch. Kansas City, sup. it '65-68; rec. Pby. Osage, at Reunion; Synodical Missionary, for Mo., Kan., Ind. Ter and Texas, '68-87; Mod. N. S. Syn. Mo., '57 and '69, of Syn. after Reunion, '70 and '79; Stated Clerk, do., '68-70; editor, Presbyterian Recorder; D. D., Highland Univ., '74; m. Nov. 2, '54, Frances A. Hall, St. Louis, Mo.; d. May 21, '87, Kansas City, Mo.

GEORGE W. GOODALE, b. May 1, '21, W. Boylston, Mass.; grad. Amherst, '48; theol. priv.; carpenter, teacher, R. R. agt.; lic. Sep. 6, '56, Pby. Peoria and Knox; ord. Nov. 8, '59, Bloomington; s. s., Kappa and El Paso, Ill., '56-59; Vandalia, '60-62; tea. Carbondale, Ill.; chaplain U. S. Army; sup. Greenville, Ill.; teacher, Weston, Mo.; '65-68; rec. Pby. Lex. Apr. 20, '66; rec. Pby. Osage, at Reunion; in business, Kansas City, '68-73; s. s. Knob Noster, and La Monte, '73-74; dism. Apr. 10, '74, to Pby. Topeka; m. Sep. 15, '49, Mary Hope, Clinton, N. J.; d. Sep. 28, '99, Chicago, Ill.

JOHN M. BROWN, s. Rev. Amos P. Brown; rec. Pby. Osage, Apr. 27, '66 fr. Pby. Bloomington; reorganizer of the Pby. Osage; sup. Warsaw; dism. at Reunion to Pby. Ozark.

ALBERT GALLATIN TAYLOR, b. Oct. 3, 1810, in Tenn.; s. Leroy Taylor; educ. Maryville, Tenn.; teacher in Tenn. and Mo.; lic. Sep. 8, '37, Pby. French Broad; rec. by Pby. Osage before the War, also at reorg'n in 1866; all his work was as a Home Mis'y, mainly in southern Mo.; dism. at Reunion to Pby. Ozark m. July 12, '38; d. Nov. 5, '95.

WILLIAM S. MESMER, U. S. Army, 3 yrs.; rec. Pby. Osage, at orgz'n, Apr. 27, '66, fr. Pby. Utica; sup. Warsaw and Salem; dism. Apr. 2, '69 to Pby. Monroe.

JOSHUA BARBEE, b. Danville, Ky.; educ. Center C. and Danville S.; lic. '61, Pby. Transylvania; ord. Oct. 9, '66, Pby. Laf.; sup. Smithton, Sedalia, Knob Noster and Warrensburg, during the Civil War; Mt. Olive and Pisgah, '66ff.; D. & T.; d. Nov. 1900, Excelsior Springs, Mo.

SETH GOLD CLARK, b. Aug. 13, '17, Masonville, N. Y.; s. Daniel Watts Clark and Charity Gold; grad. Western Reserve, '43; Western Reserve Sem. '46; lic. Oct. 7, '45, Pby. Cleveland; ord. May '47, do.; sup. Hudson, Bainbridge,

Aurora, O.; dist. sec. A. B. C. F. M., 11 yrs.; chaplain 10th O. V. Cavalry, '62-65; chaplain of House of Correction and Seamen's Friend Soc., Detroit, Mich., '65; rec. Pby. Lex., Oct. 12, '66 fr. Pby.; rec. Pby. Osage, Apr. 24, '68; reorganizer for Pbys. of Lex. and Osage after the War; orgz'd and sup. Holden, Greenwood, Harrisonville, Austin, Butler, Appleton City, Papinsville, Lone Oak and Lamar; dism. Apr. 21, '71 to Pby. Highland; financial agt. Highland Univ., '71-76; the last two summers with mis'y tent in northern Kansas and southern Nebraska; sup. Iola and Carlyle, Kan., 2 yrs.; Baxter Springs, Galena and Empire, Kan.; readm. Pby. Osage, Apr. 13, '81, fr. Pby. Neosho; orgz'd and sup. Rich Hill, Rockville and Hume; redism. Sep. 23, '85 to Pby. Larned, orgz'd 8 chs. in S. W. Kan.; sup. Yates Center, Kan.; readm. Pby. K. C., Apr. 9, '95, fr. Pby. Neosho; sup. Raymore; H. R. '96; m. Apr. 20, '56, Lucy Peck, Ruggles. O.; m. 2d Apr. 7, '75, Emma Perry, Milan, O.; d. Apr. 22, '98, Appleton City, Mo.

NELSON HORACE SMITH, b. May 9, '30, Blairsville, Pa.; lic. '60, Pby. Ohio; ord. '61, Pby. Kansas; rec. Pby. Laf., Oct. 12, '66, fr. Pby. Upper Mo.; transferred by Synod in order to make a quorum for the reorgaz'n of Pby. Laf. dism. Feb. 19, '67 to Pby. Up. Mo.; m. May 1, '66, Jennie N. Lloyd.

GEORGE FRASER, educ. Center and Jefferson Cs.; rec. Pby. Laf., Oct. 12, '66, by order of Synod; sup. Kansas City 1st; dism. Apr. 6, '69 to Pby. Kaskaskia.

SELATHIEL MILTON IRWIN, b. Nov. 23, '36, South Salem, O.; s. Wm. S. Irwin and Sarah McMunn; grad. Hanover, '61; Princeton, '66; princ. Hanover, Ind., High School, '62-63; lic. June 6, '65, Pby. Chillicothe; ord. Nov. 25, '66, Pby. Southwest Missouri; sup. Little Osage and Big Drywood (Marmiton), '66-67; dism. '67 to Pby. Topeka.

1867

EBEN MUSE, b. Oct. 31, '39, Alleghany Co., Pa.; grad. Center, '60; stud. Danville, '60-61, Western, '62-63; 9th Pa. U. S. Vol. Inf., '61-62; lic. Apr. 16, '63, Pby. Ebenezer; ord. May '64, Pby. Chillicothe; sup. New Plymouth, O., '63; Eckmanville and Mt. Leide, '63-65; rec. Pby. Laf., Feb. 19, '67 fr. Pby. Chillicothe; p. Warrensburg, '67-70; dism. Sep. 23, '70 to Pby. Whitewater; m. Feb. 16, '64, Laura Jones, Centerville, Ind.; d. July 23, '91, Quincy, Mass.

CORNELIUS VAN HOUTTEN MONFORT, b. '35, Franklin, Ind.; s. Rev. David Monfort, D. D.; grad. Knox, '61; Western, '64; lic. '63, Pby. Schuyler; ord. Apr. 8, '66, Pby. Kaskaskia; sup. Butler, Ill. '66; rec. Laf., Oct. 5, '67, fr. Pby. Kaskaskia; sup. Otterville; and Smithton; dism. Apr. 4, '68 to Pby. Topeka; d. Aug. 10, '72, Labette, Kan.

JOSEPH HARTSEL BYERS, b. Jan. 24, '33, Sullivan Co., Tenn.; s. Benj. B. Byers and Mary Owen; partial college course; Danville T. S., '64; lic. Apr. 9, '64, Pby. Transylvania; ord. Apr. 15, '65, ib.; sup. New Providence, Ky., '64; Somerset and Pisgah, '64-67; rec. Pby. Laf. Oct. 5, '67 fr. Pby. Transylvania; sup. Knob Noster and Sugar Creek, '67-70; memb. Pby. Osage at Reunion; sup. Kansas City Third, '70-71; Lexington, '71-74; dism. Sep. 9, '74 to Pby. San Francisco; readm. Pby. Osage, Oct. 2, '77 fr. Pby. Sacramento; orgz'd ch. at Nevada, sup. it '78-80; redism. to Pby. Topeka, Apr. 14, '80; m. July 11, '65, Martha J. Andrews, New London, N. H.; d. Mar. 29, 1900; buried at Knob Noster.

ALANSON CARROLL, b. Feb. 14, '32, Granville, O.; s. Anthony Wayne Carroll and Belinda Root; grad. Western Reserve, '58; theol. mostly priv., Mc-Cormick, '64-65; teacher, Charleston, Ill., '58-66; Independence, Mo., '68-74; Olathe, Kan.; '74-81; Hays City, Kan., '81-85; Independence, Mo., since '85; lic. '65, Pby. Palestine, ord. same time; never a pastor; rec. Pby. Laf., Oct. 12, '67, fr. Pby. Palestine; dism. Apr. 17, '75 to Pby. Topeka; A. M., Western Reserve '61; m. '58, Mary T. Murch, Reynoldsburg, O.

ENOS M. HALBERT, b. Mar. 19, '34, Wilson Co., Tenn.; s. Joel B. Halbert and Tirzah Sherrell; educ. North Prairie Inst., Hickory Co.; stud. theol. "on

horseback and at home, teaching self, s. w. Mo.;" farmer, miller, student, soldier, merchant, '43-66; lic. Apr. 28, '66, Pby. Osage; ord. Oct. 13, '67, do. (no quorum present); sup. Sunnyside, Mt. Salem and Calhoun; dism. at Reunion to Pby. Ozark; m. May 1, '72, Amanda M. Taylor, Walnut Grove, Mo.

1868

CYRUS H. DUNLAP, b. Oct. 12, '34, Butler Co., Pa.; s. James Dunlap and Clarissa Stoughton; Westminster C., Pa., '61; Western, '67; lic. Apr. 12, '63, Pby. Beaver; ord. Apr. 26, '64, Pby. Allegheny City; sup. North ch., Allegheny City, Pa., '64-66; Carondelet, Mo., '67-68; rec. Pby. Laf., Apr. 4, '68, Pby. St. Louis; sup. Sedalia 1st, '68-72; dism. Apr. 20, '72, Pby. Ozark; m. Apr. 12, '58, Miss A. B. Johnson.

JAMES YOUNG, b. Nov. 5, '24, Mercer Co., Pa.; s. Wm. Young, Margaret Buchanan; grad. Washington, '49; Western, '52; lic. Apr. 14, '52, Pby. Erie; ord. Apr. 22, '54, Pby. Greenbriar; p. French Creek, Va., '52-58; New Salem, O., '58-63; chap. 81st Ohio Vols., U. S. A., '63-64; Miss'y to Freedmen; rec. by Pby. Laf., Apr. 4, '68, fr. Pby. Sydney; Sup. High Point, '67-73; H. R.; m. Apr. 28, '57, Rosanna McAvoy; d. Oct. 26, '97, High Point, Mo.

A. J. JOHNSON, b. England; ord. Pby. Laf., Sep. 25, '68; sup. Otterville and Smithton; dism. Oct. 18, '75 to Pby. Vincennes.

HIRAM HILL, b. Aug. 29, '32, Belleville, N. Y.; Yellow Springs C., '57 Auburn, '61; ord. Apr. '62, Pby. Watertown; sup. Cape Vincent, N. Y., '61-65; Austin, Nev., '65-66; rec. Pby. Lex., Oct. 1, '68; rec. Pby. Osage at Reunion; p. Holden, '67-73; Harrisonville, '68; Carthage, Mo., '73-74; dism. Sep. 9, '74, to Pby. San. Jose; m. Oct. 9, '61, Lois A. Brown, Auburn, N. Y.

JOSIAH JOHNSON BROWN, b. Aug. 29, '39, Newark, N. J.; grad. Rutgers, '60; stud. New Brunswick, '65-66, Union, '66-68; ord. Pby. Lex., Oct. 4, '68; rec. Pby. Osage, Apr. 2, '69; sup. Clinton and Austin; dism. Apr. 16, '70 to Pby. Humboldt.

DUNCAN M'NAUGHTON, b. Canada; lic. Nov. 13, '67; ord. Oct. 4, '68, Pby. Lex.; rec. Pby. Osage at Reunion; sup. Morristown, Westpoint, et al., had eight preaching places at once; dism. Oct. 21, '70.

DUNCAN CHAMBERS MILNER, b. Mar. 10, '41, Jefferson Co., O.; s. David M. Milner and Mary A. Chambers; grad. Washington and Jefferson, '66; stud. Union, '66-68; Lieut. 98th Ohio Vols., U. S. A., '63-64, wounded; lic. Apr. '68, Pby. Brooklyn; ord. Oct. 4, '68, Pby. Lex.; rec. Pby. Osage, Apr. 2, '69; sup. Osceola, '68-71; Kansas City 3d, '71-75; dism. Sep. 15, '75 to Pby. Topeka; D. D., Emporia, '88; m. May 19, '68, Lucy M. Reed.

WILLIAM LEWIS BRECKENRIDGE, b. July 22, 1803, Cabell's Dale, Ky.; s. Hon. John Breckenridge and Mary Cabell Hopkins; prof. Langs., Center C., Ky.; pres. Oakland C., Miss.; pres. Center C., Ky.; pres. elect Westminster C., Mo., '54; p. Maysville, Ky., '31; Louisville, 1st, Ky., '36-60; rec. Pby. Laf., Dec. 24, '68; evangelistic work; sup. Bethel, Raymore, Kansas City 1st, Pleasant Hill; mod. O. S. Gen. Ass'y, '59; mod. Syn. Mo., '70; D. D., LL. D.; d. Dec. 26, '76, Raymore, Mo.

1869

LEONIDAS JEWELL MATTHEWS, b. McMinnville, Tenn.; educ. priv.; lic. Oct. 13, '67, Pby. Osage; ord. Apr. 4, '69, ib.; sup. Licking, Peace Valley, White Rock, Mountain Grove; dism. at Reunion to Pby. Ozark.

JOHN W. ALLEN, b. Feb. 1, '37, Belmont, O.; s. Wm. Allen and Jane Workman; grad. Washington, '60; stud. Western, '60-62, Northwestern, '63; lic. Apr. '62, Pby. St. Clairsville; ord. '64, Pby. Lima; p. Van Wert, O., '63-66; Lake City, Minn., '66; Young America, Ill., '66-68; rec. Pby. Laf., Sep. 29, '69; evang'c and edit'l work, Kansas City, '68-71; Pres'l Miss'y, '71-'2; Synod'l Miss'y, Mo., '72-80; ed. St. Louis Evangelist, '79-81; dist. sec. Bd. Pub. & S. S.

Work, '81ff.; dism. to Pby. St. Louis, Apr. 12, '82; D. D. Wooster, '79; m. Nov. 29, '64, Roxana Purnmort, Van Wert, O.; d. Feb. 12, '99, Martinsville, Ind.

ROBERT IRWIN, b. Jan. 1, '33, Oxford, O.; grad. Hanover, '54; Western, '57; lic. Apr. 5, '56, Pby. Muncie; ord. Apr. '57, Pby. Logansport; p. West Union and Bethlehem, Ind., '56-64; chaplain 46th Ind. Vols., U. S. A., '61-62; Waveland, Ind., '64-68; rec. Pby. Laf., Sep. 29, '69; p. Kansas City 1st, '69-73; dism. Apr. 9, '73, to Pby. St. Louis; D. D.; m. Apr. 17, '56, Kate M. Matthews, New Albany, Ind.; d. Apr. 16, '93, St. Charles, Mo.

CHARLES DEKAY NOTT, b. Sep. 12, '33, Norman Vale, N. Y.; grad. Union, '54; stud. Union T. Sem., '55-56; New Brunswick, '56-58; ord. by R. D. Classis of Montgomery, Oct. 25, '59; p. Ref. Dutch ch., Mohawk, N. Y., '59-64; Presb. ch., Manchester, N. J., '64-65; Urbana, Ill., '66-69; rec. Pby. Osage fr. Pby. Lex. at Reunion; s. s. Kansas City 2d, '69-71; dism. Dec. 15, '70 to Pby. St. Louis; D. D., Union C., '74.

PHILANDER READ, b. May 4, '30, Wattsburg, Pa.; grad. Amherst, '59; Auburn, '62; U. S. Army, '61-63; chaplain, U. S. Army, '63-65; lic. '61, Pby. Cayuga; ord. Jan. 4, '63, by a Council of Chaplains, Carrollton, La.; sup. Rolla, Mo., '66; Center Point, Iowa, '67; rec. at Reunion fr. Pby. Lex., by Pby. Osage; sup. Austin and Harrisonville, '69; also Sugar Creek, 69-73; dism. Sep. 10, '73; to Pby. Emporia; m. Oct. 1, '68, Amelia Lindia McNeill, Center Point, Ia.; m. 2d Apr. 29, '74, Mary Jane Muscott, Lewis Co., N. Y.

1870

JOSEPH ADDISON WHITAKER, b. July 3, '26; Philadelphia, Pa.; s. James Whitaker and Sarah Adams; grad. Delaware, '52; theol. priv. under Jas. P. Wilson, D. D.; lic. Apr. 10, '51, Pby. Philadelphia 4th; ord. Oct. 8, '51, do.; sup. Marble and Darby, Pa., '51; Belvidere, N. J., '55-59; princ. Brainerd Sem., do.; chaplain 11th Pa. Vol. Cav., until injured; in charge U. S. Sanitary work at Annapolis, Md.; lecturer for U. S. San. Com. in New Eng.; also for Freedmen's Commission; rec. at Reunion by Pby. Osage from Pby. St. Louis; sup. Jefferson City, '66-73; dism. July 15, '73 to Pby. St. Louis; A. M., Del. C., also Princeton; m. May 24, '54, Louise Janvier, Newark, Del.; m. 2d Apr. 18, '90, Margaret E. Wilson, N. Granville, N. Y.

BENJAMIN FRANKLIN POWELSON, b. Sep. 10, '40, Hampshire Co., (W.) Va., s. Chas. Powelson, Catharine Case; grad. Washington, '60; stud. Western, '60-62, '66-67; Lieut. U. S. Army, '62-65; lic. Apr. 24, '62, Pby. Washington; ord. Sep. 10, '68 by Pby. S. W. Mo.; rec. Pby. Osage at Reunion; sup. Deepwater (Old) and Little Osage, '67-71; Montrose, '70-73; dism. Sep. 10, '73 to Pby. Ozark; sup. Neosho, Mo., '73-74; readm. Pby. Osage fr. Pby. Ozark, Sep. 13, '76; princ. Butler Acad., '76-79; dism. Sep. 9, '79 to Pby. Ozark; A. M., W. & J., '63; m. July 26, '70, Mersylvia J. Austin, Deepwater, Mo.

JAMES HUTCHINSON CLARK, b. July 12, '32, Reading, O.; grad. Miami, '53; stud. Princeton, '53-54, Danville, '54-56; lic. '55, Pby. Cincinnati; ord. Aug. 19, '57, ib.; sup. Mt. Carmel, O., '56; Monroe, '56-57; Somerset and Pisgah, '57-58; in N. J., '58-61; agt. Seamen's Friend Soc., '61-62; sup. Council Bluffs, Ia., '62-66; ill health, '67; St. Louis, Mo., '67-69; Washington, Mo., '69-70; rec. Pby. Osage, Oct. 21, '70, fr. Pby. St. Louis; sup. Warrensburg, '70-72; sec. Mo. S. S. Conv'n, '72-73; dism. Sep. 10, '73, to Pby. Topeka; m. Sep. 21, '58, Jennie, dau. Rev. John P. Van Dyke; d. Mar. 31, 1900, Kansas City, Mo.

GEORGE WHITEFIELD MACMILLAN, b. Aug. 19, '27, York Co., Pa.; grad. Princeton T. Sem., '57; lic. Apr. '57, Pby. Philadelphia; ord. Nov. 17, '57, Pby. Albany; sup. Princetown, N. Y., '57-63; Lithopolis, O., '63-66; Brunswick and Salem, Ill., '66-69; rec. Pby. Osage, Oct. 21, '70, fr. Pby. Peoria; sup. Butler and Lone Oak, '70-72; Osceola, '72-73; dism. to Pby. Monmouth, Oct 18, '73; D. D., Richmond C., O., '88; Ph. D., C. N. J., '88.

JOHN BOYD ALLEN, b. Oct. 12, '13, Sturbridge, Mass.; Union C., '40; Union T. Sem., '40-41, Hartford, '41-43; ord. Apr. 9, '45, Pby. Pennsylvania;

sup. Covington and Mansfield, Pa., '45-49; Austenburg, O., '49-50; Gustavus, O., '50-56; Brooklyn, O., '56-67; also Parma, '56-59; and Rockport, '59-67; w. c., Cleveland, O., '67-70; rec. Pby. Osage, Oct. 21, '70, fr. Pby. Cleveland; sup. Clinton, '70-74; dism. Sep. 10, '74 to Pby. Cleveland; d. Dec. 1, '93, Brooklyn, O.

JOHN ROBINSON AGNEW, b. June 8, 1810, McConnellsburg, Pa.; grad. Dickinson, '29; stud. Union T. Sem., Va., '29-31, grad. Princeton; lic. Apr. 16, '34; ord. Apr. 3, '38, Pby. Allegheny; Missy to Choctaw Inds., '34-36; sup. Scrubgrass, Lawrenceburg and Harrisville, Pa., '37-45; agt. Lafayette C., '46; sup. Welch Run, '49-51; Bd. of Colportage, Pa., '52-53; sup. Pine Creek, '53; Mt. Carmel, '53-54; Chestnut Grove, Md., '53-55; prof. Steubenville, O., '55-59; sup. Center and Richmond, O., '57-58; Monaghan, '60-61; agt. Lincoln Univ., '65-67; tea. & s. s., Columbia, Tenn., '67-69; chaplain Mo. State Penitentiary, '69-71; rec. Pby. Osage fr. Pby. St. Louis at Reunion; agt. Am. Bible Soc., Jefferson City; dism. Sep. 10, '73 to Pby. Carlisle; d. Feb. 3, '88, Greencastle, Pa.

DAVID AGNEW WILSON, b. Dec. 5, '21, Gettysburg, Pa.; grad. Marshall, '45; Princeton, '51; tea. in Sem. and Coll.; lic. Apr. 8, '51, Pby. Carlisle; ord. Apr. 9, '51, do.; Missy to Liberia, Africa; princ. Alexander High Sch., Monróvia, '51-58; sup. Stubenville 2d., O., '58-59; Potosi, Mo., '60-61, princ. Acad. chaplain, U. S. Army, '61-63; p. Ironton, Mo., '64-69; sup. Schools, do., '68-69; warden Mo. State Penitentiary, '69-71; rec. Pby. Osage Oct. 21, '70 fr. Pby. St. Louis; financial agt. Lindenwood Coll., '71; dism. to Pby. St. Louis, Apr. 22, '71; D. D., Liberia, C., '79.

1871

WILLIAM M'CARER NEWTON, b. Titusville, Pa.; s. Isaac Newton and Ellen Conover; grad. Knox, '62; Lane, '65; lic. '64, Pby. Cincinnati; ord. '65, Pby. Huron; sup. Bloomville, O., Republic, Melrose, '65-71; rec. Osage, Sep. 13, '71, fr. Pby. Huron; sup. Appleton City and Westfield, '71-75; also occas'y Montrose, Schell City, Little Osage; p. Butler, '75-83; dism. Apr. 9, '84, to Pby. Nebraska City; sup. Blue Springs, Neb., '84-86; readm. Pby. Osage, Apr. 14, '86; p. Raymore, '86-93; sup. Creighton, '92-93; Lowry City, and Westfield, '93-1900; m. May 2, '67, Cynthia J. Hamilton, Niles, O.

WILLIAM MAXON CHEEVER, b. Sep. 23, '18, Vernon, Ind.; s. Joshua and Chloe; grad. Hanover; Lane, '43; tea. Madison, Ind.; lic. '42, Pby. Salem; p. Monticello, Ind.; Rockville 2d, '47; Baldwin ch. Terre Haute, '49; Troy, O., '58-66; rec. Pby. Osage, Dec. 23, '71 fr. Pby. Cincinnati; sup. Kansas City 2d '71-78; m. July 8, '44, Marg. L. Jackson; m. 2d June 3, '51, Miss E. C. Ball; d. June 2, '78, Kansas City, Mo.

1872

WILLIAM C. COLEMAN (the middle initial is recently inserted), b. Nov. 29, '36, Carrollton, O.; s. Jos. Coleman, Eliz. McKahan; grad. Miami, '60; stud. Western, '60-62; chaplain U. S. Army; lic. Apr. '62, Pby. Chillicothe; ord. fall '62, do.; sup. Eckmanville, O., '62; West Union and Manchester, O., '62-67; tea. North Liberty, O., '67-68; rec. Pby. Osage, Apr. 20, '72 fr. Pby. Chillicothe; sup. Pleasant Hill, '72-75; tea. do., '75-76; dism. Sep. 11, '77 to Pby. Neosho; sup. Columbus, Kan., '76-81; Garnet, '81-86; Cherokee Co., Kan., '87-90; Thayer, '90-91; readm. to Pby. Kan. C'y, Oct. 21, '91, fr. Pby. Neosho; sup. Deepwater and Brownington, '91-94; Centerview, '94-95; Greenwood, do.; tea. Butler Acad., '95-96; sup. Fairview, Lone Oak and Schell City, '96-97; Kansas City 4th, '98, inst'd, Apr. 20, 1900; m. May '64, Eliz. Smith; m. 2d, 1900.

JEFFERSON CLAY THORNTON, b. Jan. 9, '27, Salem, Ind.; s. Henry P. Thornton and Martha Ward; grad. Indiana Un., '48; New Albany T. Sem.; tea. Liberty, Mo., '56-58, also in Lawrence Co., Ill., Knox Co., Ind., and Warrensburg, Mo.; ord. May. '32, Pby. New Albany; sup. St. Charles, Mo., '52; Liberty, '53; Orleans, Ind., '59-60; Mt. Carmel, Ill., '60-64; Lawrenceville, '64-68; Palestine, Ill., '71; Osborne and Easton, Mo., '71-72; rec. Pby. Osage, Apr.

20, '72 fr. Pby. Mattoon; sup. Knob Noster and LaMonte, '72-73; H. R., Warrensburg; dism. Oct. 21, '91, to Pby. Lexington (Cumb. Prbn.); nervous prostration, '73, fr. wh. never fully recovered; A. M., Ind. Un., '58; m. Nov. 29, '55, Kate R. Bird, Liberty, Mo.

ALEXANDER WALKER, b. Feb. 27, '40, Kirkoswald, Scotland, educ. at Dudley, Eng.; lic. by Indep't Ch., Eng.; ord. Pby. Osage, Apr. 23, '72; sup. Otterville, p. Tipton, '72-83; p. Butler, '83-89; Syn'l Miss'y Mo., '89-92; came to America 1869 and settled on a farm near Otterville; m. Feb. 14, '63 Agnes Hannah, Liverpool, Eng.; d. June 11, '92, Butler, Mo.

(JAMES) DUNCAN BROWN, b. June 6, '44, Hannibal, Mo.; grad. Pardee, '68; Princeton, '71; lic. Apr. '70, Pby. Palmyra; ord. Apr. 23, '72, Pby. Osage; sup. Warsaw and Sunnyside, '71-72; dism. Apr. 10, '73 to Pby. Palmyra; A. M., Highland Un., '72; D. D., do., '86.

JOHN HENDERSON MILLER, b. May 11, '45, Mansfield, O.; s. John K. Miller and Ellen Wise; grad. Wittenberg, O., '68; Princeton, '71; lic. Apr. 22, '70, Pby. New Brunswick; ord. May 5, '72, Pby. Topeka; p. Olathe, Kan., '71-72; rec. Pby. Osage, Oct. 17, '72, fr. Pby. Topeka; P. Sedalia 1st, '70-76; dism. Apr. 14, '77 to Pby. Topeka; p. Junction City, Kan., '76-81; readm. Pby. Osage, Sep. 14, '81, fr. Pby. Topeka; sup. Kansas City Second, '81-82; p. Kansas City 4th, '83-88; p. Rich Hill, '89-98; p. Nevada, '98; D. D., Highland Un., '85; m. Frances Orr, Junction City, Kan.

1873

WILLIAM HENDERSON HILLIS, b. July 22, '41; Jefferson Co., Ind.; grad. Miami, '65; Western, '68; lic. Apr. '67, Pby. Allegheny; ord. June '69, Pby. Carlisle, p. Gettysburg, Pa., '69-72; rec. Pby. Osage, Apr. 9, '73, fr. Pby. Platte; p. Warrensburg, '73-75; sup. Centerview, '74-76; dism. Sep. 11, '77 to Pby. Crawfordsville.

WILLIAM JAMES LEE, grad. Marietta, '62; Lieut., 116th Ohio Inf.; grad. Lane T. Sem., '68; sup. Greencastle, Ind.; rec. Pby. Osage, Apr. 9, '73, fr. Pby. Indianapolis; p. Holden, Oct. 18, '73-Nov. 7, '82; dism. Sep. 29, '86 to Pby. St. Louis; D. D., Marietta, '87.

JOHN BACON VAWTER, b. May 26, '36, Franklin, Ind.; grad. Hanover, '59 Western, '62; Lic. Apr. 13, '62, Pby. Indianapolis; Ord. '63, Pby. Dubuque; p. Prairie and Buncomb, Ia., '63-67; Okamaw, Minn., '67-68; rec. Pby. Osage, Apr. 9, '73, fr. Pby. Neosho; sup. Freeman; dism. Sep. 9, '74, to Pby. Ozark.

HORACE CARTER HOVEY, b. Jan. 28, '33, Fountain Co., Ind.; s. Edmund Otis Hovey and Mary Carter; grad. Wabash, '53; Lane, '57; lic. July '57, Pby. Crawfordsville; ord. Apr. 10, '58, Pby. Madison; sup. Madison and Vevay, Ind., '57-59; Coldwater, Mich., '60-62; at the same time dist. sec. for the Northwest of the Am. & Foreign Christian Union; Florence, Mass., '62-66; U. S. Christian Commission, '64-65; p. New Albany 2d, Ind., '66-69; Fulton St., Peoria, '69-73; rec. Pby. Osage, July 15, '73, fr. Pby. Peoria; p. e., Kansas City 1st, '73-75; dism. Apr. 12, '76 to Pby. Westchester; A. M., D. D., F. G. S. A., etc.; m. Nov. 18, '57, Helen L. Blatchley, New Haven, Ct.

1874

HARTMANN STAUSS, b. Asmushausen, Germany; educ. Dubuque; lic. '72, Pby. Wisconsin River; ord. Apr. 15, '74, Pby. Osage; sup. Lions, Ill., New Frankfurt, Mo.; dism. Apr. 13, '76, to Pby. St. Louis.

WILLIAM GEORGE KEADY, b. Feb. 25, '33, Baltimore, Md.; s. Wm. and Isabella; grad. Jefferson, '56; theol. priv.; tea. Tenn., '57, in Miss., '58-70; lic. Apr. 10, '72, Pby. Springfield; ord. Oct. 25, '72, do.; p. Williamsville and Dawson, Ill., '72-73; rec. Pby. Osage, Apr. 15, '74, fr. Pby. Springfield; sup. Jefferson City, '73-75; dism. to Pby. Platte, Oct. 15, '75; studied law; lost right arm at Vicksburg.

JAMES F. BRUNER, b. Apr. 19, '22, Vincennes, Ind., s. John Bruner and Eliz. Dunnica; stud. Hanover, 6 yrs.; stud. New Albany T. Sem.; grad. medicine, Louisville Med. Coll., '43; St. Louis Med. C., '48; practiced med. at Brunswick, Weston and St. Joseph, Mo.; princ. Fem. Acad., Independence, Mo., '50-58; V. P. of Pleasant Ridge Coll., Mo., '58-60, and there preached every Sabbath, while a Ruling Elder in the church; pres. Grandview Coll. Mo., '60-62; surgeon in U. S. Army, 7th Mo. Cavalry, '62, called "the preaching surgeon;" surgeon in Gen. Hospital, St. Joseph, Mo., '63-65; lic. Apr. 16, '74, Pby. Osage; ord. Apr. 17, '75, ib.; sup. Malta Bend and Salt Springs, '74-77; disp. Apr. 10, '78, to Pby. Trinity; sup. Terrell and Lawrenceville, Tex.; Chillicothe 3d, O; readm. Pby. Osage, Sep. 11, '84, fr. Pby. Trinity; redism. Dec. 17, '89, to Pby. Omaha; m. Oct. 17, '44, Mary W. Fulton, Brunswick, Mo.; m. 2d Oct. 23, '93, Jessie A. Van Doren, Washington, D. C.

REUEL DODD, b. Dec. 3, '37, Licking, O.; grad. Wittemberg, '66; s. stud. Western, '66-68, Danville, '68-69; lic. May, '68, Pby. Rickland; ord. Apr. 22, '69, Pby. Fairfield; p. Bloomfield, Ia., '69-71; Macon City, Mo., '71-74; rec. Pby. Osage, Sep. 9, '74, fr. Pby. Palmyra; p. Clinton, '74-78; disp. ad interim, '78; m. May 19, '69, Abbie Welch.

JAMES FRANCIS WATKINS, b. July 13, '43 Point Pleasant, W. Va.; s. Henderson Watkins and Rose Anna Capehart; stud. Westminster, '68-70; theol. priv. under N. L. Rice, D. D.; lic. Apr. 18, '70, Pby. Lafayette (D. & T.); ord. Apr. 7, '71, ib.; sup. Clinton, Brownington, Bolivar and Papinsville, to '74; rec. Pby. Osage, Sep. 9, '74, fr. Pby. Lafayette; sup. Brownington and Osceola, '74-75; disp. Sep. 14, '75, to Pby. Austin; readm. Apr. 9, '79, fr. Pby. Trinity; sup. Montrose, '79-82; p. Osceola and Brownington, '82-86; p. Rich Hill, '86-87; disp. Apr. 11, '88 to Pby. St. Louis; sup. DeSoto, Mo.; readm. Sep. 23, '90, fr. Pby. St. Louis; sup. Jefferson City, '90-94; Butler, '95-97; Pastor-at-Large since '97; m. Jan. 1, '73, Ellen G. Lilley, Osceola, Mo.

1875

JASPER V. A. WOODS, b. 1804, Abingdon, Va.; educ. Maryville, Tenn.; ord. ab. '36; Miss'y in Ind., Ia., Kan. and Mo.; rec. Pby. Osage, Apr. 16, '75, fr. U. P. Pby. Western Mo.; sup. Greenwood; d. Mar. 7, '91, Greenwood, Mo.; M. D.

JAMES S. POAGE, b. July 13, '21, Brown Co., O.; s. Robert Poage and Sarah Kirker; grad. Ripley, '42; stud. theol. at Lane and priv.; merch't '66-74; lic. Oct. 12, '45, Free Fresh'n Pby. Ripley; ord. May '46, ib.; p. Felicity, O. sup. West Alexander, Pa.; Aledo, Ill.; rec. Pby. Osage, Sep. 15, '75, fr. Central West Cong'l Ass'n of Illinois; sup. Centerview, '75-86; disp. Apr. 11, '88, to Pby. St. Louis; chaplain 17th Ill. Inf., U. S. Army; m. '46, Anna Voris, Marietta, O.; m. 2d, '49, Susan L. Evans, Ripley, O.; d. Aug. 22, '98.

(CHARLES) FREDERICK (WILLIAM) (VAN DER) LIPPE, b. Sep. 11, '85, Maltz, Silesia, Prussia; grad. Elizabeth Gymnasium, Breslau, '52; stud. Danville, '64-66, Princeton, '66-67; lic. '66, Pby. Transylvania; ord. Sep. 16, '67, Pby. St. Louis; sup. Salem, Mo., '67-75; rec. Pby. Osage, Sep. 15, '75, fr. Pby. St. Louis; sup. New Frankfort, '75-77; disp. Sep. 10, '79 to Pby. Schuyler.

ANTHONY WAYNE COLVER, b. Jan. 23, '44, East Liberty, O.; s. Burrill M. Colver and Mary Lane; grad. Washington and Jefferson, '66; stud. Northwestern, '69, and post grad.; lic. Apr. '69, Pby. Chicago; ord. Oct. '71, Pby. Ottawa; sup. Spring Valley, Au Sable Grove, and Plate, Ill., Hopkinsville, Ky.; rec. Pby. Osage, Oct. 16, '75, fr. Pby. Louisville; sup. Kansas City 1st, '75-77; Pleasant Hill, '77-78; disp. Oct. '78, to Pby. Iowa; m. Oct. 25, '71, Eliza M. Hutchinson, Spring Valley, Ill.

1876

LYCURGUS RAILSBACK, b. Dec. 14, '34, Richmond, Ind.; grad. Wabash, '62 Lane, '67; lic. Pby. Cincinnati; chaplain, U. S. Army; ord. '64; Penn Mission, Concinnati, '67-68; chaplain Five Points House of Industry, N. Y. City,

'68-70, where he began the first Christian work for the Chinese in the U. S.; Miss'y in Iowa, '70-71; sup. Juneau, Wis., '71-75; rec. Pby. Osage, Sep. 13, '76, fr. Pby. Winnebago; sup. Kansas City 3d, '75-83; evangelistic work, '83-95; Pastor, at-large, '95-97; m. Sep. 27, '66, Eliz. J. Binford, Thronton, Ind.; d. Aug. 5, '97, Shreveport, La.

FAREL HART, rec. Pby. Osage, Sep. 13, '76, as lic't, fr. Pby. Chicago; ord. Dec. 5, '76, Pby. Osage; sup. Warrensburg, '76; dism. Sep. 11, '77, to Pby. Kalamazoo; he and his bride went down in the "Alpena" wreck, bodies never recovered.

1877

WILLIAM M. REED, b. ab. 1813; stud. Jefferson Coll.; theol. priv. under Dr. Morton; tea. in the South and in Mo.; lic. Pby. Redstone; ord. ab. 1830, Classis of St. Joseph; sup. a Reformed Church in Iowa; joined the Maumee Pby. '58; rec. Pby. Osage, Apr. 12, '77, fr. Pby. Platte; sup. Schell City, '77-78; H. R. for many years; m. twice; d. Schell City, Mo., Mar. 24, '99.

HENRY M. SHOCKLEY, b. Dover, Del.; grad. Miami, '55; Northwestern, '57; lic. Pby. Oxford, '57; ord. '59, Pby. Whitewater; p. Cambridge City, Ind., '59-62; princ. Pub. Sch., Newcastle, Ind., '63-69; sup. Connersville, Ind., '68-69; p. Belle Center and Huntsville, O., '70-71; rec. Pby. Osage, Apr. 12, '77, fr. Pby. Bellefontaine; p. Sedalia 1st, '76-80; dism. Sep. 14, '81 to Pby. Larned.

RICHARD H. JACKSON, b. Jan. 24, '29, Westmoreland Co., Pa.; s. John M. Jackson and Sarah Sterling; grad. Jefferson, '55; Western, '60; princ. Acad., St. Francisville, Mo., '55-56; tea. Hamilton, Ill., '56-57; lic. Jan. 4, '60, Pby. Blairsville; ord. Dec. 6, '61, Pby. Ft. Wayne; sup. Ebenezer, Pa., '60; Bluffton and Murray, '60-65; pres. Lebanon Pres'n Acad., '65-67; sup. Gettysburg and Covington, '67-68, and tea. at Gettysburg; princ. Bloomingburg Acad., O., and sup. Mt. Sterling ch., '68-70; supt. schools, Atchison, Kan., '70-76; rec. Pby. Osage, Oct. 2, '77, fr. Pby. Highland; sup. Westfield, '77-91, and kept an acad. there; also sup. Appleton City, '77-82; and Deepwater, '86-90; dism. Sep. 16, '91, to Pby. St. Louis; sup. Jonesboro, and Ridge Station, Ark., '91-95; readm. Pby. Kan. C'y, Apr. 25, '95, fr. Pby. St. Louis; sup. Creighton, '95-96; Tipton, '96-97; dism. Apr. 12, '99 to Pby. Los Angeles; A. M., Jefferson, '58; m. Mary Sanders Kerr, Dec. 27, '60.

1878

SAMUEL BOOKSTAVER BELL, b. Montgomery, N. Y.; s. Archibald Bell and Pamela Millsbaugh; stud. Montgomery Acad., N. Y. City and Brooklyn; adm'd to bar; theol. priv.; teacher, politician and editor; lic. '52, Pby. Onondaga; ord. '52, do.; sent by A. H. M. S. to California, '52; p. Oakland, Cal., '53-63; Central ch., N. Y. City, '64-66; p. Lyons 1st, '66; sup. Hillsdale, Mich., '73; chap. Washington Coll., Cal.; sup. 1st Cong. ch., Mansfield, O., '76; rec. Pby. Osage, Apr. 9, '78, fr. Pby. Monroe; p. Kansas City 1st., '77-82; editor of the Mid-Continent, etc.; H. R., '89; D. D., Ingraham Univ.; founder of Univ. of Cal.; m. '45, Sophia Brown Walsworth, Montgomery, N. Y.; d. Dec. 27, '97, Santa Barbara, Cal.

F. C. SWARTZ, rec. Pby. Osage, Apr. 10, '78, fr. Pby. Nebraska; sup. New Frankfort; dism. Apr. 8, '79.

CHARLES FUELLER, b. Mar. 19, '36, Steinschoenau, Bohemia; grad. Westminster, '61; Princeton, '64; ord. Aug. 27, '65, Pby. Palmyra; sup. Hannibal, Mo., '64-68; Mexico, '68-72; Oxford, O., '72-73; Hillsboro, Ill., '74-77; rec. Pby. Osage, Apr. 10, '78, fr. Pby. Alton; p. Warrensburg, '77-83; dism. Sep. 12, '83, to Pby. Pueblo; m. Nov. 15, '66, Annie R. McElroy, Hannibal, Mo.

CHARLES PHILANDER BLAYNEY, b. Nov. 21, '48, Wheeling, W. Va.; s. Vincent M. Blayney and Mary Donahay; grad. Washington and Jefferson, '69;

Western, '78; in business, '69-75; lic. Sep. 26, '77, Pby. Washington; ord. Dec. 5, '78, Pby. Osage; sup. Wadesburg and Austin, '78-84; Raymore, '84-85; dism. Apr. 18, '86, to Pby. Platte; m. Oct. 4, '81, Maggie S. Wallis, Creighton, Mo.

1879

JOSEPH PLATT, b. May 8, 1810, Londonderry, Ireland; grad. Center, '34; Princeton, '39; tea. '34-36; ord. Dec. 10, '40, Pby. Transylvania; sup. Westchester, Ky., '40-55; La Grange, Tenn.; Shiloh, Paris, Palestine, West Urbana, Ill.; Indiana, '55-56; Farmington, '57-59; Camp Creek, '60-62; Pittsfield, '62-64; Lenox and Shiloh, '64-66; Virginia, '67; Franklinton, N. C., '68-70; Sugar Creek and Kirkland, Ind., '70-73; Rock Creek, '73-74; Bardolph, '74-78; rec. Pby. Osage, Apr. 8, '79, fr. Pby. Schuyler; H. R.

ALEXANDER THOMAS ROBERTSON, b. Sep. 14, '49, Waynesburg, O.; W. U., '77; stud. San Francisco, '75-77; Western, '77-78; tea.; lic. Apr. 26, '77, San Francisco Pby.; ord. Sep. 11, '79, Pby. Osage; had been Mis'y to Chinese; sup. Olivet ch., San Francisco, '76; Londonville, '78-79; sup. Greenwood, Pleasant Hill and Raymore, '79-82; dism. Oct. 12, '82; d. Sep. 21, '94, Iberia, O.

LAFAYETTE DUDLEY (usually written L. F. Dudley) b. July 2, '25, Bath, N. Y.; grad. Amherst, '51; Union, '54; tea. Davenport, Ia., Bath, N. Y., Cornwall, Vt.; lic. '54, Pby. N. Y.; ord. Feb. 8, '57, Pby. Cedar Rapids; sup. Genessee, N. Y.; p. Cedar Rapids, Ia., '56-59; sup. Atalissa, '59-61; ev. Vt. 65-76; rec. Pby. Osage, Apr. 9, '79, fr. Pby. Westchester; sup. Freeman, Sharon and Bethel, '78-80; dism. Apr. 13, '81 to Pby. Emporia.

CHARLES COTTON KIMBALL, b. May 20, '34, Newport, N. H.; grad. Beloit, '59; Union, '62; ord. Sep. 11, '63, 3d Pby. N. Y.; sup. New Hartford, N. Y., '63-64; Leroy, '64-67; p. Erie, Pa., 1st ch., '67-71 and Central ch., '71-78; rec. Pby. Osage, Apr. 8, '79, fr. Pby. Erie; p. Kansas City 2d, '79-81, ev., Boston, Mass., '81-83; dism. Sep. 10, '84, to Bennington Cong'l Ass'n, Vt.; D. D., Beloit, '78.

DAVID L. LANDER, b. July 23, '52, Bourbon Co., Ky.; Joseph A. Lander and Catharine Robnett; stud. Center; theol. priv.; princ. Pub. Sch., Neosho, Mo.; lic. Apr. 29, '75, Pby. Ozark; ord. Mar. 29, '76, ib.; sup. Neosho, Westminster and Granby, Mo., '76-79; rec. Pby. Osage, Oct. 17, '79, fr. Pby. Ozark; p. Malta Bend and Salt Springs, '79-84; dism. fall, '84, to Pby. Emporia; sup. chs. in Kan., Cal., Tenn., N. C.; readm. Pby. Kan. C'y, Apr. 12, '99, fr. Pby. Holston; sup. Malta Bend and Salt Springs, '98-99; dism. Aug. 24, 1900, to Pby. St. Johns (U. S.); Stated Clerk of Osage Pby.; A. M., Center C.; m. Nov. 1, '77, Ella M. Allin, Carthage, Mo.

1880

JOSIAH MOORE, b. Sep. 18, '33, Balybay, Ireland; s. Chas. Moore and Hannah Rogers; stud. Westminster, Pa., '55-60 and grad. Monmouth, Ill., '65; U. P. T. Sem. Monmouth, '67; Capt. Co. F., 17th Ill. Vol. Inf., '61-64; Major, U. S. V.; lic. by U. P. Pby. Monmouth, Apr. 4, '66; ord. O. S. Pby. Peoria, May 11, '69; sup. El Paso, Ill., '67; Macon, '67-68; Canton, '68-73; Macomb, '73-79; rec. Pby. Osage, Apr. 14, '80, fr. Pby. Schuyler; sup. Clinton, '79-81; dism. Apr. 13, '81, to Pby. Rock River; m. July 1, '64, Jennie E. Lindsay, Peoria, Ill.

JOSIAH THOMPSON, b. Aug. 24, '20, Canonsburg, Pa.; s. Allen Thompson and Martha Lindsey; grad. Jefferson, '45; stud. Western, '45-47; one yr. priv. stud. under Rev. F. A. Hutchison; lic. Oct. 21, '56, Assoc. Pby. Chartiers; ord. Jan. 14, '58, ib.; sup. Clinton, Pa.; (Assoc. ch.); Centerville, Mo. (U. P. ch.), '67-73; Four Mile, Pa., '74-78; Mulberry, Mo., '78-79; rec. Pby. Osage, Apr. 14, '80, fr. U. P. Pby. Western Mo.; sup. Sharon, Freeman, Raymore, Greenwood, Olive Branch, Austin, Knob Noster, Salem, Lone Oak and other chs. in Osage Pby.; H. R.; D. D., W. & J. '97; m. Oct. 14, '47, Eliz. G. George, Washington Co., Pa.

GEORGE ARNOT BEATTIE, b. Jan. 3, '43, Hebron, N. Y.; grad. Union, '63; stud. U. P., sem. Xenia, O., and Princeton, '67; teacher; U. S. Army; lic. by 1st Ohio U. P., Pby., '65; ord. May 4, '68, Pby. Dayton; sup. New Carlisle, O., '67-71; Muncie, Ind., '71-78; 2d ch., Newark, '79-80; rec. Pby. Osage. Sep. 14, '80, fr. Pby. Zanesville; p. Sedalia, '80-86; pres. Sedalia Univ., '82-84; dism. Sep. 29, '86.

THOMAS HOOR ALLIN, lic. Sep. 29, '76, Pby. Ozark, ord. Mch. 30, '77, ib.; sup.. Grace Center, Preston and Medoc, Mo., rec. Pby. Osage Sep. 15, '80, fr. Pby. Ozark; sup. Knob Noster and Salem; dism. Sep. 13, '82, to Pby. Kingston; d. Mar. 12, '89, Los Angeles, Cal., aged 69.

1882

WILLIAM H. ROGERS, b. Oct. 26, 1808, Greenfield, O.; grad. Miami, '35; theol. priv. under Dr. Caruthers of Greenfield; lic. Sep. 11, '37, Pby. Chillicothe; ord. May 16, '38; preached 49 yrs. in H. M. chs. in Ohio, Ind. and Ill.; rec. Pby. Osage, Apr. 12, '82; sup. Greenwood, also Missions in Kansas City; chaplain 69th O. V. I. the last two and a half years of Civil War; A. M.; d. Aug. 31, '86, Kansas City, Mo.

WILLIAM A. CRAVENS, b. Feb. 15, '52, Hanover, Ind.; s. John C. Cravens and Nancy Manaugh; grad. Hanover, '75; Danville, '78; lic. Apr. 27, '77, Pby. Transylvania; ord. Apr. 1, '79, Pby. Ozark; sup. Salem, Shiloh, Medoc, and Pleasant Valley, '78-82; rec. Pby. Osage, Apr. 12, '82, fr. Pby. Ozark; sup. Knob Noster and Salem, '82-85; dism. Apr. 15, '85, to Pby. Platte; A. M., Hanover, '89; m. Mar. 7, '78, Mrs. Sallie A. Farrand, Danville, Ky.

CHARLES LEMUEL THOMPSON, b. Aug. 18, '39, Cooperstown, Pa.; grad. Carroll, '58; stud. Princeton, '58-60, Northwestern, '60-61; ord. July 7, '61, Pby. Winnebago; sup. Juneau, Wis., '61-62; Zanesville, '62-67; 1st ch. Cincinnati, O., '67-72; ed. Our Monthly, '70-71; p. 5th Ch. Chicago, '72-78; ed. Interior, '75-78; p. 3d ch. Pittsburgh, Pa., '79-82; rec. Pby. Osage, Dec. 15, '82, fr. Pby. Pittsburgh; p. Kansas City 2d, '82-88; dism. July 31, '88, to Pby. N. Y.; Mod. Centennial General Assembly, '88; D. D., Monmouth '76.

1883

DAVID SCHLEY SCHAFF, b. Oct. 17, '52, Mercersburg, Pa.; s. Rev. Dr. Philip Schaff and Mary Schley; grad. Yale, '73; Union, '76; post grad. in Germany; ord. Oct. 28, '77, Pby. Kearney; sup. East Baltimore, Md., '76 p. Hastings, Neb., '77-81; edit'l work, N. Y. City, '81-83; rec. Pby. Osage, Apr. 11, '83, fr. Pby. Hastings; p. Kansas City 1st, '83-88; dism. June 7, '90; D. D., Illinois Coll.; m. Miss Platt, Kansas City.

WILLIAM ROSSMAN HENDERSON, b. Oct. 13, '45, New Castle, Ind.; s. Wm. Henderson and Martha Sun Paul; grad. Princeton C., '67; law stud.; stud. Princeton T. S., '70-71, grad. McCormick, '76; lic. Mar. '75, Pby. Chicago; ord. Apr. 13, '76, Pby. Ottawa; p. Streator, Ill., '75-76; Danville 2d, Ky., '76-79; Harrodsburg, Ky., '80-82; Glasgow Ave., St. Louis, '82-83; rec. Pby. Osage, June 27, '83 fr. Pby. St. Louis; sup. Holden, '83-85; dism. ad interim, '85, to Pby. Omaha; D. D., Center, '91; m. May 31, '73, Helen M. Van Court, Chicago.

WILLIAM G. THOMAS, b. Sep. 21, '29, Monroe Co., Va.; s. Richard Thomas and Susanna Sims; grad. Hanover '60; Northwest '62; post grad. Princeton '65-66; lic. spring '61, Pby. Logansport; ord. fall '63, Pby. Saline; sup. Salem, Ill., '62-64, also Sandoval and Kimmundy, '62-63, and Odin, '63-64; Lexington, Ind. '64-65; Stranger, Lecompton, Oskaloosa and Perry, Kan., '66-67; Waterville and Washington, Kan., '68; Maryville, Mo.; Graham and Mound City; Minonk, Ill.; Normal, Ill.; Greenleaf, Kan.; 4 yrs. farming in Kan.; rec. Pby. Osage, Sep. 12, '83, fr. Pby. Highland; evangelist; dism. Mar. 24, '87, to Pby. Topeka; A. M., Hanover; m. May 15, '62, Mattie E. Abernathy, Knightstown, Ind.

ALBERT B. MARTIN, lic. Apr. '78, Pby. St. Louis; ord. Pby. St. Louis; sup. Union, Mo., '76-79; Washington, Mo., '79-82; rec. Pby. Osage, Sep. 12, '83, fr. Pby. St. Louis; p. Appleton City, '83-87; Kansas City 3d, '87-91; dism. Sep. 16, '91, to Pby. Boulder; m. Oct. 11, '77, Mattie Stapp, St. Louis, Mo.

JAMES HAYS ALLIN, b. Mar. 12, '52, Ketesville, Mo.; s. Rev. T. H. Allin and Cath. White Hays; stud. Drury; theol. priv.; lic. Sep. 13, '82, Pby. Ozark; ord. Sep. 13, '83, Pby. Osage; sup. Schell City, Montrose and Providence; dism. ad interim, '85; to Pby. Transylvania.

WILLIAM H. WIEMAN, b. California, Mo.; stud. Highland Un., Park C., grad. Drury, '80; Lane, '83; lic. June 27, '83, Pby. Osage; ord. Sep. 13, '83, ib.; p. Rich Hill, '83-86; dism. Apr. 13, '87, to Pby. Highland; m. '82, Alma F. Morgan, Irving, Kan.

1884

JOHN COLEMAN TAYLOR, b. Feb. 28, '33, Benton, N. Y.; grad. Union C., '58; stud. Auburn, '58-59, Union, '59-60, Andover, '60-61; lic. May '60, Ontario Cong. Ass'n; ord. Feb. 11, '62, Pby. Rochester; p. Sweden Center, N. Y., '62-65; sup. Chattanooga, Tenn., '65; Corry, Pa., '65-67; St. Louis, Mo., '67; p. Groton, N. Y., Cong'l ch, '67-71; Milwaukee, Wis., '72-74; p. Cuba, N. Y., Presb'n, '75-83; rec. Pby. Osage, Apr. 9, '84, fr. Pby. Genessee Valley; sup. Kansas City 5th, '83-86; p. Hill Memorial ch., Kansas City, '87-94; sup. El Dorado Springs and Montrose, '95-96; m. Sarah J. McCarrick, Plattsburg, N. Y.; m. 2d Sarah Life, Rye, N. Y., Feb. 22, '75.

WILSON ASDALE, b. Mar. 5, '46, Co. Antrim, Ireland; grad. Western Un., Pa., '73; Western T. Sem., '77; lic. Oct. 3, '76, Pby. Pittsburgh; ord. Sep. 12, '77, Pby. Platte; p. Gallatin, Mo., '78-81; Hays City, Kan., '81-82; Fairfax, Mo., '82-83; rec. Pby. Osage, Apr. 9, '84, fr. Pby. Platte; s. s. & p. Tipton, '83-93; dism. May 29, '93 to Pby. Waterloo.

FONTAINE ROTHWELL FARRAND, b. Dec. 24, '58, Danville, Ky.; grad. Center, '78; Western, '83; teacher; law student, '78-79; lic. Apr. '82, Pby. Ozark; ord. May 8, '83, ib.; sup. Joplin, Mo., '83-84; rec. Pby. Osage, Apr. 9, '84, fr. Pby. Ozark; p. Clinton, '84-87; dism. Mar. 24, '87, to Pby. Palmyra; m. Mamie Jones.

WILLIAM EDGAR MACK, b. May 31, '44, Bowerstown, O.; grad. Princeton C., '71; Princeton T. S., '74; lic. '73, Pby. Steubenville; ord. Sep. 15, '74, Pby. Columbus; p. Reynoldsburg and Mifflin, O., '74-77; sup. Barnesville, '77-80; p. Cedar Falls 1st, Ia., '81-84; rec. Pby. Osage, Apr. 9, '84, fr. Pby. Waterloo; p. Kansas City 3d, '84-86; dism. Sep. 29, '86, to Pby. Emporia; A. M., Princeton, '74.

TORRENCE S. DOUGLASS, rec. Pby. Osage, Apr. 9, '84, fr. Northern Syn. of Indiana (Lutheran); sup. Rockville and Prosperity, '85-89; dism. Apr. 10, '89, to Pby. Sacramento.

JAMES GRANT BRICE, ord. about '45; rec. Pby. Osage, May 12, '84, fr. Cincinnati Cong. Assn.; H. R.; d. Jan. 5, '89, Kansas City, Mo., aged 89.

WILLIAM M'CAUGHEY, b. Massilon, O.; grad. Heidelberg, O., '56; Heidelberg T. S.; ord. Jan. 14, '57, R. D. Classis of Tuscarawas; sup. R. D. chs. Navarre, O., '57-60; Akron, '60-63; Greenville, '64-74; Miamisburg, '75-81; sup. Pbn. ch. Kingston, Tenn., '82-84; rec. Pby. Osage, Sep. 11, '84, fr. Pby. Dayton; pres. Sedalia Univ., '84-86; dism. Apr. 14, '86, to Pby. Bloomington.

SAMUEL H. WELLER, b. Dayton, O.; grad. Wittenberg, O., '58; McCormick, '61; ord. '62, Pby. Chicago; sup. Rochelle, Ill.; Mendota, Lincoln, Neb.; Morrison, Ill.; Clinton, Ia.; rec. Pby. Osage, Oct. 22, '84, fr. Pby. Cedar Rapids; pres. K. C. Ladies' College at Independence, '84-85; dism. Sep. 29, '86, to Pby. Los Angeles; A. M., '61, D. D., '75.

1885

DWIGHT KELLOGG STEELE, b. June 22, '36, Walworth Center, N. Y.; s. Adna Steele and Eliz. Hinkley; grad. Union C. '61; theol. priv. under Dr. L. P. Hickok; lic. June 25, '62, Pby. Erie; ord. Sep. 15, '65, ib.; sup. East Green, Pa., '63-67; p. Willoughby C., '67-74; Almond, N. Y., '75-84; rec. Pby. Osage, Apr. 15, '85, fr. Pby. Genessee Valley; sup. Warrensburg, '85-92; dism. Apr. 6, '92, to Pby. Emporia; m. Aug. 14, '61, Mary E. Mizener, Youngsville, Pa.

LEWIS I. DRAKE, b. Aug. 7, '26, Madison, O.; s. Jonathan Drake and Eliza P. Mead; grad. Hanover, '53, New Albany, '55; teacher; lic. Apr. '55, Pby. Cincinnati; ord. Dec. '55, Pby. Sydney; p. West Liberty, O., '55-85; rec. Pby. Osage, Sep. 23, '85, fr. Pby. Bellefontaine; p. Holden, '85-86; dism. Nov. 22, '86, to Pby. Neosho; A. M., D. D., Hanover, '80; m. May 10, '49, Mary A. Gaston, Mt. Pleasant, O.

JAMES LAFFERTY, b. Feb. 10, '39, Pittsburgh, Pa.; grad. Washington, '60; Princeton, '70; lawyer, '63-67, Pittsburgh; lic. '70, Pby. New Brunswick; ord. June 14, '71, Pby. Platte; sup. Weston and Platte City, Mo., '70; p. Oregon, Mo., '70-72; sup. Sandy Lake, Pa., '72-73; Nichols, N. Y., '74-75; Shelbyville, Mo., '77; Nokomis and Raymond, Ill., '78-79; Hardin and Bellevue, Ill., '79-80; Assumption and Moweagua, '81-82; Newton and Albany, '84-85; rec. Pby. Osage, Oct. 21, '85, fr. Pby. Rock River; sup. Malta Bend and Salt Springs; dism. Mar. 24, '87, to Pby. Ozark; LL. B., Harvard Law Sch., '62; A. M., Washington, '63; d. Jan. 6, '99, Washington, Mo.

HENRY ADDISON NELSON, b. Oct. 31, '20, Amherst, Mass.; s. Seth Nelson and Sophia Aspenwell; grad. Hamilton, '40; Auburn, '46; tea. '40-43; lic. '45, Pby. Cortlandt; ord. July 29, '46, Pby. Cayuga; p. Auburn 1st, N. Y., '46-56; p. St. Louis 1st, Mo., '56-68; prof. Syst. & Past. Theol., Lane T. Sem., '68-74; p. Geneva 1st, N. Y., '74-85; rec. Pby. Osage, Oct. 21, '85, fr. Pby. Geneva; sup. Independence, '85-88, also pres. K. C. Ladies' Coll. at Independence; dism. Sep. 24, '90, to Pby. Philadelphia; Mod. N. S. Gen. Assembly, '67; A. M., Hamilton, '43; D. D. do., '57; m. Feb. 23, '47, Margaret Mills, Auburn, N. Y.

OSCAR WILLIAM GAUSS, b. Mar. 20, '42, Glasgow, Mo.; s. Chas. W. Gauss and Louisa Fallenstein; grad. Washington Univ., St. Louis, '63; M. D., St. Louis Med. Coll., '65, Hospital course in Germany; physician, Keytesville, Mo.; '69-70; stud. theol. priv. under Dr. N. L. Rice; lic. Feb. '71, Pby. Missouri; ord. July '71, Pby. Potosi, sup. Jackson and Pleasant Hill, Cape Girardeau Co., Mo., '71-72; p. Cape Girardeau, '73-75; Boonville, '75-84; sup. Memphis, Mo., '84-85; rec. Pby. Osage, Dec. '85, fr. Pby. Palmyra; p. Jefferson City, '85-89; chaplain Mo. State Penitentiary, '88-92; dism. Oct. 5, '92, to Pby. Upper Mo.; m. Aug. '69, Esther Gill, St. Louis, Mo.

1886

JAMES EDMONSON, rec. Pby. Osage, Apr. 14, '86, fr. R. D. Classis of Montgomery; pres. Sedalia Univ., '86-88; p. Nevada, '88-92; dism. June 15, '92, to Pby. Chippewa; Ph. D.

CHARLES CARLETON HEMBREE, b. Oct. 22, '53, Greenfield, Mo.; grad. Maryville, '77; Union, '80; ord. Aug. 7, '81, Pby. Kingston; sup. Laurel Hill, L. I., '80-81; Washington, Tenn., '81; Ash Grove, Mo., '82-83; Akron, Mo., '83; rec. Pby. Osage, Apr. 14, '86, fr. Pby. Platte; sup. Greenwood, '86-87; clerking in K. C., '87ff.; dism. Sep. 24, '90, to Pby. Chickasaw.

1887

OSCAR GILCHRIST MORTON, b. June 29, '55, Trenton, Tenn.; s. John V. Morton and Sallie E. Seat; grad. Vanderbilt Univ., '76; stud. U. T. Sem., Va., '78-79; grad. Lane, '81; lic. Apr. 25, '80, Pby. Paducah (U. S.); ord. May 10, '82, Pby. Alton; p. Chester, Ill., '81-84; sup. Greenville, '84-87; rec. Pby. Osage,

Apr. 13, '87, fr. Pby. Alton; p. Holden, '88-91; dism. Dec. 9, '91, to Pby. Northumberland; m. Feb. 27, '84, Mary A. Cooke, Kansas City, Mo.

CHARLES H. BRUCE, b. July 19, '52, New Sheffield, Pa.; s. Abram Bruce and Christiana Cooper; grad. Allegheny C., '79; stud. Western, '79-81; lic. Apr. 14, '80, Pby. Erie; ord. Oct. 18, '82, Pby. Council Bluffs; p. Menlo, Ia., '81-84; Union City, Pa., '85-87; rec. Pby. Osage, Apr. 13, '87, fr. Pby. Erie; p. Kansas City, 5th, '87-97; dism. Sep. 29, '97, to Pby. Northumberland; D. D., Allegheny C., '95; m. Nov. 30, '82, Alice Whipple, Malden, Mass.; m. 2d June 14, '93, Eliz. Graves, Marble Hill, Mo.

JOSEPH CLEMENTS, b. Oct. 2, '40, Walsall, Eng.; s. Thos. Clements and Sarah Tetley; educ. Birmingham, Eng.; theol. priv.; mfr. saddlery, Newark, N. J., '66-71; lic. '73, Cong. Assn., N. Y.; ord. Dec. 3, '73, ib.; sup. Westport, N. Y., (Cong.), '73-74; Pharsalia, '74-79; Marcelona, '78-80; Harbor Springs, Mich., (Pbn.), '80-82; Madisonville, Tenn., '83-86; Philadelphia, Tenn.; rec. Pby. Osage, Apr. 13, '87, fr. Pby. Kingston; sup. Schell City and El Dorado Springs, '86-88; dism. Dec. 28, '88, to Pby. Neosho; sup. McCune, Kan., '88-90; readm. Pby. Kan. Cy., Dec. 9, '91, fr. Pby. Neosho; grad. K. C. Med. Coll., '91; physician, K. C.; demitted the ministry, Oct. '99; m. Jan. '65, Kezia M. Wheeley, Walsall, Eng.

JOHN HERRON, b. July 19, '51, Harrison Co., O.; s. Rev. Dr. Robt. Heron and Mary E. McMurray; grad. sc'e, Washington and Jefferson, '69; Princeton, '76; lic. Apr. 29, '75, Pby. Steubenville; ord. Nov. 8, '76, Pby. Lake Superior; sup. Otonagon, Mich., '76-77; p. Atlantic, Ia., '77-87; rec. Pby. Osage, Apr. 13, '87, fr. Pby. Council Bluffs; p. Sedalia 1st, '87-88, do., Broadway ch., '88-90; dism. Sep. 25, '90; M. S., W. & J., '94; m. June 26, '77, Mary Agnes Johnston, New Hagarstown, O.

SAMUEL MILLER WARE, b. Apr. 20, '52, Richmond, Ky.; grad. Ill. Wesleyan Univ., '79; stud. Western, '81-83, Northwestern, grad. '84; supt. Pub. Sch., '79-81; lic. Apr. 10, '83, Pby. Allegheny; ord. May 6, '84, Pby. St. Louis; sup. Ferguson, Mo., '83; Somonauk, Ill., '83-84; p. Ferguson, Mo., '84-87; rec. Pby. Osage, June 16, '87, fr. Pby. St. Louis; p. Clinton, '87-90; dism. July 5, '90, to Pby. Omaha; m. Eoline O. Blazer.

SAMUEL COLUMBUS (MARION) BATES, b. July 10, '62, Cloverport, Ky.; s. Sam. T. Bates and Berilla Noell; stud. Park, '77-82; grad. Lane, '85, post grad. Princeton, '85-86; lic. Apr. 14, '85, Pby. Cincinnati; ord. Nov. 3, '87, Pby. Kan. Cy.; sup. Washington, Mo., '86-87; Knob Noster and Salem, '87-88; dism. July 3, '88, to Pby. Vincennes; Ph. D., Wooster, '94; m. Dec. 15, '86, Julia M. Curry, Monekport, Ind.

THOMAS HOWELL JONES, b. Mar. 31, '39, Co. Cardigan, S. Wales; s. Evan Jones and Eliz. Howell; educ. Liverpool, Eng.; theol. priv.; lic. '70, Pby. Cambria; ord. June 9, '75, Calv. Meth. Syn. of Wisc.; p. Welsh Pbn. Chs., Watertown and Ixonia, Wis.; p. Pbn. chs. New Cambria and Bevier, Mo., '82-84; rec. Pby. Kan. Cy., Sep. 28, '87, fr. Pby. Long Creek, Ia.; p. First Welsh Pbn. Ch. Kansas City, '87-89; carpenter, coach dept., K. C., F. S. & M. Ry. shops, K. C., Mo., '89ff.; m. Apr. 29, '65, in Liverpool.

HORACE CLINTON KEELEY, b. Mar. 3, '59, Selin's Grove, Pa.; grad. Western Reserve, '84; Union, '87; lic. Apr. '87, Pby. N. Y.; ord. Nov. 16, '87, Pby. Kan. Cy.; p. Osceola, '87-88, and sup. Brownington; dism. Dec. 28, '88, to Pby. Iowa; m. May 11, '87, Jennie E. Woodward.

1888

SAMUEL THOMPSON M'CLURE, b. Sep. 9, '36, Vincennes, Ind.; s. Dan. McClure and Esther Thompson; grad. Hanover, '62; Western, '65; lic. '65, Pby. Crawfordsville; ord. Aug. 30, '68, Pby. Neosho; sup. Topeka, Kan., '65-66; Junction City, '66-68; Girard and Cherokee, '68-77; Carlisle, '77-78; Glenwood, Mo., '78-80; Allerton, Ia., '80-81; Milan, Ill., '81-82; Lyons, Ia., '82; rec. Pby.

Kan. Cy., Apr. 11, '88, fr. Pby. Cedar Rapids; gen. agt. of the Mid-Continent; dism. Apr. 6, '93, to Pby. Topeka; A. M., Hanover; m. Dec. 17, '73, Miss A. M. Case, Girard, Kan.

ARCHIBALD MACDOUGALL, b. Feb. 22, '24, Campbelltown, Scotland; s. Dugald Macdougall and Margaret Henderson; grad. Union C., '51; stud. Auburn '52-54; lic. June '53, Pby. Ithaca; ord. Feb. '54, Pby. Chenango; p. Sherburne, N. Y., '54-60; sup. Dryden, '60-67; Bloomington 2d, Ill., '67-70; Grand Ridge and Polo; rec. Kan. Cy. Pby., Apr. 11, '88, fr. Pby. Ottawa; sup. Rich Hill, '87-88; dism. May 29, '90, to Pby. Chicago; A. M., Madison Univ., '59; m. Sep. 23, '49, Emily E. Walker, Havana, N. Y.

DUNCAN ROSS CROCKETT, b. July 20, '43, Middle River, N. S.; s. John Crockett and Anna Ross; stud. Waynesburg, Pa.; grad. Danville, '76; tea. Canada, '63-71; carpenter, Boston, '71-72; lic. Apr. 9, '75, Pby. Transylvania; ord. Oct. 29, '76, Pby. Austin; p. Laurence, Tex., '76-78; p. Naugiwauk and Salt Springs, New Brunswick, '79-83; sup. Laclede, Mo., '83-84; Salem, Mo., '84-88; rec. Pby. K. C., Sep. 26, '88, fr. Pby. St. Louis; p. Greenwood, '88-91; sup. Lee's Summit, '87; Creighton, '88-89; Centerview and Knob Noster, '90-91; dism. ad interim, '91; to Pby. Chickasaw; m. Mar. 10, '86, Ellen Robertson, Ardoice, Canada; d. Nov. 3, '92, Greenwood, Mo.

WILLIAM MARTYN BAIRD, b. June 16, '62, Clark Co., Ind.; s. John M. Baird and Nancy Faris; grad. Hanover, '85; McCormick, '88; lic. May '88, Pby. New Albany; ord. ib.; rec. Pby. Kan. Cy., Sep. 26, '88, fr. Pby. New Albany; sup. Kansas City 2d, '88; Osceola and Brownington, '88-89; dism. Sep. 25, '89 to Pby. Pueblo; A. M., Hanover, '89; For. Miss'y, Korea, '90ff.; m. Nov. 18, '90, Annie Laurie Adams, Topeka, Kan.

THOMAS F. BOYD, ord. Dec. 19, '57; rec. Pby. Kan. Cy. Sep. 26, '88, fr. Pby. Des Moines; sup. Knob Noster and Salem; dism. Sep. 24, '90.

GEORGE PRICE HAYS, b. Feb. 2, '38, Canonsburg, Pa.; s. John Hays and Orpha Cornwell; grad. Jefferson, '57; stud. Western '58-60; lic. Apr. '59, Pby. Ohio; ord. Mar. 5, '61, Pby. Baltimore; p. Baltimore 2d, '61-68; financial agt. Wooster, '68-69; p. Allegheny 2d, '69-70; pres. Washington and Jefferson Coll., '70-81; also sup. Washington 2d, Pa., '70-81; p. Central ch., Denver, Col., '81-85; p. Cincinnati 2d, O., '85-88; rec. Pby. Kan. Cy., Dec. 28, '88, fr. Pby. Cincinnati; p. Kansas City 2d, '88-93; dism. Oct. 17, '94, to Pby. Pittsburgh; D. D., Lafayette, '71, LL. D., Hanover, '87; Moderator of Gen. Assembly, '84; m. Aug. 1, '60, Eleanor S. Wherry; d. Sep. 6, '97, Washington, Pa.

1889

GEORGE PORTER WILSON, b. Sep. 9, '53, McClellantown, Pa.; grad. Washington and Jefferson, '77; Western, '80; lic. Apr. 23, '79, Pby. Washington; ord. Oct. 14, '80, Pby. Ebenezer; p. Lexington, 2d, Ky., '80-84; Lafayette Park ch., St. Louis, Mo., '84-89; rec. Pby. Kan. Cy., Apr. 10, '89, fr. Pby. St. Louis; p. Kansas City 1st, '89-90; dism. Apr. 8, '91, to Pby. Philadelphia Central; D. D., W. & J., '89.

SHERROD WILLIAMS GRIFFIN, b. Green Co., Ky.; stud. Columbia Ky.; theol. priv.; ord. Oct. '72, Pby. Neosho; sup. Montana, Kan., '72-80; Cherryvale, '80-86; Central ch., Kansas City, Kan.; rec. Pby. Kan. Cy., Apr. 11, '89, fr. Pby. Topeka; w. c.; dism. Mar. 3, '90, to Pby. Platte.

WILLIAM GILMORE POLLOCK, b. Jan. 10, '49, Ohio Co., W. Va.; s. John N. Pollock and Maria Gilmore; grad. Washington and Jefferson, '78; Western, '81; tea. '82-84; lic. June 1, '80, Pby. Washington; sup. Wickes, Mont., '81; Ft. Concho, Tex., '81; Colton, Cal., '85-86; Monument, Col., '87; rec. Pby. Kan. Cy., June 24, '89, fr. Pby. Kearney; sup. Kansas City 4th; dism. Sep. 16, '91, to Pby. Los Angeles.

1890

JOSEPH MAYOU, b. Apr. 19, '29, Birmingham, Eng.; s. James Mayou and Jemima Stackhouse; grad. Rutgers, '55; new Brunswick, '58; lic. June, '58, R. D. Classis of Schoharie; ord. ib.; Miss'y in Arcot Mission, S. India, '58-71; Home Miss'y, R. D. Ch., Somerset, Kan., '72-76; Presby. ch., La Cygne, Kan., '76-78; Garnet, '78-80; Highland, Kan., '80-85; Troy, '85-87; Marysville, '87-89; rec. Pby. Kan. Cy., Apr. 10, '90; fr. Pby. Highland; sup. Appleton City and Montrose, 89-91; Greenwood and Centerview, '92-93; dism. Nov. 20, '93 to Diocese of Kansas (Episcopal); A. M., Rutgers, '58; B. D., Theol. Coll. Topeka, '94; m. Aug. 10, '58, Margaret A. Schultz, Lamington, N. J.

ARCHIBALD MAC LAREN, b. Mar. 5, '52, Lakeside, Ont.; grad. Manitoba C., '81; stud. Queen's C., '81-82; Union T. Sem., '82-84; ord. July 16, '84, Pby. Brandon (Manitoba); Chater, Man., '84-85; Springfield, Man., '85-87; lecturer on Ch. Hist., Man. Univ., '85-87; Goodland, Kan., '87-88; rec. Kan. Cy. Pby., Apr. '90; sup. Osceola and Vista, '89-93; Nevada, '93-95; dism. Aug. 20, '95, to Pby. Union.

WESTON F. SHIELDS, b. Sep. 9, '58, Ebenezer, Pa.; s. James G. Shields and Mary Ann Miller; Pa. State Normal Sch., '85; Western, '90; teacher; lic. Apr. 10, '89, Pby. Kittanning; ord. Apr. 30, '90, ib.; sup. Litchfield and Ausley, Neb., '89; rec. Pby. Kan. Cy., Sep. 23, '90, fr. Pby. Kittanning; p. Sharon, '90-93, also sup. Drexel, '91-93; dism. Apr. 5, '93, to Pby. Kearney; went as Miss'y to Praa, Laos, Dec. '93; m. Oct. 12, '93, Lillian Hendrickson, Bates Co. Mo.

GEORGE B. SPROULE, grad. Lane T. Sem.; sup. Plainville, Kan., '86-90; rec. Pby. Kan. Cy., Oct. 22, '90, fr. Pby. Osborne; sup. Creighton, '90-91; Appleton City, '92-93; Deepwater and Brownington, '93-97; Sharon, Drexel and Fairview, '98-1900; m. 1900, Drexel, Mo.

EDWARD PAYSON DUNLAP, b. Jan. 13, '63, Monongahela, Pa.; grad. Wooster, '87; Princeton, '90; lic. June '90, Pby. Wooster; ord. Nov. 7, '90, Pby. Kan. Cy.; p. Linwood ch., Kansas City, '90-93; dism. Nov. 20, '93, to Pby. Kearney; m. '93, Miss Swan, Kansas City, Mo.

WILLIAM MELANCHTHON POCOCK, b. Mar. 17, '50, Hayesville, O.; grad. Wooster, '74; Union, '77; ord. June 12, '77, Pby. Wooster; sup. El Dorado, Kan., '77-80; p. Waverly and Rock Creek, '80-90; rec. Pby. Kan. Cy., Dec. 9, '90, fr. Pby. Emporia; p. Clinton, '90-95; invalid, '95-96; dism. Apr. 9, '97, to Pby. Marion; A. M., '77.

JOSEPH ROSS STEVENSON, b. Mar. 1, '56, Ligonier, Pa.; s. Rev. Dr. Ross Stevenson and Martha A. Harbison; grad. Washington and Jefferson, '86; McCormick, '89; stud. Univ. Berlin, '89-90, and summers of '94, '95, '96; lic. Apr. 7, '88, Pby. Chicago; ord. Dec. 31, '90, Pby. Kan. Cy.; p. Broadway ch., Sedalia, '90-94; prof. Ch. Hist., McCormick T. Sem., '94ff.; D. D., W. & J., '97; m. May 16, '99, Florence Day, Indianapolis.

ROLLIN RUTHVEN MARQUIS, b. Dec. 28, '53, Murray, Ind.; s. Robert C. Marquis and Martha Riddle; stud. Hanover C.; grad. Wooster, '80; Western, '83; farmer, teacher, merchant; lic. Apr. 5, '82, Pby. Wooster; ord. June 12, '83, Pby. Cleveland; p. Northfield, O., '83-86; inv., '86-88; sup. Sedan, Kan., '88-89; p. Osage City, '89-91; rec. Pby. Kan. Cy., Apr. 7, '91, fr. Pby. Emporia; p. Central ch., Sedalia, '91-97; dism. Apr. 10, '98, to Pby. Schuyler; A. M., Wooster, '83; m. May 8, '83, Clara J. McCormick, Fredericksburg, O.; m. 2d, Feb. 18, '96, Ida Irene Shumaker, Springfield, Mo.

FRANK BATEMAN EVERITT, b. Mar. 8, '66, Stroudsburg, Pa.; grad. Princeton C., '86; Princeton T. Sem., '90; teacher; ord. May 9, '90, Pby. Monmouth; rec. Pby. Kan. Cy., Apr. 9, '91, fr. Pby. Monmouth; sup. Kansas City 4th, '90-91; dism. Oct. 21, '91, to Pby. New Brunswick; A. M., Princeton, '89.

WILLIAM EZRA VOSS, b. Dec. 20, '52, Springville, Ind.; s. Lorenzo Dow Voss and Elvira Wilson; stud. Park, '75-81; Danville, '81-83; grad. McCormick,

'84; lic. Apr. 8, '84, Pby. Platte; ord. Oct. 18, '89, Pby. Aberdeen; sup. Savannah, Mo., 1 yr.; H. M. in South Dakota, 5 yrs.; rec. Pby. Kan. Cy., Apr. '91, fr. Pby. Aberdeen; sup. El Dorado Springs and Montrose, '91-94; dism. Apr. 4, '94, to Pby. Cimarron; m. Dec. 18, '85, Alice H. Haynes, Parkville, Mo.

JOHN BOYNTON HILL, b. Nov. 3, '60, St. Louis, Mo.; s. Rev. Dr. Timothy Hill and Frances A. Hall; grad. Knox, '81; prof. Greek, Park Coll., '81-84, also '96; grad. Union T. Sem., '87, alternate fellow; lic. Pby. Osage, June 8, '86; ord. Pby. Topeka, July 5, '89; orgz'd and sup. Westminster Pbn. ch., Topeka, Kan., '89-90; rec. Pby. K. C., Apr. 8, '91, fr. Pby. Topeka; p. Butler, '90-94; sup. Kansas City, '95ff.; A. M., Knox, '84; Perm. Clerk, Synod of Mo., '94ff.; compiler of this History.

HORACE COFFIN STANTON, b. Apr. 1, '49, Wolfborough, N. H.; s. Prof. Benj. Stanton and Catharine P. Coffin; grad. Union C., '67, 1st honor; Princeton '73, won Hebrew Prize; teacher, lawyer; lic. Pby. New Brunswick; ord. June 9, '74, Pby. Albany; sup. Batchellerville, N. Y., '73-76; Northville, '74-75; p. Albany 3d, N. Y., '77-87; sup. Central ch., Denver, Col., '88-89; Bethany ch., Albany, N. Y., '89-90; Kansas City 2d, Mo., '90; rec. Pby. Kan. Cy., June 16, '91, fr. Pby. Albany; p. Kansas City 1st, '91-99; inv. '99ff.; Ph. D., Boston Univ., '84, D. D., Bates Coll., '97.

HENRY MARTYN CAMPBELL, b. May 6, '61, Congress, O.; grad. Wooster, '87; stud. Western, '87-88, Princeton, '88-90; lic. '90, Pby. Wooster; ord. Sep. 13, '90, Pby. Ozark; sup. Monett, Mo., '90-91; rec. Pby. Kan. Cy., Sep. 16, '91, fr. Pby. Ozark; p. Kansas City 4th, '91-93; dism. Nov. 20 '93, to Pby. St. Louis.

WILLIAM H. HYATT, b. Staffordshire, Eng.; stud. Victoria Univ., Eng. theol. priv.; ord. '71, Cong. Council, Manchester, Eng.; sup. Cong. chs., Cross Lane, Salford and Circular Road, Eng.; Douglas, Isle of Man; Uppermill, Eng.; 12th Presb. ch., Indianapolis, Ind.; Whiteland, Ind.; Iola, Kan.; rec. Pby. Kan. Cy., Oct. 21, '91, fr. Pby. Neosho; sup. Kansas City 3d, '91-93; dism. Oct. 18, '93, to Pby. Rock River.

ANDREW ADAM BOYD, b. June 13, '60, Ireland; grad. Queen's Coll., '87; stud. Belfast T. Sem. and Princeton; ord. Dec. 17, '91, Pby. Kan. Cy.; sup. Knob Noster and Salem, '91-94, '96-98; p. Sedalia Central, '99ff.

1892

EGON WACHTER, b. Prussia; grad. Western, '84; lic. Apr. 24, '83, Pby. Pittsburgh; ord. May 11, '84, ib., Foreign Miss'y, Siam, '84-91; rec. Pby. Kan. Cy., Apr. 5, '92, fr. Pby. Siam; stud. K. C. Coll. Phys. & Surg., grad. M. D.; dism. Sep. 26, '94, to Pby. Siam.

WILLIAM T. WARDLE, b. Jan. 10, '59, Wigan, Lancashire, Eng.; s. Jos. Wardle and Eliz. Taylor; grad. Wooster, '87; Lane, '90; boxmaker, machinist, clerk; lic. Apr. 9, '89, Pby. Cincinnati; ord. May 8, '90, Pby. Maron; p. Milford Center, O., '90-92; rec. Pby. Kan. Cy., Apr. 22, '92, fr. Pby. Marion; p. Holden, '92-95; dism. May 20, '95, to Pby. Portland; m. July 22, '91, Luvenia M. Gilbert, Cincinnati, O.

FREDERIC WILLIAM HINITT, b. Nov. 5, '66, Kidderminster, Eng.; s. John Hinit and Selina Williams; grad. Westminster, '89; McCormick, '92; draughtsman, '80-86; lic. June 8, '91, Pby. Upper Mo.; ord. Apr. 18, '92, Pby. Kan. Cy.; p. Warrensburg, '92-95; dism. Mar. 26, '95, to Pby. Iowa; B. S., Westm'r, '89; A. B., '90, A. M., '91, ib.; Ph. D., Wooster, '96; m. June 26, '92, Elfe H. Humphrey, Fulton, Mo.

1893

WILLIAM FREEMAN MATTHEWS, b. Oct. 31, '49, Bethel, Vt.; grad. Univ. Michigan, '70; Union, '74; Univ. Berlin, '78-79; ord. Dec. 20, '74; chap. mis'y N. Y. City, '74-77; sup. Reading, Mich., '77-78; Manchester, '78-79; Au-

burn, Ind., '81-82; Bluffton, '82-85; Pipestone and Woodstock, Minn., '86; Parkville, Mo., '87; Cottonwood Falls, Kan., '89-90; Burlingame and Union, '91; rec. Pby. Kan. Cy., Apr. 5, '93, fr. Pby. Emporia; agt. Soc. for Sup. Vice; demitted ministry, Apr. 11, 1900.

THOMAS JEFFERSON MAY, b. Feb. 6, '45, Scipio, Ind.; s. Jon. B. May and Eliz. Lewellyn; grad. Hanover, '74; Union, '77; U. S. Army, '61-64; tea. '67--70; lic. Pby. N. Y., May '77; ord. Pby. N. Y., May 15, '77; sup. Wilson Mission, N. Y. City, '77-83; Vancouver, Wash., '83-85; Wichita, Kan., '85-89; Central ch., Helena, Mont., '89-92; rec. Pby. Kan. Cy., Apr. 5, '93, fr. Pby. Montana; Pastor-at-Large, K. C. Pby., '92-95; sup. Fairview and Lone Oak, '95-96; Centerview and Creighton, '96-97; m. Nov. 1, '82, Emily Rebecca Holles, Peabody, Kan.

WILLIAM SICKELS, b. Sep. 12, '67, Little Osage, Mo.; s. Isaac Coe Sickels and May Wood McNeil; stud. Sedalia Univ., '84-87; Westminster C., grad. '90; McCormick, '93; lic. Apr. 4, '92, Pby. Chicago; ord. June 6, '93, Pby. Kan. Cy.; sup. Sharon and Drexel, '93-97; disp. Apr. 12, '98, to Pby. Neosho; A. M. Westminster, '93.

JAMES ALEXANDER PORTER M'GAW, b. Feb. 4, '35, Fairhaven, O.; s. John and Edna; grad. Miami Un., '56; Assoc. Ref. T. Sem., Oxford, O., '58; teacher; lic. Apr. '57, 1st Assoc. Ref. Pby. Ohio; ord. Aug. 8, '58, 2d Assoc. Ref. Pby. Illinois; p. U. P. Ch., So. Henderson, Ill., '58-67; prof. Eng. Lit., Mom-mouth Coll., '67-68; p. 1st Presb. ch., Urbana, O., '68-80; Central ch., Rock Island, '80-81; 1st ch., Toledo, O., '81-93; rec. Pby. Kan. Cy., Sep. 27, '93, fr. Pby. Maumee; p. Linwood ch., Kansas City, '93-97; disp. Sep. 29, '97; A. M., Miami, '59; D. D., Monmouth, '71; m. Sep. 21, '58, Rebecca J. Irwin, Oxford, O.; m. 2d, Jan. 3, '60, Mary A. Scott, Collinsville, O.

1894

PAUL HEILIGMANN, b. Cincinnati, O.; stud. Union Bibl. Sem. and Lane; lic. '89, Pby. Des Moines; ord. Nov. 3, '91, Pby. Whitewater; sup. Aurora, Ind., '91-92; rec. Pby. Kan. Cy., Apr. 3, '94, Pby. Whitewater; sup. Kansas City 3d; disp. Oct. 17, '94, to Pby. Maumee.

JOHN WILLIAM VAN EMAN, b. Aug. 21, '46, Canonsburg, Pa.; grad. Washington and Jefferson, '71; Western, '74; lic. Apr. 10, '73; ord. June 2, '74, Mankato; sup. Magdalia and Lake Crystal, Minn., '73-75; Bloomington, Minn., '75-76; Atalissa and Cedar Valley, Ia., '76-77; Williams, '77-81; Stella and Prospect, Neb., '82-83; Covert Kill and Shiloh, Kan., '84; rec. Pby. Kan. Cy., Apr. 14, '94, fr. Pby. Larned; sup. El Dorado Springs and Montrose, '93-94; inv., Perth Amboy Ministers' Home, N. J.; m. Apr. 29, '74, Miss L. J. Morton.

JACOB BAUGHMAN WELTY, b. Apr. 8, '46, W. Newton, Pa.; s. Geo. Welty and Eliz. Baughman; stud. Mt. Pleasant C., and Mercersberg, Pa.; grad. Lancaster T. Sem., '72; lic. summer, '72, Ger. Ref. Classis of Westmoreland; ord. fall, '72, ib.; sup. Pbn. ch., Missouri Valley and Logan, Ia., '76-80; Afton and Villisca, '80-81; p. Creston, '81-86; sup. Pleasanton, Kan., '86-88; Moberly, Mo., '88-92; Pastor-at-Large, Palmyra Pby., '92-94; rec. Pby. Kan. Cy., May 3, '94, fr. Pby. Palmyra; p. Kansas City 4th, '94-96; disp. July 6, '96, to Pby. Ozark; m. Nov. 14, '67, Mary W. Slater, Connellsville, Pa.

EDMUND STANLEY BROWNLEE, b. Mar. 31, '57, Washington, Pa.; grad. Washington and Jefferson, '86; Western, '89; news editor, American Press Assn.; lic. Apr. 11, '88, Pby. Washington; ord. Apr. 8, 90, Pby. W. Va.; sup. Ravenswood, W. Va., '89-90; Mt. Vernon, Ia., '91-94; rec. Pby. Kan. Cy., May 8, '94, fr. Pby. Cedar Rapids; sup. Appleton City, '93-98; disp. Apr. 12, '98, to Pby. Topeka; m. Feb. 6, '90, Lucy P. Allen.

WILLIAM P. NELSON, no Coll. or Sem. training; had once been a Baptist minister in Ill., but demitted the ministry and joined a Presby. ch. in Union, Mo.; disp. as a private member to the ch. of Tipton, which he sup. about 18

months up to his Presb. ordination; lic. Pby. Kan. Cy., Apr. 5, '94; ord. ib. May 8, '94; sup. Kansas City 3d, '94; dism. Mar. '95, to Pby. Iowa.

WALTER HAYS, b. Wooster, O., s. rev. Dr. Geo. P. Hays and Eleanor S. Wherry; grad. Washington and Jefferson, '90; McCormick, '94; lic. Apr. 5, '93, Pby. Kan. Cy.; ord. May 8, '94, ib.; dism. May 8, '94, to Pby. Butte; A. M., W. & J. '97.

GEORGE H. WILLIAMSON, b. July 11, '39, Bedford, N. Y.; educ. Troy Univ. and Burlington Sem.; ord. Sep. 5, '69, by Bp. G. F. Pierce, M. E. Ch. South; rec. Pby. Ozark, Sep. 29, '81, fr. M. E. ch. South; sup. Pbn. chs., Joplin, Mo.; Greenfield and Ozark Prairie; McCausland Ave., St. Louis; Kirksville; Mt. Vernon; Ash Grove; Fairplay; Lockwood; Golden City; White Oak; Monett; Green City; Hamilton; rec. Sep. 25, '94, fr. Pby. Ozark; p. Jefferson City, '94-95; dism. Oct. 16, '95, to Pby. Ozark.

JAMES SAMIN CARUTHERS, b. June 22, '39, Lawrence Co., Pa.; grad. Vermillion Inst., '70; Western, '73; lic. Apr. 25, '72, Pby. Wooster; ord. Apr. 20, '76, Pby. Peoria; p. French Grove, Ill., '73-78; sup. Lyons, Kan.; Ellsworth, Perry, Hope; Edwardsville, Ill.; Raymond; Fairmount, Neb.; Idaho Springs, Col.; Silver Cliff; Bloomfield, Ia.; Adar; Casey; Pacific, Mo.; rec. Pby. Kan. Cy., Sep. 26, '94, fr. Pby. Alton; sup. Hill Mem. ch., Kansas City, '94-96; dism. Apr. 13, '97, to Pby. Topeka; m. Aug. 20, '63, Mary Caroline Phillips, New Castle, Pa.; m. 2d, Mary E. Johnson, Hayesville, O.; m. 3d, Mar. 30, '82, Laura A. Jeffers, Greenwood, Mo.

LUTHER MARTIN BELDEN, b. Nov. 14, '37, Sandisfield, Mass.; s. Austin Belden and Charlotte Irene Hawley; grad. Washington, '61; Western, '64; lic. Apr. 29, '63, Pby. Redstone; ord. Dec. 12, '64, Pby. Erie; p. Sturgeonville, Pa., '64-70; Chatsworth, Ill., '71-75; tea. Mt. Pleasant, Ia., '75-76; sup. Center-ville, '77-81; Elk Rapids, '81-84; p. Raisin, Mich., '85-91; Walla Walla, Wash., '91-94; rec. Pby. Kan. Cy., Mar. 26, '95, fr. Pby. Walla Walla; p. Kansas City 3d, '94-99; dism. Oct. 25, '99, to Pby. Chicago; A. M., Washington, '64; m. Oct. 12, '64, Margaret A. Knight, New Castle, O.

1895

WESLEY FRANK PRICE, b. Nov. 9, '54, Lumberton, N. C.; s. Wesley Price and Mary Page; grad. Harvard, '80; stud. Princeton, '80-81, Andover, '81-83; lic. Apr. '82, Cong. Assn. Woburn, Mass.; ord. Oct. 22, '85, Cong. Council, N. Y. City; sup. 2d Cong. ch., Keene, N. H., '83-85; Madison Ave., Cong. ch., N. Y. City, '85-87; p. 1st Presb. ch., Monte Vista, Col., '91-94; rec. Pby. Kan. Cy., Apr. 10, '95, fr. Pby. Pueblo; p. Broadway ch., Sedalia, '95-96; dism. Sep. 23, '96, to Pby. Fargo; m. Apr. 28, '92, Monte Viste, Col.

EDWARD WARREN CLIPPINGER, b. Dec. 4, '67, Lansing, Mich.; s. Humphrey Clippinger and Mary A. Mead; grad. Drury, '92; McCormick, '95; lic. Apr. 17, '95, Pby. Ozark; ord. same date; sup. Chatsworth, Ill., '94-95; rec. Pby. Kan. Cy., May 7, '95, fr. Pby. Ozark; p. Warrensburg, '95-99; p. Broadway ch., Sedalia, '99ff.; m. July 5, '94, Haddie Burger, Bloomington, Ind.

GEORGE FREDERIC AYRES, b. May 17, '64, Marion Co., Mo.; s. Eugene W. Ayres and Kate J. Hays; grad. Westminster, '87; McCormick, '91, Smith fellow; stud. Univs. Leipzig and Halle; prof. Latin, Daniel Baker Coll., '92-93; prof. Math., Washington, Coll., Tenn., '93-95; lic. Mar. '89, Pby. Palmyra (U. S.); ord. Apr. '93, Pby. Brazos (U. S.); sup. Troy, Mo.; St. Charles; Houston, Tex.; Johnson City and Jonesboro, Tenn.; rec. Pby. Kan. Cy., Sep. 25, '95, fr. Pby. Holston; pres. K. C. Ladies' Coll. at Independence, '95-98; dism. Apr. 12, '99, to Pby. St. Louis; A. M., Westminster; Ph. D., Wetsminster, '97; m. June 21, '93, Charlia L. Heron, Washington, D. C.

RICHARD COOPER BAILEY, b. Wellington, Durham, Eng.; s. John Bailey and Eliz. Brass; educ. Eng.; lic. Oct. 11, '93, Pby. Nebraska City; ord. May 3, '94, ib.; sup. in Lancashire and Yorkshire, Eng., '87ff; p. Humboldt, Neb.

'93-95; rec. Pby. Kan. Cy., Nov. 2, '95, fr. Pby. Nebraska City; p. Holden, '95-99; dism. May 23, '99, to Pby. Utah; m. June 3, '94, Sheffield, Eng.

HERMON DUTILH JENKINS, b. Jan. 14, '42, Columbus, O.; s. Rev. Warren Jenkins and Marion Dutilh; grad. Hamilton, '64; stud. Auburn, '64-65; Union, '65-67; abroad, '67-68; lic. Dec. '66, Pby. New York; ord. Sep. 21, '68, Pby. Chicago; p. Central ch., Joliet, Ill., '68-72; p. 1st ch., Freeport, Ill., '73-89; p. Sioux City, Ia., '89-95; rec. Pby. Kan. Cy. Nov. 2, '95, fr. Pby. Sioux City; p. Kansas City 2d, '95-1900; dism. Nov. 29, 1900, to Pby. Chicago; D. D., Beloit, '81; m. Oct. 28, '68, Harriet Newell Burrill, Ithaca, N. Y.

1896

HENRY HUBERT SHAWHAN, b. Dec. 13, '66, Sigourney, Ia.; s. Jos. Henry Shawhan and Mary A. Jackson; stud. Kan. St. Univ., '83-84; grad. Hanover, '90; stud. Princeton, '91-93; lic. May '91, Pby. Choctaw; ord. May '93, Pby. Oklahoma; sup. Ardmore, I. T., '93-94; Durango, Col., '95; rec. Pby. Kan. Cy., Apr. 14, '96, fr. Pby. Pueblo; City Mission work, Kansas City; dism. Sep. 29, '98, to Pby. Puget Sound; m. Nov. 24, '93, Marie Park, Corinth, Miss.

HAMILTON ANDREW HYMES, b. Apr. 19, '63, Darlington, S. C.; s. Hyam and Eliz. Caroline; grad. Univ. S. C., A. B., '86, LL. B., '88; stud. Union T. Sem., Va., '89-91; Princeton, '91-92; lawyer, Dallas, Tex., '88-89; lic. May, '92, Pby. Memphis; ord. July '92, ib.; p. Idlewild ch., Memphis, Tenn., '91-94; Webster Groves, Mo., '94-96; rec. Pby. Kan. Cy., Apr. 15, '96, fr. Pby. St. Louis; p. Clinton, '96-98; dism. Dec. 1, '98, to Pby. New Albany; A. M., Ill. Wesleyan Un., '97; m. Oct. 25, '94, Mrs. Bessie MacGowan McDowell.

JOHN FENTON HENDY, b. Aug. 23, '37, Co. Wicklow, Ireland; grad. Center, '62; stud. Princeton, '62-64; Danville, '65; lic. Apr. '64; ord. Nov. 20, '64, Pby. Ebenezer; p. Covington, Ky., '64-65; Crittenden and Lebanon, Ky., '65-68; Vincennes, Ind., '69-72; Owensboro, Ky., '73-81; Emporia, Kan., '81-84; pres. Emporia Coll., '83-93; pres. Oswego Fem. Coll., '93-95; rec. Pby. Kan. Cy., Apr. 14, '96, fr. Pby. Neosho; p. Jefferson City, '96ff.; D. D., Center, '83.

PIERRE PHILIPPE BRIOL, b. Oct. 12, '52, Villy, Vaud, Switzerland; s. Alexandre Briol and Rose Esther Borloz; stud. Inst. Evangelique, Glay, France; McGill Univ., Montreal; San Francisco T. Sem., '87; lic. Apr. '85, Pby. Chicago; ord. May 1, '87, Pby. San Francisco; sup. San Francisco French; in Red River Pby., '87-88; Gary, S. D., and Stations, '88-89; in Cong. Ch., '89-93; in Solomon Pby.; teacher of Langs., Carthage, Mo., '93-96; rec. Pby. Kan. Cy., June 5, '96, fr. Pby. Solomon; teacher; m. June 29, '88, Green Bay, Wis.

WILLIAM SEMPLE, b. Donaghadee, Ireland; stud. Newtonards National School, Ireland; theol. course under W. Wis. M. E. Conf.; ord. '75, W. Wis. M. E. Conf.; p. M. E. Chs. of Monfort, Wis., '71-72; Dane, '73-75; Monticello, '75-77; teacher and farmer, '77-90; p. Presb. ch., Union Twp., Ia.; 90-95; rec. Pby. Kan. Cy., June 5, '96, fr. Pby. Sioux City; sup. El. Dorado Springs, '96-99; dism. Oct. 24, 1900, to St. Louis Conf., M. E. Ch.

JACOB TWYMAN BOYER, b. Feb. 6, '66, Campbellsburgh, Ky.; grad. Center, '90; stud. Danville, '90-92; grad. Princeton, '94; lic. June 12, '94, Pby. Louisville; ord. June 25, '94, ib.; sup. Cowgill, Polo and Dawn, Mo., '94-95; rec. Pby. Kan. Cy., June 5, '96, fr. Pby. Platte; p. Osceola, 1896-1900, also s. s. at Vista; p. Holden, 1900ff.; m.

THOMAS MUNNELLE CORNELISON, b. Oct. 9, '70, Mt. Sterling, Ky.; s. John J. Cornelison and Celestine Munnelle; grad. Center, '93; McCormick, '96; lic. May 12, '96, Pby. Ebenezer; ord. June 18, '96, Pby. Kan. Cy.; p. Nevada, '96-98; dism. Sep. 28, '98, to Pby. Ebenezer; m. Nov. 11, '96 Mary Keith Green, Danville.

EDWARD WRIGHT M'CLUSKY, b. Oct. 6, '64, Somerville, O.; s. Rev. J. W. M'Clusky and Eliz. Rankin; grad. Wooster, McCormick, '92; printer; lic. Apr. '91, Pby. Ft. Wayne; ord. Apr. '92, Pby. Iowa; p. Hope ch., Burlington, Ia.,

'92-94; Geneseo, Ill., '94-96; rec. Pby. Kan. Cy., Sep. 23, '96, fr. Pby. Rock River; p. Hill Mem. ch., Kansas City, '96-98, also sup. K. C. 4th, '98; p. Tipton, '98ff., also sup. High Point; m. Jan. 17, '93, Sarah Irwin, St. Charles, Mo.

WILLIAM WEATHERSTONE, b. '47, Lady Flat, Berwickshire, Scotland; a. Daniel Cockburn and Alice Weatherstone, adopted by grandparents and took their name; grad. Univ. Edinburgh, '76; Theol. Coll. Eng. Presb. Ch., '79; lic. '79, Pby. London; ord. '85, Pby. Lachlan, N. S. Wales; p. Grenfell, N. S. W. '85-87; Arlington, Scotland, '87-91; Sterling, Kan., '91; Jackson, Minn., '92-94; rec. Pby. Kan. Cy., Oct. 21, '96, fr. Pby. Mankato; sup. Kansas City 4th, '96-97; disp. m. '70, Newcastle-on-Tyne, Eng.

MARCUS EDWIN KROTZER, b. June 22, '67, Rimersburg, Pa.; s. Sam. Krotzer and Levina Bartholomew; stud. Kan. St. Agric. Coll.; grad. Park, '90; stud. Lane, '90-91; grad. McCormick, '93; lic. Apr. 13, '92, Pby. Topeka; ord. June 13, '93, Pby. Ft. Dodge; sup. Kingston, Mirabile and Cowgill, Mo., '90; S. S. Miss'y, Pby. Ozark, '91; sup. Oelwein, Ia., '92; p. Manila and Manning, Ia., '93-94; sup. Delmar, Ia., '94-95; Craig, Mo., '95-96; rec. Pby. Kan. Cy., Oct. 21, '96, fr. Pby. Platte; p. Raymore, '96-98; disp. Dec. 22, '98, to Pby. Freeport; A. M., Park, '95; m. May 11, '93, Nona Spurling, Murdoch, O.; m. 2d, Jan. 16, '96, Emma Hartlieb, Cincinnati, O.

LOUIS PERKINS CAIN, b. Danville, Ill.; grad. Wabash, '90; McCormick, '94; lic. Pby. Bloomington, '93; ord. '94, ib.; Sheldon, Ill., '92-96; rec. Pby. Kan. Cy., Oct. 22, '96, fr. Pby. Bloomington; p. Broadway ch., Sedalia, '96-99; disp. July 3, '99, to Pby. Chicago.

1897

W. R. EDWARDS, rec. Pby. Kan. Cy., Apr. 13, '97, fr. Pby. Puget Sound; studied medicine in K. C.; disp. June 8, '99 to Pby. Portland.

JOHN MARTIN DINSMORE, b. May 25, '21, Rich Hill, Pa.; s. Moses Dinsmore and Irene Braddock; stud. Washington; Western, '45-47; one yr. priv. under Dr. John McChesney; lic. Apr. 19, '48, Pby. Washington; ord. Apr. 24, '50, Pby. Steubenville; itinerant Miss'y, W. Va., '48; sup. Cumberland and Big Spring, O., '49-50; p. Utica, '50-51; Mt. Pleasant, '55-58; Bladensburg, '58-61; itinerant miss'y in Ia. and in Mo.; rec. Pby. Kan. Cy., Apr. 13, '97, fr. Pby. Ozark; H. R.; m. Aug. 19, '47, Martha Jane Guy, W. Alexander, Pa.

ALFRED EMMANUEL VANORDEN, b. Aug. 31, '73, Sao Paulo, Brazil; s. Rev. Emmanuel Vanorden and Bertha Doebely; grad. Ecole Preparatoire de Geneve, Switzerland, '92; Ecole de Theologie, ib., '96; post grad. McCormick, '96-97; lic. by Free Evang. Ch., Switzerland; ord. Oct. 8, '97, Pby. Kan. Cy.; sup. Centerville and High Point, '97-98; Appleton City, '98-1900; disp. Oct. 24, 1900, to Pby. Neosho; B. D., Geneva, '96; m. '98, Knob Noster, Mo.

IRWIN POUNDS M'CURDY, b. Mar. 26, '56, Livermore, Pa.; s. Alex. Jackson McCurdy and Sarah Pounds; grad. Pa. St. Normal Sch., '76, Lafayette C., '80; post grad. Princeton, Johns Hopkins, Lafayette, etc.; stud. theol. 2 yrs. priv.; Princeton, '82; studied law; lic. '81, Pby. Kattanning; ord. July 8, '81, Pby. Baltimore; p. and prof., Frederick, Md., '81-84; p. Southwestern ch., Philadelphia, '84-95, then honorary Pastor for life; ed. Observer, '85-87, Amendment, '89; financial Sec'y, Lafayette C., '91-92; rec. Pby. Kan. Cy., Oct. 18, '97, fr. Pby. Philadelphia; p. Kansas City 5th, '97-99; D. D., Litt. D., L. D., Sc. D., L. H. D., H. L. D., Philol. D., etc., etc.; m. Nov. 29, '77, Rachel Long Ewing, Irwin, Pa.

PAUL BURRILL JENKINS, b. Aug. 25, '72, Joliet, Ill.; Rev. Dr. H. D. Jenkins and Harriet N. Burrill; grad. Princeton Univ., '94; Princeton T. Sem., '97; lic. June 9, '96, Pby. Kan. Cy.; ord. Oct. 21, '97, ib.; P. Linwood ch., Kansas City, '97ff.; m. Nov. 23, '97, Gertrude Halbert, Kansas City, Mo.

1898

STANLEY DAY JEWELL, b. Oct. 27, '53, Wellsburg, N. Y.; s. Dr. James Jewell and Almira Day; grad. Union, '75; Princeton, '78; lic. Pby. Cheming, Feb. 5, '78; ord. May 4, '78, ib.; p. Big. Flats, N. Y., '78-90; sup. Rome, N. Y., '90-91; p. Coffeyville, Kan., '91-97; rec. Pby. Kan. Cy., Apr. 12, '98, fr. Pby. Neosho; p. Butler, '97ff.; m. Sep. 1, '86, Belle Porter, Wellington, Kan.

MARSHALL B. W. GRANGER, b. Aug. 25, '56, Bladensburg, Md.; s. Thos. Granger and Millie C. Galer; grad. Center, '78; stud. McCormick, '85-86; grad. Danville, '88; lic. May '87, Pby. Transylvania; ord. Oct. '88, Pby. St. Louis; p. Fruitland, Mo., '88; sup. Jackson, Mo., '88-91; Aux Vasse, '92; Caledonia, '95; syn'l evang't, '96; princ. Pres'b'l High School, Bethel Springs, Tenn., '96-97; rec. Pby. Kan. Cy., Apr. 12, '98, fr. Pby. Western District (U. S.); sup. Warsaw and Sunnyside; A. M., Center, '81; m. '90, Juliette G. Welling, Jackson, Mo.

JAMES DARRAH CATLIN, b. Apr. 5, '72, Hannibal, Mo.; s. Chas. Wm. Catlin and R. E. Ferguson; grad. Westminster, '94; McCormick, '97; lic. May 31, '97, Pby. St. Louis; ord. Oct. 5, '97, Pby. Choctaw; p. Atoka and Lehigh, I. T., '97-98; rec. Pby. Kan. Cy., Apr. 13, '98, fr. Pby. Choctaw; p. Central ch., Sedalia, '98-99; dism. July 3, '99, to Pby. Choctaw; m. Jan. 5, '98, Claudia Standley, Atoka, I. T.

1899

GEORGE PETRIE BEARD, b. June 3, '34, Orange, Vt.; s. Kendall Beard and Roxinda Richardson; grad. Univ. Vt., '60; theol. priv. under pres and profs. of Univ. Vt.; teacher in Mo., Pa., and Vt.; lic. '64, by a Cong. Council in Vt.; ord. Dec. '65, Cong. Council, Chillicothe, Mo.; sup. Cong. ch., Chillicothe, Mo., '65-66; orgz'd Normal School at Warrensburg, Mo., '71, and taught there, '66-72; sup. Presb. chs. in Pa., '72-87; p. Blair, Neb., '91-94; Whitewood, S. D., '94-98; rec. Pby. Kan. Cy., Apr. 12, '99, fr. Pby. Black Hills; dism. Aug. 24, 1900, to Pby. Redstone; A. M., Univ. Vt.; m. Dec. 6, '61, Randolph, Vt.

WILLIAM FREDERIC VAN DER LIPPE, b. May 2, '69, St. Louis, Mo.; s. Rev. Dr. Adalbert Van Der Lippe and Matilda Kiesel; grad. Westminster, '90; McCormick, '93; lic. Apr. '92, Pby. St. Louis; ord. July '93, Pby. Ozark; p. Springfield 2d, Mo., '93-94; Faith Chapel, St. Louis, '94-98; rec. Pby. Kan. Cy., Apr. 12, '99, fr. Pby. St. Louis; p. Deepwater and Brownington; m. June 26, '95, Marie P. Bertram, Brooklyn, N. Y.

JOHN STONESTREET VAN METER, b. Sep. 13, '45, Lexington, Ky.; s. Solomon van Meter, Eliz. M. Stonestreet; grad. Washington and Lee, Univ., '71; lawyer, Lexington, Ky., '71-78; stud. Danville T. Sem., '78-80; Princeton, '81; lic. Apr. 18, '80, Pby. W. Lexington; ord. Oct. 31, '81, ib.; p. Cynthia, Ky., '81-85; Hot Springs, Ark., '85-93; Richmond, Mo., '93-98; Pres'l Evang't, Ark. '98-99; rec. Pby. Kan. Cy., Apr. 12, '99, fr. Pby. Arkansas (U. S.); p. Clinton, '99ff.; D. D., Presb. Coll. Upper Mo.; m. Eliz. M. Yerkes, Danville, Ky.

WILLIAM BROWN CHANCELLOR, b. Mar. 2, '70, Higginville, Mo.; s. James T. Chancellor and Marion H. Weedon; grad. Wooster, '96; McCormick, '99; lic. Apr. 13, '98, Pby. Kan. Cy.; ord. June 8, '99, ib.; sup. Deepwater and Brownington, '93; Tipton, '95; Greenwood, '96; Milford Center, O., '97; Avon, Ind., '98; (all the foregoing ch. in summer vacations); p. Rich Hill, '98ff.

HARRY CLIFTEN WHITE, b. Nov. 28, '60, Washington, O.; s. Josiah White and Hannah Ferrell; Muskingum C.; grad. Western, '93; lic. Apr. '92, St. Clairsville; ord. Oct. 24, '93, Pby. Redstone; sup. Long Run and Mt. Vernon, Pa., '93-97; Cambridge, O., '98; rec. Pby. Kan. Cy. Sep. 26, '99, fr. Pby. Columbus; sup. Centerview and Knob Noster, 1899-1901; Appleton City, 1901; m. July 11, '88, Emma Cline, Creighton, O.

WILLIAM CARTER, b. May 22, '68, Pittington, Durham, Eng.; s. Jos. Carter and Thomasina Whitford; grad. Parsons, '91; McCormick, '94; lic. Apr. 10, '93, Pby. Ottawa; ord. same time; p. Sterling, Ill., '94-97; Frankfort, Ind., '99;

rec. Pby. Kan. Cy., Sep. 27, '99, fr. Pby. Ottawa; p. Kansas City 1st, 1899 ff.; A. M., Parsons, '94; Ph. D., Park, 1900; m. May 17, '93, Alice Kellogg, Des Moines, Iowa.

JOHN N. POPE, rec. Pby. Kan. Cy., Sep. 27, '99, fr. Pby. Cairo; mission work in Kansas City; disp. Apr. 10, 1901, to Pby. Kiamichi; the only Negro minister ever a member of K. C. Pby.

JOSEPH MARION ROSS, b. Nov. 4, '65, Champaign, Ill.; s. Rev. Robt. G. Ross and Nannie A. Eastman; grad. Blackburn Univ., '86; McCormick, '89; lic. Apr. 4, '88, Pby. Alton; ord. May 21, '89, Pby. Springfield; sup. Steepleville and Blair, Ill., '86; Moro, '87; Moro and Upper Alton, '88; p. Farmington and Pleasant Plains, '89-90; Kirkwood, '92-99; rec. Pby. Kan. Cy., Oct. 26, '99, fr. Pby. Schuyler; p. Warrensburg, '99ff.; A. M., Blackburn, '89; Mod. Syn. Ill., '99; m. Sep. 18, '90, Annie S. Nutting, Carlinville, Ill.

1900

WELLINGTON E. LOUCKS, b. Oct. 12, '54, Peoria, Ill.; s. Judge Wellington Loucks and Rebecca A. Rodecker; grad. Wabash; theol. priv.; lic. Apr. 77, Pby. Crawfordville; ord. Oct. 12, '77, ib.; p. Darlington and Bethel, Ind., '77-78; sup. Crawfordville, '78-80; Logansport, '80-87; North Broad Street, Philadelphia, Pa., '87-89; Camden 1st, N. J., '89-92; Wissahickon, '92-93; rec. Pby. Kan. Cy., Apr. 11, 1900, fr. Pby. Philadelphia; p. Kansas City 3d, '99ff.; A. M., Wabash, '92; m. Jan. 21, '75, Emma R. Johnson, Peoria, Ill.

HENRY LEWIS BROWN, b. Feb. 13, '30, Worcester, Mass.; s. Lewis Brown and Mary Knowlton; grad. Miami, '55; teacher, '47-64; grad. Lane T. Sem., '67; lic. Apr. '66, Pby. Oxford; ord. Sep. , '67, Pby. Ft. Wayne; sup. Marion, Ind., '67-69; Peru, '69-70; Omro, Wis., '70-76 and '83-87; Reedsburg, '76-79; Lodi, '79-83; Merrill, '87-94; Ottawa and Eagle, '94-97; Somers, '97-1900; rec. Pby. Kan. Cy., July 31, 1900, fr. Pby. Milwaukee; oc. sup.; disp. Apr. 10, 1901, to Pby. Topeka; m. Aug. 7, '67, Mary O. Ballentine, Cincinnati, O.

JAMES LAPSLEY M'KEE, b. Jan. 14, '64, Louisville, Ky.; s. John Lapsley McKee and Sarah Henry Speake; grad. Center, '83; Princeton, '86; post grad. McCormick, '90; lic. and ord. May '86, Pby. Transylvania; Miss'y among Mountaineers of the South, '86-90; Richmond, Ky., '91-94; evang. & A. P. New Albany, Ind., '96-1900; rec. Pby. Kan. Cy., May 11, '90, fr. Pby. New Albany; p. Kansas City 5th, 1900ff.; A. M., Center; m. Feb. 7, '93, Mary MacDonald Ritchie, Chicago, Ill.

ADDISON D. MADEIRA, rec. Pby. Kan. Cy., May 11, 1900, fr. Pby. Lafayette; D. D.

JAMES EDWARD STEVENSON, b. Nov. 24, '54, Bellefontaine, O.; s. James Edgar Stevenson and Hannah Moore Hoover; no Coll. or Sem. educ'n; farmer until 1899; lic. Pby. Kan. Cy., Apr. 12, '99; ord. June 1, 1900, ib.; sup. Raymore, '99ff.; m. May 16, '82, Sallie S. Williamson, Pleasant Hill, Mo.

HENRY A. BROWN, b. Jan. 15, '65, Covington, Ky.; s. Herman Braun and Charlotte Droscher; grad. Center, '91; Danville, '94; salesman, '80-86; sup. Ebenezer Valley and Murphrysville, Ky., '94-97; Alexandria and Hope Chapel, S. D., '97-98; Firth, Neb., '98-1900; Staplehurst, 1900; rec. Pby. Kan. Cy., Sep. 12, 1900, fr. Pby. Nebraska City; sup. Osceola and Vista, 1900-1901; Lowry City and Westfield, 1901; m. June 4, '95, Edith L. Dietrich, Aberdeen, O.

JOHN S. DUNNING, grad. Princeton; rec. Pby. Kan. Cy., Sep. 26, 1900, fr. Pby. Louisiana (U. S.); pres. K. C. Ladies' C. at Independence.

THOMAS ANDERSON CLAGETT, b. Aug. 21, '73, Richmond, Va.; s. Rev. W. H. Clagett and Jennie Anderson; grad. Southwestern Presb. Univ., '95; Princeton, 1900; lic. '96, Pby. Nashville; ord. Aug. '97, Pby. Arkansas; sup. Tallahassee, Fla.; rec. Pby. Kan. Cy., Sep. 26, 1900, fr. Pby. Florida (U. S.); sup. El Dorado Springs and Schell City, 1900-01.

1901

GEORGE LEWIS ENGLER, b. Feb. 20, '70, Hoboken, N. J.; s. D. A. Engler and Anna M. Schenck; grad. Franklin, '97; Auburn, 1901; photographer, 4 yrs., shipping clk., 5 yrs.; lic. Apr. '93, Pby. Rochester; ord. Oct. 30, 1900, Pby. St. Lawrence; sup. Brownville, N. Y., 1900-01; rec. Pby. Kan. City, Apr. 10, 1901, fr. Pby. St. Lawrence; sup. Warsaw and Sunny Side, also Calvary and Edwards (in Southern connection); m. Sep. 4, 1900, Alice M. (dau. of Rev. Jas. H.) Day.

CHARLES CALVIN M'GINLEY, b. July 12, '66, Maryville, Tenn.; s. Jos. A. McGinley and Fidelia McConnell; grad. Maryville, '91; Auburn, '94; lic. '92, Pby. Union; ord. '94, ib.; p. Ardmore, I. T., '94-97; Muskogee, '97-1901; rec. Apr. 10, 1901, fr. Pby. Sequoyah; p. Independence 1st; m. '95, Jennie McCulloch, Chicago, Ill.

CHARLES CLARK M'KINNEY, b. Mar. 14, '74, Highland, Kan.; s. J. E. McKinney and Lucy J. Clark; grad. Park, '98; stud. McCormick, '98-1900; lic. May 11, 1900, Pby. Platte; ord. May 3, 1901, Pby. Kan. Cy.; sup. Malta Bend and Salt Springs; m. Sep. 26, 1900, Mary Best, Appleton City, Mo.

ALBERT EDGAR WARDNER, Jr., b. Apr. 19, '76, St. Louis, Mo.; s. A. E. Wardner and Harriet E. Pixler; grad. Kansas State Univ., '98; McCormick, 1901; lic. Pby. Kan. Cy., May 11, 1900; ord. May 21, 1901, ib.; sup. Vinland, Kan., '98; Alva, Ok., 1900; Chandler, Ok., 1901.

MINISTERIAL AGE.

Dates of Ordination so far as discovered.

- Before 1840. N. B. Dodge, about 1816; W. B. Montgomery, —; B. Pixley, —; Robert Glenn, Apr. 19, 1819; E. Hollister, Sep. 26, 1820; A. Pomeroy, Sep. 29, 1825; H. Chamberlain, Oct. 16, 1825; H. P. Goodrich, May 3, 1827; W. P. Cochran, Mar. 23, 1828; J. L. Yantis, Oct. —, 1830; Amasa Jones, Oct. 30, 1830; R. L. McAfee, —; W. L. Breckenridge, 1831; L. R. Morrison, Apr. 20, 1832; E. P. Noel, Sep. 26, 1833; B. Ryland, —; J. V. A. Woods, 1836; A. G. Taylor, 1837; W. H. Rogers, May 16, 1838; John R. Agnew, Apr. 3, 1838; I. W. K. Handy, Nov. 23, 1838; C. Sturdevant, —; W. M. Reed, —.
1840. H. H. Cambern, Apr. 7; John Montgomery, May 7; W. G. Bell, May 24; Jos. Platt, Dec. 10.
1841. G. A. M. Renshaw, Oct.; B. M. Hobson, Dec. 12.
1842. J. T. Lapsley, May 6; W. M. Cheever, —.
1843. D. Coulter, July 5.
1844. G. Hickman, Apr. 14; T. S. Reeve, Oct. 20; C. Bradshaw, —.
1845. J. B. Allen, Apr. 9; J. G. Brice, (?).
1846. R. S. Symington, Apr. 18; C. D. Herbert, Apr. 26; J. S. Poage, May —; H. A. Nelson, July 29; Timothy Hill, Oct. 22; J. W. Wallace, Nov. —.
1847. S. G. Clark, May —; R. H. Allen, June 27.
1848. T. A. Bracken, Oct. 15.
1849. J. V. Barks, —; C. H. Heckman, —; W. C. Requa, —; W. H. Smith, —.

1850. J. M. Dinsmore, Apr. 24; A. V. C. Schenck, June 28.
 1851. D. A. Wilson, Apr. 9; J. A. Whitaker, Oct. 9; Wm. H. Pawling, Apr. 27.
 1852. S. B. Bell, —; J. C. Thornton, May —; J. H. Baird, Mar. 4; H. M. Paynter, June —; I. W. Canfield, Oct. 17; J. G. Fackler, Nov. 27; W. R. Fulton, —.
1853.
 1854. A. McDougall, Feb. —; James Young, Apr. 22.
 1855. J. W. Clark, June 22; L. I. Drake, Dec. —.
 1856. G. W. Harlan, Apr. —; J. T. Leonard, Oct. 26.
 1857. Wm. McCaughey, Jan. 14; L. Dudley, Feb. 8; W. McCaughey, Jan. 14; R. Irwin, Apr. —; J. H. Clark, Aug. 19; G. W. McMillan, Nov. 17; T. F. Boyd, Dec. 19.
1858. J. Thompson, Jan. 14; J. M. Chaney, Apr. 4; H. C. Hovey, Apr. 10; J. Mayou, June —; J. A. P. McGaw, Aug. —.
 1859. H. M. Shockley, —; Geo. K. Scott, Apr. —; R. S. Reese, June 4; C. D. Nott, Oct. 25; G. W. Goodale, Nov. 8; J. J. Cooke, Nov. 26.
1860. S. W. Mitchell, Sep. 25; G. Miller, Nov. 4.
 1861. G. P. Hays, Mar. 5; J. C. Thornton, Apr. —; C. L. Thompson, July 7; R. H. Jackson, Dec. 6; N. H. Smith, —.
 1862. S. H. Weller, —; J. C. Taylor, Feb. 11; Hiram Hill, Apr. —; Wm. Coleman, Fall.
 1863. J. B. Vawter, —; P. Read, Jan. 4; C. C. Kimball, Sep. 11; W. G. Thomas, Fall.
 1864. L. Railsback, —; J. W. Allen, —; C. H. Dunlap, Apr. 26; Eben Muse, May —; J. F. Hendy, Nov. 20; L. M. Belden, Dec. 12.
 1865. A. Carroll, —; W. M. Newton, —; J. H. Byers, Apr. 15; C. Fueller, Aug. 27; D. K. Steele, Sep. 15; G. P. Beard, Dec. —.
 1866. C. V. Monfort, Apr. 8; J. Barbee, Oct. 9; S. M. Irwin, Nov. 25.
 1867. Henry L. Brown, Sept. —; F. Lippe, Sep. 16; E. M. Halbert, Oct. 13.
 1868. S. T. McClure, Aug. 30; B. F. Powelson, Sep. 10; H. D. Jenkins, Sep. 21; A. J. Johnson, Sep. 25; J. J. Brown, Oct. 4; D. McNaughton, Oct. 4; D. C. Milner, Oct. 4.
1869. L. J. Matthews, Apr. 4; Reuel Dodd, Apr. 22; G. A. Beattie, May 4; Josiah Moore, May 11; W. H. Hillis, June —; G. H. Williamson, Sep. 5.
1870.
 1871. W. H. Hyatt, —; J. F. Watkins, Apr. 7; J. Lafferty, June 14; O. W. Gauss, July —; A. W. Colver, Oct. —.
 1872. Duncan Brown, Apr. 23; A. Walker, Apr. 23; J. H. Miller, May 5; W. G. Keady, Oct. 25; S. W. Griffin, Oct. —; J. B. Welty, Fall.
 1873. Jos. Clements, Dec. 3.
 1874. H. Stauss, Apr. 15; J. W. Van Eman, June 2; H. C. Stanton, June 9; W. E. Mack, Sep. 15; W. F. Matthews, Dec. 20.
 1875. Wm. Semple, —; J. F. Bruner, Apr. 17; T. H. Jones, June 9.
 1876. D. L. Lander, Mar. 29; W. R. Henderson, Apr. 13; J. S. Caruthers, Apr. 20; D. R. Crockett, Oct. 29; John Herron, Nov. 8; Farel Hart, Dec. 5.
 1877. T. H. Allin, Mar. 30; T. J. May, May 15; W. M. Pooock, June 12; Wilson Asdale, Sep. 12; W. E. Loucks, Oct. 12; D. S. Schaff, Oct. 28.
 1878. S. D. Jewell, May 14; C. P. Blayney, Dec. 5.
 1879. W. A. Cravens, Apr. 1; A. T. Robertson, Sep. 11.
 1880. A. B. Martin, —; W. G. Pollock, —; G. P. Wilson, Oct. 14.
 1881. C. C. Hembree, Aug. 7; I. P. McCurdy, July 8; J. S. Van Meter, Oct. 31.
 1882. O. G. Morton, May 10; C. H. Bree, Oct. 18.
 1883. F. R. Farrand, May 8; R. R. Marquis, June 12; J. H. Allin, Sep. 13; W. H. Wieman, Sep. 13.
 1884. S. M. Ware, May 6; E. Wachter, May 11; A. McLaren, July 16.
 1885. Wm. Weatherstone, —; W. F. Price, Oct. 22.
 1886. G. B. Sproule, —; J. L. McKee, May —.
 1887. P. P. Briol, May 1; S. C. Bates, Nov. 3; H. C. Keeley, Nov. 16.

1888. W. M. Baird, May —; M. B. W. Granger, Oct. —.
1889. J. M. Ross, May 21; John B. Hill, July 5; W. E. Voss, Oct. 18.
1890. E. S. Brownlee, Apr. 8; W. F. Shields, Apr. 30; W. T. Wardle, May 8; F. B. Everitt, May 9; H. M. Campbell, Sep. 13; E. P. Dunlap, Nov. 7; J. R. Stevenson, Nov. 31.
1891. P. Heiligmann, Nov. 3; A. A. Boyd, Dec. 17.
1892. E. W. McClusky, Apr. —; F. W. Hinit, Apr. 18; H. A. Hymes, July.
1893. G. F. Ayres, Apr. —; Wm. Carter, Apr. 10; H. H. Shawhan, May —; Wm. Sickels, June 6; M. E. Krotzer, June 13; W. F. Van der Lippe, July —; H. C. White, Oct. 24.
1894. L. P. Cain, —; C. C. McGinley, —; R. C. Bailey, May 3; Walter Hays, May 8; W. P. Nelson, May 8; J. T. Boyer, June 25; H. A. Brown, Nov. 8.
1895. E. W. Clippinger, Apr. 17.
1896. T. M. Cornelison, June 18; J. N. Pope, Apr. 6.
1897. T. A. Clagett, Aug. —; J. D. Catlin, Oct. 5; A. E. Vanorden, Oct. 8; P. B. Jenkins, Oct. 21.
- 1898.
1899. W. B. Chancellor, June 8.
1900. J. E. Stevenson, June 1; G. L. Engler, Oct. 31.
1901. C. C. McKinney, May 3; A. E. Wardner, Jr., May 21.

MINISTERIAL NATIVITY.

CONNECTICUT—E. Hollister.

DELAWARE—D. Coulter, H. M. Shockley.

DISTRICT OF COLUMBIA—I. W. K. Handy.

ILLINOIS—L. P. Cain, P. B. Jenkins, J. M. Ross, W. E. Loucks.

INDIANA—W. M. Baird, J. F. Bruner, W. M. Cheever, W. A. Cravens, W. R. Henderson, W. H. Hillis, H. C. Hovey, T. J. May, R. R. Marquis, S. T. McClure, C. V. Monfort, L. Railsback, R. S. Reese, J. C. Thornton, R. S. Symington, J. B. Vawter, W. E. Voss.

IOWA—H. H. Shawhan.

KANSAS—C. C. McKinney.

KENTUCKY—R. H. Allen, J. Barbee, S. C. Bates, J. T. Boyer, W. L. Breckenridge, H. A. Brown, H. H. Cambern, T. M. Cornelison, F. R. Farrand, S. W. Griffin, G. W. Harlan, D. L. Lander, J. T. Lapsley, J. T. Leonard, R. L. McAfee, J. L. McKee, J. Montgomery, Wm. H. Pawling, J. S. VanMeter, J. W. Wallace, S. M. Ware, J. L. Yantis.

MARYLAND—M. B. W. Granger, G. Hickman, W. G. Keady.

MASSACHUSETTS—J. B. Allen, L. M. Belden, H. L. Brown, G. W. Goodale, H. P. Goodrich, H. A. Nelson, A. Pomeroy, T. S. Reeve.

MICHIGAN—E. W. Clippinger.

MISSOURI—J. H. Allin, G. F. Ayres, Duncan Brown, J. D. Catlin, W. B. Chancellor, O. W. Gauss, C. C. Hembree, John B. Hill, Wm. Sickles, W. F. Van der Lippe, A. E. Wardner, Jr., W. H. Wieman.

NEW HAMPSHIRE—N. B. Dodge, Timothy Hill, Amasa Jones, C. C. Kimball, H. C. Stanton.

NEW JERSEY—J. J. Brown, I. W. Canfield, Geo. L. Engler, A. V. C. Schenck.

NEW YORK—S. B. Bell, G. A. Beattie, S. G. Clark, L. Dudley, J. S. Dunning, Hiram Hill, S. D. Jewell, C. D. Nott, W. C. Requa, W. H. Smith, D. K. Steele, J. C. Taylor, G. H. Williamson.

NORTH CAROLINA—W. F. Price, E. P. Noel, L. R. Morrison.

OHIO—J. W. Allen, J. V. Barks, H. M. Campbell, A. Carroll, J. M. Chaney, J. H. Clark, W. Coleman, A. W. Colver, Reuel Dodd, L. I. Drake, Walter Hays, P. Heiligman, J. Herron, Robt. Irwin, S. M. Irwin, H. D. Jenkins, Wm. McCaughey, E. W. McClusky, J. A. P. McGaw, W. E. Mack, J. H. Miller, D. C. Milner, J. S. Poage, W. M. Pocock, W. H. Rogers, A. T. Robertson, J. E. Stevenson, S. H. Weller, H. C. White.

PENNSYLVANIA—J. R. Agnew, J. H. Baird, W. G. Bell, T. A. Bracken, E. S. Brownlee, C. H. Bruce, J. S. Caruthers, W. P. Cochran, J. M. Dinsmore, C. H. Dunlap, E. P. Dunlap, F. P. Dunlap, F. B. Everitt, W. R. Fulton, G. P. Hays, R. H. Jackson, H. C. Keeley, M. E. Krotzer, James Lafferty, I. P. McCurdy, G. W. McMillan, W. B. Montgomery, Eben Muse, W. M. Newton, H. M. Paynter, P. Read, D. S. Schaff, Geo. K. Scott, W. F. Shields, N. H. Smith, J. R. Stevenson, C. L. Thompson, Josiah Thompson, J. W. Van Eman, J. B. Welty, J. A. Whitaker, D. A. Wilson, G. P. Wilson, James Young.

SOUTH CAROLINA—H. A. Hymes, George Miller.

TENNESSEE—C. Bradshaw, J. H. Byers, E. M. Halbert, L. J. Matthews, C. C. McGinley, S. W. Mitchell, O. G. Morton, G. A. M. Renshaw, A. G. Taylor.

VERMONT—G. P. Beard, Hiram Chamberlain, W. F. Matthews, Benton Pixley.

VIRGINIA—B. M. Hobson, T. A. Clagett, B. F. Powelson, J. V. A. Woods, W. G. Thomas, Robt. Glenn, J. G. Fackler.

WEST VIRGINIA—C. P. Blayney, W. G. Pollock, J. F. Watkins.

BRAZIL—A. E. Vanorden.

CANADA—A. McLaren, D. McNaughton.

ENGLAND AND WALES—Wm. Carter, Jos. Clements, R. C. Bailey, John Hancock, F. W. Hinitt, W. H. Hyatt, A. J. Johnson, T. H. Jones, Jos. Mayou, W. T. Wardle.

GERMANY—C. H. Fueller, C. H. Heckmann, Fred. Lippe, H. Stauss, E. Wächter.

IRELAND—Wilson Asdale, A. A. Boyd, J. F. Hendy, Jos. Platt, Josiah Moore, Wm. Semple.

NOVA SCOTIA—D. R. Crockett.

SWITZERLAND—P. P. Briol.

SCOTLAND—Alex. Walker, A. McDougall.

COLLEGE ALUMNI.

ALLEGHENY—C. H. Bruce, 1879.

AMHERST—G. W. Goodale, '48; L. Dudley, '51; P. Read, '59.

BELOIT—C. C. Kimball, '59.

BIRMINGHAM, ENG.—J. Clements, '61-62.

BLACKBURN UNIV.—J. M. Ross, '86.

CARROLL—C. L. Thompson, '58.

CENTER—R. L. McAfee; Jos. Platt, '34; J. Montgomery, '35; R. H. Allen, '39; J. W. Wallace, '40; J. T. Lapsley, '39; I. W. Canfield, '44; W. H. Pawling, '45; G. Fraser, '53; S. W. Mitchell, '57; G. Miller, '57; E. Muse, '60; J. F. Hendy, '62; J. Barbee; F. R. Farrand, '78; M. B. W. Granger, '78; D. L. Lander; J. L. McKee, '83; J. T. Boyer, '90; H. A. Brown, '91; T. M. Cornelison, '93.

DARTMOUTH—Timothy Hill, '42.

DELAWARE—J. A. Whitaker, '52.

- DES PERES INSTITUTE—J. M. Chaney, '52.
 DICKINSON—W. P. Cochran, '27; J. R. Agnew, '29.
 DRURY—J. H. Allin; W. H. Wieman, '80; E. W. Clippinger, '92.
 EDINBURGH UNIV.—Wm. Weatherstone, '76.
 ECOLE PREPARATOIRE DE GENEVE—A. E. Vanorden, '92.
 ELIZABETH GYMNASIUM, BRESLAU—F. Lippe, '52.
 FIRTH, ENG.—R. C. Bailey.
 FRANKLIN—W. R. Fulton, '43; G. L. Engler, '97.
 HAMILTON—H. A. Nelson, '40; H. D. Jenkins, '64.
 HANOVER—R. S. Symington, '40; J. F. Bruner, '40; R. S. Reese, '50; W. M. Cheever; L. I. Drake, '53; R. Irwin, '54; J. B. Vawter, '59; W. G. Thomas, '60; S. M. Irwin; S. T. McClure, '62; T. J. May, '74; W. A. Cravens, '75; R. R. Marquis, '76-78; W. M. Baird, '85; H. H. Shawhan, '90.
 HARVARD—W. F. Price, '80.
 HEIDELBERG, O—W. McCaughey, '56.
 HIGHLAND UNIV.—W. H. Wieman.
 ILLINOIS—G. W. Harlan, '46.
 ILLINOIS WESLEYAN UNIV.—S. M. Ware, '79.
 INDIANA STATE UNIV.—J. C. Thornton, '48.
 INSTITUTE EVANGELIQUE (Glax France)—P. P. Briol.
 JEFFERSON—I. W. K. Handy, '34; T. A. Bracken, '42; W. M. Reed; J. H. Baird, '43; Josiah Thompson, '45; H. M. Paynter, '47; R. H. Jackson, '55; G. Fraser, '56; W. G. Keady, '56; G. P. Hays, '57.
 KANSAS STATE AGRICULTURAL COLLEGE—M. E. Krotzer.
 KANSAS STATE UNIVERSITY—H. H. Shawhan, '83-84; A. E. Wardner, Jr., '98.
 KNOX—C. V. Monfort, '61; W. M. Newton, '62; John B. Hill, '81.
 LAFAYETTE—D. Coulter, '38; I. P. McCurdy, '80.
 LIVERPOOL COLL. INSTITUTE, ENG.—T. H. Jones.
 LONDON UNIVERSITY COLLEGE—Wm. Weatherstone.
 MANITOBA—A. McLaren, '81.
 MARIETTA—J. V. Barks, '45; W. J. Lee, '62.
 MARSHALL—D. A. Wilson, '45.
 MARYVILLE—C. Bradshaw, E. P. Noel, G. A. M. Renshaw, I. B. Ricketts, B. Ryland, A. G. Taylor, J. V. A. Woods, C. C. Hembree, '77; C. C. McGinley, '91.
 MASONIC COLLEGE, KY.—J. T. Leonard, '48.
 MCGILL UNIV.—P. P. Briol.
 MICHIGAN UNIV.—W. F. Matthews, '70.
 MIDDEBURY—E. Hollister, '16; H. Chamberlain, '22.
 MIAMI UNIV.—C. Sturdevant, '32; W. H. Rogers, '35; H. L. Brown, '55; H. M. Shockley, '55; J. A. P. McGaw, '56; Wm. Coleman, '60; W. H. Hillis, '65.
 MONMOUTH—Josiah Moore, '65.
 MOUNT PLEASANT—J. B. Welty, '65-69.
 MUSKINGUM—H. C. White.
 NORTH CAROLINA UNIV.—B. M. Hobson, '37.
 PARDEE—Duncan Brown, '68.
 PARK—W. H. Wieman; S. C. Bates, '77-82; W. E. Voss, '84; M. E. Krotzer, '90; C. C. McKinney, '98.
 PARSONS—Wm. Carter, '91.
 PENNA. STATE NORMAL—I. P. McCurdy, '75; W. F. Shields.
 PRINCETON UNIV.—A. V. C. Schenck, '43; W. R. Henderson, '67; W. E. Mack, '71; F. B. Everitt, '86; Walter Hays, '91; P. B. Jenkins, '94.
 QUEEN'S COLLEGE, IRELAND—A. A. Boyd, '87.
 RIPLEY—J. S. Poage, '42.
 ROTTERDAM—C. H. Heckmann.
 RUTGERS—J. Mayou, '55; J. J. Brown, '60.
 SEDALIA UNIV.—Wm. Sickles, '84-87.
 SOUTH CAROLINA UNIV.—H. A. Hymes, '86.
 SOUTHWESTERN PRESBYTERIAN UNIV.—T. A. Claggett, '95.
 TROY UNIV.—Robt. Glenn, G. H. Williamson.

UNION—H. P. Goodrich, '26; J. B. Allen, '40; W. H. Smith, '41; A. McDougall, '51; C. D. Nott, '54; J. C. Taylor, '58; D. K. Steele, '61; G. A. Beattie, '63; H. C. Stanton, '67.

VANDERBILT—O. G. Morton, '76.

VERMILLION INSTITUTE—J. S. Caruthers, '70.

VERMONT UNIV.—G. P. Beard, '60.

VICTORIA UNIV., ENG.—W. H. Hyatt.

WABASH—H. C. Hovey, '53; L. Railsback, '62; W. E. Loucks; L. P. Cain.

WASHINGTON AND JEFFERSON (including Washington College)—

W. G. Bell, '35; Jas. Young, '49; W. M. Reed; J. M. Dinsmore; R. H. Jackson, '55; G. K. Scott, '55; Josiah Thompson, '55; W. G. Keady, '56; G. P. Hays, '57; J. W. Allen, '60; J. Lafferty, '60 B. F. Powelson, '60; L. M. Belden, '61; C. H. Dunlap, '61; A. W. Colver, '66; D. C. Milner, '66; C. P. Blayney, '69; J. Herron, '69; J. W. Van Eman, '71; G. P. Wilson, '77; W. G. Pollock, '78; J. R. Stevenson, '86; E. S. Brownlee, '86; Walter Hays, '90.

WASHINGTON AND LEE UNIV.—J. S. Van Meter, '71.

WASHINGTON UNIV., ST. LOUIS—O. W. Gauss, '63.

WAYNESBURG—D. R. Crockett.

WESTERN RESERVE—S. G. Clark, '43; A. Carroll, '58; H. C. Keeley, '84.

WESTERN UNIV.—W. Asdale, '73.

WESTMINSTER, MO.—C. Fueller, '61; J. F. Watkins, '68-70; G. F. Ayres, '87; F. W. Hinit, '89; Wm. Sickels, '90; W. F. Van der Lippe, '90; J. D. Catlin, '94.

WESTMINSTER, PA.—Josiah Moore, '60; C. H. Dunlap, '61.

WILLIAMS—A. Pomeroy, '21.

WITTEMBERG—S. H. Weller, '58; R. Dodd, '66; J. H. Miller, '68.

WOOSTER UNIV.—W. M. Pocock, '74; R. R. Marquis, '80; H. M. Campbell, '87; E. P. Dunlap, '87; W. T. Wardle, '87; E. W. McClusky; W. B. Chancellor, '96.

YALE—D. S. Schaff, '73.

YELLOW SPRINGS—Hiram Hill, '57.

SEMINARY ALUMNI.

ANDOVER—A. Jones, 1821; A. Pomeroy, '25; E. Hollister, '30; H. Chamberlain, '25; J. V. Barks, '48; G. W. Harlan, '51; J. C. Taylor, '61; W. F. Price, '83.

AUBURN—H. A. Nelson, '46; A. McDougall, '54; J. C. Taylor, '58-59; P. Read, '62; Hiram Hill, '61; H. D. Jenkins, '64-65; C. C. McGinley, '94; G. L. Engler, 1901.

BELFAST—A. A. Boyd.

BURLINGTON—G. H. Williamson.

COLUMBIA, S. C.—W. H. Smith, '44.

DANVILLE—J. H. Clark, '56; Geo. Miller, '60; S. W. Mitchell, '60; E. Muse, '60-61; J. Barbee; J. H. Byers, '64; F. Lippe, '64-66; J. F. Hendy, '65; Reul Dodd, '69; D. R. Crockett, '76; J. S. Van Meter, '78-80; W. E. Voss, '81-83; M. B. W. Granger, '88; J. T. Boyer, '90-92; H. A. Brown, '94.

DUBUQUE—H. Stauss.

ECOLE DE THEOLOGIE DE GENEVE—A. E. Vanorden, '96.

HARTFORD—J. B. Allen, '43.

LANCASTER—J. B. Welty, '72.

LANE—J. V. Barks, '45-47; W. M. Cheever, '43; J. S. Poage; H. C. Hovey, '57; W. M. Newton, '65; L. Railsback, '67; W. J. Lee, '68; H. L. Brown, '67; O. G. Morton, '81; W. H. Wieman, '83; S. C. Bates, '85; W. T. Wardle, '90;

M. E. Krotzer, '90-91; P. Heiligmann, '91; G. B. Sproule.

MCCORMICK (including New Albany and Northwestern)—J. F. Bruner, '42; R. S. Symington, '44; J. T. Leonard, '52; J. C. Thornton; T. A. Bracken; L. I. Drake, '55; H. M. Shockley, '57; S. H. Weller, '61; C. L. Thompson, '61; W. G. Thomas, '62; J. W. Allen, '63; C. H. Dunlap, '64; A. Carroll, '65; A. W. Colver, '69; W. R. Henderson, '76; W. E. Voss, '84; S. M. Ware, '84; M. B. W. Granger, '85-86; W. M. Baird, '88; J. R. Stevenson, '89; J. M. Ross, '89; J. L. McKee, P. G., '90; G. F. Ayres, '91; F. W. Hinit, '92; E. W. McClusky, '92; M. E. Krotzer, '93; W. F. Vander Lippe, '93; Wm. Sickels, '93; L. P. Cain, '94; Wm. Carter, '94; Walter Hays '94; E. W. Clippinger, '95; T. M. Cornelison, '96; A. E. Vanorden, P. G., '96; J. D. Catlin, '97; W. B. Chancellor, '99; C. C. McKinney, 1898-1900; A. E. Wardner, Jr., 1901.

MONMOUTH—Josiah Moore, '67.

NEW BRUNSWICK—C. D. Nott, '58; J. Mayou, '58; J. J. Brown, '65-66.

OXFORD, O—J. A. P. McGaw, '58.

PRINCETON—R. Glenn, '15-17; H. Chamberlain, '23-24; H. P. Goodrich, '26; W. P. Cochran, '27; G. Hickman, '30-32; J. R. Agnew, '32; I. W. K. Handy, '34-35; W. G. Bell, 35-37; J. Montgomery, '38; Jos. Platt, H. H. Cambren, '39; D. Coulter, '41; J. T. Lapsley, '41; J. W. Wallace, '45; A. V. C. Schenck, '46; W. H. Pawling, '47-48; H. M. Paynter, '49-51; D. A. Wilson, '49-51; I. W. Canfield, '50; J. H. Clark, '53-54; J. M. Chaney, '56; G. W. McMillan, '57; C. L. Thompson, '58-60; J. F. Hendy, '62-64; C. Fueller, '64; G. A. Beattie, '67; F. Lippe, '67; J. Lafferty, '70; W. R. Henderson, '70-71; D. Brown, '71; J. H. Miller, '71; H. C. Stanton, '73; W. E. Mack, '74; J. Herron, '76; S. D. Jewell, '78; W. F. Price, '80-81; J. S. Van Meter, '81; I. P. McCurdy, '80-82; J. L. McKee, '86; H. M. Campbell, '90; E. P. Dunlap, '90; F. B. Everitt, '90; A. A. Boyd; H. H. Shawhan, '91-93; H. A. Hymes, '92; J. T. Boyer, '94; P. B. Jenkins, '97; T. A. Clagett, 1900.

QUEEN'S, TORONTO—McLaren, '81-82.

SAN FRANCISCO—A. T. Robertson, '75-77; P. P. Briol, '87.

UNION, N. Y.—J. B. Allen, '40-41; A. V. C. Schenck, '43-44; Timothy Hill, '45; L. Dudley, '54; C. D. Nott, '55-56; J. C. Taylor, '59-60; C. C. Kimball, '62; H. D. Jenkins, '67; J. J. Brown, '68; D. C. Milner, '66-68; W. F. Matthews, '74; D. S. Schaff, '76; T. J. May, '77; W. M. Pocock, '77; C. C. Hembree, '80; A. McLaren, '84; John B. Hill, '87; H. C. Keeley, '87.

UNION, VA—J. R. Agnew, '29-31; B. M. Hobson, '40; O. G. Morton, '78-79; H. A. Hymes, '89-91.

UNION BIBLICAL—P. Heiligmann, '94.

WESTERN—W. R. Fulton, '43-45; J. M. Dinsmore, '45-46; W. H. Pawling, '45-46; H. M. Paynter, '47-49; Josiah Thompson, '45-47; Jas. Young, '52; R. Irwin, '57; G. K. Scott, '58; G. P. Hays '58-60; R. H. Jackson, '60; J. W. Allen, '60-62; Wm. Coleman, '60-62; E. Muse, '62-63; J. B. Vawter, '62; L. M. Belden, '64; C. V. Monfort, '64; C. H. Dunlap, '64; S. T. McClure, '65; S. M. Irwin, '65; B. F. Powelson, '67; R. Dodd, '66-68; W. H. Hillis, '68; J. S. Caruthers, '73; J. W. Van Eman, '74; W. Asdale, '77; A. T. Robertson, '78; C. P. Blayne, '78; C. H. Bruce, '79-81; W. G. Pollock, '81; G. P. Wilson, '80; E. Wachter, '84; S. M. Ware, '81-83; F. R. Farrand, '83; R. R. Marquis, '83; H. M. Campbell, '87-88; E. S. Brownlee, '89; W. F. Shields, '90.

WESTERN RESERVE—S. G. Clark, '46.

XENIA—G. A. Beattie.

POST GRADUATE THEOLOGICAL STUDY—G. F. Ayres, S. C. Bates, A. W. Colver, J. L. McKee, I. P. McCurdy, W. F. Matthews, J. R. Stevenson, W. G. Thomas, A. E. Vanorden.

PRIVATE COURSE IN THEOLOGY, OR NONE—J. H. Allin, T. H. Allin, R. C. Bailey, J. H. Baird, G. P. Beard, S. B. Bell, Jos. Clements, J. G. Fackler, O. W. Gauss, G. W. Goodale, S. W. Griffin, E. M. Halbert, W. H. Hyatt, T. H. Jones, W. G. Keady, D. L. Lander, W. E. Loucks, R. L. McAfee, A. B. Martin, L. J. Matthews, W. S. Mesmer, L. R. Morrison, W. P. Nelson, W. M. Reed, W. C. Requa, R. S. Reese, T. S. Reeve, W. H. Rogers, Wm. Semple, D. K. Steele, J. E. Stevenson, A. G. Taylor, A. Walker, J. F. Watkins, J. A. Whitaker.

CHRONOLOGICAL REGISTER OF CANDIDATES AND LICENTIATES.

PRESBYTERY OF UPPER MISSOURI

Down to the organization of the Presbytery of Lafayette, Apr. 9, 1857.

Those received as Candidates are marked, C; Licentiates, L. In the early Presbyteries covering larger territory, those in *italics* labored within the present bounds of Kansas City Presbytery. Those marked * withdrew or were dropped.

Name	Enrolled	Ch. or Pby.	Licensed	Ordained	Dism'd
Robt Scott	C Before orgzn	Weston	Apr 5, 1845	Sep 13, 1846	
Sam M Irvin	C	"	Apr 1, 1845	Oct 1, 1849	
J Thos Rankin	C Apr 1846	Ebenezer			Pby Laf-t
Luke Dorland	L May 28, 1846	New York			Sep 11, 1846
Richard H Allen	C May 29, 1846	Independence			Apr 2, 1847
Thos A Bracken	L Oct 13, 1848	W. Lexington		Oct 13, 1848	
John McFarland	L Apr 6, 1849	Blairsville		Apr 8, 1849	
W L Mitchell	C Apr 6, 1849	Ebenezer			Pby Laf-t
A V C Schneck	L Apr 11, 1850	2d Pby New York		Jun 8, 1850	
W Cameron	C Jun 28, 1850	Winchester			
Geo W Buchanan	C Jun 28, 1850	Independence			*Apr 16, 1853
Ferd Flournoy	C Jun 28, 1850				*Oct 14, 1852
Sam W Lambeth	C Sep 27, 1857	Lexington			
Sam W Mitchell	C Apr 9, 1852	Ebenezer			Pby Laf-t
Jas B Harbison	L Oct 15, 1852	New Brunswick		Oct 17, 1852	
I W Canfield	L Oct 15, 1852	Transylvania		Oct 17, 1852	
Geo C Crow	L Oct 22, 1853	Washington		Nov 1, 1854	
J C Thornton	L Oct 22, 1853	New Albany			Sep 15, 1860
Cornelius McCane	C Oct 7, 1854	Savannah	Oct 5, 1855		
D M Smith	C Oct 9, 1854				
J T Leonard	L Apr 13, 1855	W Lexington		Oct 22, 1856	
John M Rankin	C Apr 15, 1855	Ebenezer			
Jas W Clark	L Jun 20, 1855	Transylvania		Jun 22, 1855	
R S Reese	C Apr 11, 1856	Madison Pby	Apr 14, 1856		Pby Laf-t
J N Young	L Sep 27, 1856	Transylvania		Nov 16, 1856	

PRESBYTERY OF LAFAYETTE

Down to the adoption of the Declaration and Testimony, 1866.

W L Mitchell	C at orgzn	Upper Mo	Sep 12, 1857		
S W Mitchell	C at orgzn	"	Apr 9, 1859	Sep 25, 1860	
J W Cameron	C at orgzn				Sep 12, 1857
J M Rankin	C at orgzn				
Jas M Chaney	L Apr 2, 1858	St. Louis		Apr 4, 1858	
F J Reichert	C Oct 2, 1858	Independence			
D W Lyon	L Oct 10, 1858	Dubuque			Apr 20, 1867
R S Reese	L at orgzn	Upper Mo		Jun 4, 1859	
John H Huffman	C Apr 9, 1860	Pisgah			Died
George Miller	L Sep 22, 1860	Transylvania		Nov 1, 1860	
P Arnold	L Sep 22, 1860	Montgomery			
Joshua Barbee	L Apr 13, 1866	Transylvania		Oct 9, 1866	

PRESBYTERY OF LAFAYETTE.

After Reorganization (Assembly Party.)

Thos B McHarg	C Oct 10, 1867				*Sep 25, 1868
A J Johnson	L Apr 4, 1868	Sydney		Sep 25, 1868	

PRESBYTERY OF OSAGE

Down to the Reunion.

Enos M Halbert	C Apr 27, 1866	North Prairie	Apr 28, 1866	Oct 12, 1867	
L J Matthews	C		Oct 12, 1867	Apr 4, 1869	
Sam E Taylor	C Apr 15, 1870	Butler			

PRESBYTERY OF OSAGE

After Reunion.

Name	Enrolled	Ch. or Pby.	Licensed	Ordained	Dism'd
John W Talbot	C Sep 23, 1870.	Pleasant Hill Ch			Sep 18, 1871
Jos H France	C Oct 15, 1870.	Sedalia 1st Ch	Apr 21, 1871.		Sep 18, 1871
Francis Pollock	C Apr 21, 1871.				*Apr 12, 1876
W H Miller (col'd)	L Sep 24, 1871.	W Lexington			*Apr 13, 1876
Chas A Holm	C Oct 9, 1871	Greenwood Ch	Apr 12, 1877.		Apr 12, 1877
Duncan Brown	L Apr 20, 1872.	Palmyra		Apr 23, 1872.	
Alex Walker	L Apr 22, 1870.	Indep Ch England		Apr 23, 1872.	
H Stauss	L Apr 15, 1874.	Wisconsin River		Apr 15, 1874.	
Jas Mitchell	C Apr 15, 1874.	K C First Ch	Sep 10, 1874.		Apr 15, 1875
J F Bruner, M D	C		Apr 16, 1874.	Apr 17, 1875.	
J W Talbot	L Sep 9, 1874.	Transylvania			Apr 12, 1876
W H Wieman	C Sep 9, 1874.	Lexington Ch	Jun 27, 1883.	Sep 13, 1883.	
Wm P Baker	L Sep 15, 1875.	Neosho.			Oct 18, 1878
Farel Hart	L Sep 13, 1876.	Chicago.		Dec 5, 1876	
Chas P Blayney	L Dec 5, 1878.	Washington		Dec 5, 1878	
B D Luther	L ?			Apr 9, 1879.	
A T Robertson	L Sep 10, 1879.	Wooster.		Sep 11, 1879.	
Edgar Jameson	C Sep 10, 1879.				*Apr 14, 1880
Allan D Carlile	C Apr 13, 1881.	K C Second Ch			Apr 12, 1882
J Hays Allin	C		Sep 13, 1882.	Sep 13, 1883.	
Jos H Hess	C Sep 13, 1882.				*Sep 20, 1886
Geo M Caldwell	L Sep 12, 1883.	New Brunswick			Oct 22, 1884
E E Stringfield	C Sep 9, 1884.	Salem Ch	Apr 11, 1889.		Apr 8, 1890
Chas E McCane	C Sep 15, 1885.	K C First Ch			Apr 12, 1888
H E Curry	C Sep 15, 1885.	Sedalia First Ch			*Apr 12, 1888
A R McClellan	C Sep 16, 1885.				*Apr 12, 1888
Robt A Thompson	C	K C Second Ch	Apr 14, 1886.		*Apr 9, 1890
John B Hill	C	K C Second Ch	Jun 8, 1886.		Apr 9, 1889
Sam C Bates	L Sep 28, 1887.	St Louis		Nov 3, 1887.	
Horace C Keeley	L Sep 28, 1887.	New York		Oct 14, 1887.	
W B Chancellor	C Apr 10, 1889.	Clinton Ch	Apr 13, 1898.	Jun 8, 1899.	
Chas W Hays	C May 21 1889.	K C Second Ch	May 20, 1890.		Jun 6, 1891
E P Dunlap	L Sep 24, 1890.	Wooster		Nov 7, 1890.	
Chas H Davis	C Oct 22, 1890.	Jefferson City Ch			*Apr 14, 1897
J R Stevenson	L Dec 9, 1890.	Chicago.		Dec 31, 1890.	
G E Keithley	C Jun 16, 1891.	Salt Springs Ch			May 8, 1894
Andrew A Boyd	L Dec 17, 1891.	Phila. Central		Dec 17, 1891.	
F W Hinitt	L Apr 22, 1892.	Upper Missouri.		Apr 22, 1892.	
Walter Hays	C Apr 22, 1892.	K C Second Ch	Apr 5, 1893.	May 8, 1894.	
Wm Sickels	L May 29, 1893.	Chicago.		Jun 6, 1893.	
A C V Skinner	L May 29, 1893.	Cayuga			Apr 4, 1894
J C McFall	C Oct 19, 1893.	Nevada Ch			*Apr 26, 1894
W P Nelson	C Apr 4, 1894.	Tipton Ch	Apr 5, 1894.	May 8, 1894.	
A E Wardner, Jr	C Apr 10, 1895.	Linwood Ch	May 11, 1900.	May 21, 1901.	
W R Dodd	C Apr 15, 1896.	Sed. B'way Ch			
T M Cornelison	L Jun 9, 1896.	Ebenezer		Jun 18, 1896.	
P B Jenkins	C Jun 9, 1896.	K C Second Ch	Jun 9, 1896.	Oct 21, 1897.	
C Lee Reynolds	C Sep 23, 1896.	K C Second Ch			Sep 27, 1899
A E Vanorden	L Sep 29, 1897.	Chicago.		Oct 8, 1897.	
J E Stevenson	C Apr 12, 1899.	Raymore Ch	Apr 12, 1899.	Jun 1, 1900.	
Francis Y Nichols	C May 23, 1899.	Clinton Ch			Jun 1, 1900
Chas C McKinney	L Sep 26, 1900.	Platte		May 3, 1901.	

CHRONOLOGICAL REGISTER OF CHURCHES.

NAME—COUNTY	Organization Date, Number of Members. By whom organized.	PRESBYTERIAL CONNECTION.			BUILDINGS	STATED SUPPLIES AND PASTORS
		Pr'sby-tery.	Enrolled.	Removed from the Roll		
BOONVILLE Cooper	April 28, 1821; 23 m. Francis McFarland, Edward Hollister	Mo. U. M. Laf.	1821. 1844. 1857.	..... D. and T, 1866.	1841, brick, \$4,500.....	E. Hollister, 1821; A. Pomeroy, 1826-8; W. P. Cochran, 1827; H. Chamberlain, 1828-34; without S. S., 1834-40; W. G. Bell, 1840-54; H. M. Painter, 1854-62; James Morton, 1863-66.
HARMONY Bates	Missionaries of Har- mony Mission, 1822	Har.	.....	Merged into Little Osage, Marmiton and Deepwater.	.....	N. B. Dodge, A. Jones.
SALINE Saline	B. F. Hoxsey, 1832, 8 m.	Mo.	.....	.....	.....	G. Hickman, 1844-45.
JEFFERSON CITY Cole	June, 1834; 9 m. Robt. L. McAfee	Mo.	.....	Died soon af- ter the war.	About 1845, stone	R. L. McAfee, 1834-42; H. P. Goodrich, 1843-45; D. Coulter, —; R. H. Allen, —; D. Coulter; N. H. Hall; John Pierce; J. G. Faekter; 1852-6; S. D. Loughhead, —; J. J. Cooke, 1859-60.
LITTLE OSAGE Vernon	June 27, 1835; 6 m. N. B. Dodge.	Har. Osa. Laf. S. W. M. Osa.	1842. 1846. Sept. 16, 1859. 1865. Synod, 1874.	..... April 14, 1881.	.....	N. B. Dodge, 1835-48; C. Bradshaw, 1849-60; W. H. Smith, 1869...; S. M. Irwin, 1866-67; S. W. Mitchell; B. F. Powelson, 1867-71; W. M. Newton, 1871—; J. N. Gilbreath; A. W. Milster.
MARMITON Vernon	.....	Har. Osa. Laf.	1846. Sept. 16, 1859.	.....	.....	Same supplies as Little Osage.
DOVER Lafayette	W. T. Dickson 1837.	Mo.	.....	.....	.....	W. T. Dickson, R. L. McAfee, G. Hickman.
ARROW ROCK Saline	W. T. Dickson, 1840 Geo. M. Crawford B. W. McReynolds	Mo.	.....	.....	Used C. P. building	G. Hickman, 1848-52.
LEXINGTON Lafayette	Wm. T. Dickson 1840. G. M. Crawford	Mo. Lex. Up Mo Laf.	1840. 1842. April 11, 1844. April 9, 1857.	.....	.....	J. L. Yantis; A. V. C. Schenck, 1849-53; B. M. Hobson, 1855-63; J. A. Quarles.
MARSHALL Saline	Wm. Dickson 1840.	Mo. U. M. Laf.	Oct. 22, 1853. April 19, 1867. April 4, 1867.	D. and T. Name chang'd to Mt. Olive April 19, 1867. D. and T.	.....	G. Hickman, 1845-47.

INDEPENDENCE Jackson	Nov. 21, 1841 J. L. Yantis. Eld. Arthur G. Young	Mo. Laf. K. C.	1842. April 11, 1844. April 9, 1857. April 10, 1900.	Independent, 1874-1900.	2-story brick, 1849; sold 1887; brick, \$45,000. Manse \$5,000, frame.	J. L. Yantis, 1841-47; M. B. Price, 1847; R. H. Allen, 1848; R. S. Symington, 1848-52; W. R. Fulton, 1852; W. H. Pawling, 1853-55; T. A. Bracken, 1855-war; Geo. K. Scott, S. H. Howe, J. Montgomery, M. M. Fisher, 1868-74; J. E. Wheeler, 1874-84; H. A. Nelson, 1885-86; A. D. Madeira, 1887-1900; C. McGhiney, 1901.
OSCEOLA St. Clair	March (1st Sab.) 1842 E. P. Noel	Har. Osa.	1842. 1846.	Killed by the war.		A. Jones, 1843; I. B. Ricketts, 1843-48; C. D. Herbert, 1848; J. V. Barks, 1849-51; L. R. Morrison, 1851-53; G. W. Harlan, 1854-58.
DEEPWATER Henry	March 13, 1842; 5 m. A. Jones	Har. Osa. Laf. S. W. M. Osa.	1842. 1846. 1859. 1865. Sept. 21, 1870.		184-, adobe and cement.	A. Jones, to 1867; B. F. Powelson, 1867-1871.
TABO Lafayette	June 19, 1842; 12 m. W. T. Dickson G. M. Crawford	Lex. Laf.	1842.	Oct. 19, 1873.	Brick, \$2,500. Sold 1867.	Geo. M. Crawford; John Stuart, 1849-51; F. R. Gray,; Robt. Glenn, 1852-58.
SALEM Henry	A. Jones Jas. Gallaher	Har. Osa. Laf.	1842. 1846. 1859.	D and T. Later known as Higginsville. Disbanded by the war.	184-, log church 1855, frame	A. Jones,; C. Bradshaw,; W. H. Smith, 1852-59; J. W. Wallace, 1859-61.
BOONVILLE, 2D Cooper	May, 1843 A. Bullard J. J. Slocum	Lex.		Soon disap- peared.		J. J. Slocum.
WARSAW Benton	James Gallaher	Har. Osa. Laf.	1843. 1846. Sept. 16, 1859.	Virtually kil- led by the war. Reorganized 4 times since.	1846, brick, \$666 from C. E. fund. Belfry and bell added later. Repaired and used for a few years after war, then abandoned and sold to the Baptists.	James Gallaher; E. P. Noel, 1843; C. Bradshaw, 1844; I. W. K. Handy, 1845-48; J. V. Barks, 1848-63; — House.
GEORGETOWN Pettis	1843.	Har. Osa.	1846.	Killed by the war.		B. Ryland, 1843-...; G. A. M. Renshaw; W. H. Smith, 1852-60.
INDEPENDENCE 2D Ira Blatchford Chas. Lord	1843.	Lex.		Oct. 3, 1856	Brick church, destroyed by explosion.	Chas. Lord, Reed Wilkinson, F. R. Gray.
LITTLE TEBO Benton	James Gallaher	Har. Osa. Laf.	1846. 1859.	Probably same as received by Lafayette Pby. as Union Ch.		Supplied in connection with Warsaw.

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SALT POND. Saline	1845(?) G. Hickman J. L. Yantis	Mo. U. M.	By Synod, 1853.	Name chang'd to Pisgah Apr. 13, 1854.	
DOUBLE BRANCHES. Bates	June 12, 1846; 7 m. N. B. Dodge	Osa.		Frame, used also as an academy. House burned early in the war, after having been used only about three years.	N. B. Dodge, 1846-48; W. C. Requa, 1848—war.
POST OAK. Henry	1846; 9 m. C. Bradshaw	Osa.		Soon disap- peared.	
SIX MILE Jackson	1847. J. M. Inskeep	U. M. Laf.	April 2, 1847 April 9, 1857	Disorganized by the civil war.	Supplied by the ministers of the Indepen- dence church.
PRAIRIE Lafayette	1848. Wm. Dickson J. L. Yantis Elder Cogswell	U. M. Laf.	1848. April 9, 1857	D. and T.	Thos. A. Bracken, 1849-55; D. Coulter, 1856-60; F. R. Gray; J. A. Quarles.
HOPEWELL. Lafayette	1850. T. A. Bracken Elder Green	U. M.	Oct. 3, 1850	Reorganized 1854.	Thos. A. Bracken, 1849-55.
WESTPORT Jackson	Dec. 23, 1850; 11 m. R. S. Symington Elder S. M. Grant	U. M. Laf.	Sept. 21, 1851 April 9, 1857	D. and T. Members unit- ed with Cen- tral Ch., K. C.	R. S. Symington, 1850-58; A. Shotwell, 1858- 60; J. H. Baird, 1860-61; I. W. Canfield.
PLEASANT HILL Cass	July, 1851; 13 m. R. S. Symington	U. M. Laf. Osa. K. C.	1851. April 9, 1859 Sept. 21, 1870 Sept., 1887	Original building 40x60, brick, sold and proceeds equally divided between the Assembly and D. & T. organizations. 2d bul- ding 1869, brick, C. E. fund \$800. Sold 1898 for \$225.	R. S. Symington, 1851-57; T. A. Bracken and others occasionally; J. T. Lapsley, 1858-60; Geo. Miller, 1860-68; W. L. Breckenridge, 1869-70; I. T. Lapsley, 1870-72; Wm. Cole- man, 1873-76; A. W. Colver, 1877-78; H. D. Clark; A. T. Robertson, 1879-82. Since 1883 the Northern and Southern Churches have worshiped together under a South- ern ministry.

WARRENSBURG Johnson	1852; 15 m. A. V. C. Schenck T. A. Bracken Elder L. Green	U. M. Laf. Osa. K. C.	Oct. 24, 1852 April 9, 1857 Sept. 21, 1870 1887			J. T. Lapsley, 1856-57; K. S. Reese, 1858-61; W. G. Bell, Joshua Barbee, Eben Muse, 1867-70; J. H. Clark, 1870-72; W. H. Hills, 1873-75; Farel Hart, 1876-77; Chas. Fueller, 1877-83; D. K. Steel, 1884-92; F. W. Hinit, 1892-95; E. W. Clippinger, 1895-99; J. M. Ross, 1899—.
OAKLAND	A. V. C. Schenck J. B. Harbison Elder W. J. Ferguson.	U. M. Laf.	April 13, 1854 April 9, 1857 April 9, 1857	Killed by the war. Killed by the war.	Church burned during the war.	C. A. Wylie. T. A. Bracken, 1849-55; D. Coulter, 1856-60.
HOPEWELL		Mo.				J. Barbee, 1865 ft.
MOREAU Morgan (?)	1854; 11 m. See Salt Pond	U. M. Laf.	April 13, 1854 April 9, 1857	D. and T.		J. T. Lapsley, 1856-57; R. S. Reese, 1858-61.
PISGAH Saline	1855; 10 m. A. V. C. Schenck Elder Calhoun (See Mt. Hope)	U. M. Laf.	Sept. 27, 1856 April 9, 1857	Killed by the war.		Wm. Dickson; J. M. Chaney, 1858-67.
KNOB NOSTER Johnson		U. M. Laf.	April 14, 1856 April 9, 1857	Name chang'd to Waverly Oct. 6, 1866. D. and T.		John Montgomery, 1857-68.
ST. THOMAS, Lafayette		Mo. Laf.	Sept. 16, 1859	D. and T.		J. W. Wallace, 1857-61.
FIRST CHURCH OF PETTIS CO	H. M. Paynter 1856.	U. M. Laf.	Sept. 27, 1856 April 9, 1857	Killed by the war.	Warehouse near 3d and Walnut, given by J. C. McCoy, used to war, 1862; 1867, 7th and Wyandotte, brick \$10,000, lot \$800, destroyed by tornado June, 1867, rebuilt, destroyed by fire Apr. 27, 1869; 3d house 1869, 1013 Grand Ave, wood \$1,600, later enlarged and improved; 4th house 1886, brick, 10th & Forest Ave., \$85,000.	J. T. Leonard, 1854-62; J. W. Wallace. R. S. Symington 1857-60; John Hancock 1860-61; Geo. Miller 1862-64; J. L. Yantis 1865-66; Geo. Fraser 1866-68; W. L. Breckenridge and J. W. Allen, alternately, 1868-69; Robt. Irwin 1869-73; H. C. Hovey 1873-75; A. W. Colver 1875-77; S. B. Bell 1877-82; H. M. Paynter, 8 months, 1882-83; D. S. Schaft 1883-88; G. P. Wilson 1889-90; H. M. Robertson 1891; H. C. Stanton 1891-99; Wm. Carson 1899—.
HIGH GROVE Jackson	1856, 20 m. T. A. Bracken R. Symington Elder Cogswell	U. M. Laf.	April 2, 1858 Sept. 21, 1870 Sept., 1887	D. and T. D. and T. Apr. 3, 1868, dissolved in view of organization at Lee's Summit		
SOUTH GRAND RIVER, Cass	1856. R. S. Symington W. H. Pawling	U. M. Laf.	Sept. 27, 1856 April 9, 1857	Killed by the war.		
KANSAS CITY FIRST Jackson	May 25, 1857	Laf. Osa. K. C.	April 2, 1858 Sept. 21, 1870 Sept., 1887	D. and T.		Wm. Dickson, J. M. Chaney, 1858-67.
DOVER Lafayette	1857, 27 m. J. W. Clark B. M. Hobson Col. Green	Laf.	April 2, 1858	D. and T.		

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CLINTON Henry	June, 1858; 13 m D. Coulter	Laf.	April 6, 1860	D. and T. United with the Assembly's church, April 4, 1875. Name chang'd to Salem Sept. 24, 1860; D. and T. dropped Ap. 3, 1868; memb's to Lees Sum't		R. S. Reese, 1858—war; also 1868-74; J. F. Watkins, 1874.
ZION Jackson	D. Coulter	Laf.	April 6, 1860			J. W. Wallace.
UNION Benton	Probably the same as Little Tebo.	Laf.	April 6, 1860			R. S. Reese.
WINDSOR Henry	July 29, 1860, 14 m R. S. Reese. J. V. Barks.	Laf.	Sept. 22, 1860	Disappeared		
HARRISONVILLE Cass	Eld. A. B. McIntyre Sept. 22, 1860, 7 m J. T. Leonard D. Coulter Elder Grant (See Zion.)	Laf.	Sept. 22, 1860	Dissolved by the civil war.		J. T. Leonard.
SALEM Jackson		Laf.	Sept. 24, 1860			
KANSAS CITY SECOND Jackson	July 16, 1865, 10 m T. Hill A. T. Norton	Lex. Osa. K. C.	1865. Sept. 21, 1870. Sept. 1887		1866, 809-11 Wyandotte St., wood, \$2,800 house, lot \$800, Ch. E. fund \$500; later enlarged and basement added. 1882 n. w. cor. 13th & Central, \$70,000; 1888, manse, 1222 Central St., \$18,000; church and manse destroyed by fire Apr. 4, 1900, 1901, stone, s. e. cor. 15th & Broadway, lot \$10,000, building about \$50,000.	Timothy Hill, 1865-68; T. F. Jessup, 1868-69; C. D. Nott, 1869-71; W. M. Cheever, 1871-78; C. C. Kimball, 1879-81; J. H. Miller, 1881-82; C. L. Thompson, 1882-88; G. P. Hays, 1888-93; various supplies 1893-95; H. D. Jenkins, 1895-1900.

SEDALIA FIRST Pettis	Aug. 11, 1865; 12 m. John Montgomery	Laf. Osa.	Oct. 6, 1866 Feb. 4, 1870	Combined with the Br'd- way Ch. 1888, whose name and property it took.	House moved during the way from Syracuse, Mo.; rebuilt at 2d & Lamine sts. wood; retained by D. and T. organization; 84 x 56, \$5,500. C. E. fund \$1,000. 1870, 5th & Lamine sts., wood; small manse 1877, \$900; now owned by Cen- tral Ch.; 1882, Broadway, brick 60x100, \$17,500.	John Montgomery, 1865-68; C. H. Dunlap, 1868-72; J. H. Miller, 1872-76; H. M. Shock- ley, 1876-80; G. A. Beatrice, 1880-86; John Herron, 1886-90.
JEFFERSON CITY Cole	Feb. 4, 1866; 11 m. A. T. Norton J. A. Whitaker	St. L. Osa.	Sept. 21, 1870	Reorganized 1888.	1867, brick & stone, 28x40, with tower, \$8,000, alto- gether \$12,000; main audi- torium added 1895, \$6,500, \$700 from C. E. fund. 1869, 28x40, lot 60x125, cost \$200, C. E. fund \$750, total \$2,500; sold 1882, 1883, wood 36x60, \$5,000, C. E. fund \$200; manse 1891, \$1,200, C. E. fund \$300.	J. A. Whitaker, 1865-73; W. G. Keady, 1873-75; B. H. Charles, 1878-79.
CLINTON Henry	Feb. 18, 1866; 7 m. J. M. Brown	Osa. K. C.	April 27, 1866 Sept. 1887		Occasional supplies, 1866-69; J. J. Brown, 1869-70; J. B. Allen, 1870-73; Reuel Dodd, 1874-78; R. M. Carson, 1878-79; Josiah Moore, 1879-81; J. G. Packler, 1881-83; F. R. Far- rand, 1884-87; S. M. Ware, 1887-90; W. M. Pocock, 1890-95; H. A. Hynes, 1896-98; J. S. Van Meter, 1899—.	
SALEM Henry	June 1, 1866 W. S. Mesmer	Osa.	Sept. 15, 1866	D. and T.		W. S. Mesmer; E. M. Halbert.
WARSAW Benton	Sept. 15, 1866 J. M. Brown	Osa.	Sept. 15, 1866	Reorganized 1868.		J. M. Brown; W. S. Mesmer.
HOLDEN Johnson	Nov. 4, 1866; 7 m. S. G. Clark	Lex. Osa. K. C.	Sept. 21, 1870 Sept. 1887		1868, 33x46, \$2,500, wood, C. E. fund \$100; 2d 1883, brick, \$11,447.80; 64x80, with tower 85 feet high; 1500 lb. bell; dedicated Feb. 4, 1883, by J. G. Pack- ler.	S. G. Clark, 1866-68; Hiram Hill, 1868-73; W. J. Lee, 1873-82; W. R. Henderson, 1883-85; L. I. Drake, 1885-86; O. G. Morton, 1887-91; W. T. Wardle, 1892-95; R. C. Bailey, 1895- 99; J. T. Boyer, 1900—.
SUGAR CREEK Cass	Nov. 10, 1866; 18 m. Geo. Miller Elder Williamson	Laf. Osa.	Feb. 19, 1867 Sept. 21, 1870	Name changed to Olive Branch, April 16, 1874.	1868, 32x44, \$1,700, C. E. fund \$500.	J. H. Byers, 1867-70; Philander Read, 1871-73; J. W. Talbot, 1874-75.
PAPINSVILLE Bates	S. G. Clark	Osa.	April 24, 1868	April 9, 1873		S. G. Clark.

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TIPTON Monticau	March 9, 1867; 12 m. J. A. Whitaker	St. L. Osa.	Sept. 21, 1870		1872, wood, \$1,200, 25x50, \$500 from C. E. fund; trans- formed into a manse 1899; 1898, frame.	Alfred North, 1867; C. V. Montfort, 1868; S. Dieffendorf, 1869; J. W. Allen, 1872; Alex. Walker, 1872-83; Wilson Asdale, 1883-92; W. P. Nelson, 1893-94; W. S. Rae, 1894-95; John B. Hill, 4 months, 1896; R. H. Jack- son, 1896-97; J. F. Watkins, 1897; E. W. McChusky, 1898—.
HARRISONVILLE Cass	March 17, 1867 S. G. Clark	Lex. Osa.	April 24, 1868. Sept. 21, 1870	Reorganized by E. B. Sher- wood, June, 1868; dropped Oct. 18, 1872.	No house; all members but one joined Cumber- land Presbyterians.	S. G. Clark, Hiram Hill, Duncan McNaugh- ton, Philander Read.
BUTLER Bates	March 31, 1867; 3 m. S. G. Clark	Osa. K. C.	April 24, 1868. Sept. 1887		1868, wood, 38x64, \$4,300, dedicated by Rev. T. Hill, April 25, 1869.	S. G. Clark, 1867-70; G. W. McMillan, 1870-72; E. W. P. Wyatt, 1872-73; E. V. Campbell, 1874-75; W. M. Newton, 1875-82; Alex. Wal- ker, 1883-89; John B. Hill, 1890-94; J. F. Watkins, 1895-97; S. D. Jewell, 1897—
OTTERVILLE Cooper	July 27, 1867; 8 m. C. V. Monfort	Laf. Osa.	Dec. 14, 1867 Sept. 21, 1870	Sept. 10, 1874 went mainly to the C. P.'s.	Dedicated March, 1869, \$500 from C. E. fund; sold for \$50 to the Baptists.	C. V. Monfort, 1867-68; A. J. Johnson, 1868- 71; Alex. Walker, 1872.
OSCEOLA St. Clair	Sept. 14, 1867; 7 m. J. M. Brown	Osa. K. C.	Oct. 12, 1867 Sept. 1887		1869, 38x56, \$4,000, \$800 from C. E. fund, also aid from Methodists; 1886, brick, \$6,000, \$500 from C. E. fund; 1896, \$1,100 for manse.	J. M. Brown, 1867-68; D. C. Milner, 1868-71; G. W. McMillan, 1872-73; J. F. Watkins, 1873-75; W. P. Baker, 1875-76; W. M. Reed, 1876-77; S. W. Mitchell, 1877-78; J. F. Wat- kins, 1879-87; H. C. Kceley, 1887-88; W. M. Baird, 1888-89; A. McLaren, 1889-91; occa- sional supplies 1893-96; J. T. Boyer, 1896- 1900; H. A. Brown, 1900-1901.
KNOB NOSTER Johnson	Sept. 28, 1867; 6 m. J. H. Byers E. Muse	Laf. Osa. K. C.	Oct. 5, 1867 Sept. 21, 1870 Sept. 1887		1868, dedicated March 22, 30x50, wood, \$1,500; parti- ally destroyed by a torna- do; rebuilt.	J. H. Byers, 1867-70; J. C. Thornton, 1871-73; G. W. Goodale, 1873-74; R. S. Reese, 1874-75; T. H. Allin, 1880; W. A. Cravens, 1882-85; Josiah Thompson, 1886; S. C. Bates, 1887- 88; T. F. Boyd, 1888-90; D. R. Crockett, 1890-91; A. A. Boyd, 1891-93; H. C. White, 1899-1900.

SUNNYSIDE Benton	Sept. 28, 1867; 12 m. J. M. Brown	Osa. K. C.	Oct. 12, 1867 Sept. 1887	1879, wood, 30x45, \$1,100; \$333 from C. E. fund.	J. M. Brown, 1867-68; E. M. Halbert, 1868-70; Duncan Brown, 1871-72; A. H. Parks, 1875- 76; S. W. Mitchell, 1877-81; Alanson Her- rick, 1882-83; J. H. Barton, 6 months; M. B. W. Granger, 6 months; Sparks, 1 year; W. Chambers, 1 year; D. L. Fordney, 1889; John Breton, 1889-91; T. J. May, 1893-95; L. Railsback, 1895-97; J. F. Watkins, 1897- 98; M. B. W. Granger, 1898-1900; Geo. L. Engler, 1901.
HUDSON Bates	Dec. 29, 1867; 7 m. S. G. Clark	Osa.	April 24, 1868	Name changed 1870, 32x50, \$2,500. During removal to Appleton from Appleton City City, Sept. 13, half the building was burned by an incendiary Nov. 23, 1870; rebuilt 1871.	S. G. Clark, 1867-70.
MORRISTOWN Cass	Feb. 9, 1868; 13 m. S. G. Clark	Lex. Osa.	..... 1868. Sept. 21, 1870	Name changed 1871, frame.	S. G. Clark, 1867; D. McNaughton, 1868-71.
LONE OAK Bates	Feb. 10, 1868; 6 m. S. G. Clark	Osa. K. C.	April 24, 1868 Sept. 1887	Union church building 1880, wood, lower story occupied alternately by Presbyterians and by Methodists; upper story as a Grange hall.	S. G. Clark, W. C. Requa, J. F. Watkins, W. M. Read, G. W. McMillan, Josiah Thomp- son, D. R. Crockett, T. J. May, Wm. Cole- man, 1866-97; O. Lee Reynolds, J. C. Taylor and others.
AUSTIN Cass	Feb. 16, 1868; 8 m. S. G. Clark	Osa. K. C.	April 24, 1868 Sept. 1887	.....	S. G. Clark; J. J. Brown, 1868; Philander Read, 1869-73; J. W. Talbot, 1873-75; W. P. Baker, 1876-77; C. P. Blaney, 1879-83; Josiah Thompson, 1884 ff.
HIGH POINT Moniteau	April 25, 1868; 14 m. James Young	Laf. Osa. K. C.	Sept. 24, 1868 Sept. 21, 1870 Sept. 1887	1872, wood, 26x38, \$900 and labor, \$100 from C. E. fund.	James Young, 1868-73; A. J. Johnson, 1873-76; Robert Morrison, 1882-86; Wilson Asdale, 1886-89; T. J. May, 1893-94; J. B. Hill, occa- sionally 1895-96; L. Railsback, 1896-97; A. E. Vanorden, 1898; E. W. McClusky, 1898—
WINDSOR Henry	..... 1868; 11 m. Eben Muse	Laf. Osa.	..... Oct. 16, 1874	.....	A. H. Parks, S. W. Mitchell.
LEXINGTON Lafayette	June, 1868; 45 m. W. L. Breckenridge Geo. Miller	Laf. Osa.	July 11, 1867 Sept. 21, 1870	J. W. Clark, 1868-71; J. H. Byers, 1871-74.

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NAME—COUNTY.	Organization Date. Number of Members. By whom organized.	PRESBYTERIAL CONNECTION.			BUILDINGS.	STATED SUPPLIES AND PASTORS.
		Pr'sby- tery.	Enrolled.	Removed from the Roll.		
GREENWOOD Jackson	March 1, 1869; 11 m. C. Sturdevant	Laf. Osa. K. C.	April 6, 1869 Sept. 21, 1870 Sept. 1887	Removed from the Roll.	1870, United Presbyteri- ans originally had an in- terest in it.	C. Sturdevant, 1869; J. W. Allen, 1869; Geo. Miller, 1870-73; J. V. A. Woods, 1874-75; A. T. Robertson, 1879-82; Josiah Thompson, 1882-84; W. H. Rogers; C. C. Hembree, 1886-87; L. Rallsback; D. R. Crockett, 1888-91; Jos. Mayou, 1892-93; Wm. Cole- man, 1894-95; J. F. Watkins; T. J. May; W. B. Chancellor and others.
SMITHTON Pettis	March 27, 1869; 9 m. J. H. Byers A. J. Johnson.	Laf. Osa.	April 6, 1869 Sept. 21, 1870	April 16, 1875.	One-fourth interest in a Union church, worth about \$1,000.	A. J. Johnson, 1869-71; A. Walker. 1872.
CONCORD Saline	June 6, 1869; 15 m. J. W. Clark	Laf. Osa.	Sept. 29, 1869 Sept. 21, 1870	Name chang'd to Salt Springs \$500. Wrecked by a tor- nado 1875; rebuilt for \$700. April 17, 1875.	1872, dedicated by T. Hill, May 12, \$2,777.60 C.E.fund.	J. W. Allen; J. W. Clark, 4 years; J. H. By- ers; A. Walker; John Montgomery; B. D. Luther; Joshua Barbee; J. F. Bruner, 1874-77; James Lafferty; G. B. Sproule; W. H. Roberts; ——— Bolham; A. V. C. Skinner; H. M. Sydenstricker; D. L. Lan- der, 1879-84, 1890-1900; T. J. May; C. C. Mc- Kinney.
BETHEL Cass	Aug. 12, 1869 W. L. Breckenridge	Laf. Osa. K. C.	April 6, 1870 Sept. 21, 1870 Sept. 1887	Sept. 23, 1896.	Large church bought, \$400 from C. E. fund. Town abandoned for years; building and ground sold in 1896 for \$75.00.	W. L. Breckenridge, George Miller, J. W. Talbot, J. J. Hawk; J. B. Vawter, L. Dud- ley, 1878-80.
WARSAW Benton	Oct. 24, 1869; 7 m. A. Cone.	Osa.	Soon disap- peared.	April 23, 1872.		A. Cone, a few weeks.
WEST POINT Cass	Dec. 12, 1869; 5 m. D. McNaughton	Lex. Osa.	1870 Sept. 21, 1870			D. McNaughton.
KANSAS CITY, THIRD. Jackson	Feb. 20, 1870; 8 m. T. Hill	Lex. Osa.	1870 Sept. 21, 1870		1870, 14th and Hickory, wood, \$2,000, C. E. fund \$800; 1886, 1411-13 Genessee St., wood; 1888, 40x55, \$6,000, 30th and Walnut; 1899, main auditorium ad- ded.	J. H. Byers, 1870-71; D. C. Milner, 1871-75; L. Rallsback, 1875-83; W. E. Maek, 1884-86; T. B. Vrooman, 1887; A. B. Martin, 1887-91; W. H. Hyatt, 1891-93; P. Heiligmann, 1894; W. P. Nelson, 1894; L. M. Belden, 1894-99; W. E. Loucks, 1899—

SEDALIA BROADWAY, Pettis	Feb. 18, 1870; 42 m. J. Montgomery	Laf. K. C.	1870. May 1, 1888	1882, brick, \$17,500, 60x100.	John Montgomery, 1870-72; J. E. Wheeler, 1872-75; W. J. Lapsley, 1875-76; W. G. F. Wallace, 1876-78; J. L. Yantis, 1878-79; P. D. Stephenson, 1880-81; A. W. Nesbit, 1882; John Herron, 1888-90; J. Ross Stevenson, 1890-94; W. F. Price, 1895-96; L. P. Cain, 1896-99; E. W. Clippinger, 1899—
CALIFORNIA Moniteau	J. Young A. J. Johnson Elder J. D. Strain	Laf. Osa.	April 6, 1870. Sept. 21, 1870	April 16, 1875	James Young.
LAMONTE Pettis	Feb. 1870; 20 m. J. H. Byers	Laf. Osa.	April 6, 1870. Sept. 21, 1870	Sold to Baptists, proceeds given to Salem church.	J. H. Byers, 1897-70; J. C. Thornton, 1871-73; G. W. Goodale, 1873-74.
FAIRVIEW Johnson	E. Muse J. W. Allen	Laf. Osa.	April 6, 1870. Sept. 21, 1870	24x50, \$1,600, \$590 from C. E. fund. House moved to Raymore.	J. W. Allen, George Miller.
BROWNINGTON Henry	Eld. R. C. Williamson Aug. 17, 1870; 3 m. J. N. Gilbreath Elder Kennedy	Laf. Osa. K. C.	April 6, 1871. Sept. 9, 1874. Sept. 1887	1880, wood, 36x46, \$1,100, C. E. fund \$933.	R. S. Symington, 1871-72; J. F. Watkins, 1872-75; W. P. Baker, 1875-76; W. M. Reed, 1877-78; S. W. Mitchell, 1878-79; J. F. Watkins, 1879-86; H. C. Keeley, 1887-88; E. E. Stringfield, 1888; W. M. Baird, 1888-89; A. McLaren, 1890-91; Wm. Coleman, 1891-92; W. B. Chancellor, 1892-93; G. B. Sproule, 1893-97; C. C. McKinney, 1898; W. F. Van der Lippe, 1898—
MONTROSE Henry	Oct. 1870 B. F. Fowelson	Osa. K. C.	Oct. 22, 1870. Sept. 1887	Brick, \$1,400, \$125 from C. E. fund for seating.	B. F. Fowelson, 1870-73; W. M. Newton, 1873; R. Dodd, 1874; W. M. Reed; J. F. Watkins, 1879-82; J. Hays Allin, 1882-83; S. G. Clark, 1884-85; L. Railsback; A. B. Martin; Joseph Mayou, 1889-91; W. E. Voss, 1892-93; J. W. VanEman, 1893-95; J. C. Taylor, 1895-96; Wm. Sample, 1896-97; J. F. Watkins, 1897—
FAIRVIEW Henry	1871; 16 m. J. B. Allen B. F. Fowelson Elder J. McHenry	Osa.	Sept. 13, 1871	United with Brownington Sept. 9, 1874	J. B. Allen.
APPLETON CITY, St. Clair	(See Hudson.)	Osa. K. C.	Sept. 13, 1871 Sept. 1887	Building moved from Hudson 1870.	W. M. Newton, 1871-75; J. G. Venable, 1876; R. H. Jackson, 1877-82; A. B. Martin, 1883-87; S. A. Moffett, 1888-89; Joseph Mayou, 1889-91; G. B. Sproule, 1892-93; E. S. Brownlee, 1893-98; A. E. Vanorden, 1898-1900; H. C. White, 1901—

CHRONOLOGICAL REGISTER OF CHURCHES.

NAME—COUNTY.	PRESBYTERIAL CONNECTION.			BUILDINGS.	STATED SUPPLIES AND PASTORS.
	Organization Date, Number of Members, By whom organized.	Enrolled.	Removed from the Roll.		
EBENEZER Cass	Nov. 12, 1871; 11 m. W. L. Breckenridge	April 20, 1872	Name chang'd to Raymore Sept. 14, 1881.	18—, 24x50, moved from Kingsville, counted as \$900 from C. E. fund. Maunse.	W. L. Breckenridge, 1871-73; Geo. Miller, 1873-75; J. J. Hawk, 1877-78; Geo. Smith, 1878-79; A. T. Robertson, 1879-82.
WARSAW Benton	Nov. 19, 1871; 9 m. T. Hill (3d reorganization)		Virtually given up soon.		Duncan Brown, 1871-72; S. W. Mitchell.
NEW FRANKFORT Saline	Organized by the Cumberland Presbyterians	April 20, 1872	April 15, 1880, went to the German Evangelical Association.	House, C. E. fund \$200; returned.	H. Stauss, 1873-75; Fred Lippe, 1875-77; F. C. Schwartz, 1878-79.
FREEMAN Cass	(See Morristown.)	April 20, 1872	April 13, 1882.	Property sold by Bd. of C. E. fund.	D. McNaughton; J. W. Talbot; W. P. Baker, 1878-80; J. B. Vawter; L. Dudley; Josiah Thompson.
WESTFIELD St. Clair	June 8, 1872; 10 m. W. M. Newton J. B. Allen Elder McHenry	Sept. 13, 1872 Sept. 1887		1881, wood, 32x50, \$1,300, \$500 from C. E. fund. Demolished by a tornado June 24, 1897; rebuilt with aid of \$200 from C. E. fund.	W. M. Newton, 1872-73; J. F. Watkins; W. M. Newton, 1874-75; W. P. Baker; W. M. Reed; R. H. Jackson, 1877-91; G. B. Sproule, 1892-93; W. M. Newton, 1893-1900; H. A. Brown, 1901—
AULVILLE Lafayette	Aug. 1872; 10 m. J. H. Byers	Sept. 13, 1872	April 14, 1877.		J. H. Byers.
NEVADA CITY Vernon	Sept. 1872; 9 m. W. R. Fulton	1874.	April 13, 1876.		A. W. Milster.
OLIVE BRANCH Cass	(See Sugar Creek.)	April 15, 1874	Name chang'd to Creighton, April 13, 1887.		J. W. Talbot, 1874-75; W. P. Baker, 1875-77; C. P. Biayney, 1878-84; Josiah Thompson, 1884-85.
CENTERVUE Johnson	Feb. 8, 1874 J. W. Allen	April 15, 1874		1881, wood, \$1,600	W. H. Hillis, 1874-76; J. S. Poage, 1876-87; D. R. Crockett, 1890-91; Jos. Mayou, 1892-93; Wm. Coleman, 1894-95; T. J. May; L. Railsback; A. E. Vanorden, 1897-98; H. C. White, 1899-1901.
PROSPERITY Vernon	July 5, 1874; 17m.	Sept. 15, 1875	April 12, 1888.		A. W. Milster, J. G. Venable, W. M. Reed. B. Hoffman, T. S. Doughlass.

SALT SPRINGS Saline	(See Concord.)	Osa. K. C.	April 17, 1875 Sept. 1887	1876, wood, 28x48.	See Concord.
MAITA BEND Saline	May 16, 1875; 30 m. J. F. Brunner J. W. Allen R. S. Reese	Osa. K. C.	Sept. 15, 1875 Sept. 1887		J. F. Brunner, 1875-77; B. D. Lather, 1878; D. L. Lander, 1879-84; Jas. LaFerty, 1886; D. L. Lander, 1889-1900; C. C. McKinney, 1900—
SCHELL CITY Vernon	July, 1875; 20 m. W. M. Newton R. Dodd Elder Cleland	Osa. K. C.	Sept. 15, 1875 Sept. 1887	1882, bought a school house and transformed it into a large, neat church. C. E. fund \$500.	W. P. Baker, J. G. Venable, W. M. Reed, 1877-80; J. Hays Allin, 1882-84; S. G. Clark, 1884-85; Jos. Clements, 1886-88; W. E. Voss, 1890-93; E. S. Brownlee, 1893-94; W. M. Coleman, 1896-97; J. F. Watkins, 1897-98; T. A. Clagett, 1900-1900.
SHARON Cass	Nov. 18, 1877; 10 m. J. W. Allen Elder Willis	Osa. K. C.	April 10, 1878 Sept. 1887	Frame 32 x 46, 1879-1880, \$1,600, or \$1,900 including grounds, cemetery, etc.; \$400 from C. E. fund; dedicated Aug. 14, 1881, by Rev. T. Hill, D. D.	W. P. Baker, 1877-78; L. Dudley, 1878-80; Josiah Thompson, 1881-83; J. M. Hunter, 1883-85; A. M. Mann, 1885-88; L. Railsback, 1888-89; J. Thompson, 1889; T. H. Jones, 1889-90; W. F. Shields, 1890-93; W. M. Sickels, 1893-97; T. J. May, 1897-98; G. B. Sproule, 1898-1901
NEVADA Vernon	Feb. 20, 1878; 23 m. J. H. Byers	Osa. K. C.	April 10, 1878 Sept. 1887	1882, wood	J. H. Byers, 1878-80; Geo. Miller, 1883-88; Jas. Edmondson, 1888-92; A. McLaren, 1893-95; T. M. Cornwellson, 1896-98; J. H. Miller, 1898— D. L. Lander.
LAYNESVILLE Saline	D. L. Lander 32 m.	Osa.	Sept. 10, 1879		S. W. Mitchell.
PLEASANT PRAIRIE Benton	Nov. 7, 1879; 11 m H. M. Shockey S. W. Mitchell Elder John Neil	Osa.	April 14, 1880	1881	
SALEM Pettis	Oct. 10, 1880; 25 m D. L. Lander T. H. Allin Elder Maybew	Osa. K. C.	Apr 13, 1881, 25m Sept. 1887	1881, wood, C. E. board granted proceeds of sale of LaMonte church and \$300.	Thos. H. Allin, 1880-81; W. A. Craveus, 1882-85; Josiah Thompson, 1886; S. C. Bates, 1887-88; T. F. Boyd, 1888-89; D. R. Crockett-1889-90; A. A. Boyd, 1891-98; H. C. White, 1899.
WARSAW Benton	Dec. 31, 1880; 20 m J. F. Watkins (4th reorganization.)	Osa. K. C.	Sept. 1887	1898, wood, \$2,000	J. F. Watkins, T. J. May, L. Railsback, M. B. W. Granger, 1898-1900.
RICH HILL Bates	March 20, 1881; 10 m. W. M. Newton S. G. Clark	Osa. K. C.	April 13, 1881 Sept. 1887	1882, brick, \$5,000, \$600 from C. E. fund, 32x64, tower, bell. Partly destroyed by a tornado 188—; rebuilt primary room 1892, \$450; manse.	S. G. Clark, 1881-83; W. H. Wieman, 1883-86; J. F. Watkins, 1886-87; A. McDougal, 1887-88; J. H. Miller, 1889-98; W. B. Chan- cellor, 1899—

CHRONOLOGICAL REGISTER OF CHURCHES.

NAME—COUNTY.	Organization Date. Number of Members. By whom organized.	PRESBYTERIAL CONNECTION.			BUILDINGS.	STATED PASTORS AND SUPPLIES.
		Pr'sby- tery.	Enrolled.	Removed from the Roll.		
HUME Bates	May, 1881; 10 m. S. G. Clark	Osa.	Sept. 14, 1881	Sept. 11, 1884		S. G. Clark, 1884-85.
RAYMORE Cass	(See Ebenezer.)	Osa. K. C.	Sept. 14, 1881 Sept. 1887		2d building 1895, wood, 35x45; 2d room 16x26; tow- er; \$8,200, C. E. fund \$800.	Josiah Thompson, 1883-84; C. P. Blayney, 1884-85; L. Railsback, 1885-86; W. M. New- ton, 1886-93; S. G. Clark, 1894-96; M. E. Krotzer, 1896-98; J. E. Stevenson, 1899— Jos. Clements; W. E. Voss.
ROCKVILLE Bates	Jan. 29, 1882; 17 m S. G. Clark R. H. Jackson	Osa. K. C.	April 12, 1882 Sept. 1887	April 6, 1893		S. G. Clark, 1882-84; T. S. Douglass, 1884-88; Jos. Clements; W. E. Voss.
KANSAS CITY FOURTH Jackson	Feb. 8, 1882; 25 m J. H. Miller T. Hill L. Railsback Elder Jonathan Ford	Osa. K. C.	April 12, 1882 Sept. 1887	Reorganized Dec. 15, 1889.	1882, 1747 Bellevue Ave.; dedicated Dec. 10, 1882, by T. Hill; sold in 1889 to Swedish Baptists for \$3,000.	J. H. Miller, 1882-89.
BELTON Cass	June 25, 1882; 16 m A. T. Robertson	Osa.	Sept. 13, 1882	Sept. 11, 1884		A. T. Robertson.
KANSAS CITY FIFTH Jackson	Oct. 18, 1882; 17 m J. H. Miller T. Hill C. L. Thompson Jos. Platt	Osa. K. C.	Dec. 15, 1882 Sept. 1887		1883, 16th and Lydia Ave., wood, \$1,000, sold; 1886, n. w. cor. 12th and Brooklyn Ave., brick, \$6,000; remodel- ed and enlarged 1890, \$2,500, C. E. fund assisted, also Men's League of 2d church of Kansas City. See under 1866.	J. H. Miller, 1882; J. W. Sanderson; Paul D Bergen; J. W. Fobes; J. C. Taylor, 1883-86 C. H. Bruce, 1887-97; I. P. McCurdy, 1897 99; J. L. McKee, 1900.
JEFFERSON CITY Cole	Thos. Marshall, Sep. '83 (Reorganized.)	Osa. K. C.	Sept. 1887			J. C. Young, 1884-85; O. W. Gauss, 1885-90; J. F. Watkins, 1890-94; G. H. Williamson, 1894-96; J. F. Hendy, 1896— J. H. Allin.
PROVIDENCE Vernon	Nov. 30, 1883	Osa.	April 9, 1884	April 14, 1887		
ELDORADO SPRINGS Cedar	July 3, 1884 Thos. Marshall J. Hays Allin Elder Sensenderfer	Ozark. Osa. K. C.	1884 Oct. 13, 1886 Sept. 1887		1888, 22x50, wood, \$1,100, C. E. fund \$500.	— St. Clair; Jos. Clements, 1886-88; W. E. Voss, 1891-93; J. W. Van Eman, 1893-94; J. C. Taylor, 1895-96; Wm. Semple, 1896-99; J. F. Watkins, 1899-1900; T. A. Claggett, 1900-01
DEEPWATER Henry	April 1, 1886; 29 m J. F. Watkins L. Railsback R. H. Jackson Elder C. W. Nesbit	Osa. K. C.	Apr. 14, 1886 Sept. 1887		1889, \$1,800, wood, 30x50; manse 1891, \$800, \$400 from C. E. fund.	R. H. Jackson, 1886-90; T. A. Claggett, 1900-01 Wm. Coleman, 1891-93; G. B. Sprout, 1893- 97; W. F. Van der Lippe, 1898—

K. C. FIRST WELSH Jackson	Jan. 16, 1887; 23 m. T. Hill J. H. Miller D. S. Schaaf Eld. F. J. Baird Eld. Faulkner See Sugar Creek	Osa. K. C.	April 13, 1887 Sept. 1887	Dec. 9, 1890	Thos. H. Jones, 1887-89.
CREIGHTON Cass	See Sugar Creek	Osa. K. C.	April 13, 1887 Sept. 1887		J. W. Cheeseman, 1887; D. R. Crockett, 1888-89; G. B. Sproule, 1899-91; W. M. Newton, 1892-93; L. Railsback, 1893-96; R. H. Jackson, 1895-96; T. J. May, 1897-98; J. F. Watkins, 1898
K. C. HILL MEMORIAL Jackson	May 5, 1887; 16 m.	Osa. K. C.	June 22, 1887 Sept. 1887	Oct. 27, 1898	J. C. Taylor, 1887-94; J. S. Caruthers, 1894-96; E. W. McClusky, 1896-98.
K. C. FOURTH Jackson	Reorganized Dec. 15, 1889; 18 m.; G. P. Hays, G. P. Wilson, A. B. Martin, C. H. Bruce.	K. C.			W. G. Pollock, 1889-90; F. B. Everitt, 1890-91; H. M. Campbell, 1891-93; J. B. Welby, 1894-96; Wm. Weatherstone, 1896-97; Wm. Coleman, 1898-
SEDALIA CENTRAL Pettis	Oct. 2, 1890; 135 m G. P. Hays J. H. Miller A. Walker Eld. G. H. Winn	K. C.	Oct. 22, 1890		R. R. Marquis, 1890-97; J. D. Catlin, 1898-99; A. A. Boyd, 1899-
K. C. LINWOOD Jackson	Oct. 12, 1890; 24 m G. P. Hays C. H. Bruce	K. C.	Oct. 22, 1890		E. P. Dunlap, 1890-93; J. A. P. McGaw, 1893-97; P. B. Jenkins, 1897-
DREXEL Cass	Elder McEwen. July 12, 1891; 13 m. Alex. Walker W. F. Shields	K. C.	Sept. 16, 1891		W. F. Shields, 1891-93; Wm. Stickels, 1893-97; T. J. May, 1898; G. B. Sproule, 1898-1901.
VISTA St. Clair	Mar. 3, 1892; 12 m. A. McLaren W. M. Pooock A. Walker	K. C.	April 6, 1892		A. McLaren, 1892-93; T. J. May; L. Railsback; J. T. Boyer, 1896-1900; H. A. Brown, 1900-1901.
LOWRY CITY St. Clair	Eld. J. P. Watkins Jan. 21, 1893; 15 m W. M. Pooock W. M. Newton	K. C.	April 6, 1893		W. M. Newton, 1893-1900; H. A. Brown, 1901-
FAIRVIEW Bates	Nov. 18, 1894; 20 m John B. Hill T. J. May Eld. P. H. Holcomb	K. C.	April 11, 1895		T. J. May, 1894-97; Wm. Coleman, 1897-98; T. J. May, 1898-99; G. B. Sproule, 1899-1900.

CHURCH GROUPINGS.

As far as ascertainable from the Minutes of the Presbytery and of the General Assembly. (Since the Reunion).

APPLETON CITY—Westfield, '73-75; Schell City and Prosperity, '76-7; Montrose, '77-9; Westfield, '77-82; Deepwater, '86-8; Montrose, '88-91; Westfield, '92; Schell City, '94-5; Pastor-at-Large, '96ff.

AULLVILLE—Lexington, '74.

AUSTIN—Creighton, '72-85.

BELTON—Raymore and Pleasant Hill.

BETHEL—Freeman, '73; Greenwood and Ebenezer (Raymore) '77-9; Freeman and Sharon '79-80.

BROWNINGTON—Osceola, '75; Osceola and Westfield, '76-7; Osceola, '77-91; Deepwater since '91..

BUTLER—Lone Oak, '72-4.

CALIFORNIA—High Point, '71.

CENTERVIEW—Warrensburg, '74; Sharon, '82; Greenwood, '84-6; Malta Bend, '89; Greenwood, '91-3; Pastor-at-Large, '95-7, '98-9; Knobnoster, '99.

CLINTON—Warsaw and Sunny Side, '74; Montrose, '76.

CREIGHTON—Austin, '72-3; Freeman and East Lynne, '77; Austin, '78-85; Greenwood, '88-9; Montrose, '92; Raymore, '93; Centerview, '96; Pastor-at-Large, '97ff.

DEEPWATER (OLD)—Montrose, '71-3.

DEEPWATER—Westfield and Montrose, '86; Westfield, '87-91; Brownington, '91.

DREXEL—Sharon, '92-7; Sharon and Fairview, '98.

EL DORADO SPRINGS—Schell City and Providence, '84; Schell City, '87-8; Schell City and Rockville, '89; Schell City, '91-2; Montrose, '93-5; Pastor-at-Large, '98ff.

FAIRVIEW—Lone Oak, '95-6; Lone Oak and Schell City, '96-7; Sharon and Drexel, '97ff.

FREEMAN—Bethel, '73; Creighton and East Lynne, '77; Sharon, '78-9; Sharon and Bethel, '79-80; Sharon, 81.

GREENWOOD—Kingsville, '71; Raymore, '73; Pleasant Hill, '74; Raymore and Bethel, '77-9; Raymore, '84; Centerview, '84-6; Creighton, '88-6; Knobnoster and Salem, '90; Centerview, '90-3; Pastor-at-Large.

HIGH POINT—California, '71; Tipton, '86-7; Pastor-at-Large, '92-8; Tipton, '98ff.

HUME—Rockville.

KNOBNOSTER—Lamonte, '71-80; Sunnyside, '79; Salem, '81-9; Salem and Greenwood, '90; Salem, '90-98; Centerview, '99.

KANSAS CITY FOURTH—Walrond Ave Mission, '93ff; Hill memorial, '98.

KANSAS CITY, HILL MEMORIAL—Fourth, '98.

KINGSVILLE—Greenwood, '71.

LAMONTE—Knobnoster, '72-80.

LAYNESVILLE—Malta Bend '79; Malta Bend and Salt Springs, '79-83.

LEXINGTON—Aullville, '74.

LITTLE OSAGE—Schell City, Prosperity and Nevada, '77.

LONE OAK—Butler, '72-4; Schell City and Montrose, '77-9; Rockville, '82-4; Rockville and Montrose, '84; Rich Hill, '87; Sharon, 89; Fairview and Schell City, '95-6; Pastor-at-Large, '93-4, '99ff.

LOWRY CITY—Westfield, '93.

MALTA BEND—Salt Springs, '75-9; Salt Springs and Laynesville, '79-82; Salt Springs, '83-6; Centerview, '89; Pastor-at-Large, '92; Salt Springs, '98-9.

MONTROSE—Deepwater, '71-3; Appleton City, '74-7; Schell City and Lone Oak, '77-9; Appleton City, '79; Brownington, '79; Osceola, '81; Schell City, '82; Lone Oak and Rockville, '84; Schell City and Providence, '84-5; Westfield and Deepwater, '86; Appleton City, '88-91; El Dorado Springs, '93-5; Pastor-at-Large, '96ff.

- NEVADA—Schell City, Prosperity and Little Osage, '77; Prosperity, '77-9.
- OSCEOLA—Brownington, '75; Brownington and Westfield, '76-7; Brownington, '78-80; Montrose, '81; Brownington, '82-91; Vista, '92ff.
- OTTERVILLE—Smithton, '71-2.
- PLEASANT HILL—Greenwood, '74; Southern Church, '77; Greenwood and Raymore, '79-80; Raymore, '81-2; Southern Church, '83ff.
- PLEASANT PRAIRIE—Sunnyside and Windsor, '80; Sunnyside and Warsaw, '81-2.
- PROSPERITY—Appleton City and Schell City, '76-7; Schell City, Nevada and Little Osage, '77; Nevada, '78-9; Rockville, '85.
- PROVIDENCE—Schell City and El Dorado Springs, '84; Schell City and Montrose, '85.
- RAYMORE—Greenwood and Bethel, '77-9; Pleasant Hill, '79-82; Greenwood, '84; Creighton, '93.
- RICH HILL—Rockville, '82; Lone Oak, '87.
- ROCKVILLE—Rich Hill, '82; Lone Oak, '83-4; Lone Oak and Montrose, '84; Prosperity, '85; El Dorado Springs and Schell City, '89.
- SALEM—Knobnoster, '81-9; Knobnoster and Greenwood, '90; Knobnoster, '91-8.
- SALT SPRINGS—Malta Bend, '75-9; Malta Bend and Laynesville, '79-83; Malta Bend, '83-6; Saline (Southern),, Pastor-at-Large, '92, '99.
- SHELL CITY—Appleton City and Prosperity, '76-7; Nevada, Prosperity and Little Osage, '77; Montrose and Lone Oak, '77-9; Montrose, 82; Providence and El Dorado Springs, '84; Montrose and Providence, '84-5; El Dorado Springs, '87-8; El Dorado Springs and Rockville, 89-91; El Dorado Springs, '91-2; Appleton City, '94-6; Pastor-at-Large, '96ff.
- SHARON—Freeman, '78-9; Freeman and Bethel, '79-80; Centerview, '82; Lone Oak, '89-90; Drexel, '92-8; Drexel and Fairview, '98ff.
- SMITHTON—Otterville, '71-2.
- SUNNYSIDE—Warsaw, '72-3; Warsaw and Clinton, '74; Windsor, '75; Warsaw, '78-9; Windsor, '79; Knobnoster, '79; Pleasant Prairie and Windsor, '80; Pleasant Prairie, Windsor and Warsaw, '81-3; Warsaw, '84-92; Pastor-at-Large, '92-8; Warsaw, '98ff.
- TIPTON—High Point, '86-7, '96, '98; Versailles (Southern), '99; High Point, '00.
- VISTA—Osceola, '92ff.
- WARRENSBURG—Centerview, '74.
- WARSAW—Sunnyside, '72-3; Sunnyside and Clinton, '74; Sunnyside, '78-9; Sunnyside and Windsor, '79; Sunnyside, Pleasant Prairie and Windsor, '81-3; Sunnyside, '84-92; Pastor-at-Large, '92-8; Sunnyside, '98ff.
- WESTFIELD—Appleton City, '73-5; Osceola and Brownington, '76-7; Appleton City, '77-82; Deepwater, '86-91; Appleton City, '92; Lowry City, '93ff.
- WINDSOR—Sunnyside, '75, '79; Sunnyside and Pleasant Prairie, '80; Sunnyside, Pleasant Prairie and Warsaw '81.

CHRONOLOGICAL REGISTER OF COMMUNICANTS REPORTED

By each church yearly since the Reunion.

CHURCH	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901					
Appleton City	*20	46	40	37	48	*48	48	54	61	67	67	57	72	85	96	100	100	74	91	98	100	101	90	105	112	117	117	110	138	110	107					
Anulville		14	14	*14	*14	*14																														
Austin	2	11	10	10	*10	7	14	11	10	10	10	10	18	14	*14	5																				
Belton																																				
Bethel	24	22	20	*18	*18	23	23	23	22	22	*22	22	12	*12	*9	*5	*5	*5	5	5	*5	*5	*5	*5	*5											
Brownington																																				
Butler	*46	70	82	00	*60	59	88	92	128	136	142	161	180	148	152	142	56	65	69	53	67	64	57	64	75	84	75	60	60	50	49	44				
California	7	*7	*7	*7	*7	33	63	63	76	61	56	60	69	57	47	*47	35	*35	50	57	48	52	50	47	47	50	*50	68	50	64	56					
Centerville																																				
Cleburn	67	64	65	50	53	59	65	63	57	78	91	100	94	86	105	158	137	204	222	211	218	187	203	232	192	204	187	195	210	288						
Crichton	*57	46	45	52	*52	36	40	40	41	50	51	52	52	45	38	30	50	65	65	66	72	66	90	76	98	122	90	56	52	49	49					
Deepwater	25	25	16																																	
Deepwater																																				
Drexel																																				
Eldorado Springs																																				
Fairview, Henry Co.		*16	*16	18																																
Fairview, Cass Co.	17	*17	18	*18	10	14	11	14	18	19																										
Freeman	62	52	55	*55	35	31	38	37	34	35	35	*35	23	35	32	78	64	25	54	63	63	48	48	85	85	50	50	50	56	58	50					
Greenwood																																				
Harrisonville	*10	*10																																		
High Point	20	21	20	*20	16	16	14	12	10	10	7	9	7	*7	7	14	14	13	13	13	*13	*13	13	17	16	17	17	17	17	13	13	13				
Holden	125	99	112	153	159	145	143	168	200	206	241	240	166	149	170	185	150	170	150	100	151	135	138	142	136	141	150	142	116	114	124					
Hume																																				
Independence																																				
Jefferson City	59	54	57	45	49	*49	24	*24	16	*16	*2	*2	*2	24	40	86	85	91	101	102	117	132	110	113	131	110	110	133	133	128	133	203				
Kansas City, 1st	155	170	167	200	197	116	117	145	169	203	336	*336	190	186	920	250	304	235	250	247	340	364	393	385	387	397	397	392	451	482						
Kansas City, 2d	*100	118	133	105	150	100	240	262	243	278	328	318	380	416	507	558	648	712	760	642	627	636	676	629	616	418	505	531	501	525	362					
Kansas City, 3d	18	43	40	61	59	51	65	65	98	28	52	60	73	80	44	31	18	48	64	78	85	106	118	107	113	99	123	108								
Kansas City, 4th																																				
Kansas City, 5th																																				
K. C., 1st Welsh																																				
K. C., Hill Memorial																																				
K. C., Linwood	30	18	*18	*6																																
Knob Noster	*57	62	74	72	52	46	*46	41	*41	38																										
Lamonte	33	26	24	22	*22	22	*22	22	*22	22	49	33	38	33	*33	*33	*33	*33	*33	48	43	41	41	41	52	54	43	50	40	43	38					
Laynesville																																				
Lexington	53	59	73	86	69	60	58	48	42	40																										
Little Osage																																				
Lone Oak	*6	22	*22	*22	*22	12	11	*11	13	*13	13	13	41	46	44	35	36	38	30	29	25	24	20	25	24	28	28	28	28	28	27	27				
Lowry City																																				
Malta Bend																																				
Montrose	12	20	17	21	30	22	23	23	22	45	47	37	29	26	33	35	30	29	33	35	20	20	20	19	19	20	210	210	222	204	215	210				
Nevada																																				
New Frankfort	23	50	25	32	41	*41	41	41	*41	33	32	32	89	98	128	144	168	181	224	192	200	150	170	170	170	150	220	222	204	215	210					

Oscola	28	96	30	*30	*30	24	21	*21	28	*28	34	34	46	49	80	76	*80	122	129	100	95	90	72	62	71	79	95	90	74		
Oterville	*18	10	10	*10																											
Papinsville	*12																														
Pleasant Hill	84	85	70	70	53	48	43	42	33	39	42	37	28	27	28	29	29	*29	38	29	38	38	28	28	30	30	30	24	*20		
Pleasant Prairie																															
Prosperity																															
Providence																															
Raymore	15	15	23	*23																											
Rich Hill																															
Rockville																															
Salem, Pettis Co.																															
Salt Springs	34	38	30	30	35	21	*21	21	18	32	38	39	39	46	40	33	32	32	29	40	33	42	32	32	28	36	39	37	37		
Schell City																															
Sedalia, 1st	90	94	75	80	80	80	90	98	104	116	150	151	174	208	225	243	200														
Sedalia, Broadway																															
Sedalia, Central																															
Sharon																															
Smithton	17	10	9	9																											
Sunnyside	*34	23	21	18	*18	21	20	*20	27	38	47	49	44	48	43	45	40														
Tipton	*10	*10	37	55	67	71	78	76	84	85	100	106	82	80	75	65	121	100	100	100	123	117	110	133	122	126	104	100	107	90	
Vista																															
Warsburg	130	148	106	152	*152	90	93	85	95	82	96	120	115	92	107	109	121	117	135	143	144	130	150	156	145	143	148	140	143	176	184
Warsaw	*12	9	*9	10	*10	*10	*10	*10	*10	*10	*10	8	15	13	17	12	11	*11	18	12	*22	9	13	14	13	15	20	27	25	35	26
Westfield																															
Windsor																															

SKETCHES OF PRESBYTERIES.

HARMONY MISSION AND THE FIRST PRESBYTERY OF OSAGE.

The following sketch is mainly a condensation of a paper read by the Rev. Timothy Hill, D. D., at the meeting of the Presbytery of Osage, held at Osceola, Sept. 23, 1885.*

In the year 1819 the United Foreign Mission Society sent two men as exploring agents among the Indians in what was then known as Missouri Territory. In the prosecution of their work they had an interview with several chiefs of the Osage Indians, and arranged for a Mission among them. They finally selected a site for their Mission on the west side of the Grand River, about 20 miles above Fort Gibson, in the present Cherokee country. This is the first notice we have of the Osages as attracting the attention of Christian people, or any endeavors to carry the Gospel to them.

The Osages were a tribe of Indians that claimed and occupied, as wandering hunters do, the region south of the Kansas River to the Arkansas, thus embracing a considerable portion of what is now Western Missouri, Eastern Kansas, and the territory now occupied by the Cherokee and the Creek Indians. Their numbers at that time were estimated at about 8,000. They were divided into two bands, one of which had its headquarters in what is now the Cherokee country, and the other centered along the Marais des Cygnes River of Missouri. They were wild Indians, following the chase and doing little or nothing in cultivating the soil, and they were almost constantly at war with some neighboring Indians.

A Mission company, consisting of nine men and eight women, was sent out by the Society in the year 1820 to establish a Mission among the Osages of the Grand River. Two of the ladies died on the journey out. * * * *

Having made a beginning with the Osages of the Grand River, the Society decided to send another company to the Osages in Missouri, and a second company was formed, which left New York for its destination, March 7th, 1821. This company was larger than the one of the preceding year, as there were 25 adults and 16 children in the group. There were three ordained ministers, Rev. N. B. Dodge, of Underhill, Vt.; Rev. Benton Pixley, of Williamstown, Vt., and the Rev. William B. Montgomery, of Danville, Pa. There were a doctor

*Another interesting account, apparently from a Missionary source, appears in the History of Cass and Bates counties, 1883, pp. 796 ff. See also frequent notices in the Missionary Herald, 1821 ff.

and farmers, mechanics and schoolmasters in the company. This company came by way of the Ohio, Mississippi, Missouri and Osage Rivers, on keelboats, but did not all reach their destination—one of the ladies dying on the boat and being buried in Shawneetown, Ill.*

The place selected for their station was on the Marais des Cygnes River, in what is now Bates county, near Papinville. To it they gave the name of Harmony, and the place was known as Harmony Mission. They began their preparations for winter by building cabins of round logs for shelter. They soon had a school for Indian children. The Ministers began to preach as best they could by the clumsy aid of an interpreter, but set themselves diligently to the work of learning the language in order better to tell the Gospel message to those to whom they were sent.

This was no poetic Mission work, for the wandering and predatory habits of the Indians rendered it exceedingly difficult for the Missionaries to gain access to them, and the little instruction given was soon forgotten on their hunting and predatory excursions. The toil and hardship of their situation may be understood when it is told that four of the adults and five of the children of this group died before they had been there one year.

In August, 1822, a church of twenty members was organized, consisting mainly of persons connected with the Mission families. For years they worked hard and patiently, keeping up a school, but accomplished little for the adults. Religious impressions were made upon the children, but the men were often away on distant buffalo hunts, or, far worse, on murderous war parties. The Missionaries, especially Montgomery and Pixley, sometimes accompanied them on their hunts in order to acquire their language, which they at length acquired sufficiently to preach in it. The language was reduced to writing, and small portions of the Scriptures were translated into it.

The church which was formed in 1822 received but two additions in ten years, when their hearts were cheered by the addition of eighteen persons. Of these five were Osages, three Delawares, one Omaha, two colored, and the remainder from the Mission families. The increase was the fruit of a precious revival in their school, and such was the extent of it that it was said, "walking out morning or evening you would hear the voice of prayer in almost any direction."

An interesting incident of this school is the fact that among its pupils were some who were descendants of the Indians to whom David Brainerd preached in New Jersey. The mother of these children remembered Brainerd well, said that he lived among them, sleeping on the ground on a bear skin, intent only to tell them the story of Christ, and thus he won all their hearts.

*After a most laborious passage they landed in Bates Co., Aug. 9, 1821.

In 1836 the Mission was given up and the work for the Indians abandoned.* There were several causes for this discouraging result, but mainly the constant encroachments of white settlers. The Osages were not hostile to the whites, nor greatly addicted to intemperance at first, but traders brought whisky and other evils among them, and at length they were moved beyond the bounds of Missouri. Their frequent wandering in the chase and their murderous war parties totally unfitted the adults for hearing and obeying the Gospel. At length the people were gone from their original habitations, and it seemed useless to attempt to follow them up. †

But although this Mission did not accomplish great results for the Indians, it became the center of Christian influence for this portion of the State when the Indians were gone and the white men had their place. In November, 1823, the Missionaries in Harmony and Union Missions and the Dwight Mission of the Cherokees, formed an association which they called the "Indian Mission Presbytery." This continued many years, and finally, under the name of Harmony Presbytery became a part of the Synod of Missouri. In 1846 the name was changed by the Synod to Osage, which name was perpetuated by this Presbytery down to 1887.

That Mission Presbytery received and finally ordained Dr. Marcus Palmer, Amasa Jones and William C. Requa. Mr. Dodge, Mr. Jones, Mr. Pixley and Mr. Requa were all commissioned by the American Home Missionary Society, and labored in this region. Mr. Pixley was commissioned Sept. 24, 1831, for Independence, probably the first regular preaching in that city. Mr. Dodge was commissioned April 25, 1836, to labor in the vicinity of Harmony Mission Station. Mr. Jones was commissioned April 25, 1836, to labor one-half time at the station, one-quarter at Deepwater, and one-quarter at the mouth of the Sac River, near where Osceola now is. Thus all the region of the

*"In 1826 these (Union and Harmony Missions) with other Missions of that Society, were transferred to the American Board, in pursuance of the union then consummated between the two Societies. At this time there were only eleven persons connected with the Mission at the Harmony station. A number of families from among the agricultural and lay members of the original establishment, had already left in consequence of the many and peculiar difficulties attending the enterprise; among which, though not the chief, were the inundations by which their property and the products of their labor were repeatedly destroyed. The report of the Board for 1827 says, in reference to this Mission, that 'no modern effort among the American Indians has been attended with more trials of various kinds.'"

†The Missionary Herald for May, 1836, p. 194 f, says: "Owing to the inconvenient location of the Union and Harmony stations, each being forty or fifty miles from the present Osage territory, it has been thought expedient to discontinue missionary operations at both; and, as the Osages are at present in a state very unfavorable for enjoying the benefit of Christian instruction, on account of the uncertainty which exists relative to their future residence, Rev. N. B. Dodge and Messrs. D. H. Austin and A. Redfield, with their wives, have signified their desire to retire from that field of labor, and they have accordingly been honorably released from further service of the Board. Rev. A. Jones will for the present labor in the white settlements near Harmony, though without any immediate connection with the Board; and if there should be a favorable opening among the Osages, he will resume his labors." Such an opening seems never to have come. Gradually the Harmony church became disintegrated, the Dodges and some others forming the nucleus of the Little Osage church, the Jones and Austin families that of the Deepwater church, the Requas that of the Double Branches (Lone Oak) church, and the Redfields that of the Marmiton church. Descendants of all these families still live in that region.

Presbytery had its first Gospel tidings from these Indian Missionaries.

There was another work of this Home Mission Presbytery which has a singular aspect as we see it today. Among the persons brought under the influence of that Mission was a slave, who was so devout a Christian and so able a man that he was trained to preach the Gospel. But even then they did not dare to recognize him as having a name. As a man they simply called him Nicholas, and they hoped he would ultimately be sent as a Missionary to Liberia. His clerical life thus begun enlarged in influence, and he sought ordination by the Presbytery of Missouri; but there was one man in that Presbytery who would not consent to ordain a colored man, and he was refused. He went to the Cumberlands, who ordained him, and he appears with a full name, Nicholas Carper. He became free; I think through the agency of the Mission, but I have not a full proof of that as a fact. Having become free, he diligently toiled until he secured the freedom of his family, and soon after died. He was said to be a modest man, a pleasant speaker and an interesting preacher. He evidently had some humor, as he said he had heard that a negro had no soul, but as he was three-quarters white, he thought he might have three-quarters of a soul.

From the original Mission band came many of the Elders and most efficient workers of the churches of this region, and we are thus vitally connected with it today. The last of the Indian Missionaries to die was the Rev. William C. Requa, M. D., a member of the original band that came out to the Osages of the Indian Territory in 1820, who died among us in 1886, aged 92. The Missionaries are all gone to the Heavenly Land and with them, we trust, some of the Osages for whom they toiled so long and patiently. But where are the living Osages today? What has become of them? They still live, numbering several thousands yet, no longer a wandering band, but settled down in the Indian Territory, not far from where we now are, and they are mainly pagans still. When the Presbyterian Church left them, they wandered alone for years, until the Roman Catholics established a Mission among them, and the present town of Osage Mission in Kansas marks the locality of their station.

After their removal to the Territory the Quakers did something for them. But the greater part are pagans still, pagans after whom we were named, whose fair lands we now possess, and for whom the men who originally formed this Presbytery toiled and prayed. Do we owe them nothing? Can we leave them so near us, so related to us, to grope their dark way to a hopeless Eternity, and do nothing for them? Is there not a manifest duty for the Osage Presbytery to do something for the Osages themselves? Mr. Montgomery died suddenly of cholera in 1834, looking forward with joyous anticipation, saying to his attendant, "Can it be that in less than twenty-four hours I shall be walking the streets of the New Jerusalem?" He sent messages to his associates in the Station: "Tell them not to give over to the Osages, and not to account any sacrifices to great for their salvation." Brethren of the

Osage Presbytery, does not this message sent so many years ago, reach even to us, and have we not something to do for the Osages perishing in our sight, and almost at our very doors? Thus asked Dr. Timothy Hill a few months before his death. But nothing has been done by the Presbytery concerning the Osages since then but to erase their name from the name of the Presbytery itself, and substitute for it that of Kansas City. May God forgive us and be more merciful to them and to us than we have been to those poor dying heathen!*

PRESBYTERY OF MISSOURI. (1817-1844).

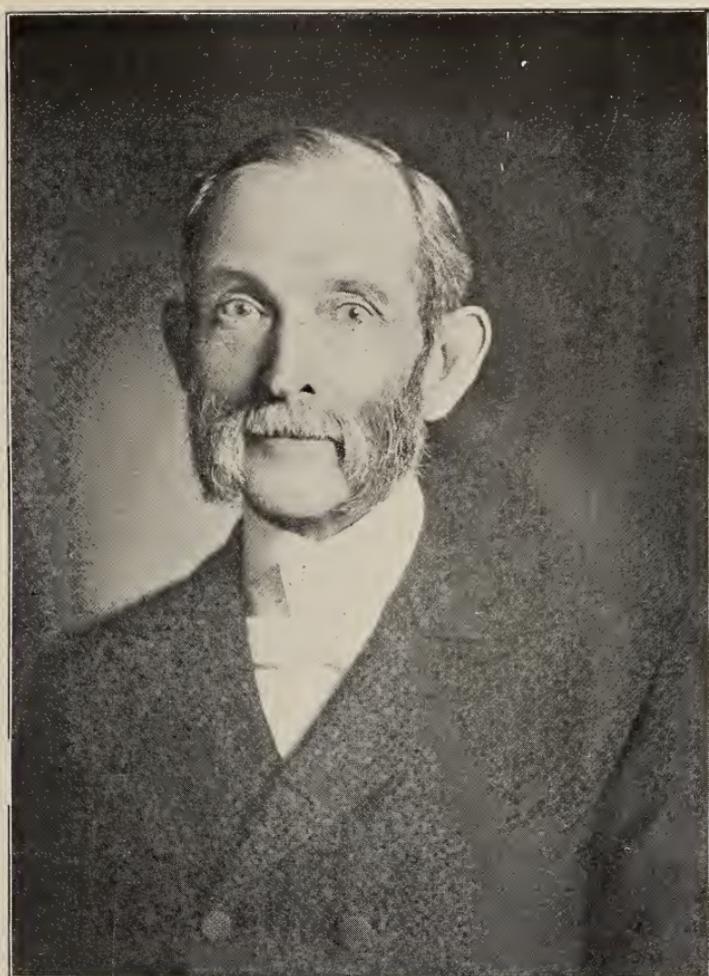
Several unsuccessful attempts have been made to get permission to read the records of the Presbytery of Missouri down to the year 1844, when the Presbytery of Upper Missouri was organized to cover this part of the Synod. Those records are now in possession of the Southern Church. After that date a few of the churches in the eastern part of our present Presbytery remained in the Presbytery of Missouri. Except in the churches of Boonville and Jefferson City, however, the latter Presbytery never made much impression upon this territory.

PRESBYTERY OF UPPER MISSOURI (1844-1857).

During the period in which the Presbytery of Upper Missouri covered this territory there was a steady growth along all lines, but no remarkable developments. The most noticeable feature of the work was the effort to get a Presbyterial College. The effort was first to found a Synodical College. About 1852 there was a project to locate it at Sweet Springs, in Saline County; but the friends of Richmond, Ray County, succeeded in getting it located there, the Synodical College having meanwhile been located at Fulton, Callaway County. Richmond College therefore fell under the control of Upper Missouri Presbytery until the division, when Upper Missouri and Lafayette Presbyteries had a joint control. Dr. John L. Yantis was its only President, 1855-1859. In spite of his vigorous efforts, backed by the two Presbyteries, the scheme failed for lack of endowment. No doubt "the shadows of the coming civil strife in the land from 1861 to 1865 had a share in the failure."

In the fall of 1856 the Presbytery of Upper Missouri overtured the Synod of Missouri to divide it into two Presbyteries, Upper Missouri and Lafayette, with a view to the erection of a new Synod of Upper Missouri out of these two and a "Kansas" Presbytery. The new Synod of Upper Missouri was formed too near the outbreak of the Civil War to prosper, having a nominal existence only during most of its history, 1857-1864. In the latter year the Presbyteries of Upper Missouri and Lafayette were reattached to the Synod of Missouri.

*Considerable further information as to the first Presbytery of Osage is found among the sketches of Ministers, particularly in letters from . V. Barks, I. W. K. Handy, L. R. Morrison and W. H. Smith.



GEORGE MILLER.

LAFAYETTE PRESBYTERY. (1857-1870).

The Presbytery of Lafayette passed the first few years of its existence in connection with the Synod of Upper Missouri, until that Synod was dissolved on account of the War.

It started out vigorously to prosecute the work within its own bounds. Early efforts were made to organize new churches, especially in the southern part of the Presbytery, to support the college at Richmond, to collect historical information concerning all churches in its bounds and concerning such ministers as had died while serving them. Unfortunately the information, if any, gleaned by the Historical Committee, seems not to have been preserved. When, in 1859, a remnant of the old Osage Presbytery (N. S.) united with Lafayette, a committee of the old Missionaries was appointed to write a history of the Harmony Mission. That likewise seems to have been lost.

All branches of the work of this Presbytery seemed to have been well pushed, up to the time when the horrors of Civil War devastated its fair territory. Just before that time a young man had joined it who nearly thirty years later gave his reminiscences at a meeting of its successor, the Presbytery of Osage. Extracts from that paper by Dr. Geo. Miller, read at the meeting of Presbytery in Holden, 1888, constitute the remainder of this notice of Lafayette.

DR. GEORGE MILLER'S REMINISCENCES.

"You will pardon me what may seem personal, for 'Reminiscences' must needs be personal. My relation to this body began with my earliest ministry twenty-eight years ago.

* * * * *

"It seems in every light but proper that these Reminiscences should especially emphasize that decade in our history, to which all before points, and from which all after radiates, the transition period of the Church as well as of State history.

* * * * *

"In 1861 the Presbytery of Lafayette embraced twenty-seven counties in the southwest corner of the State, extending from the Missouri River to the Arkansas line. It contained twenty-one ministers, thirty-four churches and 1,478 members. The single county of Lafayette furnished 650 of these, and the three counties of Lafayette, Jackson and Cass contained 1,100 of them, leaving only 378 members of our church in the remaining twenty-four counties, an average of less than sixteen members per county.

"We only had five churches and 143 members within the territory now composing Ozark Presbytery, and only two of these remain now upon her roll. There were, as nearly as we can learn, only sixteen church buildings in these twenty-seven counties, and eight of these

were located in Lafayette and Jackson Counties, and two of these were burned during the war.

"The last full meeting of the Presbytery prior to the war, was held in Longwood Church, in Pettis County, about ten miles north of where Sedalia now stands. On our way to that meeting, sixty miles on horse-back, we passed over the site of this flourishing city of Holden, then marked only by a lonely farm-house, and in company with Elder John Caldwell, who two years and five months later was killed by Federal troops near Westport.

"It was on the 12th to the 15th days of April, 1861. We were in session on the day that Fort Sumpter was surrendered. The sad news reached us on Sabbath morning, just as we were gathering to celebrate the Lord's Supper. It was a mournful day, as all felt that that tragic event meant war—long, cruel, and to this State, bloody, fratricidal war. What a sadly mournful and solemn scene in this sorely divided State, as we sat together for the last time around the Lord's table! A very few of us were pronounced Union men, more were outspoken Southerners, and some were then halting between two opinions, and all felt that we would never meet in Presbytery or at the Lord's table again; and we never did.

"In the fall of 1861 we were to have met in High Grove Church, on Little Blue Creek, about fifteen miles southeast of Kansas City, in Jackson County. But when the time came, J. W. Wallace, S. W. Mitchell and George Miller were the only ministers. We met only to adjourn and fly before an armed band of foragers, of whose methods discrimination formed no part. This little church in the shady grove was burned a few months later by Federal troops in supposed retaliation, because they had been fired upon from ambush in that neighborhood. Not a vestige of the organization remains.

"In the spring of 1862, three ministers met in Pleasant Hill, but nothing was done, but adjourn, to meet in Hopewell Church, October 2d, on a beautiful fertile prairie about fifteen miles southwest of Lexington, near the present town of Odessa. This was the charge of our dear brother, David Coulter, noted and loved for his clear-headed theology, deep piety and warm Christian spirit. Besides the pastor J. W. Wallace, R. S. Symington and George Miller, made up the roll of that meeting. Yet it was a quiet, pleasant meeting, attended by old people, women and children, and full of sadness, charity and devotion—a sort of spiritual sunset, before a long, dark, bitter and cruel night of three and one-half years duration. The war-cloud now gathered and thickened and blackened, and swept in successive cyclones over our bounds, devastating and largely depopulating the country, and scattering ministers and members far and wide; so that all religious services were suspended, except some occasional services in Kansas City, Independence and Lexington. The Hopewell Church in which we held

this meeting, was also burned a year later—a fitting setting of the last hope of Church work, 'mid scenes of anarchical and lawless warfare.

* * * * *

“Our Presbytery met no more until April, 1866, and when it did, it was but the fragments of what it was—a wreck in ministers, churches, members and Christian spirit. Of the twenty-one that met five years ago, only five remained, viz., D. Coulter, J. W. Wallace, J. M. Chaney, William Dickson and George Miller.

“But what of the Churches? It is a fearful evidence of the scourge of the war that from 1861 to 1866, one-half of all the churches on our roll became utterly extinct, not appearing on the records of either Assembly. And in the places of twelve out of thirty-four, no organization has ever been revived. Of the surviving organizations, eleven are now [1888] in the Southern connection and six in the Northern; four in this and two in Ozark Presbytery.

“And great changes continue to mark our history as a Presbytery. In 1860 we did not have a mile of railroad within our bounds. The coming of railroads has entirely changed the geographical terminology, and we find twenty of our forty-one churches in places that had no existence at that date, as Sedalia, Holden, Raymore, Rich Hill, Centre View, Brownington, Tipton, Appleton, Greenwood, Montrose and others.

“The following statistical footings of our Presbytery are taken from the Assembly's minutes for the years 1861, 1866, 1867 and 1869. By comparative analysis we can get the clearer view of this transition period; and it will be seen that this Presbytery virtually dates its existence from the close of the war. I have not the records of the New School Presbytery, but learn that it became extinct in 1859, and was reorganized in April, 1866.

STATISTICS OF LAFAYETTE PRESBYTERY.

Year.	Ministers.	Churches.	By Examination.	By Certificate.	Communicants, total	Baptisms, Adults.	Baptisms, Infants.	Sunday School.	Home Missions.	Foreign Missions.	Education.	Publication.	Church Erection.	Relief.	Assembly.	Congregational.
1861.	21	34	129	66	1 478	64	74	309	201	116	7 621	25	24	..	...	12 887
1866.	9	18	17	55	960	4	24	435	...	38	.....	..	..	..	50	2 655
1867.	11	21	27	144	920	5	27	235	46	...	12	..	7	5	10	2 454
1869.	11	14	48	152	573	14	20	644	153	124	98	41	81	12	101	7 759

“Let us now make some comments upon these tables.

“NOTE 1st. That in 1866 all the ministers who the next fall went into the ‘Declaration and Testimony’ or Independent Southern Synod

were still on the roll. Of the nine, George Miller alone remained in the Northern Assembly.

"NOTE 2d. That in 1866 all the Southern Churches were also on our roll. Of the eighteen, all went South, except Warrensburg, and a very few members in Kansas City and Pleasant Hill.

* * * * *

"NOTE 3d. That the Synod dividing in October, 1866, and there being but one adherent [George Miller] of the Northern Assembly in Lafayette Presbytery, the Presbytery was, from necessity, reorganized by the action of the Synod in October, 1866, by transferring Rev. George Frazer from the St. Louis Presbytery, and the Rev. N. H. Smith from the Presbytery of Upper Missouri, and so constituting the Assembly's Presbytery of Lafayette. The Rev. Eben Muse and Rev. Charles Sturdevant were received in November, 1866. Brother Smith withdrew after this.

"Hence, the true report of this Presbytery for the year 1867 should have read as follows:

MINISTERS.	CHURCHES.	Received by Exam.	Received by Letter.	Total Com's.	S. S.
George Miller . . .	Pleasant Hill . . .	.....	22	54	30
George Frazer . . .	Kansas City . . . . .	.....	27	32	55
Eben Muse	Warrensburg	11	32	71	110
C. Sturdevant, W.C.	Sugar Creek . . . . .	.....	18	18	40
		11	99	175	235

"This is all we got; all else went South.

"Our Presbytery obtained in the division one little building, one minister, one whole church at Warrensburg, of twenty-eight members, and twenty-one members at Pleasant Hill and only five members in Kansas City; in all fifty-four, out of 1,478 members we had at the beginning of the war. Sugar Creek, now known as Creighton, was our first new organization.

"NOTE 4th. As we look at the O. S. Assembly Minutes for 1869, we find the roll of Presbytery at last cleared of statistics that had not been revised since 1861. The Churches had increased from four to fourteen but two of these, Independence and Lexington, were in the spirit of fraternity soon dissolved; the membership had grown from 175 to 573, two hundred of these received that year; and the four ministers had become eleven. The warm-hearted and venerable brother, John Montgomery, D. D., did not go into the Southern Church until the year 1870. He had honest forebodings about reunion with the new School and that event decided his course. His name stood on our roll, but he never met with our side after 1861.

"In all this will be clearly seen the causes of the slow growth of

our Church on our bounds. This State was born in strife and discord, and her life has been one of alienation. These ten years, from 1860 to 1870, form the key to her history, all before points to it, all after radiates from it. It was over Missouri that the great battle over American slavery began in 1817. She was only permitted to come into the Union by a compromise, and her people have ever since been compelled to purchase peace by compromise. And when in 1854 'The Missouri Compromise' was repealed, the act convulsed the nation, and made Missouri the objective point of a national strife that culminated in the Great Civil War.

"Having been born of strife and reared on strife, located on the very border of alienation, it was not strange that her people should be more bitterly divided on the great issues of the war; and in no portion more bitterly than in the territory covered by our Presbytery. The counties of Jackson, Cass, Bates and Vernon were literally desolated. Neighborhoods and even families were murderously hostile to each other; all civilized modes of warfare were discarded, and the two parties were only known as either 'Jayhawkers' or 'Bushwackers.'

"As I walked over one of the bloody battle-fields, caring for the wounded and dying, my companion in blue found his dead brother clothed in gray. On the same day a father in gray found his own son cold in death but clothed in blue. A mother often had sons in opposing armies, and a wife's husband and brother oft thirsted for each other's blood. O, the world will never know, history can never record a thousandth part of what that cruel war cost in sacrificed friendships and crucified loves along these ill-fated border lines.

"As the inevitable consequence of all this, church organizations were torn to pieces, and all love and charity and piety were almost extinguished from the hearts of men, women and even little children. Many left the State never to return; many gave up forever all interest in religion; large numbers drifted into other denominations in the desperate hope of getting away from every reminder of the embittered past; while a large per cent. of those that remained in their old relations lost all interest in religious or church work.

"The ill-savor attaching to the very name of our State has no doubt kept out of its bounds a large and most desirable class of immigration; and more especially Presbyterians, who, shunning division and discord, have sought homes in other States; and large numbers of those who flocked to the State from 1865 to 1872 and entered our churches, have moved further west in search of more congenial environments. So fearfully has this operated that thirty-seven per cent of the church organizations on our roll in 1874 have [1888] entirely disappeared, or fourteen out of thirty-seven; while nine more, though not extinct, have a smaller membership by 146 now than they had fourteen years ago. New organizations and growth in Kansas City and the larger towns have offset this loss.

"A like change marks our roll of ministers. No Presbytery has ever

suffered more from an ever-changing ministry. Whether the ministry or the country is at fault, we do not pretend to say; but the fact is alike, the sign of decay and a great hindrance to church growth. Names appear and disappear from our roll in rapid succession. For example, from 1872 to 1874, thirteen out of twenty-nine names disappear; from 1874 to 1877, fourteen out of twenty-six names disappear; and from 1877 to 1880, fourteen out of twenty-five names disappear. And of the twenty-six names we had in 1874, only six were on our roll in 1888, three of whom had been a large part of the time connected with other Presbyteries.

* * * * *

“The work done by our ministers and churches cannot be measured by apparent results; its influence permeates all the great West, and will impress the future of its untold millions. Others, unused to hardship and warfare, will come in and reap the rich harvest of patient, painful sowing. The battles have been fought; the pioneer work has been done; the fields have been cleared, and the seed has been sown by sturdy hands and trustful hearts; the harvest is the end of the world; the reapers will come forth; and for the garnered grain, we point you to our Father’s House.

“Dear brethren, inspired alike by the toils and triumphs of the past, and the rich dawning hopes of the future; inspired alike by the noble line of warriors who lie buried in the rear, and the blessing of God upon their labors and ours; as we today keep step with the centennial march of Presbyterianism, let the rallying war cry rise and ring out all along the lines: Forward, March! Forward, March!!”

NEW SCHOOL WORK AFTER THE CIVIL WAR.

The removal of slavery gave new life to the New School work in this Synod. The great immigration into this region from the North likewise invited a vigorous prosecution of the work. The Board of Home Missions had a supervision of the work here through its District Secretary (Synodical Missionary he would be called now), Dr. A. T. Norton. He was indefatigable in visitation and in getting men to take hold of the old fields and reorganize them, and also in making new organizations where there seemed to be a promise of growth. Through his efforts the Presbytery of Lexington, which covered the northwest portion of the State, including a few counties south of the Missouri River, became very active. The Presbytery of Osage, which had become extinct before the War, had to be re-erected out of entirely new material. The principal organizers in Lexington Presbytery were E. B. Sherwood and S. G. Clark; and in Osage Presbytery, John M. Brown. In 1868 the work had so increased as to require the whole time of a Secretary for the Synod of Missouri, and Dr. Timothy Hill was commissioned to undertake it. The result of all these efforts was very marked. The New School starting from nothing in this territory was able to bring to the Reunion about as much strength as was fur-

nished by the Old School. Since the Reunion there has never been the slightest trace visible of the old lines.

THE PRESBYTERIES SINCE THE REUNION.

At the first meeting of the Synod of Missouri after the Reunion, the State was redistricted so as to combine the Old School and the New School Presbyteries in each part of the State into new Presbyteries. The "Enabling Act" then passed defines our bounds as follows:

"III. The Presbytery of Osage is hereby erected to consist of the Ministers and churches within the counties of Jackson, Lafayette, Saline, Cooper, Pettis, Johnson, Cass, Bates, St. Clair, Henry, Benton, Morgan, Moniteau, Cole and Miller. It shall meet in the church at Clinton on the 21st day of September, at half-past seven P. M., A. D., 1870. The Rev. T. S. Reeve, or in his absence the oldest Minister present, shall preside until the election of a Moderator. And furthermore the Presbytery of Osage is hereby declared to be the proper and legal successor of the Presbyteries of Lafayette and Osage, and as such is entitled to all the rights, franchises and possessions, and liable for the performance of all the duties of those Presbyteries." The Presbytery thus formed retained the same boundaries until in 1874, when Vernon County was added, transferred from the Presbytery of Ozark. In 1884 the church of El Dorado Springs, in Cedar County, was also transferred from the Presbytery of Ozark to us. The name Osage was retained until the fall of 1887, when the Presbytery voted to be called after its principal city.

The recent history is so fully given in the statistics and in the sketches that follow that there is need now of noticing but few of the many items that would otherwise be of interest. The history has been a harmonious one, characterized rather by quiet work than by sudden growth or other marked changes. Probably few Presbyteries have had less use for the "Judicial Committee," though the records are not always free from their reports. None of the cases of discipline has led to the extreme punishment, and but few of them even to censure. Revivals have been numerous, but never widespread. In common with all this part of the country there have been years of want and years of plenty, which are as plainly traceable in the ecclesiastical as in the commercial world. Fields once promising have had to be abandoned, even after years of faithful tilling.

A sad tale would be told could we look into the books of the Board of the Church Erection Fund, that has been the warm friend in need and friend indeed of nearly every organization ever at work here. And yet though so many in their prosperity have forgotten their helper and others have returned to it property that did not realize nearly the face of the Board's mortgage, most of our organizations are now both properly housed and actively aggressive in their work. Fires and tornadoes have destroyed several of our churches, which were often not well in-

sured. The Missouri river has washed away two whole towns, churches and all.

None of our churches has been extravagant in its church building, though several of the churches have had numerous houses of worship, varying all the way from vacant store buildings, log churches and adobe nondescripts to the well appointed modern church, with various rooms, a fine pipe organ and a handsome parsonage adjoining. The number of such church buildings that has been lost by fire and by tornadoes is so great that fire and cyclone insurance agents have arguments ready made, (if they did but know the facts about this one Presbytery) that ought to give them no difficulty in securing business from every one of our congregations.

Missouri, as a quondam slave State, is as of old the home of a large negro population, supposably more or less open to Presbyterian influences. This is especially true in the cities, though there is not anywhere among us even a small town without its "Little Africa." Yet there never has been any systematic Presbyterian effort made to reach these people, and it is doubtful whether among us there are today nearly as many of them in any way under Presbyterian influences as there were in the old days of slavery. One negro Licentiate and one negro Minister have belonged to this Presbytery, but each of them came to it unsought, and departed without substantial encouragement to labor here.

This Presbytery has always been a Home Mission field, every one of its churches having at some time received aid from the Board of Home Missions. Some of its churches have been large givers to the support of the gospel at home and abroad; but none of them have given largely of their sons and daughters to Mission work. So far as known to the writer, no Foreign Missionary has ever been sent out from any of our churches,* though several Missionaries are now and for years have been supported by their gifts.

In the matter of educational institutions, this Presbytery, like the rest of this State, has been singularly unsuccessful. Not to mention the early private schools under the care of our Ministers or Elders or the ante-bellum Presbyterian academy, there have been since the war schools of some sort, under Presbyterian auspices (part of them under Presbyterian control), and ranging in grade all the way from private schools up to a "University," in at least Butler, Clinton, Independence, Sedalia, Tipton, and Westfield. With one exception, none of these are now under Presbyterian control, or even in existence, though some of them were for years the centers of large influence for good. The one exception is the Kansas City Ladies' College at Independence, which is now under the care of this Presbytery, the Rev. J. S. Dun-

*The Rev. W. F. Shields and wife, of the Sharon church, were connected with the Wood River church, Neb., when commissioned to go to Siam. Miss Mary Clark, of Persia, (daughter of the Rev. S. G. Clark) was once a member of the Appleton City church. The Rev. Paul D. Bergen, of China, supplied the Fifth church of Kansas City for a little while; S. A. Moffett, of Korea, that of Appleton City, and W. M. Baird, of Korea, that of Osceola. The Rev. Geo. W. Marshall, of China, is a graduate of Butler Academy.

ing, Ph. D., a member of the Presbytery, being its president. It has recently been reorganized, and seems to promise a bright future.

The history of the Presbytery would be incomplete without a reference to the good work done by our Sabbath Schools, Endeavor Societies, Men's Leagues and Women's Missionary Societies, all of which have been well organized and fairly active. It had been intended to have an article by one of the ladies on the Women's work, but none was sent in in time.

SKETCHES OF MINISTERS.

NOTE. The compiler originally intended to insert these sketches in chronological order, arranged under the different Presbyteries. As there have been so many Presbyteries, however, and so many of the men noticed have been members of more than one of them, it seems best to insert the names alphabetically. All facts as to Presbyteral connection and service can be found in the foregoing chronological registers.

None can be more conscious than the writer of the many defects in these sketches. Some men are, perhaps, not noticed at all, that are full as worthy a place as those that appear in the list. Others are given space disproportionately large or small. The best possible use, however, has been conscientiously made of the materials at hand, after much careful and painstaking research, and a wide correspondence. No sketches are given of persons still members of the Presbytery.

The greatest regret of the compiler is that there did not seem to be any way in which to give due recognition to the work of the members of the churches. In nearly every church there are doubtless (or have been) members, women as well as men, that have done more for the advancement of the cause of Christ in their community than any ministers their church has ever had. Such members are not to be forgotten, though their names cannot be mentioned here. They will ever remain fresh and fragrant in the hearts of those that knew them, and should be enshrined in carefully prepared and carefully preserved histories of the several churches. That the necessary omissions in these sketches may lead to the preparation and wide distribution of such a history of each church in the Presbytery is the sincere desire of the writer of this History of the Presbytery of Kansas City.

"There is, perhaps, nothing about which a good man may have so little solicitude—nothing which, with so much safety, he may banish from the entire range of his thoughts—as his reputation; his name while living, his memory when dead. Of character—what he is and what he ought to be—and how such character may be developed; in reference to these, much care and much labor may be employed, for here he is an important agent; but over his memory Providence asserts a jurisdiction that is exclusive, and a jurisdiction so peculiar that, the more it is forgotten by its subject, the more certainty will attach to the fact that it will be perpetuated."

"Such a synopsis * * * must be brief, and by reason of its brevity, generalizing and condensing such eventful and protracted labors into so small a space, it will necessarily be devoid of that minuteness of detail and circumstantial incident which gives to portraiture its life and power, and throws around it all that interest which is peculiarly its own. It is not that the subject of such a memoir was born at such a time, graduated at such an institution, was licensed to preach the Gospel by such a Presbytery, and for so long labored in such a church—it is not a general statement of items such as these that we either expect or desire in biography. These of themselves are the body without the soul. They are but the outer walls of the building; and if our object is to know its character, we are never satisfied without entering and surveying its inner apartments. In biography we desire individuality; and we wish the subject to be so presented to us that we can, under the given circumstances, hear him speak, see him act, read his motives, and from these form our own judgment of his character, and be able to determine for ourselves how he would probably act under any other circumstances in which we may imagine him to be placed. This is the perfection of biography; but it can never be attained without minuteness and fulness of detail. Such, however, is not our present purpose. It is our object merely to form a skeleton of dates and general labors, leaving to other hands the more difficult and important work of clothing it with flesh and life, and thus making it 'a living soul.'"—*Presbyterian Recorder*, Nov., 1855, pp 153-4.

IMPROMPTU POEM.

BY THE REV. H. D. GANSE, D. D.

Read at the Semi-Centennial Celebration of
the Synod of Missouri, 1882.

The fathers sleep; but to this hour
The mighty shapes are here;
Their old-time tones of truth and power
Still thunder on the ear.

'Neath lowly roof, in forest glade,
And where, beside the flood,
The young town teemed with noisy trade,
They preached the truth of God.

The church of logs is crumbled down,
The forest camp is gone;
But through the land their words have flown;
The living truth lives on.

* * * * *

Nay, 'tis not here they make their stay;
We keep their memory bright;
But they are with their King today,
The heroes walk in white.

Heroes they were; but in the van.
The army follows on.
Look to your weapons, every man,
This battle must be won.

The field of fight grows thick with men;
The scores become a host.
But trust the Help they boasted then—
Christ and the Holy Ghost.

Through dreary days of shame and fear,
This land hath waited long;
The clouds are parting, and our ear
Catches the heavenly song.

“O Christ! the crown is on Thy brow;
Thy mighty work is done!
Mortals who serve Him, serve Him now;
His glory hasteth on!”

Crowd on! O march of years and men;
We'll meet you with God's Word;
The fathers' rally rings again—
“Missouri for the Lord!”

JOHN WORKMAN ALLEN.

Though never a Pastor of any of our churches, Dr. Allen was for four years closely identified with nearly all the then churches of the Presbytery as Presbyterian Missionary, 1869-73, and for seven years more as Synodical Missionary, 1873-80. The acquaintance thus begun he kept up through the remainder of his life as Southwestern Superintendent for the Board of Publication and Sabbath School Work. For some years after his official duties took him to reside beyond our bound, he retained his membership in this Presbytery and was a frequent attendant at its meetings. Genial and cordial in manner, quiet and direct in address, clear and positive in his thinking, he uniformly inspired confidence in his humble piety, business sense and executive ability, and was welcomed as the counsellor of Ministers and churches.

A subordinate yet important part of his work was that which for many years he carried on as Editor and Publisher of a church periodical closely in touch with the interests of the Central West. It began, soon after he came to this state under the name of Our Church, which was later changed to the St. Louis Evangelist; and then, after the consolidation with the Mid-Continent (originally published at Kansas City) it took the name of the latter periodical. He continued to publish this paper until 1897, when it was consolidated with the Herald and Presbyter of Cincinnati.

A notice prepared by the Committee on Necrology in the Synod says: "In addition to all these responsible functions, Dr. Allen did not fail to preach the Gospel as he had opportunity, and many missions and needy churches felt and still feel the inspiring uplift of his faithful ministrations. He was of course a very busy man, but never too busy to be genial and courteous to all with whom he came in contact. Few Ministers have been more widely esteemed and more sincerely mourned, when called away, than Dr. Allen. He was a patient sufferer for years; but his unflinching trust was in his blessed Lord, and his end was peace."

"He died on Sabbath morning, Feb. 12, 1899, at the sanitarium in Martinsville, Indiana, whither he had been taken in search of the relief that came only in his death."

RICHARD H. ALLEN.

The work of Dr. Allen, later known to the whole denomination through his connection with the Board of Missions for Freedom, was not extensive in this Presbytery. At the time he was taken under care of the Presbytery of Upper Missouri as a Candidate for the Gospel Ministry, May 29, 1846, he was a member of our church at Independ-

ence. Later he was transferred as a Licentiate to the care of the Presbytery of Missouri, by whom he was ordained, June 27, 1847, and installed as Pastor of the church at Jefferson City. There he remained only two years. Though later acting as Evangelist in Upper Missouri Presbytery, his work was mainly confined to the northern part of that Presbytery, hence not within the present bounds of this Presbytery.

Of his work in this State Nevin's Encyclopedia says: "Having an earnest desire to enter into the great and destitute field around him, as an Evangelist, for which he was peculiarly fitted, he devoted himself to Home Mission work in the counties of Upper Missouri. He stopped not to consult with flesh and blood, nor to ask aid of any Missionary Board, but purchased a horse, filled one side of his saddle bags with Bibles and tracts, and started out as an Evangelist, preaching wherever God in His providence opened the way. In this new and important field of operation, his labors were signally blest."

WILSON ASDALE.

For over nine years the Tipton church enjoyed the faithful ministrations of Wilson Asdale. Like so many others in this Presbytery, he spent the greater portion of his ministry among them as a Stated Supply, having been installed only during the last three years of his stay. A part of the time he served the High Point church also. No Minister in the Presbytery, while he was a member of it, was more earnest, persevering and conscientious in the discharge of his duties than he. Being naturally of a retiring and diffident disposition, others may have shone more brilliantly in the meetings of Presbytery, but none stood higher in the esteem of his brethren, and none had a firmer hold on the affections of his people.

The difficulties of the field he served were not small, the numerical results not large: but no one can become familiar with the facts in such cases without seeing that it would be well for all our Ministers and churches if there were more cases of long pastorates. In many of the churches in this part of the country there is such a change in the population that at the end of ten years, and probably usually much sooner, a settled Pastor would have a largely different congregation from that to which he was originally called. Having the confidence of the older members, the new members would sooner find their places and appropriate work than if old members and new alike had to become familiar with a new Minister every two or three years. Those of our churches that have had the longer pastorates have, other things being equal, been most prospered and blessed with leadership in the true spiritual life of the communities where they are found. Would that more of our Ministers and churches might mutually bear and

forbear when they who have so far been blessed in their labors reach that dead center which seems to come inevitably in the course of from three to five years! When by the grace of God that point is passed, a new era of helpful fellowship always opens before them for years to come.

WILLIAM MARTYN BAIRD.

The Presbytery of Kansas City, itself the outgrowth of Foreign Missions, has not been largely represented so far on the Foreign Mission field. There have however been several instances like that of Mr. Baird, where young men from the Seminaries have labored in our bounds for a few months or years, and then have gone to the foreign fields, though first transferring their membership to the Presbytery of their early church home. When the Rev. Dr. C. L. Thompson went east to attend the meeting of the Centennial General Assembly, of which he was elected Moderator, his pulpit in the Second Church of Kansas City was left in charge of Mr. Baird, who had then just graduated from McCormick Seminary. As Dr. T. took a vacation about that time and at its close became Pastor of the Madison Avenue church in New York City, the Supply was continued for several months before a successor was chosen. After leaving the Second church, Mr. Baird supplied the Osceola church for a few months, and then a church in Colorado, before leaving for his chosen life work in Korea. Though unknown to the great majority of the members of this Presbytery and its churches, some of them have long thought of him as their representative in the great work of evangelizing the heathen, and a worthy representative he has proved.

JOSEPH VAN HORN BARKS.

A short, appreciative sketch of the work and worth of this early member of Osage Presbytery is given elsewhere in the letter from the Rev. G. W. Harlan, one of his contemporaries. From what we have been able to learn of him otherwise, we have no doubt the estimate there given is correct. To it nothing need be added, except to show by quotations from his own letters the sweet spirit of the man. Some may question the propriety of quoting from purely personal letters, written to a friend in times of division and general unrest in Church and State. We think, however, that the letters that follow, written to the Rev. Timothy Hill, then Secretary of the Missouri Home Missionary Society, show by their very informality and directness, better than could be shown in any other way, the exact state of feeling then prevalent in this Presbytery. We trust we shall be pardoned for the insertion of the extracts given rather than for giving them paraphrased as a

matter of editorial statement. They throw a flood of light upon the transition period when the New School Synod of Missouri, like those of nearly all the Slave States of that time, was virtually broken up and scattered into various other bodies.

Writing from Warsaw under date of July 14, 1857, Mr. Barks says: "I hardly know how to answer your inquiries. The time intervening between the time of my return from Ohio [He had been a member of the N. S. General Assembly that met in Cleveland in May] and the 27th of August was so short that it was thought impossible to get our Presbytery together by a regularly called meeting. Hence Br. Morrison and myself concluded to invite so many of the brethren and churches to meet at Osceola on the 4th day of Aug., to consult and recommend what is best to be done, as can conveniently come. What will be done I have not any idea. I received a letter from Ark. Morrison [Rev. A. W. Morrison, of Bentonville, Ark.,] by the same mail yours came. He says his church in Bentonville had a meeting and sustained the action of the Commissioners from the South. He thinks a convention is the thing needed. The final resolution of his church is in these words: 'Resolved, that we recommend the Presbytery to instruct their delegate to the Convention to unite in and advocate every prudent measure to secure a union between us and the O. S. Pres. Ch.' Bro. Levi Morrison, of Hickory Co., is opposed to union with Old S. I received today a letter from Bro. Smith. He is down upon the Convention at Washington, and thinks the Assembly did no more than the exigency of the case demanded, viz., to condemn the ultra-Southern view. He is gone mad, however, on the slavery question, and I do not think he intends to remain long in this State.

"I will now tell you how I feel, though I may not feel so after our meeting of the 4 Aug. I cannot, and will not, go *North*. I *dislike* to go for a Southern Assembly, because I doubt the possibility of securing a number of sufficient strength and respectability to carry on church matters in a strictly pro-slavery organization. 2. * * * I dislike the 'Pro-' as much as the 'Anti-.' 3. Besides Mo. is not properly a Southern State. My own proclivities are toward an honorable reunion with Old-Schoolism. * * * I am not committed, however, anyway, only to ask wisdom from God. It may be that an 'Independent' position is the best. I have inclined that way. Still there are difficulties."

Another letter, of Dec. 8, 1857, is delightfully informal and somewhat amusingly clear as to the facts stated, all of which are valuable to a right understanding of the men and the times: "I now sit down to answer your inquiries, it being the only time I have had at command since your letter arrived. And, 1st, those who depend on H. M. aid in this Presbytery? To answer this question I refer you to our Minutes of the Assembly, all of our Ministers with the following exceptions, viz.: A. Jones, W. C. Requa, J. McMillan and your humble servant Brothers Jones and Requa sell pills for support. Br. McMillan teaches the young idea to *shout* for his 'hog and hominy.' As for myself, I

have been supported by my own people since the A. H. M. Soc. gave us Paddy's hint. *All the rest receive aid.*

"2. As to the source from whence Brethren expect aid, I reply: Mainly from the 'S. Aid Soc.' As a matter of course the A. H. M. Soc. and also the Assembly's Com. *have cut themselves off* (?) from the privilege of preaching the gospel in the South. * * *

"And now, dear Br., with regard to that part of your letter relating to our Synod and its present position and future prospects: I feel that duty prompts me to be frank. I remark therefore that I have no confidence in the present state of Independence of the Synod, any farther than it may be used as a means to an end, *that is a union with Old School.* I am not even a son of a prophet, but I do not look for any more than one meeting more of our Synod. And as I was told by a good brother while on my way to the Cleveland Assembly last spring, 'Br. Barks, the great thing to be done at the Assembly is to divide,' so now I believe with regard to our Synod in Mo., *the thing to be done is to unite with the Old School.* If we can get all together, well; if not, we go by Presbyteries, either in whole or in part. This in my opinion is inevitable. Our churches will go, and many of our ministers will not stay behind. I would it were otherwise."

On Mar. 25, 1859, he wrote: "As I have been absent from the State almost ever since the meeting of the Synod, last fall, I am short of the kind of information which you desire me to communicate. I will, however, give thee such as I have. Osage Pres. cut loose from Synod last fall, as you probably know. The spring meeting has just closed; but as I was unable to attend, I am not informed what action was taken. Still I can give you the status of most of our members: Harlan, Jones, Requa and myself are Old-School-bound. Shall all of us unite next fall with our churches. Morrison (L. R.), Ricketts, Taylor and McMillan are going with the name of Osage Presbytery to the United Synod. Morrison of Ark.—I am not posted as to his driftings. Smith stands 'neck and heels' for Cleveland. But I am told he is going to leave the State.

"I am not at all surprised at your announcement of the St. Louis Pres. going North. Indeed, I can see no other *home* for you, and I think all should go to the place where they *can do the most for God.* This motive, I trust, is the leading one with us all. There are some things connected with every branch of the Pres. family now that are objectionable to me. I know of no *home* now, since '57, where I could feel *at home* in just the same sense that I felt before the Cleveland Assembly met. I think I can work for the Master better, however, in the O. S. Assembly than I can in any other connection, and hence I go. I know I shall forfeit the good opinion of my former friends—or some of them at least—still I am looking not so much how I may please my fellow man as my Heavenly Father. I cheerfully accord the same motive to all who may act in a different direction from my own."

Surely a man of such spirit, which could be still further exempli-

fied from his letters, was one of whom we are not surprised to know that his memory is still precious in the town and vicinity of Warsaw. After leaving there in 1863, he served other churches in this State and within the bounds of this Presbytery, though in the Southern connection, until his death among us not long since. It is a pleasure to add a note from his son, the Rev. H. B. Barks, of Auxvasse, Mo., who says:

"All of his life he was a laborious worker. He loved the Church and souls with an absorbing passion. He was too retiring and modest for his own good; and because he did not have a just estimate of his own powers, refused to undertake work, frequently, which, if he had done so, would have opened up to him greater fields of usefulness. He grew in grace rapidly, and—though he never lost interest in earthly things—the Church, the Country, his family and friends—with a growing spiritual vision he saw and became enamored of the things which are not seen. His death was a wonderful exhibition of triumphant Grace. He was the comforter and we the comforted."

SAMUEL BOOKSTAVER BELL.

One of the most interesting and original of all the members this Presbytery has ever had was Dr. Bell. A captivating conversationalist, a fluent speaker, a strong reasoner, a loyal Presbyterian, he was popular in the pulpit and out of it. Though an experienced traveler, an eloquent orator, a high Mason, a successful politician, educator and editor, he could say of himself: "One thing is absolutely certain—I have under all circumstances been laboring for the best interests of our most beloved Presbyterian church, always including, as first and foremost, *the salvation of all souls.*" He was thoroughly familiar with all parts of our land, and a devoted patriot, never more at home than when making a patriotic address. An extended and valuable sketch of him in the U. S. Biographical Dictionary (Mo. volume, pp. 546ff.) characteristically says: "Dr. Bell received the intelligence of the fall of Vicksburg while delivering the 4th of July oration at Jersey City in 1863; and was at first disposed to regard the telegram as too good to be true. But when convinced of the truth, he dipped his oratorical wings in fire and soared into patriotic flights of eloquence unequalled since the first immortal Fourth was born into the annals of historic days."

We have not space to give as lengthy a sketch as we would like to insert, and cannot better summarize his life than in the words of the memorial spread upon the records of Presbytery, soon after his death:

"Rev. Samuel Bookstaver Bell, D. D., died at Santa Barbara, Cal., Dec. 27, 1897, aged 80 years. He was born in Montgomery, Orange Co., N. Y., Sept. 17, 1817. In his early manhood he entered upon the practice of law in his native State; but subsequently prepared himself for the Ministry and the preaching of the Gospel became his life work. In

1852 he located in California, where he became influential in the development of that new country. He established a school in Oakland which afterward became the University of California. He took a prominent part in the political activities of that State, served in both branches of the legislature, presided over the first Republican Convention held in that State, and was a personal and intimate friend of President Lincoln during the Civil war.

"He founded and became the first Pastor of the First Presbyterian church of Oakland, Cal., where is now one of the strongest organizations in our denomination. After his return to his native State, he was the Pastor of several very influential churches, Lyons, N. Y., the Congregational church, Mansfield, Ohio, and the First Presbyterian church, Kansas City, Mo., being among the number. The last named was his last pastoral charge. During his last pastorate, he established the *Mid-Continent*, a weekly religious periodical which was subsequently merged into the *St. Louis Evangelist*, which afterward became a part of the *Herald and Presbyterian*. After the sale of the *Mid-Continent*, he returned to California, where he continued to reside until he was called to his heavenly rest.

"Dr. Bell possessed rare qualities. He was a man of fine personal appearance, endowed with great talents. In the pulpit he was forcible and magnetic. He gathered and held large audiences. His church always grew rapidly in membership. He was very kind in disposition; was animated by the noblest principles. He was never heard to say an unkind word, or even a word of criticism of any other Minister or anyone else. He would not suffer a word to be said in his hearing against a brother Minister.

"He was married in 1845 to Miss Sophia Walworth, a member of Chancellor Walworth's family. Mrs. Bell and several sons and daughters, all grown, survive to mourn the loss of a husband and father whose career was one of honor and distinction."

WILLIAM GILMORE BELL.

No adequate sketch of this long-time Pastor of the church at Boonville has come into the hand of the writer of these sketches. He is still remembered, however, by many that heard him preach in Boonville and others of our churches both before and after the Civil war. His was one of the longest pastorates in the history of the Presbytery, 1840-1854. After leaving Boonville church he organized Union church, in Cooper county, 15 miles from Boonville, and supplied it for three years. He then went to Texas for two years, but returned to Boonville in 1862, and remained in the bounds of this Presbytery until 1870. During this period he preached in several of our churches not otherwise supplied. Like many others of our earlier preachers, he organized a school of which he had charge in connection with his

pastoral work. His was a female seminary, which he kept up from 1842 to 1858, in Boonville.

After the war he identified himself with the Declaration and Testimony party, though later in Texas he was a member of the Northern Synod, of which he was for a time Synodical Missionary. Upon his death in 1880 the Synod of Texas adopted a short memorial, saying among other things: "Our brother belonged to the old-style Ministers so rapidly passing away. His appearance as well as his method of treating truth had weight and dignity about it. He was a preacher whom all classes were glad to hear. Solemnity and impressiveness were in all his words. He exalted the sovereignty of God and all the grand old doctrines of grace which are so dear to the Presbyterian church. He made and kept many friends. Many of our Synod felt toward him as toward a father. * * * We bless God for the acquaintance and fellowship we had with him."

THOMAS A. BRACKEN.

Dr. Bracken began his Ministerial life here, having been ordained by the Presbytery of Upper Missouri Oct. 15, 1848, by whom he was also installed as Pastor of the Prairie Church, Lafayette county on the Saturday before the second Sabbath in December, 1849. He remained in charge of the Prairie and Hopewell churches until dismissed by the Presbytery in order to take charge of the church of Independence. There he was Pastor from 1855 to the war, during which he went to Kentucky.

Of him Nevin's Encyclopædia says: "Sprung from the Scotch-Irish stock, Dr. Bracken maintains their sturdy adhesion to the Confession of Faith and the Form of Government, and their repugnance to latitudinarianism in doctrine or laxity in morals. As a preacher he is scriptural, sound, very much in earnest, rightly dividing the Word of Truth. As a Pastor he had the happy faculty of attaching his people warmly to himself."

CHRISTOPHER BRADSHAW.

Among the pioneer Ministers of Harmony Presbytery were several from East Tennessee, energetic, persevering, untiring in their ministrations both in organized churches and in scattered communities. They preached a great deal, traveled widely, scattered Bibles, organized churches, held camp meetings, and usually farmed a little. Their type is nearly extinct but was well defined and highly serviceable in its day. Among them were such men as the Morrisons, Taylor, Emerson, Renshaw, Ryland, Noel, Ricketts, McMillan, Bradshaw and others. Most of them were trained at Maryville College. The materials are not at

hand for sketches of the majority of them. As a typical example it may be interesting now to notice a few facts concerning the Rev. Christopher Bradshaw, gleaned from a variety of sources. No sort of a full sketch of him has been found.

In the absence of the records of the Harmony Presbytery, it is not known just when he came to this State. The earliest notice so far discovered is that he was commissioned by the A. H. M. S. for Salem, Warsaw and Post Oak, Sept. 5, 1844. He attended the meeting of the N. S. Synod of Missouri, for the first time, in Oct. 1844. He seems to have lived at Salem, Henry Co. Probably he had at that early date begun to labor as a later commission authorized him to do "among the destitutions of the Presbytery" at various points not at once organized into churches. Post Oak was not organized until 1846. Warrensburg, where he preached as early as 1847 was not organized until 1852. Among his reports published in the Home Missionary is one (Sept. 1846, p. 104) in which he says:

"Our Presbytery held its spring sessions, including the third Sabbath of March, on the Little Osage, Bates County [which then included Vernon Co.], in Brother Dodge's church. We had an interesting meeting, and some evidence of the presence of the Spirit of God, attending a preached Word. On my return home, I received a letter from a commission merchant at Boonville saying that they had a box subject to my order. It contained some articles of clothing for my family, sent from St. Louis, and six Sabbath school libraries, sent as a donation from the Massachusetts Sabbath School Society to the far West. Since the reception of those libraries, I have organized six Sabbath schools, in places where there had never been any schools before. In organizing these schools I rode more than 2000 miles. My last two months have been a busy season. I preach seventeen times in the month. But I esteem it a great privilege to finish the evening of my life in my Master's vineyard, especially in feeding the lambs."

He was then past sixty years of age, but continued vigorous and hearty in regular work for many years after that, down to his death in 1860. An interesting incident concerning him, at about this period of life, appears in reminiscences of Dr. John Leighton at the semi-centennial of the Synod of Missouri. In describing the meeting of Synod held in Mr. Bradshaw's church at Salem, in 1845, Dr. Leighton says:

"This roughness of material things, as may be supposed, opened the way to a corresponding freedom in the acts of worship—an unconstraint which would now be called 'free and easy.' While there were far more spirit and devotion in the singing than we now witness, it was loud and discharged from all scientific exactness. Sometimes the tune would seem to be an impromptu composition. Numbers of the airs and hymns sung at the campmeeting were of the popular Methodist style. Dr. David Nelson, Rev. James Gallaher and some others had the voice of a silver trumpet—strong and mellow, and the first

named especially would occasionally come in where no hymn was expected with a solo that would move the heart and start the tears. As for musical instruments, I cannot say there was the least prejudice against them; but for the reason there was no occasion for prejudice, instruments being universally unknown and undesired.

“Accompanying the singing, particularly on the great state occasions, there was the exercise of handshaking, though this was not common. The custom seems to have been brought in by good brethren from Tennessee who had a number of ways peculiar to them and not laid down in the book. These brethren formed quite an element in our churches in Missouri, chief of whom were Dr. Nelson and the Gallaher brothers. In the year 1845 I attended the New School Synod which met somewhere in the woods in Henry County, having consumed nearly four days in reaching the place from Palmyra. The meeting was held in the basilica, as we may call the large shed. And let it be said, our meetings of Presbytery and Synod were then far more popular and devotional than at present. There was not much business to attend to, and there was preaching twice or three times a day; and this brought out all our people and a great many besides. On the occasion I speak of, there came up a storm one afternoon, which drove us to what was called “the church,” a log house such as I have described, having one opening for a window, but no glass. The pious company were standing up and singing, when suddenly a movement was made which was novel to me. Across the floor from where I stood and near the open door, was Father Bradshaw, the Pastor of the church. While singing with much spirit he advanced and took the hand of a brother and shook it with vigor. Thought I, ‘This is a brother the Pastor has not chanced to see during the meeting, and he takes the liberty of greeting him in the midst of the devotions.’ Presently he advances and shakes the hand of a second stranger. ‘And here is another,’ I said to myself, ‘he has not met before.’ And not till he had approached a third and fourth did the truth burst on my mind. When I saw the good Pastor advancing to my part of the room, I stiffly turned my face to the log wall, expecting that he would pass me by. In this I was disappointed. He laid hold upon my shoulder and gave me a violent pull around and then took me vigorously by the hand, a Christian honor which I neither understood nor deserved.” Other equally interesting incidents of that meeting of the Synod are related in the same place. His whole paper on “Primitive Presbyterianism in Missouri” is exceedingly readable and graphic.

In the fall of 1846 Mr. Bradshaw wrote of the loss of his wife, his companion for nearly forty years, and then reported the religious condition of his field. He spoke of a “refreshing season” at a camp meeting he had held with Mr. Dodge at Little Osage, and then of a meeting of Presbytery which “was very refreshing to the brethren who ordinarily meet but twice a year; and it was made a good meeting to the church.” Would that as much could be said of the average meeting of

Presbytery nowadays! He continued: "In reviewing the year that is past I have reason to speak of nothing but mercy and goodness. I have been enabled to preach more than two hundred sermons and visit more than that number of families. I have never come to the close of any former year with more strength and comfort than the past. I thank God for health and strength and the opportunity to labor one more year in His vineyard." The next year he is reported to have had a parish covering the counties of Henry, Johnson, Benton and Pettis. An additional note says: "This service allows him but three or four days in a month to rest and for reading and writing; all the remainder is taken up in riding, visiting families and preaching. Often in the winter he has met the people at different points on his route and preached to them in the evening in such groups as could be gathered in private houses."

At some time after the death of Mr. Dodge (1848), Mr. Bradshaw became the supply of the Little Osage Church, where he remained the rest of his life, supplying also the Marmiton Church. There he died and was buried in May, 1860. By some still living he is remembered as "an excellent man and a very good preacher."

WILLIAM LEWIS BRECKENRIDGE.

During the short time that Dr. Breckenridge was a member of this Presbytery he was greatly beloved, and, though nominally retired to his farm, he did good work in several of our churches, especially those of Pleasant Hill and Raymore. He was an earnest advocate of Old School principles that protested against Reunion; yet entered heartily into the work of the united Church, where he soon felt at home.

The following estimate of his character is quoted by Nevin's Encyclopaedia from the pen of his life-long friend, Rev. Dr. Edward P. Humphrey: "The grace of God which took possession of his mind and heart when about fifteen years old gave sweetness and dignity to his elevated nature, true love to Christ and to the souls of men, together with a spirit of self-sacrifice and of unquestioning obedience to God. As a preacher he was instructive, lucid and thoroughly evangelical. He had a clear conception, and intelligent and experimental knowledge of the Gospel, and expounded the saving truths with great simplicity, and often with an earnestness, a pathos, a persuasive power, that brought his hearers into captivity to the obedience of Christ. And then a certain propulsive power was imparted to his discourses by his manliness, his moral and physical courage, his profound conviction of the truth and glory of the Gospel, and by the unspotted purity of his life. His character came with him into the pulpit; it robed his person with honor when he walked through the streets. What men thought of him strengthened all our Ministers of every church in the confidence of the community.

"Few men have been so diligent and useful in pastoral visitation. His fine social qualities, his ready, even spontaneous, sympathy, his sense of propriety and delicacy, made him welcome always to the families of his congregation. The sick and dying and the bereaved turned to him as at once a learner and a teacher in the school of Christ, the Consoler. His labors as a Pastor were the most prominent, and as he thought, the most fruitful branch of his ministry. Through these labors he reached a place in the love of the people which has not been often attained in our generation.

"In the Presbyterian Church at large he was a wise and trusted counsellor. He loved the Church; he consecrated himself, body and spirit, down to the end of his days, to its welfare. His brethren throughout the land committed to him the most sacred trusts, and they bestowed on him the highest honors of the profession." He was Moderator of the General Assembly, Old School, in 1859, at Indianapolis.

Dr. George Miller, who knew him well, wrote of Dr. Breckenridge as "that noble type of a true Christian gentleman. We knew him not in his meridian splendor, but in the evening of a day adorned with great wisdom, worth and usefulness; but Oh! how much of sweetness, brightness, good cheer and heavenly joy in those closing hours of a truly beautiful life!"

JOHN M. BROWN.

The man who at the close of the Civil War was sent by District Secretary Norton to be one of the reorganizers of the Presbytery of Osage, was the Rev. John M. Brown. He soon made his influence widely felt. He was a son of the Rev. Amos P. Brown, who was for many years a missionary in New York, Missouri and Illinois. He did more than any other one man of the field work, resulting in the re-establishment of our Church in the Presbyteries of Osage and Ozark. Coming to his field soon after he had finished his service in the Union army, he arrived in Warsaw early in December, 1865. Before he had been there a week he wrote Dr. Norton an account of what he had found in the Churches of Warsaw and North Prairie, twenty miles south, which were to be his immediate field, and of his trip to visit the Cave Spring (Walnut Grove) Church. Of that first exploring trip he wrote: "I have had a very hard but very pleasant and encouraging trip. I was compelled to travel sixty miles on foot, often in mud and rain, with pack on my back, soldier fashion. Hope to have it easier now, as I have a horse."

The next month he wrote (Jan. 18, 1866): "These desolations cannot be restored unless we have help. We are straining every nerve—traveling in all kinds of weather and over all kinds of roads for long distances—preaching on the Sabbath, visiting and talking all the week; faring sometimes like John the Baptist in the wilderness, or worse;

and yet we fall far behind the needs of our field * * * * * My circuit (just marked over and enlarged) measures more than two hundred miles around; and this must be traveled at least once in four weeks—sometimes once in two weeks—and this not by railroad, but on horseback or in a buggy. This is too much labor for frail mortality, this cold, stormy, winter weather. Then we cannot half finish our work. About all we can do is to say ‘Good morning’ to a Church and then ‘Good-bye.’ These hurried visits, as you well know, are not the way to build up Presbyterian Churches. I believe our labors will be largely lost unless we can have help. Can you not send on a man immediately? * * * * * As I said in a previous letter, now is the time to strike in this region * * * * * Next week I expect to start on a trip west, as far as Fort Scott, Kansas.”

A month later he tells of having, since his last letter, organized a church at Clinton, and received into the Presbtery the churches of Warsaw and Mt. Zion, that had been compelled to leave the New School body before the war, when the Presbtery of Osage was virtually dissolved. Arrangements were made on that trip to build a house of worship at Clinton, and to repair that at Warsaw. He had arranged to move to the Mt. Zion church and made that his headquarters thereafter. Very naturally he appealed for more men. “What about these twenty counties in my field? It seems to me this matter is getting rather serious. And we don’t want any but first-rate men, men of good natural abilities, of apostolic zeal and large discretion, men that are not afraid of self-denial and hard work, men that *expect* to succeed. And such men will succeed! Large patience too is necessary. The work is not to be accomplished by storm. The labor is with individuals, as well as communities. And these individuals are not all living side by side in nice little towns, with dry, clean side walks; but they are scattered all over the country. In one church which I have explored, the members are spread over territory fifteen miles square. I have visited all but three members, and spent from three to twenty-four hours with each family. This is immense labor; but the work cannot be well done in any other way. But I need not tell you these things; for you know all about it by experience. But, can’t you hurry on that man?”

Other letters show the same indefatigable worker. In Oct., 1867, Dr. Norton wrote of him: “This brother is performing a great work here, and all through Southwest Missouri. His labors are incessant. One-half of his Sabbaths he spends with Mt. Zion church, one Sabbath in the month with the Springfield church, and one Sabbath with the new church at Osceola, fifty miles north; he makes also long tours in various directions. Besides he is the chief planner of the new church edifice, and the chief executive officer in getting it forward. At the same time he is building a house for himself in which in its unfinished state, he entertained, during the whole meeting, *all* the Ministers of the Presbtery, with the wives and children of two of them. Let our

churches not complain of supporting on the Missionary field such laborers as this."

One more quotation, from a letter written to Synodical Missionary Timothy Hill, Dec. 31, 1868, shows that, though a resident of what is now Ozark Presbytery, he kept up with the advancement of the whole Presbytery, some idea of whose extent may be gained from his description of his labors. "You ask about my field. Well, it is 160 miles long and 100 miles wide. Thus you see 'no pent-up Utica' restrains my powers. I preach three-fourths of my time to two churches; the remaining one fourth, I skim over my field, looking up Presbyterian members, preaching, and organizing churches. Bro. Matthews, a Licentiate of our Presbytery, is my only assistant. * * * Last week I returned from a two weeks' trip to the eastern part of my field. Traveled on horse-back; reached a point 120 miles away from home; rode 300 miles; preached eight times; administered the Sacrament, and received several members into our little church at White Rock (Texas Co.); explored Howell county, found Presbyterians to constitute a church; and heard of several other points waiting for a Minister to visit them. Bro. Matthews was with me. One of the points named above is Lebanon, a growing town on the Southwest railroad. I expect to visit this place in Jan., and hope to organize a church soon. They are crowding this Southwest railroad through; and in less than two years there will be a dozen stations needing attention. * * * Of course our little field will then become a big field. Where are we to find the men to enter in and possess this land? In the western part of my field are the counties of Vernon, Barton, Dade, Cedar and Polk, without a single Presbyterian church; but there are Presbyterian families scattered over them; and churches might be organized, had we the men to do the work. But as we have not a single 'good, easy' place I fear the men will be slow in coming. * * * Now, Bro. Hill, if you will visit us this winter or spring, I will furnish conveyance, and we will go together across this wide field. * * * I will meet you at Butler or Clinton." [As there were no railroads then to use on this trip, the full import of this simple proposition, which, by the way, was accepted, can be appreciated only by a study of the map.]

"As to a box of clothing," he continues, "one in the spring would not come amiss; but I could hardly ask it, as we received a box of second hand clothing in Sept., which will help us through the winter. And yet, if the truth must be told, we do need such aid, for within fifteen months I have given three hundred dollars to build churches, help poor students and the cause generally. This has drawn so heavily on my salary of \$900 that I find it very difficult to support my family of eight on the remainder. With this statement I will leave the matter altogether with you." [Perhaps the foregoing paragraph is of such a private nature that it ought not to see the light, at least when the name is given. It is given, however, as a matter of justice to the spirit of

self-sacrifice so common among Home Missionaries, especially those on the frontier. Their labors and their privations are rarely understood, even by their more fortunate brethren in the Ministry.]

CHARLES H. BRUCE.

A short sketch of this brother appears in the Presbyterian Magazine, Apr., 1896, p. 33: "Rev. Charles H. Bruce, D. D. is a native of Beaver county, Pa. He is a graduate of Meadville (Pa.) College, class of 1879, of which he was valedictorian, and a graduate of Allegheny Theological Seminary. His first ministerial work was as a Home Missionary in Iowa, where he labored nearly four years. At Guthrie Center, (Iowa), during his pastorate a neat and comfortable church building was erected. In 1885 he was Pastor of the church at Union City, Pa., where he remained two years; and on Feb. 25, 1887, he began his pastorate in Kansas City. In the early months of his present charge the church assumed self-support. This has been Dr. Bruce's longest pastorate and excepting the Roman Catholic and Episcopal Pastors, there are only three Ministers in the city who exceed him in the length of their pastorates. In 1893 he was Moderator of the Synod of Missouri. The degree of Doctor of Divinity was conferred upon him by his Alma Mater in 1895."

The pastorate of Dr. Bruce in the Fifth church of Kansas City was the second longest in the history of the Presbytery as now organized. Possibly we ought to call it the longest, inasmuch as the one that appears on the records of Presbytery as the longest was entered upon at once after the coming of the Pastor to take charge of the pulpit, whereas Dr. Bruce was in charge of the Fifth church several months before he was installed. Ten years may seem an unusually short pastorate in some Presbyteries; but other Western Presbyteries will usually show much the same facts as to the length of pastorate that are shown in this Presbytery. It is an honor to any man to hold a pastorate for ten years in any of our growing and rapidly changing Western cities. No man with less ability, common sense and spirituality than Dr. Bruce has, could have held the difficult position he held for anything like as long as he did. Notwithstanding all the removals occasioned by the ordinary shifting of a city population and by the occurrence during this pastorate of the worst season of business depression ever known in the West, there were at the close of this period nearly two and a half times as many members on the church roll as at its beginning. The church and its Pastor were among the most influential and respected in the city. Dr. Bruce was President of the Ministers' Alliance of Kansas City, and also of the Presbyterian Alliance, of which he was one of the founders and chief promoters. He was one of the most faithful and efficient members of Presbytery and Synod, by both of which he was honored by election to their highest offices and important

committees. He was a good preacher, a valuable counsellor, a genial companion, a Christian gentleman, whose departure from the city and the Presbytery was much regretted by his many acquaintances in and out of his own parish.

JAMES F. BRUNER.

It is rarely that one who in early life wished to enter the Ministry but was then prevented does enter it later in life. After graduating at Hanover College, Indiana, in 1840, Dr. Bruner began the study of theology at New Albany Seminary (now McCormick); but was compelled to give up the Ministry on account of throat disease. He then studied medicine and became a successful practitioner for many years. During this time he was elected Ruling Elder in one of the churches of what is now Platte Presbytery. As his throat finally became better, he studied theology privately, and frequently exercised his gifts in neighboring churches. While still continuing the practice of medicine, he was in 1858 chosen Vice-President of Pleasant Ridge College. While there he preached every Sabbath. During the war he was a Surgeon in the U. S. army, and was called "the Preaching Surgeon."

"In the spring of 1874," he writes, "without any solicitation whatever on my part, Osage Presbytery (now Kansas City) decided unanimately it was my duty to be regularly licensed. Examination immediately followed. Preached that night, and was licensed; and then ordained at the fall meeting." That was a pretty summary process; but it resulted in good work in the Salt Springs and Malta Bend churches, the latter of which he organized. After three years on that field, he was dismissed to the Presbytery of Trinity, Texas, where he remained six years, and then returned to this Presbytery.

JOSEPH HARTSEL BYERS.

At different times Mr. Byers was the Supply of five of the churches of this Presbytery in all of which he labored hard and faithfully with a fair degree of success. Through evangelistic services his influence was strongly felt for good in at least as many more. Coming to this Presbytery after a short pastorate in Kentucky, he threw into his work here all the vigor and enthusiasm of his young manhood, and had a prominent part in the stirring times and scenes accompanying the reorganization, extension and reunion of Presbyterian work in the Presbytery now known as that of Kansas City. His first field of labor among us was Creighton and Knobnoster, where he remained from 1867-70. He then took charge of the Third church in Kansas City, for one year, and of Lexington for three years, until his removal to California in 1874. During this period he was also the efficient

Stated Clerk of the Presbytery of Osage. Returning in 1877, he began work that fall in Nevada, Mo., where he organized the church the following February, and remained two years.

An obituary notice of him truly says: "Obeying the promptings of a Missionary spirit he, with his young wife and infant son, went to the prairies of the West, working under the Home Mission Board in the States of Missouri, California, Nevada, Kansas and Illinois. For 35 years he ceased not to proclaim the everlasting Gospel, adding to the church by profession and by certificate 1085 persons, organizing six churches, dedicating nine church houses, and delivering 4741 sermons, besides Bible readings, lectures, etc. He took special delight in holding evangelistic services, often giving 25 or 30 sermons consecutively, night after night, with an abundant harvest and feast of ingathering."

HENRY MARTYN CAMPBELL.

Mr. Campbell's stay in this Presbytery was short, but long enough to make his influence felt in the congregation he served, and to win the confidence and esteem of his fellow-laborers in the Presbytery. Coming to us after being out of the Seminary but a year, he took hold of a difficult field in the eastern edge of Kansas City, to which the Fourth church, originally located on the west side of the city had but recently been transferred. The location of the building was by many thought to be unfavorable and the times unpropitious to the sustaining of any enterprise not already thoroughly established. Still the work was blessed. The church grew slowly, but the Pastor was evidently doing such faithful and efficient work that when there was a vacancy in a similar though much more promising field in St. Louis, he was called to take charge of it. There the lessons he had learned here and the ability he had shown led to immediate and large results in the Cote Brilliant church. During the two years he spent in this Presbytery he was honored by election to its moderatorship and to a place on its permanent Committee on Home Missions.

HIRAM CHAMBERLAIN.

An extended sketch of the Rev. Hiram Chamberlain appeared in the *Presbyterian Recorder* for Feb., 1856, p. 215-222, from which we have made a quotation in the sketch of the Boonville church. Aside from the facts that appear elsewhere under the tabular history, the sketch shows that Mr. Chamberlain received his first commission to labor in Missouri from the United Domestic Missionary Society in October, 1825. He was granted the usual outfit of \$100 to defray his traveling expenses to his field of labor, and expected to get at least the

greater part of his salary from the church he might find desirous of his services.

"He arrived in St. Louis January 8, 1826, where he remained until autumn, when he left and spent the winter at the Dardenne in St. Charles county. * * * He remained at the Dardenne but a short time, as we find him reported in Oct., 1827, at the Jefferson Barracks, and no longer receiving aid from the Society." While there he was Chaplain in the army. "In the spring of the following year he returned East, and began to act as the agent of the A. H. M. S., principally in the eastern part of New York. This agency was not continued long, for we find him again in this State in December following, commissioned as an agent for Missouri. * * *

"Soon after his return he went to Franklin in Howard county, on the Missouri river, opposite Boonville, and located there. He was then far in advance of any other man. * * * We soon find Mr. C. across the river, stationed at Boonville, and the church which was organized at Franklin is changed to Boonville. While at Boonville he seems to have led the usual life of a Missionary, as he speaks from time to time of additions to his church, of organizing Sabbath schools and commencing a course of weekly lectures, etc. During all his residence here he was a frontier Missionary, 'standing alone, in advance of every Presbyterian clergyman in the land, with eight counties around him, some of whose inhabitants frequently called, and called in vain for help.'" * * *

The extreme character of his position is seen in one of his letters describing a visit to the neighboring town of Liberty in Clay county. He wrote: "To my surprise when I arrived at Liberty, a small but flourishing town near the territory, [i. e., the Indian Territory, now the State of Kansas], I was requested to form a Presbyterian church. Want of time prevented me from complying with the request, but I was assured that 15 or 20 communicants could be collected for that purpose. Such facts exist on the frontiers of Missouri, while at Franklin is the most western Presbyterian church organized. In going and returning, I traveled between 200 and 300 miles, preaching the Gospel almost daily, and often was I told had preached the first Presbyterian sermon ever heard in that region. I was received with kindness and heard with interest; and on the very borders of civilization I found intelligence and refinement. A Missionary is wanted at Liberty this very hour; there are some Christians there who desire it. There is a military post near it in this territory. Several tribes of half civilized Indians have been sent into the neighborhood by the Government; they occupy small portions of the territory, and must cultivate their lands or starve. The man who goes there may benefit future generations of red men and white men. The place is healthy, the land is rich and the people are intelligent." Where are those red men now?

*Those who care to know something of the later life of this pioneer and of his change from the New School to the Old School church may find it in the sketch referred to.

WILLIAM MAXEN CHEEVER.

Probably no man that ever preached in this Presbytery ever exerted a more abiding influence over his own people or a wider influence over the community in which he lived than Mr. Cheever. His daily life was a continual witness for Christ, his heroic sufferings and death the most eloquent and effective sermon he ever preached. No sketch confined to the narrow limits at our disposal could do the subject justice. Much might easily be written years after his death by one that never saw him, but no pen but that of a loving contemporary and brother Minister could write adequately of his inner life and true Christian character. Hence, though it has not been our aim to quote much from funeral discourses, this sketch will be best confined to the words uttered at the time of the death of Mr. Cheever by those that knew him best from long and intimate acquaintance. As the death had not come unexpectedly, both the funeral remarks and the later memorial address were the well-weighed and deliberate estimates of these that had the best right to leave on record tributes to his memory. They were published at the time in pamphlet form. We can give only extracts.

The Rev. J. G. Roberts, Pastor of the First Congregational church, Kansas City, said of Mr. Cheever's character: "A passage of Scripture * * * has been haunting my mind ever since I heard that he was dead: 'The memory of the just is blessed.' I believe that our brother has left a memory behind which will long continue green and fragrant and beautiful. First—he was remarkable for his geniality. It would be difficult to find a more thoroughly genial man; always cheery and sprightly, with nothing gloomy or morose about him. * * * Second—he was a very hopeful man; he had no dark and desponding views of human nature. Others might think that the world was growing worse and worse; that society was tumbling to rack and ruin; our Brother Cheever took a hopeful view of the world, mankind, society and the church; he had faith in man, in the truth and in God's redeeming power. * * * Third—he was a progressive man. * * * Altho loyal to the old Truth, he welcomed the new. Thoroughly evangelical in his views, he still believed that God had new Truth to break forth both out of the book of Nature and the book of Revelation. His efforts were not to intensify the conflict between Science and Religion, but to bring all Truth into harmony; thus he combined a wise conservatism with intelligent progress. Fourth—he was a sympathetic man; men in trouble and distress found in him a ready helper; people in affliction sought him for comfort and consolation, and they did not seek in vain. I have heard the most fallen say: 'If ever there were a true Christian, Mr. Cheever was one.' Altho the firm friend of the struggling, faint and fallen, yet his insight into human nature saved him from being imposed upon. Fifth—he was always ready to help in every good work; whenever a project was suggested which had the uplifting of



WM. M. CHEEVER.

man in view, we could always depend on him, and when he took hold of anything, we knew he would stand by it to the end. Whoever else might fail, it was certain that he would not. He loved men, and the great aspiration of his life was to raise them from their fallen condition and to bring them into fellowship with Christ. Sixth--he was a heroic man. I doubt if ever, during all his prosperous Ministry, he preached so eloquently as he has done since his last sickness. He has made a deep impression upon a class which he never reached before. I tell you, when a man will endure with calmness and heroism such terrible surgical operations as our brother has done, and when they were found to be unavailing, will sweetly and cheerfully resign himself to the will of God, it is simply sublime. The unanimous verdict of saint and sinner is: *Servant of God, well done!*"

One week after Mr. Cheever's death, a memorial discourse was preached by the Rev. Timothy Hill, D. D., who said, in part:

"We would pass in a brief review the life he has lived, the work he has done, that we may rightly understand the character he possessed and the things he accomplished.

" * * * His father was a man of education and culture who was engaged in the business of teaching. He was evidently a man of marked character, and he exerted an abiding influence over the character of his son. Mr. Cheever often spoke of his father in terms of more than ordinary respect and honor. He seems to have been a companion of his father, and deeply interested in all that interested him. His father removed to South Hanover, (Ind.), in 1826, and opened a flourishing school there. Soon after the family removed to Hanover, the Latin school which finally grew into Hanover College began, and young William was a student there, though but nine years of age. He was ever fond of study, and continued in school until his father, fearing its influence upon his health, took him from the school and put him to outdoor occupation for a few years.

"Piety in youth is often associated with beautiful Christian character, and one so carefully trained is not likely to have been indifferent to religious feeling while quite young, but what were his first positive religious convictions, we have no means of knowing. We only know that he was carefully instructed in all the doctrines of the Gospel by that father whom he so much loved. Among the books which he read in youth is that wonderful book of Calvinistic theology, Bunyan's Pilgrim. To him it was almost like the Bible. The study of that book with its pure Saxon English, doubtless had much to do with his own style of writing and speech. But if we do not know what was the exact state of his religious character in his childhood and youth, we know when he clearly consecrated himself to God, and began the full Christian life. It was when he was 14 years old, and was in connection with a camp meeting held near Paris, Ind., in August, 1832. Meetings of that kind were then frequent, and perhaps quite as often conducted by Presbyterians as others. We have a full description of one

of those meetings and of the influence exerted on Mr. Cheever, written by himself, in which he says: * * * * * It was about the beginning of the evening services that we came in sight of the camp. The rising and swelling on the air of the distant harmony, from a great multitude devoutly praising God, impressed me strangely. I now recall that peculiar thrill that always pervaded me whenever I listened to the old, hearty devout Presbyterian camp-meeting singing. I have never since been so carried away by any 'service of song in the House of the Lord.' Away out for nearly a mile on that night came that grand hymn of praise as we ascended the hill and silently took a panoramic view of the imposing scene. The day of our arrival was a memorable one in my life. The scenes of the previous evening had made me unusually thoughtful. The ordinary morning services were concluded; after a few moments' recess, the signal for resuming public worship was given by the spirited singing of old 'Lenox,' 'Blow Ye the Trumpet, Blow.' * * * * * Before the hymn was ended, I had leisurely strolled down the main aisle, looking in vain for a seat, until arrested within twenty feet of the stand by a sweet, but to me, strange voice, leading the congregation in prayer. 'Who was that?' was the whispered inquiry about me. 'A Mr. Brainerd of Cincinnati,' was the reply. Then I understood that he was the young man whom my father wished to hear. I at once became interested in him. He had a directness and earnestness of manner that from the announcement of his text to the close of the sermon held me, standing by a tree during its entire delivery, with unflagging attention. It was his appearance and voice, I think, that first arrested me, but when he announced his text, '*And they made light of it,*' I was completely absorbed. As to his method of treating it, my memory is entirely at fault. All I remember is the beaming countenance, the loving eye fixed upon me as I stood directly before him, and the tremendous conviction all the time surging through my soul, that I was the one who had deliberately made light of the great salvation! So deeply was I moved with a sense of my own personal guilt, that I cannot state what may have been the general effect of the discourse, only I had the impression that there was much weeping and even audible sobbing around me. The service closed, and in accordance with an invitation to all who were awakened to seek some secret place of prayer without delay, I went into the spacious grove at the rear of the encampment, that I might find some spot where I could be alone and pour out my troubled soul to God. But here I came upon one, and there upon another, kneeling in prayer, and from every direction there came to my ear the low voices of supplication. The whole grove was a Bethel. I see now in my mind the very log, by the side of which I cast myself, and with the last lines of the hymn sung at the close of Mr. Brainerd's sermon ringing in my ears—

"Venture on Him, venture wholly,
Let no other trust intrude."

I endeavored to take hold of my Lord's hand. *I ventured.'*

"In this way began his warm, earnest Christian life, which was maintained faithful until death. With this consecration of his heart to the service of God fully influencing his character, he entered Hanover College, and passed through a regular course of study until he graduated. After graduating, he spent two years teaching near Madison, Ind. * * * * * In the fall of 1840 he entered Lane Seminary*, and pursued a regular three years' course. Dr. Lyman Beecher was then the center of influence in that institution, in the height of his power. * * * * * Soon after he graduated he accepted the call of the church at Monticello, Ind., and entered upon his work as Pastor. Here he found a wide field of labor. He spent much time visiting his people, often preaching in school houses eight or ten miles distant, riding horseback. On the 8th day of July, 1844, Mr. Cheever was married to Margaret L. Jackson, youngest daughter of Mrs. Lyman Beecher, of Walnut Hills, Ohio. The malarial influences which pervaded the region of country about Monticello so impaired Mr. Cheever's health and that of his wife as to compel their removal.

"In 1847 he accepted a call from the Second Presbyterian church at Rockville, Ind., and removed there. Here his wife sickened and died.. While pursuing his work as Pastor at Rockville, he was called upon by a Minister who was acting as Presbyterial Missionary for that region, who informed him that some sixteen persons in Terre Haute had obtained letters of dismission for the purpose of organizing a New School Presbyterian church there. Those were the days of sharp contest in the Presbyterian Church, and it was deemed necessary to form a New School church, even though there were already two Old School churches in that place. 'Now,' said the Minister, holding him by the hand, standing on the doorstep, 'if these brethren send for you as the nearest clergyman to organize them into a New School Presbyterian church, do it, or I shall be compelled to go a much greater distance to do it myself.' The invitation came, and on the 31st of December, 1848, he organized the Baldwin Presbyterian Church of Terre Haute.

"From this church he subsequently received a call, and was installed Pastor in December, 1849. Here he remained several years, and labored with earnestness and success. The church grew and prospered under his care. Revivals of religion were enjoyed, and many were gathered into the Kingdom of God. In the winter of 1850-1, meetings were held every day for twelve weeks. * * * * *

"On the 3d of June, 1851, he was united in marriage to E. Carolyn Ball, daughter of Dr. E. V. Ball, of Terre Haute; she has lived the beloved companion of his remaining years, the faithful Pastor's wife, known and loved by you all. * * * * *

"While he was laboring at Terre Haute, the church at Troy, O., became much disturbed. It was divided into two hostile parties, at open war with each other; some would not speak to others; anonymous letters were sent; and all was discord. Dr. Allen, of Lane Seminary, exerted his influence to harmonize them in vain, but induced them to

extend a call to Mr. Cheever, and urged him to accept. This he did, and in 1858 removed to Troy.

“The task was a hard one, but at length the discord ceased and the different factions came together and worked in harmony. It was a blessed result which showed the care and great skill of the Pastor. While there he took an active part in the cause of temperance, alluding to it in several of his sermons. This gave offense, and he was waited upon by a committee, who told him that it would never do to press that matter, as one or two of the wealthy members of the church were selling wood and grain to the distilleries; it would not do to offend them; that there had been so much trouble in the church, and things were beginning to look brighter, that he must overlook these matters for the present. The next Sabbath he preached a sermon denouncing all such practices among Christian people; as a church they could never prosper until they abandoned it. This produced great excitement in town, and the results were in doubt for a time, but the traffic ceased, and it gained him friends in the end.

“While at Troy, Lane Seminary became embarrassed, and the Faculty came for Mr. Cheever to raise money to extricate them from their financial difficulty. The church refused to give him up; but at length, after an earnest appeal by Dr. Allen, consented that he should leave for a time. Mr. Cheever took hold of the work, and prosecuted it with such success, that in less than four months, he raised the needed sum, nearly \$50,000, and returned to his pastoral work.

“In 1866 he left Troy, and became Secretary of the American Board of Commissioners for Foreign Missions for the West. He ever possessed an ardent missionary spirit and was ready to aid in carrying on the work in all laudable ways. After the union of the Old and New School Presbyterians, the work of the American Board closed in the Presbyterian Church, and he was left free to resume his work as Pastor. A kind Providence called his attention to this church [Kansas City, Second] to which he came in 1871. His installation here took place Sabbath, Dec. 31, 1871. The invitation to this church came in the first instance through a letter which he had written to a former parishioner, not a resident of this city, in which he stated his readiness to resume pastoral work: ‘I am hungry,’ he wrote, ‘for a flock, not to eat, but to feed.’

“Of his work here we are all witnesses. With what earnestness he entered upon his work, and how faithfully he labored to advance the interests of this church, we all know. He came among us in the full vigor of ripened manhood, with a mind well stored with knowledge, and especially trained by a practical acquaintance with men as they appear in the actual life of the world. * * * Every communion season during his pastorate has witnessed some additions to the members. There has been a continuous revival much of the time since he came here, not as is sometimes seen accompanied with great excitement and general public attention, but a quiet, progressive work. Particularly has this

been the case in the last two years. In 1876 there was an accession of 25 by letter and 24 by profession. In 1877 there were 29 by letter and 52 by profession of faith.

"In his pastoral work he was particularly careful to interest and care for the young, maintaining a weekly meeting for their special benefit on each Monday night, and watching over them with an uninterrupted care. He was careful to look after the young members of the church and direct their Christian life and work. He bore them on his mind, and wished to guide and shape their character. He was accustomed to have a list of the young, and they were the objects of his frequent and earnest prayer. His sermons were clear, earnest and practical, rather than specially learned, or peculiarly ornate and imaginative. He was never dull, never sensational, but always clear, methodical and warmly in earnest. He carefully studied to secure variety, and interested himself in the common affairs of life. With an eye to appreciate business around him, he interested business men, always commanded their respect and attention.

"His natural characteristics were such as to make him a good Pastor. His personal appearance was good. Of medium size, but slender build, he enjoyed a fair degree of health, but was never a man of great strength and vigor. His mild but expressive eye, his genial smile, his neatness in dress will always be remembered by those who knew him. He had a great degree of both natural and acquired courage. Cheerful and vivacious, yet always dignified and courteous, never descending to levity nor exhibiting a trace of melancholy or asceticism. No one would be embarrassed in his presence, yet no one would trifle with sacred things where he was. He loved the denomination to which he belonged and labored to extend it, while he had a broad and catholic spirit and loved the whole Church of God. Such was the man who quietly toiled until arrested by the disease which terminated in death.

"The disease which finally terminated his life was peculiar and extremely painful.* In the hope of arresting it and prolonging his life, he submitted once and again to extended and severe surgical operations. But his work was done. The hour written in the book of Eternity was drawing near, and nothing could postpone it. Slowly and quietly he sank down, exhibiting in all his course a fortitude and bravery that is seldom seen, perhaps never excelled. After this surgery, he found difficulty in free conversation, but he could write his words and wishes, and all these indicate perfect calmness and self-possession, a faith in God which nothing could disturb. Some time after he was thus disabled, a member of the family was singing in his hearing the words and tune 'Hold the Fort,' when he joined in and carried the bass through. At another time he writes for the family worship: 'Sit down and read the 103d Psalm. Sing 'Tis the Promise of God Full Salvation to Give,' and repeat the Lord's Prayer together.' What cour-

*This disease was cancerous. The final operation removed the whole of one side of his face, including cheek bone, half of each jaw and one eye. He was buried just six weeks after.

ageous, cheerful spirit shines through this sentence: 'There is not much left on that right side. It is a blessed thing that we are made double!' At another time he writes: 'Take it all in all, from the beginning we have made a brave battle for life; we have done the best we could, and calmly leave the issue with our dear Father.'

"Surely no one who saw his calmness in view of the inevitable suffering which he fully understood, when he walked with unfaltering step and calmly laid down and closed his eyes, knowing the needed surgeon's knife must come, but would say: Indeed it was a brave battle for life, a heroic spirit! With a full knowledge of all his situation he wrote: 'The Lord has been very gracious to me, and I trust him to the end.' Thus he continued slowly sinking until the end came. There was not a murmur nor a word of complaint. Nothing was to be done; he had only to lie at Jesus' feet ready for the summons when the hour should come. Thus he continued until the morning of Sabbath, June 2d, when he sank to his peaceful rest.

"We have no doubt of the crown of life now. In the language of Bunyan, whom he so much loved, 'He dwelt awhile in the land of Beulah gazing quietly on the brightening view of the Celestial City, into which he was soon to enter.' And when the summons came, he went quietly down into the dark river, which we all must so soon cross, and passed over, to enter the City of God and join the Church of the Redeemed in Heaven!"

SETH GOLD CLARK.

No History of the Presbytery of Kansas City can ever be written properly without giving prominence to the work done by Mr. Clark. A graphic sketch of some of his work in the early days of this Presbytery appears, from his own pen, in the sketch of the Butler church. The character of the man may perhaps be best shown by other extracts from letters written by him during the period of his greatest activity in this region. But first look at the preparation of the man for the work he then attempted and accomplished. Under the title "A Home Mission Enthusiast," the *Church at Home and Abroad* published in the July number, 1898, a notice by the present writer, of the man and his work, from which a portion of this sketch is now quoted:

The Rev. Seth Gold Clark, who died at his home in Appleton City Mo., April 22, 1898, was one of the most enthusiastic and indefatigable Home Mission pioneers of the Central West. For over fifty years incessantly active in the work he loved, he was one of the best examples of a missionary type now fast disappearing.

He was born in Delaware county, N. Y., Aug. 13, 1817, and after a boyhood spent on farms in New York and Ohio, graduated at Western Reserve College in 1843, and at Western Reserve Seminary in 1846. He was licensed by the Presbytery of Cleveland, Oct. 7, 1845, and be-

gan at once supplying three little mission churches in Ohio. From there he went to Bainbridge, O., where he was ordained in May, 1847, and remained two years. During his next pastorate, at Aurora, O., his health failed. Then followed eleven years' service as District Secretary of the A. B. C. F. M., and three as Chaplain of the 10th Ohio Volunteer Cavalry, 1862-5. Ten days before Atlanta was taken, he was captured, but was soon released as a non-combatant. The twenty days' furlough he was then given to visit his family he "spent in helping to elect Lincoln." The Mayor of Cleveland telegraphed the President to keep him in Ohio till after the election, which he did. Unable on his return to the army to reach his regiment, then on its march to the sea, he was assigned by Gen. Thomas to the work of raising funds for the Sanitary Commission. In August, 1865, he became Chaplain of the House of Correction in Detroit and of the Seamen's Friend Society. This he kept but a short time, until, on Jan. 2, 1866, he left his home to take up the work in which he was to become most successful, and for which he is best known.

In less than three years after his arrival in Missouri he had personally gathered, organized, and supplied with preaching until other supplies could be obtained, churches at Holden in Johnson county, Greenwood in Jackson county, Harrisonville and Austin in Cass county, Butler, Lone Oak and Papinsville in Bates county, (Hudson now) Appleton City in St. Clair county, and Lamar in Barton county. Some years later two of these towns, unable to obtain expected railroads, died a natural death as did their churches. Two other organizations were outstripped by later organizations by other Presbyterian denominations. There remain today five good churches organized before 1870 by that one Missionary "settled on horse back." But that is by no means all the work he did during that period. He thoroughly explored the whole region now contained in the western part of the Presbytery. His judgment kept other points from organizing in case he found that there were reasons of comity or of Christian liberality to give others a prior claim. Some other people were not so careful toward him. In April, 1868, he wrote: "You know I have given up my comfortable house of worship and desirable charge in _____ for a new field without a house of worship in the county. I have been enabled to organize four churches since I last wrote you, and have now five churches and two congregations where we have not yet organized. * * * I have a very interesting field indeed. Would not swap it for any church in America. No thanks to the crabbid Elder or the designing C. . . . s, but thanks to God for giving me four churches for one."

No wonder even such a man could not do all the work he attempted. In December following he wrote: "I must have help, or things will be sadly neglected. I shall be obliged to give up some places and even churches entirely. Five churches and eight preaching places are too much." Take notice that he was at that time over 51 years old. But age did not daunt him. In July of the year following, 1869, he wrote: ". has committed the unpardonable sin of beginning to be gray.

Dr. Kendall will have a nice time getting me off his hands, if I am getting gray!" His prophecy proved true—he was a Home Missionary for almost 29 years after that. The same grit appears in a letter of six months later: "Got Bro. C to W to stay two or three Sabbaths, and the report says he skedaddled. When I am sent as a Missionary to W or Africa, or any other place, and don't stay at least one year, it will be because I am driven away!"

He kept up quite a correspondence with friends in the East in the effort to secure men to take charge of the fields he organized and of others he thought ought to be cared for about him. When he succeeded in getting a promising church well started, he moved on to some less promising field, not because his services were not acceptable where he was, but because he could more easily secure supplies for the better places, tho even his best places were not as attractive to those at a distance as they were to him on the ground. He wrote many men before he secured one. But he kept writing, saying at times: "I have just written another man today, and unless I run out of postage, I will get some one." His appeals for help were pathetic though never despairing, as witness the following:

"The B . . . and H churches both observed the Week of Prayer; and while we were yet praying, God heard and answered. I could not be in both places and so was obliged to give up B. to the Baptists, and they have reaped there a glorious harvest that might just as well have been gathered by us, if I could only have had help. Our church was in a good state, while the Baptist was not. All worked together, but the Baptists carried off the spoil, most of it. But God be praised, for it was a good work. There will be between 80 and 90 added to the three churches. I tell you Bro. Hill it is a little hard to do the pioneer work, and travel 2500 miles on horseback to get things going nicely, and then for want of a little help at the right time, see the harvest gathered by others and put in a close-communication granary! Still I rejoice, and will rejoice, that since we could not do it, others have. There is an excellent state of feeling, and we shall get a few."

While laboring in this vast field, it is not surprising to find that his mind was turned to the subject of education, both on account of the needs of his own family and because of the difficulty of obtaining higher advantages anywhere in this part of the state. In 1870 he wrote Dr. Hill: "It would be hard for me to give up my chosen missionary work and my present field. But it may be my duty. You remember that we have been *pioneers*, and have had less than one year of schooling [since coming to Missouri] and not even a good district school till this summer." And a few weeks later, he wrote again: "I am exceedingly anxious that something should be done toward starting an institution of learning near the center of the State, that may eventually grow into a college. Sedalia would be a good point. * * * If Presbyterians are going to hold Missouri permanently, we must raise up a ministry on the ground. There have been failures; but what of that? The thing

is made to work everywhere else; why not in Missouri?" But, possibly unfortunately for Missouri, he took hold of an existing college in Kansas instead of starting one in Missouri. An opportunity opened for him to become Financial Agent for Highland University. He embraced it eagerly, saying, even before he went there, "I have never become so deeply interested in anything in my life as in Highland. I think of it, plan for it, work for it with a will, then dream about it. It must go."

From 1871-6 Mr. Clark was Financial Agent for Highland University. The last two summers of that time were spent with a missionary tent outfit, furnished by Sunday schools in the East. He traveled through Northern Kansas and Southern Nebraska, preaching daily to congregations averaging 100 on week nights and from 150 to 300 on Sundays. This was strictly pioneer work in regions beyond Ministers and churches. The tent work he was accustomed to regard as the most successful of his life. He was everywhere gladly welcomed. During 1877-78 he supplied the churches of Iola and Carlyle, Kan.; 1879-80, Baxter Springs, Galena and Empire, Kan.; 1881-85, Rich Hill, Rockville and Hume, all three of which he organized during those four years of his second stay in this Presbytery. He then spent ten years in Southwestern Kansas, where he found nine counties adjoining, in none of which was there an organized church. During those years he organized eight churches, seven of which, in spite of drought and the consequent depopulation of large districts, are still on the Minutes of the General Assembly. The year 1895 found him again in this Presbytery, settled at Raymore, which under his labors was much revived and built a beautiful house of worship.

At last when nearly eighty years old, with mind and voice unimpaired, he was forced by physical infirmities to give up his active ministry. It was an affecting scene when by vote of Presbytery he was "honorably retired," and recommended to the Board of Relief. All there knew of his active life and realized that it was not boastfulness that led him to rise and say that, able, as he then supposed, to preach better than ever before, he would gladly sacrifice his right arm rather than go onto the Board, if only he were physically able to continue in the ministry. No service did he ever shirk as too hard, no field as too unattractive. Always and everywhere he loved to proclaim salvation to the uttermost through Jesus Christ. Like every other true Missionary, he recognized no bounds of race or clime, but worked and prayed for the universal spread of the Gospel. No wonder Miss Mary Clark, the daughter of such a Home Missionary, should be found for years a Foreign Missionary in distant Persia; and a grandson, the Rev. C. C. McKinney, a graduate of Park College, and for two years a student at McCormick Theological Seminary, should now be found on a Home Mission field among us, engaged in the same blessed work his grandfather loved so enthusiastically.

What a record! It will never be fully written on earth. His mission work in at least five states, the organization of thirty-one

churches, most of which during his ministry erected houses of worship, his army chaplaincy, his evangelistic work in prisons, harbors, battle fields, mining camps, frontier settlements and in the well settled communities East and West, his vigorous advocacy of Education at home and Missions abroad—these are a few of the reasons why he will long be held in grateful remembrance. A few months before his death he modestly wrote of himself that his had been “a very busy, checkered life; possibly some good may result.”

WILLIAM PORTER COCHRAN.

One of the strongest and most interesting characters among the early pioneers of Presbyterianism in Western Missouri was the Rev. W. P. Cochran. Identified all his long ministerial life with Missouri, an interesting and valuable volume might be written on his life, but so far as we know none such has been published. Though originally identified with the New School Church, he, like many others in the State, was early found among the Old School party, with which he was thereafter identified till the Reunion. At the Semi-Centennial meeting of the Synod of Missouri, held in St. Louis in 1882, he was the only one of the original members of the Synod that was present. Very fittingly he then gave a paper on the history of that branch of the Synod with which he had been connected.

An extended sketch of Dr. Cochran was published in the *Presbyterian Recorder* for April, 1856, pp.251-9, from which we condense the following concerning his early labors in the bounds of this Presbytery:

“His parents were of the Scotch-Irish stamp. Early in infancy he was dedicated to God in the ordinance of baptism. In the autumn of 1821 he entered the Sophomore class in Dickinson College in Carlisle, Pennsylvania, then under the presidency of the Rev. John M. Mason, D.D. His prospective intention in receiving an education was to become a lawyer. He was at this time a wild, thoughtless boy as regards religion and religious things, though studious and ambitious to occupy a distinguished position at the bar.” He read infidel books and scoffed at the seriousness of his college mates during a revival that occurred while he was a student. But at last the Spirit of God reached him and he took a decided stand for Christ. “In January [1823], in company with about 40 of his fellow students and a large number of the citizens of the town, he united with the Presbyterian church. He graduated in the last of June, 1824. After a considerable struggle, he made up his mind to go to Princeton Theological Seminary, though by no means having settled it in his own mind that it was his duty to preach the Gospel. The Lord led him along by a way he knew not. In the fall of 1827, he having passed through the course of studies prescribed by the Seminary, was licensed to preach the Gospel by the Presbytery of Huntingdon, Pa., and soon afterwards left his home, his

friends and the scenes of his youth as a Missionary for Missouri, under the patronage of the American Home Missionary Society. His place of destination was Old Franklin, Howard county [now the Boonville church.] He arrived in St. Louis the 20th day of November, and after spending a Sabbath there, and preaching for the Rev. Mr. Giddings, he took the stage and went to St. Charles, where he spent another Sabbath and preached for the Rev. Mr. Robinson. He then stopped a Sabbath with the Rev. Mr. Lacy at the Dardenne, where he overtook the Rev. Thomas R. Durfee, another Missionary under the A. H. M. S., on his way to Callaway county. They journeyed together, having been furnished with horses by a friend at the Dardenne. Mr. Cochran spent the next Sabbath in that county with his co-laborer and beloved Brother Durfee. He then made the best of his way through mud and rain to his destination, Old Franklin.

“Mr. Cochran was received into the Presbytery of Missouri in the spring of 1828, and ordained at that time as an Evangelist. After the death of the lamented Mr. Giddings, the church at St. Louis wrote for Mr. Cochran to come down and supply their pulpit until they could be permanently supplied. He went down in February, and remained there until June, when the Rev. Wm. Potts came to the charge of the church. Mr. Cochran then went to his old post, preaching in the counties of Howard, Cooper and Boon. In June following he was married to Mrs. Eliza M. Scott.”

The sketch quoted goes on to tell of the remarkable success of Mr. Cochran in missionary and revival work in many places north of the Missouri river, in which work he was associated with the noted revivalists of that day, Messrs. Durfee, Hoxsie and Dr. David Nelson. “Whilst a decided Presbyterian, he was not a bigot. He rejoiced in the success of the Gospel among all evangelical Christians, and co-operated with them in preaching. He made it a matter of conscience to fulfill all his appointments to preach; hence, no weather, wet or dry, hot or cold, prevented him from reaching them. He often swam creeks and rivers to reach them. His wife in the early part of his ministry usually accompanied him in his preaching tours, and in his services raised the tunes for singing. There were at that early period but few churches in Missouri—preaching was mostly done in court houses, log school houses, private houses and in the open air under groves. Mr. Cochran received aid from the A. H. M. S. until he left Boon county, which was in December, 1833, when his connection with that Society finally terminated.”

The spirit of the man was shown by the way in which he continued to preach in Missouri, often in the face of mob violence, where some of the greatest miracles of grace were wrought. “He remained in Missouri from a sense of duty. He had several offers of good churches and remunerating salaries; but he felt that other Ministers could not be induced to enter this field, and endure the hardships and live upon the mere pittance the churches paid as a salary; and that he could live from the proceeds of his farm, and do all he could to keep

the standard of Presbyterianism erect." * * * "During Mr. C's ministry he always paid a special regard to the religious condition of the colored population. He preached to them in separate congregations, held Bible classes for them, visited them when sick, preached their funerals, and endeavored to promote Sunday schools among them. This excited much opposition to him, and notwithstanding he was for many years a slaveholder himself, laid him open to the wolf-cry of Abolitionist. Indeed, personal violence was threatened him on this account, yet none of these things moved him; the Word of God was the lamp to his feet and the light to his path."

DAVID COULTER.

One of the strong men of the original Lafayette Presbytery was the Rev. David Coulter, D.D., who had been received the year before by the Presbytery of Upper Missouri and installed over the Hopewell church, April 22, 1856. There he remained till April 20, 1867. At the same time he served the Prairie church as Stated Supply. Years before he had twice been the Stated Supply of the Jefferson City church. A good biography of him, edited by the Rev. W. W. Robertson was published some years ago, from which we take the liberty of quoting a part of Dr. Fackler's memorial discourse.

"In all the fields of labor occupied by Bro. Coulter, he won golden opinions. Those who knew him best loved him most. I have reason to know that his name is still fragrant in every congregation he ever served; and how it could be otherwise. All his actions, the whole temper and spirit of his conduct, in the pulpit and out of it, bespoke him a man of determination to know nothing save Jesus Christ and Him crucified. Besides the work of glorifying his Lord and Master, and doing good to his fellow men, he gave his thoughts and attention to very few objects. He was regarded everywhere as one thoroughly consecrated to his vocation as a Gospel Minister. I do not believe the wealth and honors of the world would have turned him aside one hair's breadth from the line of his sacred calling. Like Paul he 'magnified his office.' He literally gloried in the cross of Christ. To preach Jesus acceptably was the noblest ambition of his life. * * *

"As a Presbyter Dr. Coulter always ranked high in the estimation of his brethren. * * * In Presbytery and Synod his name was always found on the most important committees. His reports were invariably carefully written and promptly submitted. On all subjects of moment he held pronounced opinions, and his judgment when given was uniformly treated with respect. * * *

"As a preacher he was not only sound in doctrine, but always eminently practical, earnest and tender. His theology was that of Paul. He believed the doctrines of grace and loved and clung to them with all his heart. Christ and his righteousness were the burden of

almost every sermon I ever heard him deliver. More than twenty years ago, in my own pulpit at Jefferson City, I heard him declare, with wonderful emphasis, that the sinner in order to be saved must be wrapped in the righteousness of the Lord Jesus Christ. The very night he died he remarked to a brother Minister of another denomination: 'I am wrapped in the robe of Christ's righteousness.' This was the doctrine of human helplessness and Christ's all-sufficiency he delighted to preach. * * * Wonderfully instructive and comforting to God's people were the discourses he delivered, both in public and in private. It has often seemed to me a matter of impossibility for any man of intelligence to sit regularly under his ministry without being built up and established in the faith of Christ. His manner and spirit in the pulpit were those of a man wholly absorbed in his theme. When dealing with the high thoughts of the Gospel and man's relation to God, I think there was less self-consciousness about him than any other man I ever knew. I have seen him and heard him both in his sermons and prayers when he appeared to me as one standing almost face to face with his Maker. The very tones of his voice have thrilled me as he pleaded with sinners for Christ and with Christ for sinners. * * *

"As a pastor he was true and faithful, tender and kind. His presence was always welcome in the family, his counsels judicious and well-timed. His reproofs and admonitions were administered in the gentle and loving spirit of the Master whom he served. * * *

"His religious life ran at an even flow, like a calm and peaceful river. There could be nothing spasmodic in such a character as his. Whether in the pulpit dealing with the high themes of redemption or in the prayer meeting leading the devotions of his people, or in the social circle giving tone to Christian intercourse, or in the chamber of suffering and bereavement, speaking words of sympathy and encouragement, every where he carried upon him the flavor of an earnest, consecrated man of God. No one could mistrust either his spirit or his purpose. I do not believe that the most evil-disposed would have dared to charge him with the least approach to insincerity while in the performance of his ministerial and religious duties."

The same volume contains many concise tributes of esteem and affection, but none more expressive than that published years afterwards by Dr. George Miller, who in the times of the Declaration and Testimony controversy took the opposite side from Dr. Coulter. His words were: "Brother David Coulter, a modest retiring man of rare attainments in knowledge, love, zeal and Christian character."

WILLIAM DICKSON.

The changes in the Presbyterian history of the Old School branch of our Church are well illustrated in the case of William Dickson. All his life in this State was spent in charge of the same field in Lafayette county, yet he belonged to three Presbyteries while there. He was

one of the original members of the Presbytery of Upper Missouri at its organization in 1844; and likewise was one of the original members at the organization of the Presbytery of Lafayette in 1857, and at the reorganization of Upper Missouri Presbytery by the Declaration and Testimony party in 1867.

The only sketch of Mr. Dickson that has come into the hands of the Committee on Presbyterial History is the following fragment by Dr. R. S. Symington: "Of Bro. Dickson, I know very little. He was one of the pioneers of Presbyterianism in Missouri. He and his brother came out to Missouri with a colony from Kentucky. Located near what is now the village of Wellington, and organized the Mt. Hope church in Lafayette Presbytery. He was installed Pastor, and remained in that locality until his death. He preached plain, strong, well connected sermons. He was beloved by his people, and highly esteemed by his Presbyterian brethren. He was very much opposed to what were then styled 'new measures.' I remember assisting him in a sacramental meeting. He closed the meeting on Monday morning, when it seemed to me a deep interest pervaded the congregation. He feared 'revival meetings.' Sometime after this a young lady from his congregation was visiting at Dr. Lester's in Kansas City. When Mrs. Lester introduced her to me, she said: 'I am acquainted with Bro. Symington. He is my father. Under his preaching I was born again.' Others were deeply interested, but he feared 'New School methods.'"

NATHANIEL BROWN DODGE.

Of the founder of Harmony Mission, and hence in a sense the founder of the Presbytery of Kansas City, we have not been able to secure the materials for as extended a sketch as doubtless would be profitable.* The Genealogy of the Dodge family (1894), pp. 197-8, contains this short sketch: "Rev. Nathaniel B. Dodge 6 (Nathaniel B. 5, Elijah 4, Joseph 3, Joseph 2, Richard 1) b. Winchester, N. H., 5 June, 1781; d. at Little Osage, Mo., 3 Sept., 1848. Nathaniel Brown 5, his father, moved to Barre, March, 1794, or possibly . . . 1795. Nathaniel B., Jr. 6, must have acquired the rudiments of an education before leaving W., and rendered some service in teaching the first schools in his neighborhood. He also rendered some service in the war of 1812. He removed to Underhill, Vt., where he preached five years as a Congregational Minister, or until 1821. He was then called to New York City to organize ten or eleven families and five lady teachers as Missionaries to the Osage Indians. They went to Philadelphia by sea, thence to Pittsburgh by large wagons. At Pittsburgh they built boats to go down the Ohio and up the Mississippi. They went up the Missouri in keel boats to the mouth of the Osage, and up that as far as they could cordell, and till the stream became too shallow to go farther.

*We had hoped to use for a frontispiece a picture of this pioneer Missionary, but investigation proved that none is known to exist.

They then settled on its banks within a mile of the present town of Papinsville, Bates Co., Mo., having consumed four months in their laborious journey, some dying by the way. Rev. N. B. 6 was made Superintendent of this Mission by appointment of the A. B. C. F. M., and called this post Harmony Mission.

"In the course of six or seven years the Government moved the Indians to Neosho, in what is now Kansas, to which place he followed, there founding the Boudinot Mission. In five or six years it became unsafe to remain, and he returned to Little Osage, where he built a church, preaching and teaching as long as he lived. He married Sallie Gale, 22 March, 1803. She was born at Princeton, Mass., 21 July, 1784. d. 20 Dec. 1866."

Another notice of the work of Mr. Dodge and of the Harmony Mission was published in the *Presbytery Reporter*, July, 1860, pp. 321-5. From that we extract the remainder of this notice, except the fact that Mr. Dodge was the first Moderator of the New School Synod of Missouri, that met in St. Louis, Apr. 8, 1842. The sketch in the Reporter after giving the story of the Mission and of Mr. D's connection with it, goes on to say that upon the abandonment of the Mission, "Mr. Dodge, who was always interested in the welfare of the neighboring settlements, made the natural transition from the Foreign to the Home Missionary, still remaining in the same place. His first commission from the A. H. M. S. was April 25, 1836, 'to labor in the vicinity of Harmony Mission Station.' Some time previous to this he had formed a Congregational church in that neighborhood, which was undoubtedly the first church of that order ever organized west of the Mississippi, unless the Mission churches were of that order. Of his success as a Home Missionary I have not been able to obtain much definite information. There was about that time a great readiness to hear the Gospel in that part of the State and the Harmony Presbytery was organized in that region. In the *Home Missionary* for 1841 a report by Mr. D. is given: 'I find a great share of the people when I go inclined to hear, and some of them profess to love the Gospel. Those who profess religion are mostly of the Baptist and Methodist denominations, and there are some who profess a hope who have never made a public profession of religion. In most places where appointments have been made the people have manifested very respectful attention to the Word spoken. I have seen ardent feelings manifested, backsliders trembling, and some earnestly inquiring what they must do to be saved.' * * *

"Mr. Dodge was a man of good natural ability, and a pious, earnest and devoted man. The life of seclusion as a Missionary naturally gave a distinct individuality of character, and he was affected by it in the same way as others. There was the appearance of rigidity in his manners and his forms of thought. A lady who was herself from New England once remarked of him, that he was the best preserved specimen of an old-fashioned New England country Minister she had met with in the West—his manners, his dress, and all together suggested a generation passed away—one of the old-fashioned type. He was un-

willing to depart from the ways of New England, even among the pioneers. A sacramental meeting was once held in his church, and several of his brethren were with him. A number of persons were hopefully converted, and his brethren urged him to admit them to the church then; but he declared that such was not the custom in Vermont, and he would not do it. Soon the Methodists came and held a meeting, sweeping in all his converts, some of them members of his own family, into their fold.

“His life is an illustration of the usefulness of effort for good. He did not accomplish much as an Indian Missionary, but he met his kindred race at their first entrance into an important section of the country. At the formation of the Presbytery of Osage, many of the Ministers and Elders had been connected with that Mission. The mechanics and farmers of the Mission became the nuclei of churches in all the region around the Station which was their first home, sent forth as pioneers of their own race and extenders of the Kingdom of Christ.”

One other fragmentary notice speaks of him as “a devoted Minister, systematic, consecrated to pioneer work. Kept up monthly concert of prayer.”

CYRUS H. DUNLAP.

Sedalia will long remember the influence of the Rev. C. H. Dunlap who came to its First church at a critical period, and remained during the period of its division and reorganization. He succeeded the Rev. Dr. John Montgomery, the first Pastor, who was shortly before his coming, laid aside from the work of the pastorate by a bodily injury. Those were the days when nearly all Missouri churches were divided, or at least excited, over the Declaration and Testimony. In Sedalia, as in several other instances, an earnest effort was made to prevent division by keeping the church independent of either party. The church was not represented in either Presbytery for the first two years of Mr. Dunlap's ministry there. In 1870, however, the spirit of Reunion carried the majority of the church and their Pastor into the Presbytery of Osage. The minority withdrew and organized what is now the Broadway church. The old church retained the services of Mr. Dunlap until 1872, when he accepted a call to the Calvary church of Springfield. During his time the church grew and built a house of worship, which is now used by the Central church, the old house having been amicably retained by the other party at the time of the division.

Dr. Nevin's notice of him says: “Mr. Dunlap is a preacher of good parts and of power. His sermons are clear, scriptural and spiritual. He speaks with great earnestness and sincerity, and touches the hearts of his hearers. He is a man of devoted piety. He is active in Sabbath school, missionary and temperance work. He is a good Pastor, an indefatigable worker, a faithful undershepherd. Western

Pennsylvania and Western Missouri have both been blessed by his abundant labors as a faithful servant of Jesus Christ." He was twice Moderator of the Synod of Missouri.

WILLIAM R. FULTON.

The many changes of Presbyterial lines in the territory now covered by this Presbytery have thrown some of those most prominent in the history of the Presbytery itself outside of its present limits for all or nearly all their ministry. Such was the case with the Rev. W. R. Fulton, whose only regular work within our bounds was the supply for six months in 1852 of the churches of Independence and Six Mile. Yet, without changing his Presbyterial relation, his next charge was in Oregon, Holt county, where he remained until after that portion of the State was separated from this, which became the Presbytery of Lafayette in 1857. Later, in 1860, he became a member of the Presbytery of Lafayette, located in Greenfield, Dade county, from which point he did for many years a wide missionary work in addition to his own pastoral labors. Without changing his field, he became a member of the Presbytery of Southwest Missouri at its organization in 1865, and of the Presbytery of Ozark at its organization in 1870.

Wherever located, he was always prominent in the deliberations of his Presbytery and active in the organization of churches. His ministry was fruitful of revivals in his own and other churches, his labors continuing uninterrupted until within a few days of his death. "He was always at the front in every good office and work. His age, his experience, his fearlessness in denouncing wrong, made him the recognized leader in Christian work. When others faltered he was firm."

OSCAR W. GAUSS.

Dr. Gauss has labored many years within the bounds of the Presbytery of Kansas City, part of the time in the Southern connection and part of the time in ours. Before entering the Presbytery of Osage he had been for nine years Pastor of the church at Boonville, now belonging to the Presbytery of Lafayette (U. S.). While with us he did good work for four years as Pastor in Jefferson City, and for four years as Chaplain of the Penitentiary there. He is again a resident among us, being now (1900) the Pastor of the Belmont chapel in Kansas City, and the Moderator of the Synod of Missouri (U. S.). It is a singular instance of fraternity that his brother, the Rev. J. H. Gauss of St. Louis, is at the same time the Moderator of the Synod of Missouri (U. S. A.). These brethren have both worked in both Synods, and are as good an instance as could be found of the impossibility of distinguishing between the two denominations even by name. Missouri

Presbyterians all belong to the same family and are doing the same work, even though they may not all dwell in the same house.

The Committee on History in Kansas City Presbytery is indebted to Dr. Gauss for the loan of the original records of the Presbytery of Upper Missouri, of which he is the Stated Clerk, and for other valuable assistance in the preparation of this volume.

HIRAM PLUMMER GOODRICH.

The church at Jefferson City has had among its Pastors some of the strong men of the denomination in this State. One of these was Dr. Goodrich, a distinguished scholar, an able professor, a zealous Evangelist, a champion of Old School orthodoxy, a loved Pastor, "winning souls to Christ, building churches and working with apostolic zeal." The best notice of him we have seen is that published soon after his death in the *St. Louis Presbyterian*. We give it entire:

"The death of such a man as he whose name heads this communication demands more than an ordinary obituary notice. I ask therefore that you will give room for a few thoughts and facts about him, from one who, for two years and a half, enjoyed his instructions in the Theological Seminary, and for many years his friendship and co-operation in the Gospel ministry. A strong personal attachment and the recollection of many acts of kindness will doubtless color my conceptions of his talents and piety; but I endeavor to say nothing but what will be sustained by all who knew him as intimately as I have done.

"He belonged to a family illustrious in the records of literature and religion, of which many interesting and instructive anecdotes may be found in the 'Life and Times of Peter Parley.' His Puritan ancestry contributed almost equally to these two great departments, and often the same man, bearing the honored family name, laid inestimable tributes on the closely associated altars of a pure literature and a pure faith. There is a pulpit in New England that was supplied by members of the family for one hundred and fifty years; and Peter Parley states that he had twelve own cousins in the ministry.

"Such associations would almost necessarily turn his attention to both letters and piety. But his first devotion was to the former of these family pursuits. Although surrounded by difficulties resulting in his early orphanage, he surmounted them all to secure a liberal education, which he pursued with an ardor so self-forgetful as to produce temporary blindness, and permanent derangement of the visual organs. His progress was commensurate with his zeal, and in a remarkably short time he was prepared to enter Union College, where he graduated with distinction.

"Fired with ambition, he directed his attention to the study of the law, which he prosecuted for a year and a half, under the auspices of Judges Kent and Story and Chancellor Kent. But the claims of personal religion could not fail to be felt by one in his circumstances,

though those claims were long postponed from the fear that, if he became a Christian, he must needs abandon his bright hopes of wealth and distinction, and preach the Gospel. But finally this temptation was overcome, and he gave himself up to Christ and the ministry of reconciliation. With a view to the work of a Foreign Missionary, he entered the Seminary at Princeton, and shaped his studies to this end till he was constrained by prostrated health to abandon his cherished purpose. In his closing year in the Seminary, he was recommended by Dr. Alexander, to his friend, Dr. John H. Rice, who was then engaged in founding Union Theological Seminary in Virginia. He was at once chosen to the Professorship of Oriental Literature in that flourishing institution, and gave such assistance in his responsible post that Dr. Rice wrote to Dr. Alexander that he was 'worth his weight in gold.'

"Anxious to meet the high expectations his brilliant debut had awakened, he was accustomed to study as much as fourteen hours a day. And possessing a remarkable facility in acquiring and retaining knowledge, he soon gained a familiar acquaintance with Latin, Greek, Hebrew, Chaldee, Syriac and Arabic. But not satisfied with these studies, that ministered directly to the purposes of his Professorship, he directed his mind to the physical sciences and kept fully abreast with the march of the day in these departments. I am acquainted with no clergyman whose knowledge was so varied as that of Dr. Goodrich.

"In addition he was at this period a very popular and highly useful preacher. His ministrations were eagerly sought for and highly prized—preaching in pulpits that had been filled by the Hoges, Alexanders, Lacey and Rices—for there were 'giants in those days, men of renown.'

"But the painful dissensions of 1837-8 led him to resign his Professorship. He was at once called to the Vice-Presidency, and soon after to the Presidency, of Marion College, Missouri, and after the failure of that scheme, laid the foundations of the church in Jefferson City. He came to St. Louis, and was the means of establishing the Westminster * church. The latter portion of his ministry was spent in Carondelet, where he again founded a church—so that there are at least three churches in the Synod of Missouri that owe their existence to his labors.

"It would be extremely difficult to give a correct and adequate description of his character to one who had never seen him in his prime. There was about him a Protean versatility that almost defies analysis. The grave and the gay—the witty and the profound—the highest speculations of the philosopher—the minutest trivialities of social life—were curiously blended in him. His vast and varied knowledge was associated with great communicativeness and with a womanly delicacy and depth of affection that made him one of the most instructive and delightful companions that I have ever known. His conversation was

*Westminster seems to have been a favorite name with him. It was he that suggested the name Westminster for the Synod's College at Fulton.

often more rich and brilliant than his public discourses. One of the most eminent and able Ministers of our time, who was intimately associated with him in his labors as a Professor, thus describes him: 'He introduced me to the fields of literature. I have often viewed with delight the scintillations of his conversation, as they sparkled from his lips. Some of them burst and fell, but among them were bright, rich gems. * * * When with those he thought did not like him, he wilted down * * * but when sure of the love of those around him, he glowed and shone as a seraph. To love and to be loved seemed necessary to his nature and to his usefulness.'

"With such a character, it will at once be seen that he was the light and joy of his own family circle, and that his absence is mourned by his widow and children as few have been mourned.

"His end was peaceful and triumphant. He met the announcement of his near dissolution without fear, and died, committing his loved ones to a covenant-keeping God.

"He had among his literary labors a large and comprehensive Greek Lexicon, and an elaborate work on Church Government. Both of these were nearly if not quite ready for the press.

"He was born in Richmond, Mass., Dec. 6, 1800, and died in Carondelet, Mo., May 17, 1858. 'Blessed are the dead that die in the Lord * * * for they rest from their labors, and their works do follow them.'

S. J. P. A.'

ENOS M. HALBERT.

The first man ordained by the reorganized Presbytery of Osage after the Civil War was one who had been a Candidate under the old Presbytery of Osage, nearly ready for ordination when the war came on. He is one of the two spoken of in the letter from L. R. Morrison found on another page. He said of himself that his education was obtained at North Prairie Institute, Hickory county, Mo., Rev. John McMillan, Principal; and that his theological studies were pursued "on horseback and at home, teaching self, S. W. Mo." From 1843 to 1866 he was a "farmer, miller, student, soldier, merchant in S. W. Mo." His work in the churches was almost all in the limits of the present Presbytery of Ozark. His only work in the limits of this Presbytery was in the churches of Mt. Salem and Calhoun, Henry county.

An interesting account of the North Prairie church (not now in the limits of this Presbytery) is given by the Rev. John M. Brown, (then recently returned from the Union army) in the *Presbytery Reporter*, Feb., 1866, p. 42. In it he says: "Dr. Halbert, the patriarch of the neighborhood, and one of the leading men of this section, together with his son are Elders in the church. He (Dr. H.) and four sons were in the Union army as soldiers. One of these sons, not the Elder, at the outbreak of the rebellion had been studying some years with the ministry in view, and under the care of the old Presbytery

of the Osage. He was expecting to be licensed at their meeting in the spring of 1861; but they had so much to do to encourage rebellion, no time was found to look after their Candidate for the ministry. Thus, dropped by his spiritual fathers, he entered the Union Army, served his three years with honor, and now, on the return of peace, longs to preach the Gospel. Bro. Taylor, who has known him for years, and myself told him to go ahead. We also constituted ourselves a kind of provisional Presbytery, received him as a Candidate, directed him as to his studies, and expect to license him next spring, as one of the first acts of our reconstructed Presbytery." An interesting account of the meeting of Presbytery at which he was ordained is given by Synodical Missionary Norton, in the same volume, page 537.

ISAAC WILLIAM KER HANDY.

Nevin's Encyclopædia says: "Dr. Handy was a man of clear and strong convictions, and of great tenacity of purpose, yet kind, genial and gentle in his intercourse with all around him. He possessed excellent endowments, and they were well cultivated and wisely used. He was a warm-hearted friend. His manners were vivacious, genial and winning. Although decided in his own views, his sentiments and conduct were generous and liberal. . . . He had a wide and well-earned reputation for accurate research. As a Christian he was eminent, possessing genuine humility, strong faith, ardent hope. As a minister, he ever watched for souls. His own heart and soul were ever enlisted in the service of Christ."

In preparing this history the compiler has tried as far as possible to get contemporary matter as the basis at least of what is said about the various Ministers and churches. The letter given below is long and not as concise as we could desire, though full of matters of interest, even aside from its autobiographical character. It is inserted with some hesitation on account of a marginal postscript which reads: "I have scratched off all this in great haste, and do not wish it to appear as from me." However, the letter is given as originally written, inasmuch as it appears that the haste has not spoiled the story, and that those alluded to, including the writer, are all long since passed to a better world. There is nothing in it which the writer or anyone else need be ashamed of making known.

"Portsmouth, Va., Mar. 3, 1860.

"Rev. T. Hill:

"Dear Brother,—I am glad you are contemplating a History of the Presbyterian Churches of Missouri. There is much to be said, and much of great interest. Now is the time to gather up the material; and your long residence in the State, and other qualifications, fit you peculiarly for the work.

"* * * * I may say briefly, in answer to your several ques-

tions: That I was born in the City of Washington, D. C., on the 15th of December, 1815. My rudimental education was received in various schools in my native city; at 'Charlotte Hall Academy,' in St. Mary's county, Maryland; and at Cambridge, in Dorchester county, Md. In Washington I was a pupil of Mr. S. P. Chase, now the Hon. S. P. Chase, Governor of Ohio. Mr. C. was then a student of law, with the Hon. Wm. Wirt, and Principal of a 'Select Classical Seminary.' Among his pupils were the sons of Mr. Wirt; Hon. Sam. A. Southard, Secretary of the Navy; Hon. Henry Clay, then Secy. of State; Peter Lenox, Esq., Mayor of the City; and of Peter Hagner, Esq., Fifth Auditor of the Treasury.

"My collegiate studies were pursued at Jefferson College, Pa., where I graduated in 1834. I entered the Theological Seminary at Princeton, N. J., in 1835, being then just nineteen years of age, and the youngest man in the Seminary. The degree of A.M. was conferred at Jefferson in three years after my graduation. I was licensed to preach the Gospel by the Presbytery of the District of Columbia, in the Bridge Street Church, Georgetown, now the Rev. Dr. Brocock's, on the . . . day of April, 1838, and was ordained by the Presbytery of Lewes, at Berlin, Md., on the 23d of November, 1838, and installed pastor of the united churches of Buckingham and Blackwater, the first of these churches being in Worcester county, on the east shore of Maryland, and the other eighteen miles distant, in Sussex county, Del. The sermon was preached by the Rev. John McKnight of Philadelphia, from Ps. 122:1-4.

"I remained with the church at Berlin (Buckingham), the church at Blackwater having been dropped a year after I took charge of it, for about six years; and becoming deeply interested in the loud calls for Ministers at the West, I left my field in Maryland, and removed my family to Paducah, Ky., where I arrived August the 18th, 1844. At this place application was made to the American Home Missionary Society for aid, which was *refused* without assigning a reason; but which, I presume, was done on account of my wife's being the nominal holder of some two or three young servants given her by her father. The conduct of the Society in New York aroused the feeling of the brethren in Kentucky, and a severe newspaper war like to have been consequent. It was only prevented by certain good brethren at the North, who begged that the matter might be winked at, because of peculiar circumstances in connection with the condition of the Board, *i. e.*, so much of the support coming from abolition quarters.

"The Board of New York having thus refused aid, the Home Missionary Society of Kentucky came to my relief; and for about six months I was engaged in missionary services in the southwestern part of the State, residing first at Paducah, and then at Blandville, in Ballard county.

"Experiencing great difficulty as it regards support, I wrote to Bro. Bullard about the destitutions in Missouri and received a pressing invitation to go to that state. And on the 7th of March, 1845,

through the influence of my dear Bro. Bullard, I received an appointment from the Missouri Home Missionary Society to act as General Missionary Agent for the State, with the privilege of locating whenever I should find a field more important than the agency itself. I entered upon my work immediately and traveled over about fifty counties of the State.

"I removed my family to Warsaw, Mo., about the middle of June, 1845, and located there, the population being at that time not quite 1,000. Rev. James Gallaher had been there some time before me, and had organized a little church which had been left to die. I had an acquaintance there who had been settled in the place a few years, and was in successful business as a merchant. This person was Mr. William Ayres, of the firm of White & Ayres. He with his partner were very anxious for my settlement in the place, and it was mainly through the influence manifested by them that I was induced to locate there.

"At the time of my first visit to Warsaw, it was very rarely that a Minister of any denomination passed through the place; and then it was a rare thing with that people to hear a Gospel sermon. I was informed also that there were not thirty professors of religion of all denominations in the city, for it was even then an incorporated city. I preached to a crowd in the court house, and after sermon I passed out of the house confidently expecting someone to knock me beside the head—such was the mixed multitude to whom I had preached. My apprehensions were greatly aroused in consequence of the mob spirit that had long been prevailing in that community. In three years eleven murders had been committed in the county, and not one of the guilty persons had been brought to justice. One of them was then at large in the community and came to hear that first sermon. I was afterwards informed that he was greatly pleased; and this statement was corroborated by a subscription of \$5 toward my support.

"When I first went to Warsaw, I had a letter of introduction to Mr. John Dunn, a member of the Presbyterian Church, who was keeping hotel in that place. I was put in a room the first night with some half a dozen or more persons, and in the night was disturbed by one groaning as if in great distress. After awhile he called my name, and earnestly inquired if I would not come and preach stately in Warsaw. At that time I did not think seriously of making my residence there, but the appeals of the man were so urgent and the picture which he presented of the moral destitution of the community so appalling, that I told him if God should make the way clear I would be willing to relinquish my agency and become a settled Pastor in Warsaw.

"The next morning the man who had spoken to me and myself were the last persons to leave the room. After dressing he went to the bedside, and turning over his pillow, took therefrom a *pistol and a dirk*, saying as he did so: 'You may be surprised at this after what has passed between us; but the truth is, sir, if I were without these weapons, I could not pass down these streets without being a dead man before night.' The amount of the whole matter was that this person

had been an officer of police during the confusion among the 'Slickers and Anti-Slickers,' and being active in the discharge of his duties, had brought upon himself an unusual amount of odium among the disorderly.

"The day after I preached my first sermon, a paper was circulated among the citizens to see what could be done toward getting up a salary. White & Ayres headed the subscription with \$50, and in a few hours some \$250 were pledged. This was enough to assure me of what could be done. Bro. Jones of Henry county (formerly a Missionary among the Osages) happened to be in Warsaw about the time of my visit; and at once he joined me in a petition for aid from the Missouri Home Missionary Society, as a Missionary at Warsaw; which, being presented, was responded to with equal promptness and cordiality.

"I remained at Warsaw until May, 1848, my wife having deceased on the 29th of February. During the period of my residence there, great changes were effected. The church considerably increased in numbers, and secured the confidence of the community. Many of the wild and desperate characters whom I found in the place upon my arrival moved away. The city became an orderly and quiet place. A new house of worship, the first that had ever been erected in the place, was put up; and at the time of my leaving, the congregation was in a prosperous and thriving condition.

"It may interest you to know something about the manner in which we secured the erection of our fine brick building, as we, at that time, considered it. It was thought by many that no effort to build a house could possibly succeed. Nothing daunted, however, I went around among the people with a paper; and, calling upon all the citizens, whether members of the congregation or not, I requested them to give me what they could, in money, materials for building, produce, or any article whatever that could be spared. The success was beyond my expectations. Some gave money, some paper, some carpenter work, some cabinet work, one a lot, but not suitable for the building, one leather, one tailor's work, etc. After we had secured the largest subscription possible, we advertised for proposals. Several builders put in their bids; but that which seemed most satisfactory to the committee was a proposal from a Mr. Davis, the very man who had so anxiously entreated me to locate at Warsaw, and whose case I have mentioned. He consented to take the paper for just what the face of it presented, and afterwards in paying his hands, he turned the tailoring, furniture, leather, etc., etc., just as circumstances needed. We received \$666 from the Church Extension Fund, and I got some further assistance from abroad. There was a small debt on the church, I think, when I left.

"When I commenced this, I only intended to say that at a future time I would send you some particulars; but my mind and pen have run on unconsciously. None of this is intended for publication as I send it to you. Take what you please of it; and if anything more is

needed in this style, let me know. I would refer you to the *Christian Observer* for July or August, 1847, for a full and interesting letter of Bro. Bullard, in which he gives some items that will be of value to you in your work. He there gives an account of my relation to the church at Warsaw and of my success with other matters of moment. If you can have access to old files of the *Observer* for 1845-6-7, you will find other letters of value from myself and other brethren, giving some account of missionary tours, and presenting the condition of the several fields in Missouri at those dates.*

"Bro. Bullard wrote an article about the indifference of the Board in New York to the destitutions in Missouri, which was published in the *Observer*, and which you ought to see.*

"Your friend and brother,

"Isaac W. K. Handy."

GEORGE WILLIAM HARLAN.

A short account of the good work done by this brother at Osceola is given in the sketch of that church. He is one of the few men now living who can speak from personal knowledge of the original Osage Presbytery, by which he was ordained in 1856. The following letter in reply to a request for reminiscences modestly omits mention of his own work, but gives interesting information concerning some of whom we have not been able to obtain so full an account elsewhere.

"Farmington, Mo., Nov. 19, 1900.

"I have deferred this reply in order that I might find data to refresh my memory, and thus give you the information you desire. In this respect I am somewhat disappointed, yet will report such items as I have. [Here follows a list of the members of Presbytery and of the churches at the time of his ordination, taken from the M. G. A., 1859.] Of these brethren the Morrisons, McMillan, Taylor and Ricketts were from Tennessee; and all, I think, students of theology under Dr. Anderson of Maryville, whom they greatly admired. W. H. Smith was an eastern man, and at the secession of the Presbytery in 1857 adhered to the New School Assembly. A. Jones and William C. Requa were originally connected with the Harmony Mission among the Osage Indians. J. V. Barks and I became connected with the Lafayette Presbytery of the Old School Assembly, U. S. A. It is my impression that A. Jones and W. C. Requa also joined the same Presbytery. The others were received under the care of the United Synod of the Presbyterian Church, U. S. A., which was constituted in 1857 by certain synods in the Southern States, who, being aggrieved by the action of the New School Assembly of May 1857 on the subject of slavery, seceded.

"Of these brethren, the Rev. Joseph V. Barks and Levi R. Mor-

*The Committee regrets not having access to the files mentioned.

rison were very efficient. The former came from Andover Seminary after his graduation, with his young wife, to Warsaw, Mo., in the fall of 1848, took charge of the Presbyterian church of that place, and there remained until 1863, fifteen years. Then, owing to the disruption of the church, arising from the conflicts of the Civil War, he left, and took charge of Lick Creek church in Palmyra Presbytery. He excelled in pastoral work; being a good judge of human nature, he knew how to approach people and influence them for good. As a preacher he was instructive, plain and practical in his sermons, and had the virtue of brevity, always securing and holding the attention of his hearers, so that to people of all classes he was most acceptable and useful. During the period of his connection with this Presbytery, he did a good work in building up a strong church at Warsaw, also in evangelistic labors at various places in this Presbytery, in all parts of which he was well and favorably known, being highly esteemed for his devoted piety and faithful labors as a Minister of the Gospel. The memory of [these labors] is very precious, and their influence will never perish.

“Rev. L. R. Morrison had charge of the North Prairie church, Hickory county, during his entire connection with this Presbytery some ten or fifteen years, as I cannot give dates of his reception, which was some years prior to 1854, when I assumed charge at Osceola. He remained at his home faithfully ministering to the flock under his care, until by military authority he was arrested as a Southern sympathizer, taken from his family and held as a prisoner. He was above the average as a preacher, being fluent, clear and forcible, and at times quite eloquent. Strong in his convictions and very decided in his adherence to the doctrines of the Presbyterian Church, he preached and defended the same with great ability. Inclined to polemics, he was fearless in preaching the faith once delivered to the saints, as he held it, and in controverting what he regarded as the errors of other systems of Theology and Church Government. At times in his representations of error and vice, he indulged in a strain of ridicule and sarcasm at which some of his hearers would be offended. He was distinguished for the ‘fortiter in re’ rather than for the ‘suaviter in modo.’

“Abundant and diligent in labors at home and abroad, he was instrumental in building up a strong church at North Prairie, and in starting an Academy at which young men were prepared for College. In response to frequent calls, he preached at vacant churches and mission points, and, as opportunity was given, held evangelistic services which were greatly blessed in winning souls to Christ and strengthening feeble churches. His labors were interrupted by the Civil War, and he himself, from exposure and ill treatment as a prisoner, was attacked with rheumatism in so severe a form that he became a cripple for life, and could not walk or stand erect; so that when he preached, which he continued to do as long as he lived, he was seated in a chair. Thus fearless and faithful, he toiled on, meekly enduring the trials

and afflictions allotted him, until the end came; and on Dec. 29th, 1867, in the 63d year of his age, being released from his labors and sufferings by death, he was called to his reward. His life and labors are held in grateful remembrance. Their influence is of inestimable value and will never die. * * * * *

Of the late Rev. Dr. Timothy Hill, long the Secretary of the Missouri Home Missionary Society, and afterwards its President and the first Synodical Missionary, he writes: "My recollection of your father is very pleasing. I think of him as associated with the Rev. Dr. Artemas Bullard, so long Superintendent of Home Missions in the New School Synod of Missouri. They were kindred spirits, so zealous and indefatigable amid great discouragements in the prosecution of their great and good work, always cheerful and hopeful, ever ready to give counsel and aid to Home Missionaries under their care, of whom I was one. What a good example they set us! May we have grace to follow it! * * * * *

"P. S.—You ask respecting the Minutes of Osage Presbytery. Bro. Morrison was Stated Clerk in 1859, and until dissolution of the Presbytery. After his death, the family moved to Texas, so I cannot tell where the records are—perhaps lost."

GEORGE PRICE HAYS.

It is needless in the space at our disposal to attempt to present an adequate sketch of so many-sided a character as that of Dr. Hays. Certainly none of the various sketches that we have seen, prepared as most of them were soon after his death, does anything more than to present some of the more salient features of a life remarkable in every way. Among those memorials none is more vigorous or brilliant than that of Dr. H. D. Jenkins, delivered (on the Sabbath following the death of Dr. Hays) in the pulpit so long occupied by Dr. Hays in Kansas City. He said:

"It is but natural that my thoughts should be preoccupied with the life work of the one who preceded me in this pulpit, and who has now so recently been taken from us, a brother faithful and beloved, who has occupied many positions of power in the Church, and who had been honored as the first officer in a denomination upwards of a million strong. He was widely known upon the platform and in the executive chambers of various councils both at home and abroad; but I doubt if he would ask for any more honorable epitaph than the words which I have chosen for a text this morning: 'A good minister of Jesus Christ.' He had that appreciation of popular applause which belongs to the born orator, yet to it he never sacrificed truth or conscience; he possessed that ability for organization which caused the Church to seek his aid in most important movements, and to look to him for advice in critical moments, yet I do not believe that any friends of his ever thought of him as ambitious to excel in mere oratory or adminis-

tration. He was always at his best in the pulpit, and nothing so aroused him to the full exercise of his brilliant gifts as the defense of the profession in which he spent his life. When the Church sought for a man who should best present the lights and shadows of ministerial experience, it turned to him and intrusted him with the difficult task. And those of us who heard him during that campaign in behalf of aged and worn-out ministers, know how near to his heart the work and life of the ministry lay. By his own instincts, by his conscious choice, and by all the studies of his later years, he was pre-eminently a minister; and by his achievements he showed himself to be 'A Good Minister of Jesus Christ,'—'His theme divine; his office sacred; his credentials clear.'

"Nor is this light praise. No class has a higher ideal to maintain, none a more difficult task to discharge. No other profession requires such blending of the spiritual and the practical. To constitute a good minister of Jesus Christ requires at once the greatest heavenly-mindedness and the most temperate earthly prudence, the enthusiasm of a zealot and the self-restraint of a philosopher. In a good minister the most contradictory elements meet and strengthen rather than destroy each other—the wisdom of the serpent joining naturally with the innocence of the dove, the hand being chilled iron but the glove silk velvet.

"And it ought to be said first of all that Dr. Hays was a good minister of Jesus Christ by his virile personality. It is true of a minister as of a poet that he is, if of the best class, 'born, not made.' You can make ministers of a certain class out of anything, but a good minister requires that for his makeup which no art can supply. * * * * Whatever faults Dr. Hays may have had—and that he had faults was evident to himself and to his friends—they were never such as evinced a lack of courage, of independence, of persistence. Like the great War President, Abraham Lincoln, whom in many personal traits he resembled, the problems of life were to him too grave to permit much thought of the problems of raiment. He had a hearty contempt for the millinery of the profession; and if he had been given his choice for pulpit use between the Baptist's camel's hair coat or the ritualist's silk-embroidered stole, he would have taken the camel's hair garment every time. It was this vigorous, aggressive, martial personality which pre-eminently fitted him from birth to be 'a good minister of Jesus Christ.'

"But in the second place, he was such a minister as Paul wished Timothy to be, by clearness of faith and tenacity of conviction. In a day when many ministers do not know either the philosophical basis of their creed or the logical defences of their confession, he knew both. He was not a Calvinistic minister with an Arminian explanation of his tenets, nor a Presbyterian Pastor with leanings toward Prelacy. He was as consistent as John Knox, and as firm on his feet as Martin Luther at the Diet of Worms. He had given not simply a cursory hour to the great problems which underlie these distinctions, but he had given long years of honest and patient study to the contrasted

philosophies from which creeds arise; and he not only knew to which Church he belonged, but he knew why he was where he was, and why he could be nothing else. The great intellectual battlefields of the past were familiar ground to him, and from Augustin to McCosh he knew the teachings of the Church and the reasons therefor. No one can read his clear exposition of the creed of his own denomination, in his history of his Church, without feeling that this man was a scholar who had sounded the depths of the deepest problems that employ the mind. His conviction of the absolute sovereignty of God was as 'rock-ribbed and ancient as the hills.' It rested on his conception of the Divine Personality and the necessary attributes of the Absolute. His creed was not a coat that he might cut to suit the times, but (as it ought to be with every Minister of middle life) it was the form in which the studies and conclusions of thirty years naturally crystallized.

* * * *

"Dr. Hays was a good minister of Jesus Christ by the catholicity of his spirit and the charity of his life. * * * Presbyterian as he was by birth, education and personality, there is not in any part of his controversial writings the slightest trace of what is commonly called the 'odium theologicum' or sectarian bitterness. To him the writers and preachers who intelligently held and courteously defended their own denominational lines were worthy of respect—far more worthy of respect than men who neither understood nor cared for their distinctive symbols.

"There are natures to which charity or its counterfeit seems not difficult, because they take nothing seriously. * * * They can tolerate all views because they can consistently defend none. But it was not so with the late Pastor of this church. He was as fixed as granite, but as kindly toward those who differed from him as St. Paul; and his book, issued during one of the most heated controversies of our Church, bears no trace of the disturbances of the time in which it was written. I have five well-known histories of American Presbyterianism upon my shelves; and that of Dr. Hays, vigorously as he wrote and firmly as he held his own convictions upon all subjects, is the one distinguished above the rest for its impartiality and catholicity. He loved his own Church as he loved his country and its flag; but that did not prevent a tribute of honest praise to men who differed from him, but who could state the reason why they differed and why they held themselves apart. I believe his work upon the principles and polity of our denomination will take precedence of others more pretentious, for the best of all reasons, that its spirit accords with the spirit of the Gospel and its method presents our views while not disparaging or misrepresenting the views of other denominations.

"And now, in conclusion, it is my privilege to acknowledge my personal obligations to him for the foundations which he laid and the work which he left to my hands to carry on, under the Master Builder to whom we are both accountable. He came to this church in a difficult—he remained with it through a critical—period. It is a simple

matter to be a prosperous merchant upon a rising market, or to be known as a great financier when all winds blow toward a favorable port. But when Dr. Hays took charge of the interests of this church, he had to face the first fury of the financial cyclone which was ready to whirl its rapid way across the whole continent. For the first time in a third of a century the church found its resources crippled, and he, already past middle life and breaking in health, was called upon to pilot the threatened bark amid the rising waves. I do not forget the sacrifices of others, the counsel he received from his colleagues in the Session, and the aid rendered by other boards of the church; but had he been other than he was—had he been either selfishly ambitious or weakly vacillating, less true to his Master or less faithful to his people, I can but think the church would have suffered grave loss if not certain wreck. His work can only be honestly and fairly judged when one takes into view the unparalleled difficulties which confronted him and the increasing infirmities which culminated in that nervous prostration from which there was no recovery and only the relief of death.

* * * * *

Upon the dissolution of his pastorate in the Second Church, appropriate and very feeling resolutions were passed by the church itself, which were transmitted to the Presbytery and by it recorded as a part of its minutes. In addition to these the Presbytery adopted resolutions of its own, in which it said (in part): "The Presbytery * * * in dissolving the pastoral relation * * * desires to place on record its high appreciation of the labors of Dr. Hays, both as Pastor and as Presbyter, and its regret that this dissolution has been rendered necessary by his failing health. Even when prudence demanded moderation, zeal for his Master's work both at home and abroad rendered it impossible for him to neglect the exacting duties of a large and influential city pastorate, the frequent calls for special services by various Boards, Presbyteries, Synods and the General Assembly, the preparation of an elaborate presentation of the historical and present position and influence of Presbyterianism, and earnest participation in numerous other important enterprises."

The foregoing quotations tell much about Dr. Hays, but they do not mention such of his prominent characteristics as his ready wit, his unusual powers of debate, his peculiar geniality, his wide and up-to-date information, his accessibility to all that sought him—traits that made him a favorite in the home and on the platform. They do not tell of the importance of the churches he served before coming among us, nor of the eleven years spent as President of Washington and Jefferson College, where he had an important part in training many of those now most prominent in the Church and State. They do not speak of the many thousands of dollars he succeeded in raising for Wooster University and for his own College, nor of the \$600,000 he raised in 1888 for the Board of Ministerial Relief. They say nothing about his last trip abroad, when he led a party (composed mainly of those that had been his parishioners) during a tour of Europe, Egypt

and Palestine. They do not remind us of his early consecration of himself to the Foreign Mission field, which physicians thought him not strong enough to enter, nor of his distinguished advocacy of Missions both at home and abroad. They do not recall the sorrowing sympathy with which thousands heard from time to time the news from the friends at his side during those last four years of utter prostration and nervous wreck of the one who had so abundantly won their respect and love. These and similar characteristics will long keep his memory fresh and his name revered.

CONRAD H. HECKMANN.

The proportion of Germans in the limits now covered by the Presbytery of Kansas City has never been large as compared with that in other portions of the State. What few there are have affiliated mainly with other denominations than Presbyterians. What might have been done among them if the work carried on by the New School Church among them had not been interrupted by the Civil War, cannot, of course, be said. But we find that a work begun by the Rev. C. H. Heckmann about 1850 grew to require all his time and that of one or two others, who formed several organizations under the care of the Presbytery of Lexington, mainly within the present limits of the Presbytery of Platte. One of the organizations to which Mr. Heckmann ministered was that of the Westport, now a part of Kansas City, which was for a time quite flourishing. He preached occasionally in Independence also, though we have found no trace of a German organization there.

A letter from him in the July *Home Missionary*, 1850, tells of his work: "Though the weather has been stormy, and the river sometimes high, I have still been enabled to meet all the appointments in my widely extended circuit. My heart feels grateful to God who has kept and guided me, and has given me such good health. I never had supposed I could undergo such hardships; but God's promise has been verified, 'My grace is sufficient for thee.' I have administered the Sacrament in all my appointments this quarter. The members have almost all presented themselves at the Lord's table. Some who were excluded for ill conduct at other times have repented, confessed and returned to duty, and (I trust) to God. In Westport I baptized a lady of 25 years, the first adult I ever baptized. * * * At most of my appointments things look encouraging, but there is need of having preaching oftener among the people, and another preacher is very much needed in this region of country. I cannot give up any portion of my field while the people are so earnest to have the ordinances of the Gospel among them. * * * During the past year I have circulated forty Bibles, baptized more than one hundred children, and have made many hearts glad by being the instrument of preaching the Gospel to some who have not heard it for years. Had it not been for the wise

designs and expanded benevolence of the American Home Missionary Society, they would not have now heard it, nor perhaps for many years to come. In the Judgment many will rise up to call those blessed who have contributed for its widespread usefulness."

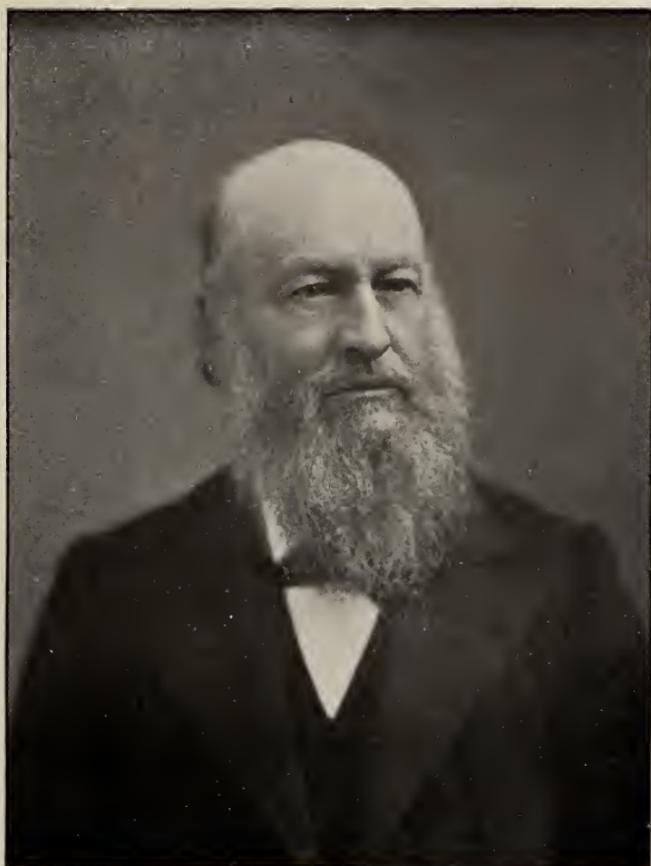
JOHN HERRON.

Before coming to this Presbytery, Mr. Herron had already established a high ministerial reputation, as may be seen from the notice of him in Nevin's Encyclopædia. That reputation he well sustained the few years he was at Sedalia, where he supplied the First church, 1887-8, and the Broadway church, after the consolidation of the First church with it, until the churches again separated at the time of the formation of the Central church. Nevin says of him: "His ministry has been largely blessed. He is an able preacher. Energetic, patient, abundant in labors, original in methods, pleasing in address, studious in habit, and of single and intense purpose, he is an efficient keeper of the trust committed to him. He is a favorite orator on popular occasions. Several of his sermons, orations and addresses have been published." While with us he received the unusual honor of election to the moderatorship of this Presbytery during the first year of his membership in it. His leaving was regarded as a loss to the church in Sedalia and to the Presbytery at large.

TIMOTHY HILL.

The first part of the following sketch is taken substantially as given in the Encyclopædia of the History of Missouri, which was published in the summer of 1901.

"Few men have had more to do with the molding of the religious life of the west than the late Rev. Timothy Hill, D.D., of Kansas City, Tracing his ancestry along many lines to the earliest Puritan settlers of the Colony of Massachusetts Bay and their descendants, who proved their piety and their patriotism by the parts they took in the founding and defense of that commonwealth and of this nation, Dr. Hill throughout his life showed the same qualities of head and heart that made their influence so potent and far-reaching. He was born in Mason, N. H., June 30, 1819. His father was the Rev. Ebenezer Hill, a native of Boston, a graduate of Harvard College in 1786, a student of theology under Dr. Seth Payson of Rindge, N. H., ordained Pastor of the Congregational church of Mason, N. H., Nov. 30, 1790. There he remained Pastor until his death, May 20, 1854. In the days when the Church was maintained by the Town, such long pastorates were more common than now. The lives of even generation after generation of the townspeople were thus influenced by the same man, who, called in youth, spent his whole ministerial life with the one people.



TIMOTHY HILL.

The history of the Church and its records were then largely those of the Town, whose most respected and prominent citizen was its minister. This is amply proved by the History of Mason (pp. 324) and the Memoir of the Rev. Ebenezer Hill (pp. 114), both published in 1858 by the late Hon. John B. Hill, of Bangor, Maine.

"Dr. Hill's mother, Abigail Jones (Stearns), was the third wife of the Rev. Ebenezer Hill, and daughter of Col. Timothy Jones, of Bedford, Mass. He was the youngest child of a large and widely scattered family, all trained to habits of industry, and educated for positions of usefulness which they long filled with modesty and honor. His own education, after leaving the home farm, was obtained at the New Ipswich, N. H., Academy, class of 1838, Dartmouth College, 1842, and Union Theological Seminary, 1845. During and after his college course he taught school for several years* His choice after leaving the seminary was to go as a Foreign Missionary to India. But, as in the case of many others, providential causes turned his steps toward the Home Mission field instead.

"In the fall of 1845 Dr. Hill was one of a company of ten young theologues induced by the late Dr. Artemas Bullard to locate in Missouri. His first winter was spent in Monroe county, after which he settled in St. Charles. There he was ordained, Oct. 22, 1846, and remained in charge of the New School Presbyterian church from 1846 to 1851. He then went to St. Louis, where he organized the Fairmount Presbyterian church, of which he remained Pastor until the outbreak of the Civil War. In 1861 he removed to Illinois, where he supplied the churches of Rosemond and Shelbyville about two years each. In all the years of political agitation preceding and during the War, he was a strong Whig and later a Republican in politics, well known as a decided anti-slavery man in the days when such men were much in the minority in Missouri.

"At the close of the War, Dr. Hill returned to this State, settling in Kansas City, where he organized the Second Presbyterian church, July 16, 1865. This church belonged to what was then known as the New School Synod of Missouri, of which its Pastor had long been a prominent member. For years he was the Synod's Stated Clerk and three times its Moderator. Through his efforts the Second church was the first of the many churches organized in Kansas City after the War to get a house of worship, and from the start secured a foremost position among the churches of the city, which it has since maintained.

"In 1868 Dr. Hill was appointed Synodical Missionary, having superintendence for the Board of Home Missions over its work in the Southwest. His work at first covered Missouri, Kansas, Indian Territory and Texas. As the work increased he gave the States over, one by one, into other hands until at the time of his death in 1887 he retained the Territory only. In those nineteen years he had much to do

*All his life long Dr. Hill was scholarly in his tastes and habits, though so busy he could not devote himself to his studies as he longed to do. His spare moments were usually spent in reading the Greek Testament, the Septuagint, the Hebrew Bible or the Vulgate. In such studies he delighted, and never allowed himself to grow "rusty."

with the resurrection of Presbyterianism in Missouri after the War, and with its planting and propagation in the other States and Territory mentioned. His work, especially in Kansas, is even yet spoken of as the most successful ever done anywhere by one in his position. He was a born organizer, a skilled executive, a good judge of men and of opportunities, a zealous advocate of Presbyterian doctrine and polity, a ready and convincing public speaker. Few commercial travelers of his day had so large a territory as he to visit, or covered it oftener. His correspondence was large and burdensome, his preaching frequent, his reports to the Board of Home Missions and contributions to the religious press numerous and important. Had he turned his attention to secular business, he doubtless would have acquired wealth, as many investments made by him for others amply proved. His judgment was admired and trusted by all. No man of his day had so large a knowledge of the Presbyterian history of the West, or had done more to make it. There is great regret, therefore, that the last years of his life could not have been spent, as he had planned, in committing that history to writing.

"On Nov. 2, 1854, Dr. Hill married, in the city of St. Louis. Miss Frances A. Hall, a native of Orange county, N. Y., who had been a student at Mt. Holyoke Female Seminary under Mary Lyon, and for several years a teacher in the South and in St. Louis. To her much of the credit is due for whatever of good he accomplished. She still survives him, with her two sons, the Rev. John B. Hill and Henry E. Hill, an architect, all resident in Kansas City."

No biography of Dr. Hill has ever been published, though volumes might easily have been filled with interesting and valuable biographical matter pertaining to him, which would have been in part a History of the Presbyterian Church in the West. An appreciative memorial address was delivered before the Synod of Kansas in the fall of 1887, by the Rev. Dr. D. C. Milner, who spoke particularly of his work in Kansas, though much of what is there said applies equally well as to his work in this State. During all the time of his acting as Synodical Missionary he was a resident of Kansas City, and a member of this Presbytery. Dr. Milner said, in part:

"It is interesting to note his early interest in the welfare of the country which was to be the scene of his principal labors. While a Pastor in [St. Charles and afterward in] St. Louis, years before Kansas was admitted as a State, and in the midst of the turmoil of border wars, he wrote for Eastern papers a number of letters defending the men who favored free institutions, and spoke prophetic words as to the future of this Territory. He came to Kansas City in 1865, and this interest became still greater; and when, in 1868, he was appointed Superintendent of Missions for the Synod of Missouri, which then included Kansas, he became identified with the work of the Church in this State for the rest of his life. He soon devoted himself entirely to the work of the new Synod of Kansas, which then embraced the Indian Territory and Texas. Soon after he was released from the care

of Texas, but continued to the last identified with Kansas and the Indian Territory. Though he closed his official relations with Kansas in 1885, he preserved the most intense interest in our Church affairs, and did much for their welfare up to the very date of his death.

"The Presbyterian Church in Kansas is a product of Home Missions. A very great majority of its churches have been nourished by the Home Board, and its houses of worship aided by the Board of Church Erection.

"The growth of the State of Kansas has been without a parallel. * * * The growth of the Presbyterian Church is also unparalleled. * * * During these years when the population of the State has increased six fold, the membership of the Presbyterian Church has more than multiplied thirteen fold. This marvelous growth has been due in large measure to the energy, wisdom and devotion of Dr. Hill. We believe that no other man has done so much for the growth of the Church of Christ in Kansas, as well as that of the Presbyterian Church. His reports as Synodical Missionary would be almost a complete history of the Presbyterian Church in Kansas for seventeen years. We sometimes hear of the slowness of the Presbyterian Church. In this Synod it has often been in advance of all others. * * *

"Dr. Hill had a remarkable acquaintance with every portion of the State. Perhaps no one man knew as much of its cities and towns, its soil and productions. Few men wrote more about the State; and the files of the English religious periodicals have many letters from him, not only showing the condition of religious work, but also the growth and resources of the State, with his confident opinions of its great future.

"He had pre-eminent qualifications for his work as Superintendent of Missions. He was devoted to the Missionary idea. He has been well called 'a born Missionary.' His whole clerical life of more than forty years was spent in Home Mission work. He had broad ideas of the work to be done in the West. He had studied carefully the question as to our exceptional populations. * * * He had not only planned for the rural districts and the smaller towns, but had advanced ideas on the needs of the cities and the importance of Church extension in these great centers of population. He was emphatically a Western man, and Dr. Henry A. Nelson well styled him a 'walking-cyclopædia of the West.'

"He was a man of unusual business ability. His shrewdness, however, was of the wise and helpful kind, and his judgment was of vast value to many Church enterprises. He had a remarkable power in reading men and his prophecies as to the future of ministers rarely failed. He had a good deal of sympathy with weak men; but he had no patience with the 'dead beat,' who occasionally takes the role of the preacher, and tries to force himself upon churches to their destruction.

"Presbyteries would have saved themselves much trouble if they had in some notable cases profited by his judgment. There is some-

times expressed a fear of the 'one man power'; but it is especially true in the work of Missions that the wisdom and experience of one man is superior to the confused counsel of many. We hear at times of the need of a 'ministerial bureau' to bring ministers and vacant churches together. Dr. Hill was himself such a bureau. There are many churches in this synod to-day that are thankful for his wisdom in sending them 'the right man for the right place.'

"We may well recall some of his severe labors during the years he was our Synodical Missionary. Think of his long journeys, averaging at least 15,000 miles a year. Often he traveled off the railroads in stage or wagon with uncomfortable surroundings. I well remember the first time I met him at Presbytery, which met in a little cabin in Southwest Missouri. It was some 70 miles from the railroad, and he came on a wagon, in a great storm of snow and sleet, over roads almost impassible from mud.

"His correspondence was immense, and he had no aid from stenographer and typewriter. He was the great medium of intelligence between ministers and churches. He visited the theological seminaries and urged upon them the claims of Home Mission fields. He was connected, directly and indirectly, with the organization of a large proportion of our churches and assisted at the dedication of many houses of worship. In his visits to our Presbyteries, how often did he show that he knew more about the work in their bounds than any member. He assisted in settling many a church quarrel. He deeply sympathized with ministers in their trials, and letters of tender comfort from him can be found in homes of bereavement. In the later years of his work, with advancing age, the vast increase of the field, and the especial work of the Indian Territory pressing upon him, he could not give the same attention to individual ministers and churches he had done in former years. Some of those who came later to our Synod did not make the proper allowance for the enormous work on his hands, and he was very sensitive to criticisms on the subject, and more than once desired Synod to relieve him of his burdens.

"For almost three years he gave his chief attention to the work of Missions in the Indian Territory. Anyone who had spent an hour with him during these years would certainly have had presented to him the importance of the work. With what earnestness he would spread out the map of the Territory, and point out the lines of railroad built or projected, and show the locations of Missions and schools, with comments on men and measures and incidents of the work done for the redmen. In thinking of it now, there is something almost pathetic in his enthusiastic devotion to the work for the Indians.

"We sometimes hear of a Bishop in charge of a great diocese. Here was a Bishop of the true Apostolic succession, and a Superintendent of Missions of Kansas. What growth, and what conquests for Christ did he witness under his administration!

"On the 21st of May he was found dead, with his glasses in place, and a letter concerning Missionary work dropped from his hands. A

few moments before, he looked out of a western window from the bluffs of Kansas City that commanded a fine lookout of Kansas, and said, 'What a splendid prospect!' His last vision of this earth with mortal eyes was that of the State for which he had an intense love and for which he had given so many years of labor, and his last thoughts were of the work among the Indians. * * *

"The best monument we can raise to his memory is to carry on earnestly and faithfully the work of his life. Let this great Home Mission Synod press the work of church organization, and church efficiency and independence. I cannot better close this memorial than by using his own words: 'Stirred by the memories of the past, catching the mantle of those who have gone before, it becomes us to work while the day lasts, leaving no duty undone, knowing that our labor is not in vain in the Lord. Let us labor with sedulous care that we may transmit to those who will come after us an untarnished record, carefully laying broad and deep the foundations of the Church of God, resting on the Rock of Ages, that others may carry on our work when we are gone, and thus rear the glorious Church of God immovable forever.'"

Many more quotations it would be a pleasure and a form of filial piety to give; but there can be room for only one more, which is from the remarks of Dr. C. L. Thompson at his funeral:

"Dr. Hill was a born Missionary. It can be truthfully said of him that he organized and helped to organize more Presbyterian churches in this country than any other man.* * * The last rich months of his life he lived for the Indian Territory; and that last long journey to the East, fatiguing, as it proved to be beyond his strength, was undertaken in part * * * that he might once more plead before the Board of Missions the claims of the Indian work. His love for the work at the closing days was a touching reminder of the Foreign Missionary zeal of his student days. Thus his desire to preach to the heathen was reached at last; and he illustrated in his work the sentiment he expressed in print only a few months ago, when he said: 'Foreign Missions and Home Missions are so blended that no man can tell where the one ends and the other begins; and no man who is not cordially interested in both has any true conception of the spirit of the Gospel.' These words, as Dr. Nelson has said, are indeed worthy to be printed in gold; they are worthy of the man who in purpose as a boy would go to the heathen, who gave his strength to founding churches in our own country, and his ripest and tenderest months to those who are the neglected heathen of a Christian land.

"His knowledge of men was commanding. We have never known a man who could give a fairer, clearer, juster estimate of people. With charity toward all and malice for none, he held and expressed his own convictions in no uncertain way. His trumpet gave a ringing sound. And yet, while he was tenacious of his opinions, and extremely frank in avowing them, there was something so manly in his manner, and so kind withal, that firmness seldom offended. He had no smooth

arts of speech; he never sued for favor; he went straight on, but with consideration so tempering earnest conviction, and a kind heart so appearing through a plainness of speech, that those whose opinions or conduct he crossed were still his staunch friends.

"The cause of our Church in all the West has sustained a great loss. How many enterprises will miss his counsel and help! The Presbyterian Alliance of Kansas City, into whose projected work he threw himself with great energy; the Ladies' College at Independence, in which he felt a great interest; and especially Park College, for which he had the highest hopes, and to which he gave himself in most unstinted measure—how all these works will miss his strong hand and ready word!

"The history of Presbyterianism in this and neighboring States is also a great loser in his death. He knew more about the religious development of Missouri and Kansas and more about the marvelous and even romantic history of Missions among Indian nations than any living man. So impressed with this fact was the Synod of Missouri that a few years ago they asked him to prepare from the valuable materials in his hand and in his memory a history of our Church in this State. To this large work he hoped to give his declining years. Much knowledge will be buried to-day. The busy hand and brain are still, and much of our history has gone into the irrecoverable past. * * * Two of the fairest of our States will be forever associated with the name of Timothy Hill. Hundreds of churches will be his monuments; streams of blessing across the desert will tell to remotest times of the faith and toil of the prince of Presbyterian Missionaries."

FREDERIC WILLIAM HINITT.

Though an Englishman by birth, Mr. Hinitt is a Missourian by long residence and education, as well as by his first pastorate. His home was in St. Joseph, where for some years he was in an architect's office, while preparing for college. He was a member of the Sixth Street church there, which is connected with the Southern Assembly. After graduating from Westminster College and McCormick Theological Seminary, he began his regular ministerial life as Pastor of our church at Warrensburg. There he immediately took high rank and was greatly esteemed as a man, preacher and Pastor. Dignified and courteous in manner, careful and attractive in personal appearance, earnest and scholarly in the pulpit, a cultivated singer and a forceful speaker, he was a favorite with young and old, students, professors and townspeople. Though he remained in Warrensburg but three years before accepting a call to Ottumwa, Iowa, he left the church in a prosperous condition, much improved by the good work he accomplished there.

EDWARD HOLLISTER.

Though never settled over a church in this Presbytery, the man that organized its oldest church, that at Boonville (now in the Southern connection, deserves at least a slight notice. From a sketch of his life found in the Presbytery Reporter Jan., 1870, pp. 72-4, it appears that Mr. Hollister was born at Sharon, Ct., Feb. 22, 1796, whence he removed with his father's family to Salisbury, Ct. After graduating at Middlebury College, and while a student at Andover Seminary, "during one vacation while laboring as a lay Missionary in Boston, Mass., he witnessed the deeply interesting exercises at the embarkation of Messrs Winslow, Scudder and others for the Ceylon Mission; and wrote lines, published in the *Boston Recorder*, a farewell address to them, which were printed and sung in the program of exercises at the ordination of Messrs. Bingham and Thurston, at Goshen, Conn., Sept. 29, 1819. This is mentioned to show the early bias of his mind to a missionary field.

"Sept. 26, 1820, he was ordained by the Presbytery of Londonderry, * * * together with Daniel Gould and Horace Belknap, and went on a Mission. Started Sept. 27, 1820, to Missouri and Illinois, under the direction of the Connecticut Home Missionary Society, under whose care he remained until the spring of 1822. His labors were extensive and valuable * * * at several points collecting and organizing churches. * * * In the spring of 1822 he visited New England, expecting to return West to remain; but at a late day in the season for making the journey, he was informed by a Secretary of the Society that they could employ only itinerants." He reluctantly gave up returning to the West then, but in 1834 returned to Illinois, where he spent the remainder of his life.

HORACE CARTER HOVEY.

Probably the most scientific man that has ever occupied any pulpit in this part of the country is the Rev. H. C. Hovey, D.D., now the Pastor of the historic church in Newburyport, Mass., under whose pulpit the Evangelist, George Whitefield, was buried late in Colonial times. The son of a College Professor, he himself was early elected a Tutor in Wabash College, and was ever deeply interested in scientific studies. Though continuously in the pastorate since his ordination in 1858, Dr. Hovey has found time to make careful personal investigations, as well as to read and write extensively on scientific studies, and to make himself a recognized authority on the subject of caves. He has been for years a correspondent of various literary, scientific and religious periodicals, and a member of several of the leading geological, geographical and philosophical societies. His published works include a Manual of Mammoth Cave, one on Celebrated American Caverns, and one on Subterranean Map-Making, besides sermons and addresses, and articles in the *Encyclopædia Britannica*.

Dr. Hovey was Pastor-Elect of the First Presbyterian church of

Kansas City from 1873 to 1875, during the times of financial depression and trouble that ruined many of our churches in city and country both. He was a forcible writer and an able speaker, whose gifts have since found large exercise in several important pulpits, both Presbyterian and Congregational.

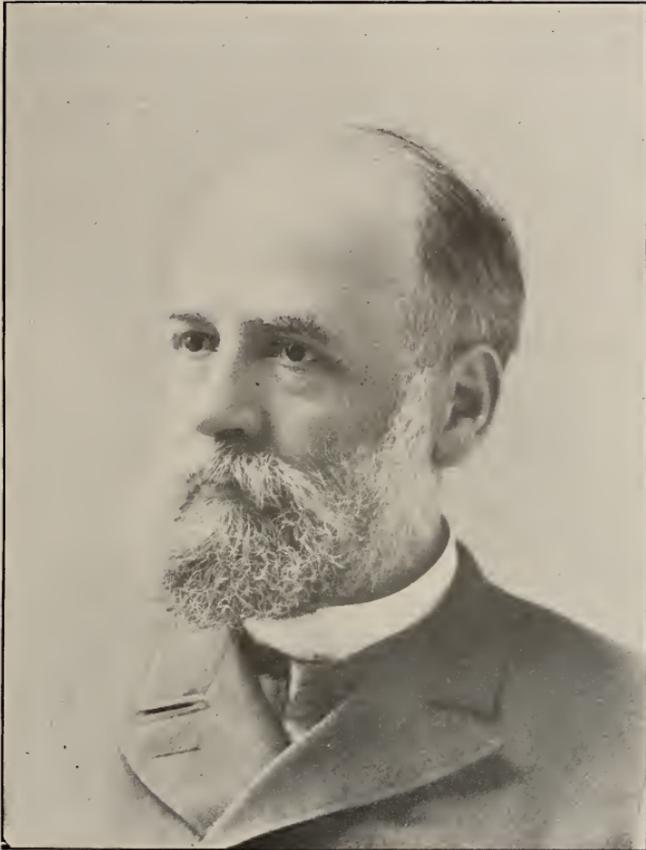
ROBERT IRWIN.

Dr. Irwin, long so well known in this State, first came to Missouri in 1869, having accepted a call to the Pastorate of the First church of Kansas City. Previous to that time, after having graduated from Hanover College and Western Seminary, he had served as Pastor of a church in Bethlehem, Ind., for eight years, as Chaplain in the U. S. Army for one year during the Civil War (from which he was forced to resign on account of sickness), and as Pastor of a church at Waveland, Ind., for five years.

The story of the discouraging sight that met his eyes, when, on arrival in Kansas City, he beheld the smoking ruins of the beautiful church to which he had accepted a call, is told in the sketch of the First church given on another page. As there was no insurance, the plight was doubly distressing. A man of less faith and courage would have given up and retired. But undaunted himself, he soon led his discouraged people into a new building, in a new location, where a large congregation was built up and prospered under his ministrations. Having received a sunstroke, however, in the summer of 1872, his health was so impaired that he was compelled to resign in March, 1873. Though not afterwards formally identified with this Presbytery, his work as Superintendent for the Board of Publication and Sunday School Work, 1873-80, and as President of Lindenwood College until his death, was such as to bring him into close touch with all our churches and with many of their homes. He was also for years well known as an excellent Clerk of ecclesiastical bodies, having served as Stated Clerk of the Presbytery of Lafayette until the Reunion, and as Stated Clerk of the Synod of Missouri, 1870-91. In all his work he was efficient and beloved.

RICHARD H. JACKSON.

Tall, keen-eyed, square-shouldered, perpendicular even to the top of his white hair, the figure of the Rev. R. H. Jackson is one that can never be forgotten by those that knew him. But his influence for good in this Presbytery will be still more abiding. Though never a Pastor among us, he served as Supply for the pulpits of five of our churches, in one of which he remained longer (fourteen years) than any other member of this Presbytery since the Civil War ever remained in continuous charge of one of its churches. When he came among us,



ROBERT IRWIN.

Mr. Jackson settled over the churches of Appleton City (1877-82) and Westfield (1877-91). He also had charge of the Deepwater church (1886-90). Most of the time he lived out on the prairie, adjoining the Westfield church, to which fact much of his success is doubtless due. No church is likely to succeed whose Pastor does not live on the field.

Much of his life having been spent as a teacher, part of his energy and that of his wife were given to the establishment and conduct of a small academy, adjoining his home and the Westfield church, which became a benefit to the church and the community. Their names will long remain fragrant in all that region. Of his quiet but effective work he says: "I had a fair degree of success in these fields. Westfield built its first house of worship while I was its Supply (using a school-house when I went there). Deepwater was organized and built its present house of worship under my administration." After four years in Arkansas, during which time Mrs. Jackson died, he returned to this region in 1895, and spent one year with the Creighton church and another with the Tipton church, which was his last regular work in this Presbytery.

HERMON DUTILH JENKINS.

One of the most difficult positions any man ever found himself placed in was that which Dr. Jenkins secured by accepting the call to the Second church, Kansas City, in 1895. Aside from the ordinary difficulties to be expected in any city parish, he had the high standard of able predecessors to maintain, a much weakened (though united) congregation to re-establish in a time of widespread financial depression, and the responsibilities of the leading church of the denomination in this part of the country to meet when all the time the character of the population to which the church could naturally appeal for membership and support was rapidly changing. How well he met these unusual requirements is seen in part of the sketch of the Second church given elsewhere. Not many months had passed after his coming until the church, which had lost half its membership just before he came, had regained its former active membership, and was doing almost as much as ever in the way of benevolences. To cap it all came the fire of April 4, 1900, by which the church lost its house of worship and its parsonage, while Dr. Jenkins and his family lost all their earthly possessions that fire could destroy. The minute adopted by the Presbyterian Alliance of Kansas City at that time is as follows:

"It is with deep regret that the Presbyterian Alliance of Kansas City records the serious loss that has befallen the Second Presbyterian church of this city and its Pastor, the Rev. H. D. Jenkins, D.D. We extend to the congregation and Pastor, both so unexpectedly homeless, our cordial sympathy. We congratulate them on the Christian fortitude with which they have met their loss and kept their faith. The

church, though not fully insured, has decided to rebuild at once its house of worship. The Pastor cannot so soon recover himself. Bereft in moments of the accumulations of years, no amount of skill, money or sympathy can restore to him the treasures of his private records, his innumerable manuscripts, his priceless family relics (the heirlooms of six generations), his carefully selected library, unusually rich in Art, Literature, Music and Presbyterian History. The workman has lost his tools, many of which can never be duplicated. Yet we pray and believe that, under God, there may yet be in store for him a larger and better work than ever before."

Dr. Jenkins brings to the accomplishment of his work a remarkably large equipment. Graduating from Hamilton College and Union Theological Seminary in the days of their most noted professors, he rounded out his education by travel and study abroad and in all parts of the home land. An enthusiastic student of history, he is equally fond of science and art. A descendant of Pilgrim, Huguenot and Revolutionary sires, he is also the proud wearer of a G. A. R. button. Not apparently robust in body, he is a devotee of outdoor sport, especially with dog and gun. Without having lost from his pulpit a Sabbath for over a quarter of a century on account of illness (and but rarely for any other cause), he has yet found time to write regularly and in great amount for the religious and the secular press, and that too upon a great variety of themes. Clear, forceful, brilliant and epigrammatic with his pen, he is always extempore in manner and polished in pulpit delivery. Attractive in the pulpit, frequent in visitation, genial in conversation, he is perhaps most helpful in the meetings for social prayer. Though often sought after by Boards, Colleges and the Press, he has wisely preferred to remain in the pulpit. His removal from this Presbytery leaves a vacancy which no one else will ever exactly fill.

AMASA JONES.

This devoted pioneer Missionary was one of the founders of the Presbyterian Church in this State. His life here covered the entire period from the establishment of the first Mission station in the bounds of the present Presbytery of Kansas City down to the Reunion of the Old and New School Churches that were not divided till many years after he began to work here. His was the longest continuous service ever given by any Minister of this Presbytery to work within its bounds—he was *forty-nine years a Missionary* (the first fifteen of those a Foreign Missionary) in the same general field. His associate, Dr. Requa, lived a few years longer, and died a member of this Presbytery, but part of his service had been in other Missions in Kansas and the Indian Territory.

A manuscript life of Dr. Jones, under the title "Toiling for Jesus: Incidents in the Life of the Rev. Amasa Jones, for many years

a Missionary to the Osage Indians" was prepared by his sister, but never published. It deals almost exclusively with his private correspondence, and shows more clearly than any words of another could do the beautiful and consistent Christian character of the man and his intense longing for souls. Never has the writer of this sketch read a correspondence covering a period of years (even much shorter than that covered by these letters) where devotion to the Master seemed more genuine and consuming. It bore fruit to the glory of the Master at every period of his life.

Amasa Jones, the son of a Revolutionary father, was born in Rindge, N. H., Apr. 28, 1796, the sixth of a family of twelve children. Carefully trained in a Christian home, his life there was one of early piety and extreme conscientiousness in little things. He was specially fond of Christian biography. He united with the church at the age of fifteen, and at once began a work to interest others in his Savior. He began by leading his own younger brother to Christ. At least twelve others of his companions were soon brought to Jesus by his efforts. In 1812 he was apprenticed to a shoemaker in Weston, Mass., where he soon became known as an earnest Christian, leading first his shopmates and then others to Christ, distributing tracts, establishing prayer meetings and making his influence widely felt for good. When he became a journeyman, he had hopes of getting an education that would fit him for the Gospel ministry. But disappointments followed and he was unable to get a support except by his daily toil at the bench. He opened a shop at Schaghticoke Point, N. Y., where he found religion at a low ebb, the only church in the village being abandoned and fast going into unregretted decay. Only two persons in town were discovered that had ever been known as Christians. He took it upon himself to appoint a meeting for the purpose of consultation on the religious state of the community. Out of that meeting grew an immediate effort to obtain stated preaching. Soon there came a revival and the establishment of two good churches, a Presbyterian and a Methodist, both of them long efficient in their appropriate work. That was in 1817.

From there he went to Woodstock, Vt., where he had an opportunity to teach school and at the same time receive instruction from the Pastor of the church. There again he was the chief instrument in the promotion of a revival resulting in the conversion of over forty persons, many of his pupils among them. Other districts near by were similarly blessed. A Pastor wrote of him then: "Wherever Mr. Jones has labored with us, his efforts have been attended with marked indications of God's favor, and more or less have been awakened to their perilous condition out of Christ. The effort in a district outside the village, proverbial for the dissemination of error, was much blessed, after every previous attempt by us had proved ineffectual. Mr. Jones seemed to possess in a good degree the qualifications which eminently fitted him for laboring among the destitute, and

exerting a salutary influence on the hearts of those hardened under long transgressions."

In the fall of 1820, after a brief visit to the old home, which he had been unable to visit since starting out eight years before to become an apprentice, he entered Andover Theological Seminary, his classical studies having been privately but so thoroughly pursued, under the Pastor mentioned, that he was able to take advanced standing in the Seminary, and to complete the course with honor the next year.

Feb. 21, 1821, he married Miss Roxana Stearns, of Ashburnham, Mass., a thoroughly kindred spirit, and started almost at once for New York City, where they joined a company of those that, like themselves, were under commission by the United Foreign Missionary Society to establish a Mission among the Osage Indians in Missouri. The company arrived at the site chosen for their new Mission Sept. 1, 1821. This work was transferred to the care of the A. B. C. F. M. in 1826. Mr. Jones was the Mission teacher. But his work was by no means confined to the schoolroom. The February following his arrival he wrote: "I have established three preaching-places, and devote my time on the Sabbath exclusively to them. During the week I am engaged in teaching our school, and various duties belonging to me in our work. Every moment is crowded with labor. O that it may tell for Eternity! Pray for us that we shall not labor in vain."

Not long after the beginning of the Mission, the physician, Dr. W. N. Belcher, had to leave. Foreseeing this, he advised Mr. Jones to study medicine with him, so as to be able to take his place. This was done, and so successfully that Mr. Jones soon became a skilful physician. But all the while the other duties were kept up, particularly the preaching services. His efforts gradually began to tell, especially upon the pupils in his school, many of whom, both boys and girls, became regular and earnest in prayer. But at last, as told elsewhere, the Government removed the Indians, and the Mission had to be abandoned. Dr. Jones was then commissioned by the A. H. M. S., and devoted himself more fully to the work of the pulpit. In October 1836 he removed to the mouth of the Sac River, the present site of Osceola, making that the center of his missionary operations until 1838, when he purchased the site where he built the home in which he spent the remainder of his days, at "Deepwater." in "Rives County," about fifteen miles southwest of Clinton, near the present town of Montrose.

At Deepwater a gracious revival occurred in 1843, at which old and young, "hopeless cases" and infidels, all classes were reached. That year he reported to the A. H. M. S. twenty-six added on examination and fourteen by letter. When we remember how sparse were the settlements at that time, this was a large accession. Of his work about that time he wrote home: "Ordinarily it requires me to travel 180 miles during each three weeks of my labor—often much more, in addition to a vast amount of other missionary labor. This must be done at all seasons, in all weathers, * * * and that on horseback, often with-

out a path even to mark my way. These are but common occurrences to the Western Missionary; but the joy of bearing the glad tidings of salvation to the destitute surpasses all. To raise up churches, to establish schools, to plant the banner of the cross everywhere is my dear delight. And, sister, such a reward for unceasing toil to hear on every hand the earnest inquiry 'What shall I do to be saved?'" Such arduous labor naturally overtaxed his strength and broke him down prematurely; yet, on hearing of the death of his mother in 1845, he wrote: "For myself, I feel the weight of years creeping over me, and my sun must set ere long. I have been as usual fully absorbed in labor, and cannot do otherwise, while I have strength to ride and preach. The calls are so numerous and pressing I cannot resist them. Souls are perishing for lack of the Gospel. *Woe is unto me, if I carry not the glad tidings of salvation while my strength lasts!*" At another time he wrote: "There is unspeakable pleasure in wearing out in the cause of Christ! In His service I hope to exhaust all my energies while life lasts."

Dr. Jones was regarded as a very successful physician. From his practice he received in the later years of his life nearly all his support. In 1857 he wrote: "It is exceedingly difficult to collect the smallest sum for any benevolent object. The most that a Minister may expect is a night's lodging and a horse fed. I have spent a large portion of eight years past in preaching to the destitute settlements in this vicinity, and all that I have ever received from the people is \$29—and \$25 of that was given by one individual. Even marriages are often solemnized without any offer of compensation. This ought, however, to be imputed more to the custom of the country than to the state of feeling. In this section of the country it would be a deathblow to a Minister's usefulness to have it known that he received a salary (though ever so small) from the people. When we take these things into view it is hardly a matter of surprise that we find so few prosperous churches."

As might have been supposed from Dr. Jones' New England antecedents, he was much interested in the slaves whom he found in Missouri. In one of his reports he says: "At Osceola I have held three or four meetings expressly for the benefit of the colored people. At my last meeting with them, ten came forward and gave very good evidence that they were seeking the Lord in earnest. Indeed, I have good reason to believe that most of them are already born into the Kingdom. At my next meeting I intend to form them into a class, with reference to their uniting with the church."

How many churches Dr. Jones organized, and how many church buildings he erected, are not now known to the writer. At one time he reports: "We have begun to build a log meeting-house, which, if once completed, will add much to our comfort, and something to the size of the congregation. We have been compelled thus far to hold our meetings in private dwellings, which at best can afford but poor accommodations." In 1856 he wrote the friends at home: "I am

now making arrangements to build a church for my beloved people at Deepwater, which I am exceedingly desirous to see accomplished before I die. For want of funds, we have hitherto been unable to build; and my people are unable still to meet the expense, although I have reason to hope for something in this quarter before the work is completed. The responsibility of the expenses incurred will devolve alone on myself, from which I hope to free myself from debt by the little fund I have been saving, gained in the practice of medicine. This, however, is insufficient to meet all the demand; yet I hope, by God's blessing, to save something more the present year, which, with what my people may raise, shall supply our need." The building thus erected was put up largely by the labor of Dr. Jones' own hands. It was built on his own farm, mainly of adobe bricks, plastered on the outside. It was the first church building erected in the western part of Henry county, and probably the first building in the county erected for church purposes exclusively. Of it he wrote: "Our house, aside from what has been given us, will cost but six or seven hundred dollars. Sixty of the sum has already been raised. The rest I shall remit from my savings." This building was satisfactorily completed and used for about twenty years, until, after the coming of the railroad to Montrose a few miles away, the old Deepwater (or Germantown) church was finally dissolved, and the building went to decay.

When the troubles came on, late in the fifties, by which the New School denomination in this State was nearly wiped out, he turned reluctantly away from the denomination in which he had labored so long and sought a home in the Old School Church. His church went with him into the Presbytery of Lafayette in 1859. At the close of the War, they were within the bounds of the Presbytery of Southwest Missouri, where they remained until the Reunion. For that event he longed and prayed. At his invitation the meetings of the Presbyteries of Southwest Missouri and Osage were held simultaneously in the old adobe church at Germantown in the spring of 1870, at which time the final steps toward the Reunion were taken. He had longed to be present on that occasion. The meeting came, but he was too feeble to attend. But he heard of the unanimous vote for Reunion, and joined heartily in spirit, if not in voice, with the brethren that sang "Blest be the tie that binds." When the Presbyteries had adjourned and remained only for the Sabbath Communion service, he peacefully passed Home. Both Presbyteries attended the funeral services the next day, conducted by the two Moderators. One of them said that when he had visited their venerable father, four years before, "the deceased had three desires which he longed to see accomplished. The first was to see this church he had founded greatly strengthened in the Christian work. He had lived to see that desire gratified to an unusual extent. The second was that every one of his grandchildren might be converted and come into covenant with the people of God. This too was granted him: for while he lay there the evening preceding his death, the youngest and last one of the fold had been gathered in.

The third was to see both branches of Presbyterians united in one common bond, and he himself had sung at the conclusion of this act, 'Blest be the tie that binds.' * * * All there thought of the words of the aged Simeon, words which indeed Dr. Jones himself had thought of and used on his dying day. "Lord, now lettest Thou Thy servant depart in peace, * * * for mine eyes have seen Thy salvation."

Dr. Jones was a remarkable man in a great variety of ways. Though not, so far as we know, given to writing verses himself, he was a great lover of religious poetry. Almost every letter contains one or more quotations or fragments of pious song, appropriately setting forth his experiences and aspirations. He was a skilled mechanic, not merely in the trade he learned in youth, but in cabinet-making and carpentry as well. Though never trained in the schools, he was a good scholar, a beloved physician, a deep theologian, a good preacher. Though for nearly fifty years an exile on the frontier, he was well posted on the progress of mankind, especially of the Church. Though poor in this world's goods, he was a liberal giver, an unselfish worker, a persistent Missionary. The record of his life can never be fully read on earth; but even a fragmentary statement of what he did, and why and how he did it, ought to make every reader a better Christian, a more earnest worker.

CHARLES COTTON KIMBALL.

The fourth in the succession of Pastors of the Second church of Kansas City was the Rev. C. C. Kimball, D.D., one of the most scholarly men that have filled its pulpit. After graduating with the highest honors from Beloit College, and completing the full course at Union Theological Seminary, he spent years in study and evangelical work and traveled abroad before entering upon the full work of the pastorate in Erie, Pa. There he was Pastor of the First church for four years and then of the Central church for seven years before coming to Kansas City. He was in this charge about two and a half years, during the period when the city was growing very rapidly and fast assuming the metropolitan position it now holds. He was a vigorous thinker of decidedly original character, an epigrammatic writer with a fresh way of putting things, a brilliant word painter, adorning and enforcing his sermons with vivid illustrations of vast variety—"a man of learning and ability, dignified, earnest, able to discuss the higher themes of theology with clearness, while he greatly excelled in descriptive power." During his stay the church grew rapidly, crowding the downtown house of worship to the doors. A new building was decided upon and work begun upon the building at the corner of 13th and Central streets (which was burned Apr. 4, 1900). It was then thought far out, in a strictly residence portion of the city.

When it dissolved the pastoral relation, to take effect the 30th of November, 1881, the Presbytery expressed "profound sorrow at the

prospect of this separation" as well as bore "testimony to the high Christian character of Dr. Kimball, to his ability as an expounder of God's Word, and the success which has attended him during his pastorate in the midst of great difficulties."

JAMES THOMAS LAPSLEY.

The first twenty-five years of the ministry of Dr. Lapsley were spent within the bounds of the Presbyteries of Transylvania and Ebenezer. These two Presbyteries have probably furnished more ministers and members to the churches in this part of Missouri than any other two in the denomination. After supplying the churches of Knob Noster and Warrensburg for a year or more, 1856-7, Dr. Lapsley was called to the church of Pleasant Hill, where he remained (though not installed) until April, 1860. Of this period he writes: "My ministry in Pleasant Hill church, Mo., of over two years, was very pleasant and successful. Began work there in fall of 1858. Number of members on church roll, seventy-five, with five Elders and three Deacons. During the year forty additions by profession. Next year (fall of 1859) a very gracious revival, resulting in sixty additions, of whom forty were males. Being called to pastorate of the New and Old School churches of New Providence, Ky., uniting into one church, I accepted same and returned to Kentucky, April 1860; and left the Pleasant Hill church with 175 on church roll. Revisited Pleasant Hill in the spring of 1865, or near the close of the Civil War, and found only six families of Presbyterians, and twenty members in reach of church. Later on, or in fall of 1865, I learned as many as fifty or sixty members were again in Pleasant Hill and vicinity. While I served Pleasant Hill church, the town of Pleasant Hill had about 800 population, and Kansas City about 3,000 and Westport, two or three miles away, about 2,500 people." During the period just after the Reunion, Dr. Lapsley again supplied the Pleasant Hill church, 1870-72.

Dr. Lapsley is still (1900) preaching in Kentucky. A letter received from him in the fall of 1900 gives a delightful picture of a green and fruitful old age. "I am now in my 82d year, in good health, and retain all my powers remarkably well. Preach regularly first and third Sabbath of each month to small churches, one thirty, the other forty miles away. If I live till October 9, 1900, I will have been preaching fifty-nine years. My voice is as strong as thirty years ago. Am the oldest Presbyterian minister in Kentucky, though some are older in years. Have, during my ministry, had not less than seventy-five revival seasons of more or less extent, and resulting in hope conversions of ten to one hundred persons at various points, and aggregating, as far as human observation can determine, from 2,000 to 2,500 persons. It has been my good fortune to be a member of the General Assembly in 1846, 1855, 1864, 1874, 1880, 1891 and 1899—

seven Assemblies; and on the Committee on the Briggs case at Detroit in '91, and McGiffert case in '98. I hope we are done with such troubles for years to come."

ROBERT L. McAFEE.

Of the founder of the Jefferson City church the only biographical data secured are found in a letter from himself to the Rev. Timothy Hill, dated April 5, 1856, in which he says: "I am a native of Mercer county, Ky., born May 29, 1802. Took my literary course partly in a Latin school taught in the neighborhood where I was born, and partly at Center College, Danville, Ky. Studied Theology under Dr. Thos. Cleland, Pastor of the united churches of Harrodsburg and New Providence. I never attended a Theological Seminary. I was licensed to preach the Gospel by Transylvania Presbytery, March, 1829, and came on a missionary tour to Missouri in May following. Having previous to my leaving for Missouri applied to the Board of Missions of the General Assembly for a commission and pay as an Evangelist, when I reached Columbia, Mo., I found a commission from the Assembly's Board, but allowing me, as was their custom then, only \$100 for a year's services, leaving me to collect from the people among whom I missionated the balance of what I might need. The brethren who were here laboring and had been laboring some among the vacant churches in this State told me what I afterwards found to be true, viz.: that I would be able to get very little from the people among whom I might labor for some time to come. And my means being very limited, I, for that reason alone, returned the commission sent me by the Assembly's Board; and through Bro. Cochran applied to the Home Missionary Society for a commission granting me full pay, \$400 per year, which they granted, dating my commission, I think, about the first of May or June, 1829. I itinerated that summer, visiting different parts of the State and vacant churches. In autumn I suspended my missionary work, and spent the winter in Kentucky, and returning to this State in June, 1830, I took charge as Stated Supply of the churches of Round Prairie and Millersburg, the churches being twelve miles apart. Both these churches were newly organized, I believe, by Rev. Wm. P. Cochran, and both very feeble. With these two churches I continued and labored during my connection with the Home Missionary Society. I was under the pay of the Home Missionary Society four years, I believe, receiving \$400 the first year, \$300 the second year and \$200 each the last two years. [What would some of our Home Missionaries think of such meager salaries now, and of such heroic cutting?] At the close of the fourth year, the churches to which I preached having increased some in strength and numbers, I determined in the exercise of faith to cast myself upon God and the churches to whom I ministered for my support, thanked the Home Missionary Society for past favors and closed my connection with them, praying

the great Head of the Church to bless and prosper them in their noble work. I continued to preach to both the Millersburg and Round Prairie churches for some three or four years. In the meantime I organized the Presbyterian church in Jefferson City, I think in 1835, and after my connection with the Home Missionary Society closed my time was divided for a year or two equally between the three churches, after which I gave up the Millersburg church, and divided my time pretty much between the Round Prairie and Jefferson City churches, with some intermission in the latter church, until the summer of 1846, when from disease of the throat I had to give up preaching altogether for several years. * * * The church at Jefferson City has passed through sunshine and shade at various times, and has now, I am told, a prospect of doing well. * * * For several years after I came to the State, most of all the ministers here, so far as I know or now recollect, I mean Presbyterian ministers, were in connection with the Home Missionary Society, and all the older churches were organized by them, many of which have since become extinct."

IRWIN POUNDS McCURDY.

When Dr. McCurdy took charge of the Fifth church, Kansas City, it was greatly discouraged by debt and other circumstances that had led to the resignation of Dr. Bruce a few months before. The vigor, energy and ability with which he then took hold of this difficult work bore immediate fruit in the revival of interest on the part of those that remained and in the addition of nearly one hundred members in the first six months of his pastorate. Though in the city but a little over two years, he took high rank among its leading clergymen, in the Presbyterian Alliance and in the Presbytery, being frequently called upon to address prominent gatherings. He was not a member of secret societies, but emphatically a "joiner" when it came to patriotic and hereditary societies, of which he belonged to the Society of Mayflower Descendants, the Sons of the Revolution (on twelve counts, possibly the largest number ever proved up on by one individual), the Society of the War of 1812, the Society of Colonial Wars, and several others. His literary record and pastoral work are thus related in the genealogy of the Doty—Doten Family, p. 473:

"He graduated at Indiana, Pa., State Normal School, 1876, with the highest honors of his class; graduated A.B. at Lafayette College, receiving the Fowler prize, the highest honor in the College; graduate student with Prof. F. A. March, and received Litt.D. from Lafayette 1890; graduate student at Princeton, completing three courses with Pres. McCosh, who certified: 'He showed superior philosophic ability'; has received thirteen different degrees, all by examination, except D.D. honorary, eight being the Doctor's degree. Received theological education at Princeton. Pastor Presbyterian church, Frederick City, Md., 1881-4; Southwestern Presbyterian church, Philadelphia,

1884-95, and Honorary Pastor for life from June 1895; P. E., St. Andrew's Presbyterian church, Boston, Mass., 1896; delegate to Pan Presbyterian Council, London, 1888; member of the Presbyterian Board of Education since 1887; chairman of Board of Managers of Evangelical Alliance, Philadelphia, 1889-94; etc."

JAMES ALEXANDER PORTER MCGAW.

No man that has passed in and out of the Presbytery of Kansas City in recent years has stood higher in the esteem of his brethren in the ministry or of the churches than Dr. McGaw. His coming was welcomed, his departure much regretted. He had filled the positions of Moderator of the Presbytery and Chairman of its Committee on Foreign Missions, as well as of several special Committees, much to the satisfaction of all. He was one of the first to occupy the chair as President of the Presbyterian Alliance of Kansas City, and was a strong promoter of its efficiency. He made his influence widely felt, though occupying a suburban pulpit, one of the most difficult in the city. When he left the city, the Alliance declared him "kind in spirit, broad in charity, and true to the Gospel of Christ, * * * constantly co-operating with his fellow Pastors in all that pertains to the welfare of the church, * * * a Christian brother of much ability and blameless character, whose departure from us we sincerely regret."

It has not always been the custom of the Presbytery to pass resolutions on the departure of brethren, even of prominence; but on the departure of Dr. McGaw, it placed on record these facts: "He has diligently and efficiently met the demands upon him during his pastorate. A Christian gentleman; an earnest, able, evangelical preacher; a sound and experienced Presbyterian; an excellent Pastor, tactful and courageous in the discharge of his duty; he has endeared himself to us, won the esteem of the clergy of other denominations and of the community at large. We desire to express our high respect for and warm attachment to him as a man and as a Minister."

The estimate of him in Nevin is eminently appropriate: "Dr. McGaw is a substantial man, physically, intellectually and spiritually. As a preacher he is earnest and clear and instructive and evangelical. Being a man of much kindness and readiness and strength of judgment, and of courage to urge his convictions, he is useful and influential as a Pastor. In his ministry he has been acceptable and useful."

ROLLIN RUTHVEN MARQUIS.

In the seven years he spent in this Presbytery, no man was more constantly on its Committees, both Permanent and Special, than R. R. Marquis. He was early elected Moderator of Presbytery and Commissioner to the General Assembly. His work was summarized at its close in the following, proposed by Dr. Hendy and adopted by the Presbytery: "Our esteemed brother has labored in word and doctrine among his people with marked success. He has strengthened the

church in all lines of work, even during a period of general depression. He has strengthened our cause to a marked degree in the entire community where he has been called to labor. Presbytery takes special pleasure in testifying that they have found in Bro. Marquis a well-trained and scholarly co-laborer. His zeal for and thorough grasp of all the great fundamental questions of our Presbyterian polity, and his tireless labors, especially in the work of our Church for Young People, have greatly endeared him to all his brethren in this Presbytery."

JOSEPH MAYOU.

The materials are not at hand for as extended a notice as we would like to give of the labors of the Rev. Jos. Mayou, a man of the widest experience and range of work. Born in England, educated and naturalized in America, laboring with unusual success for over thirteen years in India in the Arcot Mission of the Reformed (Dutch) Church, for five years "holding a place of forlorn hope" as a Home Missionary of the same denomination, and for thirteen years thereafter a Home Missionary of the Presbyterian Church in Kansas, he came to this Presbytery vigorous and energetic in the work he loved. He supplied the churches of Appleton City and Montrose for about two years and those of Greenwood and Centerview for one year. His wife was meanwhile one of the most efficient workers in the Women's Presbyterian Missionary Society, of which she was elected President. At last, however, when, seeking a new field, he met with objections on account of his attitude on certain questions then agitating the Church at large. Sad and sore over the treatment he received, he withdrew from the Presbyterian denomination, and entered the Episcopal ministry. His brethren of the Presbytery regretted that he should have found anything in the manner of their criticism to induce him to think there was aught but the kindest feeling toward him personally, and protested that no such impression was intended. His own feelings are shown in a note to one of the members of the Committee on Presbyterian History, which we give without comment:

"I thought that the Presbyterian Church was more liberal than the Reformed; and so I found it, till the Briggs question agitated the Church. Then it refused to reject unreasonable tenets, and placed upon the Clergyman additional dogma, and intimated to those who disagreed to go out or be put out. I chose to go to the Church of my youth, in which I had been fully religiously educated; and there I can find rest from factious animosity."

WILLIAM S. MESMER.

One of the three Ministers that reorganized the Presbytery of Osage after the close of the War was the Rev. W. S. Mesmer. When

he came to this State from the East, it was said of him: "Bro. Mesmer has been three years in the Army, and has learned such lessons as will stand him in good stead in the field he has undertaken to cultivate." He did not long remain within the present bounds of this Presbytery, most of his labor being in churches now in the bounds of the Presbytery of Ozark. The nature of the man and of his arduous work are well shown in the letter given below, written by him Sept. 1, 1866:

"For the past three months our home has been in the saddle, and our study the woods and prairies of Benton and Henry counties. Availing ourselves of the privilege granted (that of prospecting for ourselves) we have presented our claim, driven our first stakes, and settled our boundaries for the year ending Sept. 1, 1867, not without earnest prayer that the Head of the Church would 'enlarge the place of our tent, lengthen our cords, and strengthen our stakes.' We have now two organized churches under the care of your Missionary, in this locality, and are hopeful of adding another thereto this coming winter. One of these, the Warsaw church, was already formed at our coming. This church now consists of ten members, three of whom have been added within the last three months. The other, the Salem church, has been organized since the first of June. We have a membership of eighteen, with a reasonable prospect of additions. Our ministerial labors are publicly as follows: Warsaw, morning and night, the second and fourth Sabbaths of each month; no mid-day service as yet. The Mondays following, preaching at Sunnyside school-house, ten miles northwest from Warsaw. The first and third Sabbaths of each month, at Salem in the morning; Belmont, eight and one-half miles distant at 3 p. m.; Calhoun, nine miles distant, at 7 p. m. Whenever a fifth Sabbath occurs, the morning service is at Sunnyside, the evening at Calhoun, and the afternoon as the exigencies of different places require. Arrangements are being made for another public Monday evening service. This will be the extent of our public ministrations at present. Two weekly social services, one in Salem neighborhood, the other in Belmont, will shortly occupy our attention. The rest of the time must be given to study and meditation.

"This program calls for fourteen to sixteen public services and eight social services per month, involving at least 300 miles of travel. Our churches, feeble and poor as they are, have arranged to pay one-half of our salary during the ensuing year. The membership is willing, and we are looking to the Lord of the Harvest for copious showers to make us fruitful. Our post-office address is Windsor, Henry county, Mo.; our residence is in Benton county, as the most central and easy of access to all parts of our station."

GEORGE MILLER.

One of the most readable and graphic little volumes ever written with reference to this part of the country is that entitled "Missouri's

Memorable Decade," by George Miller. It is especially valuable to anyone that wishes to understand the conditions prevailing in the part of the State now occupied by the Presbytery of Kansas City, in which Dr. Miller spent that memorable decade and took part in some of its most stirring events in Church and State. Though not primarily autobiographical, his strong personality shines out all through the book. He wisely did not attempt to omit the personal pronoun in describing the significant scenes and occurrences in which he bore a manly part. From that book, and largely in his own words though not always in formal quotations, this sketch has been prepared.

Dr. Miller's great grandfather, Josiah Miller, came from County Antrim, Ireland, to Chester District, South Carolina, in the year 1771. His grandfather, Robert Miller, was then a lad of eleven years. At the age of seventeen he joined the Revolutionary Army and served until its close, being severely wounded in the Battle of King's Mountain. His father, Robert Hyndman Miller, was a valiant Captain of Artillery in the South Carolina militia. Descended from such Scotch-Irish, Presbyterian and Revolutionary ancestry, Dr. Miller was born on a farm in Chester District, S. C., Sept. 3, 1834. "My earlier educational advantages," he writes, "were very meager, obtained in log school-houses of crudest furnishing, and given in broken doses of from two or three months at a time. Blackboards and glass windows formed no part of school-house equipment in those good old days. About the only redeeming features of those earlier opportunities were that the Bible and the Shorter Catechism, with Webster's elementary spelling-book, constituted the standard text-books; and these lay the foundation of splendid character, if well improved."

Like other members of the Associate Reformed Church to which he belonged, Dr. Miller's father was strongly opposed to slavery. For daring to prosecute those that tarred and feathered a Minister of that denomination for speaking against slavery, he was himself mobbed by his neighbors. Yet for fifteen years thereafter he continued to live in the old home and was a pronounced anti-slavery man. But naturally his children came North for an education, and in time he and they removed to Lawrence, Kan., where he remained until his death in 1882, at the age of eighty-six. There his son Josiah edited a paper called *The Kansas Free State*, issuing the first number from a sod house on Jan. 3, 1855. In May of the following year the *Free State* press and office were totally destroyed by the border raiders from Missouri. More than one attempt was made on the life of its editor. But he later re-established his paper, and was a leader in all the Kansas struggles until his death in 1870.

"The same reasons," says Dr. Miller, "that carried this brother North led me to go in 1852. I was six years younger than he. I spent my preparatory and Freshman years at the University of Indiana, and entered the Sophomore class in Center College, Ky., in 1854. There I maintained my convictions." He mentions several spirited debates that amply prove this statement. "I finished my collegiate

course in 1857 and entered the Theological Seminary, and was licensed in the spring of 1859. During the summer vacation I went to Kansas. I preached my first sermon in South Leavenworth. The city was the first western city to engage in the 'boom' business. The field was unorganized, but had a good brick building. I was a sort of John the Baptist to the Rev. J. G. Reaser, D.D., who was soon to take charge of the work. The people did not know that it was my first sermon. I was preacher, precentor, choir, organist and—well, we did not take up a collection. At the close of the service I called for a volunteer choir to meet and practice on Saturday evening. A gentleman and his wife, living near the church offered their services and the use of their organ; and we had a splendid choir for the next service. I felt greatly encouraged, and matters moved on very nicely for about six weeks when one evening at the choir meeting the gentleman's wife remarked that I must excuse her husband's absence, as he had to prepare an oyster supper *at the saloon* that evening!"

"A short time after this I preached in Lawrence, Kan., in a long hall on the third floor. I had been brought up a strict Psalm-singer, and had rather serious notions of the proprieties of worship. I entered the hall and took my seat on the platform, and presently heard strange sounds issuing from a corner about one hundred feet distant. I had announced a grand old hymn, and a whole amateur orchestra tackled it. At times the flute seemed to lead; the bass viol would come in with longdrawn notes; then the clarionet would seize and toss it high in *the air*, when at length the trombone gave an agonizing blast, one beat behind the time—a sort of death knell, and all was over. The thought that I was in Kansas, where everything was done in a different way, greatly helped me."

Returning to Danville, he there finished his studies in May of 1860. There was a strong call for Southern bred men to go to Texas, but as his convictions on the slavery question were not in accord with Southern sentiment, he sadly declined going there, much as he loved the South. "It was," he wrote, "this sad conflict between my principles and my affections that brought me to Missouri, which, as I supposed, was compromise ground—a sort of 'Missouri Compromise,' that, like its noted predecessor, was rashly repealed with some very unpleasant results. In June of 1860 I accepted a call to the church of Pleasant Hill, in Cass county. At this time this was the largest church in western Missouri, with the exception of those of Lexington and St. Joseph. But, alas! I came just in time to see both Church and State sink in blood and fire on the very issues I most dreaded. I tried to be true to both, during those stormy days, and it is but natural that I should feel the deepest interest in the welfare of the State and of that portion of the Church to which I have given my whole active life, however little that life may have been worth to either."

The vicissitudes and measure of Dr. Miller's success in the church at Pleasant Hill are spoken of somewhat in the sketch of that church. His experiences as a citizen in this State during the Civil War, so

graphically portrayed in his book, cannot be dwelt upon here. When there was no longer a prospect of his doing further work at Pleasant Hill, while conning the question, Whither? he received a unique invitation to "preach to the loyal people" of Kansas City. He accepted and remained in the city from 1862 to 1865, preaching in the First Presbyterian Church and, part of the time, maintaining a private school, in which he taught many of those that since have become among the most prominent of the city's business men. A short notice of him said at the time of his death:

"Dr Miller was a sturdy type of the fighting parsons of the primitive West, who, while they saved souls and ministered to the spiritual welfare of their people, hesitated not to take up the gun and bear an active part in the protection of the homes of their people. Many times was Dr. Miller called upon to do picket duty in Kansas City during the War, and it is recorded that he made a good soldier."

At the close of the War came the reconstruction period, so difficult at all times, especially where the contest has been long and bitter. How difficult it was in Lafayette Presbytery, few that did not pass through it can now appreciate. Dr. Miller's prominence in that struggle can be best explained in his own words: "In August, 1865, I received a commission from the Board of Home Missions in Philadelphia. . . . I knew nothing of this document until I received it from the post office. A letter accompanied it, in which I was urged to return to my church and take hold of the work of reconstructing the church in Southwestern Missouri, and assuring me that the Board would stand by me. The reasons assigned for this urgent request of the Board were these: First, that as my pastoral relation at Pleasant Hill had never been dissolved, I was still the legal pastor of the church and a member of the Presbytery; second, that I was the only member of that Presbytery who unreservedly adhered to the General Assembly; third, as the Southern Assembly had been in existence since 1861, and as the Synod of Missouri had not gone into it, there was every reason for believing that an earnest effort would be made to divide the churches in Missouri on these lines; fourth, and therefore that I was the only man in this section whose position and knowledge of the field fitted him for all the possible contingencies that might arise. I felt that the great principles and an important vantage ground must be maintained, and that the Lord had laid upon me that work. And so, wisely or unwisely, the Church and my fellow men must judge, and I came to my old charge and Presbytery in September, 1865."

The details of that struggle over the right of those that signed the Declaration and Testimony to a seat in Presbytery, which Dr. Miller alone of the former members of Lafayette Presbytery denied, and how under his leadership the Presbytery was re-organized on the basis laid down by the General Assembly cover many pages in the records of Presbytery and Synod. They are fully entered into in the chapter in

his book that treats of the reconstruction in the Synod. It was anything but a pleasant experience at the time; but the true spirit of the man around whom the fight centered in this part of the state is seen in the close of the chapter referred to, where he said:

“And now as we stand here to-day and look back over those thirty-two years of somewhat intimate personal acquaintance with the ministers and churches of the Presbytery, what a flood of memories, sad and sweet, rushes over me! Personal contact with about one hundred ministerial brethren, beginning with a period of bitter strife and alienation, men not perfect, any more than we are, yet men possessed of noble Christian qualities that were never wholly lost sight of in the midst of discord and contention. There was much of asperity in those times, but more of love; much to be sincerely deplored, but more to be remembered with gratitude to God. It is with grateful feelings that I am able to record that those with whom I differed most bitterly are to-day numbered among my warmest friends. Each thought we were right, and acted out our convictions in manly opposition, and so won each other’s respect.”

“In the midst of these labors, the overstrain on my brain, shattered by sunstroke, threw me into such nervous prostration that my physicians bade me cease all mental labor and give myself to outdoor exercise for a year or two, warning me that it was doubtful whether I would ever be able to resume pastoral work. This was the ordeal of my life. I had ambitions—I trust worthy ambitions. I always felt that I had a mission and the ability to accomplish it. That I should be laid aside at thirty-four years of age, in life’s prime, in the midst of my opportunities and the hopes of my friends—ah, I could not stand it! I could not submit to God’s will in this affliction. Here the bright, cheery faith of my earlier life left me, and dark and gloomy doubts took its place. I doubted God, His Word, His providence, His love; and at times I gave up the duties of my religion. Yet at times, during these experiences, an overwhelming sense of God’s love and claims would melt me to tears. This lasted for two years or more. I had to give up my pastorate in ’67. I did no preaching until in April, ’70, an elder visited me from the Greenwood church—a small organization of only twenty members, about six miles away, and desired me to give them some preaching. I had hoped and longed for some expression of divine interest in me, so this very humble one was granted. I could only hope for some humble corner in the great vineyard; I could not bargain. I replied that I did not know how well I might stand the strain of preaching, but that I would try one service a day twice a month. So I began, and my heart began to grow soft and warm and trustful in the work; and in three months a wonderful revival occurred that admitted about forty members to the little church. The Lord had again graciously owned me and my poor service, and restored to me the joy of His salvation. Then I began to preach twice on each alternate Sabbath. The next year I held a two weeks’ meeting in the depot at Raymore. It was in October. We carried in

lumber from a yard each evening before service and seated the room, and after services carried it out. It was a most delightful meeting, and the results more than doubled the membership of the church. This meeting set this church on its prosperous career. I longed to get into full work, and yet I felt that my powers were so crippled that a total breakdown might occur from any overstraining. I worked along in this humble way among the weak churches with precious evidence of some measure of blessing for a few years, until I had reason to believe I could take a larger work. But two things seemed to lie across my path—the fear to undertake heavy work, and the other fact that I was looked upon now as a broken-down man, and so had lost my standing with my brethren and the churches. I could not get a large field, if even I felt able to fill it. This fact oftentimes would goad my feelings. So I said at last, ‘Lord, give me a small field and grace and strength to fill it well.’ And He has graciously granted both requests. I have never left the Synod of Missouri, and have never taken a church outside of Kansas City and Platte Presbyteries. Through all the asperities of the war and reconstruction periods—periods that invoked mistakes and misconstructions—I have never run away from my record.”

After two pastorates in Platte Presbytery, in the churches of Oregon and St. Joseph, Dr. Miller returned to the Presbytery of Osage to take charge of the church at Nevada. There, he wrote,—“We enjoyed many precious outpourings of God’s spirit during the pastorate. A Young People’s Society and Ladies’ Missionary Society and a Ladies’ Aid Society were organized. In the 4½ years of our pastorate, one hundred and eighty members were added—ninety of them on profession of faith—and the money raised aggregated nearly \$10,000. We always thank the Lord and our co-laborers in Nevada for the work done there.” This was the last regular work done by Dr. Miller in this Presbytery. In it, as in others of his fields, he was ably assisted by his wife and family, who were specially efficient in Sunday school and missionary work and in music. For two years the entire quartette choir was composed of his two sons and two daughters, an arrangement “highly pleasing to both the pastor and the congregation, as the choir gave neither any trouble.”

The remainder of his life was spent in the churches of Tarkio, Chillicothe and Cameron, all in Platte Presbytery, in the latter of which he died, January 11, 1900. His success cannot be better summed up than in his own words: “In all these years I have never taken a field that was troubled with candidates; and I have never left one that did not have a rush of them, some as many as twenty to thirty of them.” “I have been strangely directed, ever entering fields with reluctance and some degree of resentment, and ever receiving such tokens of divine blessing that I was glad I had entered them.”

JOHN MONTGOMERY.

The following sketch of one of the most prominent Presbyterians ever in this portion of Missouri is furnished by one thoroughly familiar with his life and work.

It is impossible in the space assigned to this article to present more than the merest outline of the life of a pioneer minister. Associated as Dr. Montgomery was with the early history of Presbyterianism in Kentucky and Missouri, laboring in different fields before, during and after the Civil War, much of his influence and work was made effective by the firmness of conviction upon matters at times during this period which were made of inestimable benefit to the church through his open and bold advocacy. But above all other things, Dr. Montgomery was a preacher of the Gospel. He was plain and simple in his manner, but vigorous and earnest. His consuming desire was to bring many men to a knowledge of the truth.

He was born in Danville, Kentucky, October 6, 1810. His father some five years afterwards started to move to St. Louis, but on the way stopped at Springfield, Kentucky, and that became their permanent home. He was a hatter, tanner and coppersmith by trade, and the son was taught the trade of his father.

His early training was not especially marked or religious. Like most children at that time, he was taught little more than to say his prayers before going to bed, to read occasionally in the Bible and to avoid bad company, and that he should grow up a good moral man, free from habits which would injure his standing in society. With this boy, however, there was not enough in this to satisfy his desires, and in the winter of 1826-7, to quote his own words, "I was engaged during the noon recess in prayer and reading my Bible, when the third chapter of Romans was made blessedly clear to me, and I was enabled to lay fully ahold of the glorious plan of salvation therein revealed." The following spring he united with the church at Springfield. He remained at home, working at his trade until the fall of 1829. Then packing his wardrobe and other earthly effects into a cotton handkerchief, he trudged his way on foot to Danville, where he entered Centre College. Through his trade, the doing of odd jobs and a little help from the Education Society, he graduated in 1835. During the next year he taught in the college, at the same time pursuing his theological course under Dr. Young. In September, 1836, he entered the seminary at Princeton and remained there two years, when he was licensed to preach by the Presbytery of Transylvania.

His first work in the ministry was to assist Dr. Cleland in a protracted meeting at Harrodsburg, Kentucky, in November, 1838. He was invited to supply the church, which he did as soon as he had completed a canvass which he had undertaken to raise an endowment for a professorship in Centre College, and on May 20, 1840, he was ordained and installed pastor of the church. There he remained seventeen years. During this time the church building was enlarged

and the number of communicants increased until when he left, in 1857, it was a large, influential and prosperous church. During his ministry there he preached three times each Sabbath, twice in town and once in the country; conducted three Sunday schools, two prayer meetings and a great number of revival services in many places south and east of Harrodsburg.

He was married on the 2d day of May, 1844, to Miss Kate Rennie, of Frankfort, Kentucky. His wife was the daughter of a good old West Pennsylvania Presbyterian, and on her mother's side traced her ancestry through the McAfees and Makamies to the origin of the Presbyterian church on this continent. She still survives her husband and is now (1901) living with her daughter, Mrs. Mary Zoll, in Sedalia.

In October, 1857, Dr. Montgomery resigned his charge and accepted a call to supply the First Church of Pettis near Longwood, Missouri. On the 3d of June, 1856, by order of the Presbytery of Missouri, Rev. H. M. Painter, then of Boonville, organized this church, and Dr. Montgomery began to preach there on the first Sabbath in October following. They had no house of worship and the building of one was at once entered upon. He moved with his family to near Longwood, in the north part of Pettis county and about fifteen miles north of Sedalia, and there resided, with temporary interruptions, until his death. The house of worship of the First Church of Pettis was completed in about eighteen months and was preached in regularly three Sundays in each month—the other Sunday being given to members residing in Georgetown and vicinity. This continued until the beginning of the Civil War. The War interrupted all regular preaching services, and yet Dr. Montgomery always found some who wanted to hear the Gospel, and in the darkest days of the War he rarely missed a Sabbath when he did not preach to some people somewhere. During three or four months of this time he supplied Dr. McPheeters' church in St. Louis. In the fall of 1864 he entered upon the duties of president of Westminster College at Fulton, and supplied the pulpit of the church in that city. It was a critical time in the history of the college. The president and one professor were left alone. The endowment had failed, and it was only by the persistent and unflagging zeal and energy of one man that, as Dr. Hersman says, "Kept the institution from being engulfed." In October, 1865, Dr. Montgomery states that he found he had neither the mental nor the physical ability to continue the work, and he was compelled to resign.

In 1861 Dr. Montgomery walked over to Sedalia from Georgetown one Sabbath day (in those days men didn't ride horses near the camps of soldiers) and preached one of the first sermons ever delivered in that city. He and the Rev. Joshua Barbee, late of Excelsior Springs, continued to preach in Sedalia from time to time until 1864 in such room or place as might be furnished them. During the fall of this year Mr. Barbee and Capt. John M. Sneed bought an old church building in Syracuse and moved it up to Sedalia, where it was

enlarged and rebuilt. This was the first house of worship erected in Sedalia, and stood for many years where is now the Hotel Huckins, on the corner of Second and Lamine Streets.

In August, 1865, Dr. Montgomery organized the First Presbyterian Church of Sedalia, with twelve members. The church building was not sufficiently finished to be occupied and the organization was effected on August 11th, in a school house situated north of the railroad. He preached for his church until February 25, 1868, riding on horseback from his home, fifteen miles north of town, and only discontinued at that time on account of a severe bodily injury, which disabled him from preaching for more than a year. A call had been given him in September, 1868, to the pastorate, but he was never installed, thinking that under the circumstances he could not properly discharge the duties. In the meantime he was led to the belief that at the then approaching meeting to be held in Boonville the Synod would be divided. He was opposed to any division and the church remained in its connection with the Lafayette Presbytery. Rev. C. H. Dunlap was called to supply the church on April 5, 1868, and on February 3, 1870, the church entered the Kansas City Presbytery.

Dr. Montgomery continued to preach to what was called the Old School Presbyterian Church (it being composed of those members of the First Church who did not go into the Northern Assembly) from December, 1869, until February, 1870. On the 18th of February, 1870, they were organized under the name of the Old School Presbyterian Church of Sedalia. They bought the old church building of the First Church, and Dr. Montgomery continued to minister to them until the fall of 1872, when Rev. J. E. Wheeler was installed as their pastor.

After giving up this church Dr. Montgomery undertook a work at Marshall, Mo., and prosecuted it until the church building was in a comfortable condition for occupancy. Then he spent a year, 1875-6, preaching at Brownsville. Then he went back for a short period to his old charge in Harrodsburg, Ky. This, however, was only a temporary arrangement, as he left his family in Missouri and only contemplated staying there long enough to help the church out of some embarrassment.

Soon after first coming to the State of Missouri, Dr. Montgomery had preached from time to time in Longwood, and he held meetings there from time to time as long as he lived. The early result of his labors here was the organization of the church on the 25th of September, 1869. In 1876 he took charge of this church and preached here regularly until in August, 1877, and until compelled to desist through serious illness. In 1866 he organized the church at Lamonte and supplied it from time to time in connection with the churches at Longwood and the First Church of Pettis.

Dr. Montgomery continued to preach as his health would admit until 1895, when he became too feeble longer to perform this duty. He died, greatly beloved, on the 10th day of February, 1899.

WILLIAM B. MONTGOMERY.

One of the original Mission party that established the Harmony Mission in 1821 was the Rev. W. B. Montgomery of Danville, Pa. The remainder of his life was spent in that Mission and in others to the Osage Indians. The only notices of him that have been seen by the present writer are the fragmentary ones in the *Missionary Herald*. In the December, 1834, number of that publication appears (p. 452) an account of his death by cholera at the Hopefield Mission, Aug. 17, 1834. It says:

“A Frenchman by the name of Beatt (who has an Indian family and is one of the settlers) was the only assistant Mrs. Montgomery had through her husband’s sickness. His unremitting exertion to save the poor Osages who were falling around him proved too great. In the midst of his endeavors for their temporal and spiritual good, he was taken from among them and from his earthly labor. The messenger of death came suddenly and unexpectedly, yet it found him with his lamp trimmed and burning. He died a most triumphant death. ‘Oh!’ said Beatt, ‘I never saw a man die so happy as that man.’ Soon after the attack he exclaimed: ‘Can it be that in less than twenty-four hours I shall be walking the streets of the New Jerusalem?’ ‘I know,’ said he, ‘Whom I have believed.’ He left messages of love to his Missionary brethren all around, exhorting them to fidelity and perseverance in their work. To the Osage Missionaries he said: ‘Tell them not to give over the Osages, and not to count any sacrifice too great for their salvation.’ This is a truly mysterious dispensation of Divine Providence, just as our dear brother had so far completed the Osage language as to be able to communicate to them in their own tongue, he was called away. * * *”

Such was his zeal for learning the language that a notice in the *Herald*, Aug., 1824, p. 258, says: “The Rev. Messrs. Pixley and Montgomery have devoted their time principally to the study of the language; the latter for the attainment of his object having lived several months with the Indians, accompanying them on their hunting expeditions, and depending for subsistence on their precarious means of support.”

The obituary continues: “Mr. Montgomery had spent the last eight or nine years at the Hopefield Mission, employing a large portion of his time in acquiring a knowledge of the Osage language and reducing it to writing. In accomplishing this object he had made much progress; and with some aid from one of his associates, Mr. W. C. Requa, he last spring completed an elementary book, embracing also translations of various portions of Scripture, the first book ever written in the Osage language.” The title of the book is *Wahashe Wagarressa Pahurgeh Tse*, Boston, 1834. There were 126 pages. Five hundred copies printed.

LEVI R. MORRISON.

The following letter found among the papers of the late Dr. Timothy Hill is highly interesting from various reasons. It is given entire:

“Cross Timbers, Mo., Jan. 21st, 1861.

“Rev. T. Hill:

“Dear Brother:—My place of missionary labor keeps me about half the time from home. On the evening of 25 Dec. I got home from one of my tours, and in a few hours was attacked with typhoid pneumonia, which deprived me of reason, and almost of consciousness, for two weeks. I am alive by a hairbreadth escape from one of the most fatal diseases of the land.

“On my becoming convalescent, my family showed me your letter from St. Joseph, for which I thank you. My reason for not noticing your former letter of the same purport was neither indolence nor indifference to the good work you are doing. But mine is a very busy life. I never could do much at a time by grand, occasional strokes, and deem it particularly my duty to keep working away all the time; more bound to be doing something than to be telling what I have been doing. But now that a Holy Providence has broken up my plans for awhile, and as I am comfortably recuperating, I attend to your request with pleasure.

“I am in my 56th year; was born in 1805, in Mecklenburg county, N. C. My father was of Scotch descent—my grandfather a genuine Scotchman. My mother was of English extraction. Both my parents were pious from their early youth. My father was for many years an Elder in the church, in Bedford county, Tenn., whither he removed when I was ten years of age.

“In my fifteenth year it pleased the God of my fathers to turn me from darkness to light, and from the power of Satan unto God. My views of the beauties of Christ and the glories of redemption, gleaming from every part of the Bible and Catechism in which I had been diligently taught, soon settled into the form of a prevailing desire to preach Christ to my fellow-sinners. But I was quite illiterate; and my father, having suffered severe reverses, was unable to educate me, or even to spare my services from the farm. So, leaving the case in the hand of God, believing that if He intended me to preach He would open a way for an education in due time, I toiled on at the plow, trying all the time to acquire scriptural information by snatching a few moments to read something as material for thought while at my labor.

“Then in my 22d year, my father’s little affairs being brought into tolerable condition, with one dollar in my pocket, and the blessing of the best of parents as a fountain of courage in my heart, I set forth on the cherished object of my life, with Murray’s Grammar, and all beyond a *terra incognita*.

“According to arrangement, I went into the study of my elder brother, Rev. Silas H. Morrison, long since deceased, who had worked his way through an education into the ministry some years before.

Upon his removing into Alabama—too far from my mother's spindle and needle—I went to the study of Rev. Amzi Bradshaw (late of Texas, but now deceased), in Wilson county, Tenn., with whom I finished my Greek, Science and Theology, havng studied Latin with my brother (I never studied Hebrew), remunerating him in a small degree by assisting him in teaching and otherwise. Being blessed with uncommon good health and constitution, I was able to endure more study and physical toil than mast students.

"I have now answered your question with regard to the place of my theological education as nearly as the obscurity of the case permits; first at my father's hearthstone and plowtail, with the Bible for a text-book, the Confession of Faith, Scott's Family Bible, Burder's and Witherspoon's Sermons for expositors, and father and mother for professors; lectures every Sabbath evening, and as much oftener as business permitted. 2d, in the study of Rev. Mr. B—, a log cabin, 10x14 feet, which has long since shared the fate of Goldsmith's village school-house, where a vigorous, earnest man made great, strong, pungent sermons, directed my reading, and did his best to show me how to convince men of sin and persuade them to Christ.

"For these two Institutions I feel as much reverence as any man ought for his Alma Mater.

"Then, unincumbered with debt, and the same amount of money (one dollar) on hand with which I commenced my curriculum, I was, after much examination, sent forth a probationer by the Presbytery of Shiloh, by whom I was ordained one year afterward, April 20, 1832.

"As you ask for incidents, and I have spoken of two memorable dollars, let me tell you of another, of which you may tell the boys as an instance of providential faithfulness and bounty. The first dollar I ever could call my own I gave to the A. B. S. And, lest I should regret it, I bound myself that the next dollar I might have should go the same way, and it did. Now I begin to be an old man, have never been rich; but to this day I have not had absolute need of a dollar but it has been at hand in some honorable way.

"I have often regretted my want of a Seminary course. I have regretted it when conscious that my resources are more limited, and my authorities and references fewer than sometimes they should be; or when I have seen brethren, not my superiors as I thought, assuming the conspicuous, and outshining me before the masses and misleading the giddy on the merits of their Alma Mater. But I have not regretted it when I have seen men, really my superiors, contented with second-hand mental furniture—thinking and acting on authority of other men's names—ignoring matters of fact and pursuing irrelevant theories. It makes me not sorry that I have always been compelled to do my own thinking in my own way.

"Your next inquiry regards my ministerial history, etc.

"Well, the first two years of my ministerial life were spent in the service of the churches of Spring Creek, Smyrna and Ephesus, in Wilson, Rutherford and Davidson counties, Tenn. On all of which

the Divine blessing descended to the conversion of about seventy souls in that time. By the advice of brethren I then labored two years in the towns of Sparta and McMinnville. These churches were very feeble and inefficient; and though a few persons were converted, my success was not satisfactory; neither could I see the material within my reach for building up.

"Mrs. M. having lost her health, and there being a probability that a residence in some mountainous country would be to her advantage, I then removed to Athens, in East Tennessee, and took charge of the church there, where I remained eleven years, during which time the church grew from about fifty to over one hundred members. I also served another small church in the vicinity, which more than doubled its members. During my residence in this place, the congregation built a neat and substantial brick church, which I understand is now too small. They continue to be a growing church. But a revulsion in financial affairs caught a number of my best supporters under heavy liabilities, and, with many others, they were crushed. After they had struggled nobly under their difficulties for several years to sustain me with my expensive family, we mutually suggested that I should leave the place to some brother of smaller necessities; and, with many tears, we parted.

"Here, I think, was the best schooling I ever had. On taking charge at A., I found myself surrounded with brethren of superior advantages; many of them with large, active minds and noble hearts. Besides, Athens happened to be the residence of quite a number of professional men of the first order of talents, few of whom were connected with the church personally, but all of them through their families. Now to maintain a standing compatible with usefulness among such brethren, and to save my pulpit and my Master's cause from disrespect before such a community, didn't I have to work and study?

"I then accepted an invitation from the Church of Gladspring, near Abingdon, Va., where I remained five years. There under the shadow of Emory and Henry College, a flourishing Methodist institution, manned by clergymen of very respectable talents and learning, and my church attended by large numbers of sharp-minded students, I had use for all I knew and perhaps a little more.

"I served that church half the time, and I think its increase was 20 or 25 per cent. The other half of my time was spent in missionary labors among the long-neglected people of the rugged mountains to the north of my residence; and I have reason to think contributed to prepare the way materially for the now promising young churches of Jeffersonville and Thompson's Valley.

"But my time of life had come to gratify (if ever I should) my long-cherished desire for the West. So, in the autumn of 1851, I moved to my present location, not a town as some brethren abroad write it, but a remote and almost isolated spot of loveliness, where

a few humble, praying men and women—people of my first ministerial charge in Tennessee—have made their little farms and set up their banners in the name of the Lord. Here I found a church consisting of 24 members, organized by Messrs. Noel and Renshaw, about 1845. It now numbers over 100 communicants.

“Here is the place of our Presbyterian High School. This people by persevering toil, and with a cash expenditure of not more than \$300, has created church and school property valued at \$1,400. Two sons of this church have been studying five years for the ministry, and are in a good state of advancement. During my first two years in Missouri, I preached half the time to the church at Osceola (distant about 30 miles) which has now gone O. S., and is served by Brother Barks of Warsaw. It has never grown much.

“For the last three years, much of my time has been devoted to the churches of Mt. Zion and Springfield, in Greene County, 60 miles distant from my home. At the decease of Bro. Renshaw, nearly four years ago, these churches were much discouraged, especially the former, where he resided, which had recently been much diminished by emigrations to California and Oregon. My monthly labors in Mt. Zion have been little more than sufficient to maintain the church *in statu quo*. It had nearly doubled its strength, by conversions and immigrations, when, within the last year, a respectable minority bolted for the O. S., and divided the church.

“My information as to the early statistics of our Church is limited, as the first volume of the records has never come into my hands.

1. Little Osage. Organized, I suppose, by Father Dodge. Remains *weak*. Gone O. S.
2. Double Branches. By Father Dodge. Little growth. Gone O. S.
3. Deepwater. By whom unknown. Gone O. S.
4. Hermon. By Noel. About extinct.
5. Mt. Zion.* By Noel. Mother of a church in California and one in Oregon., U. S.
6. Warbleau.* By D. Weir. Extinct long since.
7. Bolivar.* Never existed, I think.
8. Salem. By J. Gallaher, I think. Went O. S., and then disbanded.
9. Georgetown. I never knew of it.
10. Warsaw. Gallaher. Gone O. S.
11. North Prairie.* Noel and Ryland., U. S.
12. New Providence. Know nothing of it.
13. Moreau. Dead born.
14. Bethsaida. Ditto.
15. Harmony. Merged its existence into the three first churches named.

Those churches marked with an asterisk (*) were outside the present boundaries of Kansas City Presbytery.

16. Little Tebo. Gallaher. Dissolved and its members attached to Warsaw.
17. Gasconade.* I. B. Ricketts. Small growth. U. S.
18. Walnut Grove.* Renshaw and Taylor. Members mostly gone to the Pacific. Remainder attached to Mt. Zion.
19. New Hope, Ark.* J. McMillan. Small, but growing. U. S.
20. Springfield.* Dr. Bullard. U. S.
21. Red Hill.* A. G. Taylor. Nearly dead. U. S.
22. Bentonville, Ark.* A. W. Morrison. Flourishing. U. S.
23. Fayetteville, Ark.* Unknown. Small. U. S.
24. Cold Neck. The first I ever heard of it.

MINISTERS.

1. D. Weir. Deceased in 1854, or '5, in Jackson Co., Mo.
2. N. B. Dodge. Deceased previous to 1851, in Vernon Co.
3. A. Jones. W. C. O. S. Deepwater.
4. G. A. M. Renshaw. Deceased in April, 1857.
5. I. B. Ricketts. Gone to Texas, in 1859, undismisssed.
6. C. Bradshaw. Deceased, May, 1860, in Vernon Co. U. S.
7. B. Ryland. Deceased, in 1849, in Polk Co.
8. I. W. K. Handy. Dismissed. Portsmouth, Va. U. S.
9. W. C. Requa. Double Branches. O. S.
10. W. H. Smith. Residence unknown. N. S.
11. J. V. Barks. Warsaw. O. S.
12. A. G. Taylor. W. C. Col. Walnut Grove. U. S.
13. D. Emerson. Residence and connection unknown.
14. A. W. Morrison. S. S., Bentonville, Ark. U. S.
15. J. McMillan. Tea. North Prairie. U. S.
16. G. W. Harlan. Tea. Jackson, Mo. O. S.
17. J. W. McCord. Mis. Walnut Grove, Ark. U. S.

"These are imperfect statistics, but the best I can do under present circumstances.*

"Yours in the Gospel,

"L. R. Morrison.

"P. S. Could I interest you in behalf of our theological students? We are unable to send them to Seminary. Could you find brethren able and disposed to help them to a few books—Evidences of Christianity (Paley, Alexander, Watson, or equivalents), Horne's Introduction, Calvin's Institutes, Dwight's Theology. Any or all of the above works—two copies each—expressed to Warsaw, would confer lasting good, through two young men of good talents and piety.

L. R. M."

For an interesting estimate of Mr. Morrison's work and characteristics, see the letter of G. W. Harlan on p. 159.

*Meager as they are, they are here inserted because they are in several instances more complete than have been found elsewhere by the compiler of this book.

EBEN MUSE.

One of the most successful workers in Lafayette Presbytery during the reconstruction period succeeding the Civil War was Eben Muse, Pastor at Warrensburg. In spite of much division of opinion in that church over the Declaration and Testimony, the majority of the members with their Pastor remained with the Assembly. A large immigration came, which, however, proved almost entirely a passing wave. The membership of the church increased rapidly. The Pastor's "careful, patient and earnest demeanor and hard work made it a popular church. His audiences increased. * * The church was crowded to its utmost capacity, and all was well. Then came a change. Members moved farther west. Others came in, but not as fast as the movers went out. * * Then Mrs. Muse became sick, almost a helpless invalid, and was taken East. * * The change did no good. Then Bro. Muse was taken down sick. His health had been failing for some time. Finally he offered his resignation, which was very unwillingly accepted by the church." He is still warmly remembered by some of his former parishioners as a hard worker, a good sermonizer and a faithful Pastor.

HENRY ADDISON NELSON.

The coming of Dr. Nelson to the Presbytery of Kansas City was a decided addition to its working forces, and one heartily welcomed by all his brethren in the ministry. He came to us after a rich experience in the pastorate and in the Professor's chair, in both which positions he had wielded an unusually large influence and was greatly beloved. He had been for ten years Pastor of the First Presbyterian church of Auburn, N. Y., for twelve years Pastor of the First Church of St. Louis, Mo., for six years Professor of Systematic and Pastoral Theology in Lane Seminary, and for eleven years Pastor of the First Church of Geneva, N. Y. He had been Moderator of Presbyteries and Synods in this and other States, and Moderator of the New School General Assembly of 1857.

Descended from a long line of godly New England ancestors, nearly all of them office bearers in the Church, he exemplifies in his own life the highest qualities of head and heart, and a special fitness for the Gospel ministry. Whether in the pulpit or in the chair, he has always been clear, scriptural and practical in his teaching, tender and effective in his appeals, genial and helpful in his friendships, wise and faithful in counsel, honored and efficient in office. In an eminent degree he seems to inherit all the Beatitudes, especially that of the peacemaker. Other men may surpass him in generalship or in leadership in a forlorn hope, but none in winning

and keeping the affection of all classes of parishioners, pupils and neighbors.

Shortly before coming to this Presbytery, Dr. Nelson had spent a year or more abroad, visiting with his son the Mission fields of various denominations. One of his daughters (Mrs. Rev. W. K. Eddy, of Sidon), had then spent several years in Syria as a Missionary, and the son who then accompanied him later became the Rev. W. S. Nelson, D. D., now a Missionary in Tripoli, Syria. An older son has been for many years an honored Elder in the West church of St. Louis; a daughter, the wife of the Rev. Dr. Henry Bullard, of St. Joseph, Mo.; and another daughter, a teacher in the Western Female Seminary of Oxford, O. By special appointment of the Foreign Board, the Doctor visited as its representative the Missions of our Church in Persia and Syria. By a similar appointment of the Board of Missions for Freedmen, he had previously visited the Missions of that Board in the South. By his own pastoral work, he became thoroughly familiar with the work of Home Missions East and West; and by his Seminary work acquainted with the workers in all sorts of fields, in every land. These unusual experiences and wide acquaintanceships, together with his scholarly habits and excellent health, fitted the Doctor for a large Christian work long after he had crossed the (so-called) ministerial dead line.

Coming to us at the age of sixty-five, the years he spent in the Presbytery of Kansas City were occupied in the care of the Kansas City Ladies' College at Independence, and in the pulpit of the First Presbyterian church of the same city. Though a pronounced Northern man, he was warmly welcomed by all parties in that difficult field, and heartily supported in all that he undertook. Here he and they expected and hoped that he would spend the remaining days of his active ministry. But the denomination had a larger claim upon him, and called him to a field where his influence would be felt around the world.

When the General Assembly decided to establish a missionary magazine that should take the place of the various magazines published in the interests of the different Boards of the Church, it was recognized by all that it would be very difficult to find a man thoroughly fitted for the position of editor of the new publication. It needed a man of national reputation, broad culture, wide experience, missionary spirit, well acquainted with the work of the entire Church. Quite to his surprise, though not to the surprise of his friends, Dr. Nelson was chosen to fill the important position of editor of the *Church at Home and Abroad*. The position proved to be one of unusual difficulty. He filled it with honor and a fair degree of success, for ten years, until, on reaching the age of 77 years, he thought best to resign the laborious duties to a younger man.

He is now a resident of Wooster, Ohio, where he is doing a quiet and valuable work among the Foreign Missionaries' families temporarily residing there for the sake of attending the University.

CHARLES DEKAY NOTT.

The second Minister of the Second church of Kansas City was one that had a marked influence on the church and the city, which was then growing very rapidly. Though a young man when he came among us, he had already held three pastorates, and was then in the height of his power as a speaker and of his usefulness as a Minister. His first pastorate had been over a Dutch Reformed church in New Jersey, the other two over Presbyterian churches in New York and Illinois. Coming from a family of wealth and high standing in the East, he was unaccustomed to the ways of the West, but soon made himself popular by his pulpit ability, his easy manners and his overflowing wit.

Of him and his work here, Dr. T. Hill wrote years after he left: "Mr. Nott was an unusually attractive speaker; genial, exceedingly kind and affable in all his intercourse with his people; attentive to strangers, and particularly so to young men. He soon gathered a house full, and more room was required for the growing congregation, and the house was enlarged for the accommodation of those who came. At no time in the history of the church has there been so large an attendance of young men, especially strangers, as during Mr. Nott's brief pastorate."

He remained here less than two years, and left to accept a call to a church in St. Louis. He afterward served other important churches in the West and in the East, but never one that he loved more than that with which he remained so short a time here. It is pleasant to add that, at the time this publication goes to press, Dr. Nott is again filling the pulpit of the Second church for a few months until the choice of a new Pastor

HENRY MARTYN PAYNTER.

The only sketch of this brother that has come into the hands of the writer of these sketches is his biography by his wife, published by Revell, pp. 298. From this it appears that after his first pastorate in Vicksburg, Miss., he had several calls to pastoral charges, of which he accepted that to Boonville, Mo., in the fall of 1854. "The people were true hearted and loyal, his preaching was earnest and effective, and the little church grew and flourished." His services seem to have been much in demand by neighboring

churches among which he held many evangelistic and communion services, sometimes attended with revivals. "Pen and voice were alike consecrated to God." His sermons were frequently published in the religious press, giving a hint of that popularity which later led to the sale of more than 20,000 copies of his volumes upon religious subjects. Thus he continued the quiet duties of his pastorate until after the outbreak of the Civil War, when (as happened to many another minister in this State) he was compelled to leave his home and church under circumstances that were harsh and could not easily be overlooked or forgotten. Of these he himself wrote:

"The writer stayed at home, quietly attending to his duties. He neither believed in nor advocated secession. He did not desire the overthrow of the Union which his ancestors had helped to establish. In case of the total overthrow of the Government, he believed that the position of Missouri should be with the South. But the very paper in which that idea is found closed with a prayer for the Union. One flag, one country, one destiny. This was his feeling. But he could not believe that all the guilt of this war was rightly placed at the door of the South. He could not join in the cry of extermination, nor unite in the wish that the South should be laid waste. He could not approve of confiscation by military violence. He claimed the right of an American citizen to think for himself; and believed in the doctrine in the Confession of Faith in the Presbyterian Church—that God alone is the Lord of the conscience. But because he could not support the administration in *all* its acts, because he was not an unconditional Union man, so-called, because he adhered to the platform for which he cast his vote in 1860—the Union, the Constitution and the enforcement of laws—he fell under suspicion. His loyalty was doubted. He was called a rebel and a traitor, and 'his troubles began.'" After several arrests and imprisonments, he was finally banished from the State of Missouri to the State of Massachusetts, August 25, 1862. There he soon found friends and employment as supply of churches in Newburyport and Lynn. He never returned as Pastor to Boonville, nor was ever again settled as Pastor of a church in the South. His only other service in this Presbytery was the supply of the First Church of Kansas City for a few months in the winter of 1882-3.

BENTON PIXLEY.

No sketch of this brother has been found. He was one of the ministerial members of the original Harmony Mission party, 1821. He appears to have been devoted to the Mission, especially to the work of mastering the Osage language and translation, until the

removal of the Osages from this State. He and others of the Missionaries were allowed by the Board to withdraw temporarily from it in 1831. He seems never to have returned to it. That year he was commissioned by the A. H. M. S. to preach in Independence, then just started. Probably he died soon after, as we hear nothing more of him.

WILLIAM MELANCTHON POCOCK.

Among the more recent ex-members of this Presbytery few have taken so high a place in its councils as Mr. Pocock, who for five years was pastor of the church at Clinton. There he enjoyed the confidence and affection of his own congregation and was ever one of the foremost clergymen and citizens of the place. Coming in the prime of life, he soon made his influence quietly but effectively felt for good in many ways. His experience on the Home Mission field in Kansas led to his being given a place almost immediately upon the Home Mission Committee of this Presbytery, and not long after to its chairmanship, which he retained as long as he was connected actively with the Presbytery. He was also elected Moderator sooner than is usual after being a member of the body, and later a commissioner to the General Assembly. It was therefore with much regret that he was missed from the work he loved and in which he was so useful. Owing to continued and serious ill health he was compelled to resign his charge and seek recuperation in a milder climate. He did not remove his membership from this Presbytery until upon the recovery of his health he accepted a charge in Ohio.

BENJAMIN FRANKLIN POWELSON.

Born on a farm in that part of Virginia which is now West Virginia, Mr. Powelson went in due season to Washington College, Pa., from which he graduated in 1860. Thence he went to Western Theological Seminary where he remained until 1862, when he enlisted in the Union Army. After serving his country as Sergeant and First Lieutenant, from August, 1862, to October, 1865, he resumed his theological studies, and graduated from Western in 1867. Though he had been licensed to preach several months before entering the Army, his first regular preaching, beginning July 1, 1867, was in the churches of Deepwater and Little Osage, then in connection with the Presbytery of Southwest Missouri. He was ordained by that Presbytery, September 10, 1868. Of his work in that field, Mr. Powelson writes: "When the M. K. & T. R. R. in 1870 went

through that region, about six miles southeast of the Deepwater church, so many moved away from the locality that the old church was dissolved and a new one effected at Montrose. Dr. Jones gave much labor and care to the Deepwater church. I relieved him in 1867. He died in April, 1870, was ever intensely devoted to the interests of the church. Of his other work in the bounds of this Presbytery, he writes: "Took active part in this organization (Montrose), and in building church. Was Stated Supply of this church till January, 1876, with the exception of nine months, from September, 1873, to June, 1874, when I served the church of Neosho, Mo. I had charge of Butler Academy from January, 1876, to May, 1879."

LYCURGUS RAILSBACK.

One of the most remarkable characters that was ever in the ministry among us was the Rev. Lycurgus Railsback. None ever knew him (and few ever knew of him) without being struck with his peculiar personality, totally unlike any other they ever met. None that ever knew him can forget him. No sketch that might be prepared could give a stranger a thoroughly correct idea of the man. We are fortunate, however, in being able to present a sketch prepared by his friend and Seminary mate, the Rev. W. M. Newton, who had labored by him and with him under a great variety of circumstances. He writes:

"The Rev. Lycurgus Railsback was converted when he was twenty-one years of age, under the ministry of the Rev. Thornton A. Mills, at Indianapolis. He had just entered upon a business career with brilliant prospects of success. He at once gave up his business to prepare for the ministry. Having no money, he labored with his own hands to pay his way through six years of study at Wabash College. He graduated in 1862. In 1863, in the midst of his course in Lane Seminary, he went into the Army as a Missionary. In this service he spent one year, and in that time visited and distributed Christian literature to seventy-five thousand soldiers. The last year of the war he was commissioned as Chaplain. Two hundred of his regiment were converted. After the war, he finished his course in the Seminary, and spent two years in Cincinnati as a City Missionary. Part of the fruit of this work was forty converts, four of whom entered the ministry of the Presbyterian Church. The next two years were given to Mission work in New York City. Here he set on foot the first Mission for the Chinese in this country. Two of his converts in this Mission went to China as Missionaries.

"From 1871 to 1875 he was Pastor of the church at Juneau, Wis. He found the church a discouraged handful, about to disband. His pastorate there was a succession of revivals. A hundred

and sixteen converts were added to the church. In 1875 he was called to the Third Church of Kansas City, Mo., and from this time until the close of his life, his labors were chiefly in the bounds of Kansas City Presbytery. He had charge of the Third Church for eight years. Into this church he received one hundred and fifty-five members. Out of this church, during his pastorate, grew [in part] the Central Presbyterian Church of Armourdale [now called the Central Church of Kansas City, Kan.] Also twenty-seven members of the congregation [were among those that] united to form the First Presbyterian Church of Kansas City, Kan., and ten others [among those that] formed the Fourth Church of Kansas City, Mo.

"The last fourteen years of his life were devoted chiefly to evangelistic work, chiefly in the country and village churches of Kansas City Presbytery. In these years he held over seventy series of meetings. He left no record of their results; but when he died, it was estimated that more than half the membership of the churches in which he labored were converted in his revival meetings. The last two years of his life he held the office of Pastor-at-large of the Presbytery. In his last report to the Presbytery, after deploring the meagerness of results as compared with other years, he sums up the work as follows: 'Held 222 services; made 243 visits; prayed in 75 families; received into the churches 78 members.'

"Mr. Railsback had remarkable gifts as an Evangelist. His methods never lost their freshness and power. Indeed he had little method, except to pray and preach with tremendous energy and persistence. Churches came to expect that as a matter of course there would be a revival when Mr. Railsback came. We never knew a church to be disappointed. Distinguished Evangelists sometimes fail. We never knew him to fail. Distinguished Evangelists will not go back to the same churches except after an interval of years. Mr. Railsback returned to the same churches year after year with increasing power. There are churches in this Presbytery in which he has held as many as six series of meetings; and from every one of them he came bringing in his sheaves.

"What were the elements of his success? He was a preacher of unusual power. He was somewhat handicapped by defects in his early education, and it was easy to point out defects in his sermons and manner of delivery, but he possessed in large measure the natural elements of eloquence. As a speaker he was magnetic, sympathetic, mightily in earnest and frequently broadly humorous. He had a remarkable way of changing instantly from humorous sally to the most tender and earnest appeals. He was unlike anybody else, a law unto himself. A common saying among his acquaintances was: 'There is but one Railsback.' An editor reporting one of his college speeches says: 'Lycurgus Railsback had the merit of naturalness par excellence. He is decidedly like himself, and unlike every-

body else. We always like to hear him speak. It is so refreshing to hear one who goes in without fear of transgressing the established rules.' These characteristics he always retained.

"Mr. Railsback had great tact in conversation with the unconverted, especially among those classes with whom it was his preference to labor. Under cover of his peculiar humor, he could get very close to a man, and pour in convicting truth into his mind without offending him. He was untiringly persistent in pleading with individuals. Indifference, rebuff or opposition he paid no heed to; and where other ministers would have thought there was nothing more to be done, he had only just begun. Yet he had always a deep sense of dependence upon God, and while he labored most abundantly, he wrestled with God as Jacob wrestled of old with the Angel."

To this eulogistic notice it is proper to add a few words. Mr. Railsback's methods, both in the church and out of it, were so unique that he naturally made some enemies as well as many friends. But none could deny his intense earnestness, in everything he undertook, however much they differed from his judgment. No field was too hard for him or too uninviting. Sometime before coming to Kansas City he wrote to Synodical Missionary Timothy Hill a letter different from those usually sent to such Superintendents of Missions. He said: "I am now wishing to enter some work, and still think of Kansas City. You wrote me a year ago that there was no field open there. I wish again to ask in regard to three different fields of labor: First, could work among colored people be made a specialty?¹ Second, is there any Mission field, building up a Sabbath school and church among the poor? Third, are there any small new churches in or near, say twenty miles of Kansas City? I do not write to you from the fact that there are no openings for me elsewhere." * *

In the summer of 1883 one of the Kansas City papers contained the following account, under the heading, "Mixing Religions:" "A pleasant incident of practical fraternity in church work occurred yesterday. Among recent converts added to Rev. Dr. Railsback's Presbyterian church in West Kansas City were two railroad men, who desired to be baptized by immersion. To accommodate them the baptistery of Calvary Baptist church was tendered. But here came in another query. Rev. Dr. Railsback could not baptize them, the doctrines of his Church prohibiting such a course,² and the Pastor of the Calvary church had to decline because the men were not members of his Church. In this emergency Rev. R. M. Barns, Pastor of the G. A. M. E. church, was asked to officiate and kindly consented. A Presbyterian baptized in a Baptist pool by a Methodist

1. He was chaplain of a Negro regiment during the Civil War, widely known as the "singing regiment." He always had great interest in colored people, and influence over them.

2. We believe he did not so construe them in similar instances later.

minister is something unique." But incidents as unique were by no means uncommon in the work of Mr. Railsback.

GEORGE A. M. RENSHAW.

The sketch of this excellent brother belongs perhaps rather under the history of the Presbytery of Ozark than under that of Kansas City, but is given in part here on account of his close connection with the other members and churches of the original Presbytery of Harmony, later known as Osage and Kansas City. Though settled over the Mt. Zion church in Greene county, he preached in the early days as far north as Henry county, which is within our bounds. He was perhaps a typical specimen of the East Tennessee preachers that did so much for the establishment of Presbyterianism in this region. A long obituary notice of him, from the pen of L. R. Morrison, June 18, 1857, appeared in the *Presbyterian Witness*, from which we quote a few paragraphs:

"On coming to Missouri he took charge of the infant church of Mt. Zion, of which he died the Pastor. On surveying the work before him, he seemed to have viewed it probable that to do it would cost him his life. And though his humility never dared to speak the bold language of the Apostle, yet day by day he lived the sentiments, 'None of these things move me; neither I count my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.' To meet his Presbytery and Synod was often a journey of four hundred miles, forth and back, facing the heavy, piercing prairie wind by day and lodging at night in such shanties as he might find; and returning home but to prolong the endurance of the same hardships the year around—living, lodging, preaching in cabins—now assisting his feeble, uncomplaining wife on washing day—now taking her place when sickness prostrates her—now cutting and sledding wood till drenched with perspiration and forthwith away across the chilly prairie, on an errand or an appointment. Soon bronchitis, neuralgia, rheumatism, announce their presence. * * Thus Bro. Renshaw lived, labored, suffered on losing, it would seem, his sense of pain in the joys of his Master's work—wearing a smile that told of a fountain of inward kindness and comforts of which his modesty seldom dared to speak—seldom daring to speak of his successes, though he was seldom many months without having new seals to his ministry. * *

"In all his relations as a man and a Minister, Brother R. was a model man. And after all we have said of him, we feel, as he would often express himself, on the higher themes of the Savior's loveliness, 'What we have said seems almost slander.' As a preacher

he was always pertinent, concise, and simple. More anxious to be understood than admired, I doubt whether he ever attempted to frame an eloquent sentence in his life. Yet he was often eloquent, never contemptible. Excessive distrust of his own abilities put upon him constant application to the sacred writers and the more evangelical poets for forms of idea and expressions; and yet you would feel, as few other men could make you feel, that neither indolence nor pedantry is there, but that the speaker has such a reverence for his holy theme he dares trust its utterance to no language but such as the Holy Ghost teacheth. * *

“If he had been less fearful of unfitting himself for the service of the lowly, by reciprocating the courtesies of more cultivated society; if he had extended his hand less timorously to accept the deferential welcome with which intelligent society everywhere greeted him; if he could have seen how little there is in the frost work of fashion, the inflations of pride, the pomposities of wealth, to intimidate such a man as he, we think he might have spent his life somewhat more comfortably to himself and usefully to men. But his faults—if faults they were—were such as few men are in danger of imitating. They seem to us but the shadows of a bashful temperament cast over his Christian humility. He has done his work, and done it well. May we so follow him as he followed Christ.”

As Dr. Handy wrote, “he was a noble fellow, exceedingly amiable and pious, a fine extempore preacher, but modest in the extreme. In his dress and manners he was plain and humble.” Would that we had more like him to-day!

WILLIAM COMB REQUA.

The longest lived member ever connected with this Presbytery was the Rev. Wm. C. Requa, a member of the first Missionary band sent out from New York (1820) to the Mission among the Osages in the Indian Territory. He was later transferred to the Harmony Mission, in the neighborhood of which he spent the remainder of his long and useful life. The only sketches of his life that we have seen are these that appear in the family genealogy (The Family of Requa, 1678-1898, pp. 41-42) and one prepared for the press at the time of his death by Dr. Timothy Hill, from both of which extensive quotations are here made.

The notice in the genealogy says: “The Rev. William Comb [Requa] whose picture is here given,* studied at North Salem Academy, N. Y., and went out in 1820, under the direction of the Presbyterian Board [United Foreign Missionary Society] as missionary to the Osage Indians at Fort Gibson, Ark., [now I. T.]. Washington Irving, in one of his works, pays a high compliment to his former

*As we were unable to obtain a photograph of any of the missionaries or of the buildings of Harmony Mission, the wood cut of Dr. Requa, (facing p. 44) which is not very good, is the only pictorial reminder of the Mission we are able to present.

neighbor and friend, Rev. William Comb Requa, whose Mission station he visited in one of his excursions to the far West. Two years later, in 1822, the Rev. William Comb married Susan Comstock, by whom he had two children. In 1832 the Mission was disbanded, and Mr. Requa removed with his family to [the vicinity of] Butler, Bates county, Mo., where he took up Government land, being allowed a bounty for his services in the war of 1812. In 1833 his first wife died; and in 1837 he married Jane Montgomery, who lived only one year. In 1840 he married Sarah A. Nutting, by whom he had nine children. He was farmer, physician and preacher, having erected a church in which he held services on the Sabbath.

“During the Civil War his church and buildings were burned, and his family compelled to seek safety in Kansas. Mr. Requa enjoyed a long and eventful life. Born under the administration of Washington, he outlived both Lincoln and Grant. A soldier of the war of 1812, he also suffered much in the War of the Rebellion. From the classic halls of North Salem Academy, N. Y., he volunteered to go as a teacher and physician to the Indians on the frontier. Parts of the New Testament he translated into the Osage tongue, and gave twelve years of his early life exclusively to Missionary work.

“His biographer writes: ‘A leading trait of his character was his conscientious performance of duty. Being for many years the only physician and almost the only minister for many miles around, he was kept fully employed, often by night as well as day. No call was ever neglected. It is to be hoped that he was paid for his medical services, for he has often been heard to say that one dollar was all that he ever received for preaching. Yet his preaching appointments were all met. The love of Christ constrained him to labor on till obliged by old age to simply wait the coming of the Master.’ Mr. Requa died in 1886, in his 92d year, having practiced as a physician and preached the Gospel sixty years. His living children, with one exception, reside in Bates County, Mo. They are all members of the Presbyterian church.”

In the sketch prepared by Dr. Hill it is said: “From his name and the region whence he came, he was undoubtedly of Huguenot ancestry, than which no better blood has ever been found in this or any other country.” ‘The Family of Requa,’ above mentioned, shows that he was the fifth in descent from Gabriel Requa, a Huguenot born near Rochelle, France, 1678, who emigrated first with his parents to England, and in December, 1689, to America, settling at New Rochelle, N. Y. In the Mission among the Osages in the Indian Territory “Mr. Requa is at first designated as farmer and mechanic, but soon after is designated as catechist and superintendent—indi-

cating that his particular business was to look after the secular affairs of the Mission, while he was at the same time expected to exercise his gifts as religious teacher in a manner less formal than by regularly preaching the Gospel. The Osage Mission had two centers of operations, one at Union in the Indian Territory, and the other at Harmony in Bates County, Mo. Mr. Requa's life was chiefly spent in connection with the work in the Territory; but he came at length to the neighborhood of the Harmony Mission, and settled for his home. He acquired the language of the Osages sufficiently to impart to them much religious instruction in it, and he was useful to them as a physician. I have not been able to find the date of his regular ordination as a minister. It was undoubtedly only after he had become somewhat advanced in life. His name appears in the Minutes of the Assembly as a member of the Presbytery of Osage for the first time in 1849, as Stated Supply for the Little Osage Church.

"Mr. Requa was the last of the Mission band to abandon the Osages, and only gave up when repeated removals and continued opposition rendered it apparent that little could be done for their welfare. He did not see the measure of success that he expected; but in his case, as in many others, the Foreign Missionary was the pioneer Home Missionary, and the work done for the Indian prepared the way for the Church with the Indians' stronger brother, the white man. In a quiet and peaceful age, this man who bore untold and long continued hardships, descended to his final rest, falling to sleep in Jesus, June 3, 1886, at the ripe age of 92, much the senior in age of any in this Synod. No other man connected with it has ever attained equal age. May we who remain emulate his faith, his industry and patience, till the Master shall call each in His time to our final rest."

DAVID SCHLEY SCHAFF.

The present Professor of Church History in Lane Theological Seminary is too well known to need any extended sketch here. Though he had had but one pastorate before coming to Kansas City, he came with a mind unusually well stored and with a thorough training in all matters literary and ecclesiastical, such as might have been expected of the son of Dr. Philip Schaff, the eminent Church Historian, and of one that had enjoyed the best that could be given by American and foreign University training. He at once took high rank among us for his pulpit ability, and for the thoroughness with which he did all his work. From 1884 to 1887 he was the efficient Stated Clerk of this Presbytery, which, on his departure from the Pastorate, placed on record its appreciation of him as "an accomplished scholar, an excellent pastor and preacher, and a most efficient co-presbyter." It also bore testimony to his "very success-

ful work in the First Church, the membership of which, during his ministry of five years, has been increased by the addition of about 250 names, and their new property secured, valued at about \$70,000."

WILLIAM HENRY SMITH.

One of the few men ordained by the first Osage Presbytery was Mr. Smith, who proved one of its strongest New School and anti-slavery members. He began work in Hickory and Polk counties in 1849. In one of his letters from that field he gives a graphic picture of conditions then prevailing in this part of the country, from which it may be interesting to quote a paragraph. He says: "There are causes which seem to hinder the rapid growth of the first. The Gospel has to contend against Antinomianism, Two-Seedism, Campbellism, etc. And a serious hindrance to the progress of pure and undefiled religion is an uneducated ministry. Ephemeral preachers are numerous. They have come up over the land like the frogs upon Egypt, and seriously injure the influence of an educated ministry. Many of them are great lovers of whisky, and doggedly oppose all benevolent operations. With many like themselves they have weight. They have degraded the pulpit very much, and in many instances cause the doctrine according to godliness to be evil spoken of. Such preachers will have their day and then pass away. My two churches are thirty-five miles apart. At one I preach twice a month, at the other once. One of the congregations has resolved to build a church this year, notwithstanding their feebleness. Most of the places of worship are wretched log cabins."

Another letter written from Calhoun in 1853 says: "I have now six regular places of preaching, and intend (Providence permitting) to preach at another place next Sabbath evening. Five of these places are in this county and two in Pettis county. My field is too large for one sower of our faith; I cannot cultivate it properly." He then goes on to tell of the encouraging features of his work and to describe a visit to the bedside of a dying slave, whose dying mistress only a few weeks before had exhorted him to meet her in Heaven. In another letter he reports an interesting revival in the Calhoun (Salem) Church, in 1855, and adds: "This people have not erected a house of worship in vain."

His letters all have a cheerful tone until about the time of the withdrawal of the A. H. M. S. from work in Missouri, which he seriously regretted, as it led to the disorganization of the New School work in this state, and to the disintegration of the Presbytery of Osage. He was one of the last to leave it, going to Kansas about 1860. In June, 1857, he wrote the Secretary of the Missouri Home Missionary Society, giving an account of the wreck of the Presbytery

then existing: "I cannot be sustained without aid from abroad, and unless that comes I must either leave the state or resort to some secular occupation. Now when the immigration to this region is immense, when the eastern people as well as others are settling up our prairies, we are crippled by the want of proper support—must leave in a great measure the work of the ministry to obtain a living! Our Church is not going to do much in western Missouri without preachers can be placed in circumstances to labor more effectively. Bro. Jones, because of his age and affliction of the throat, is thinking about giving up his charge. Bro. Bradshaw is almost superannuated. Bro. Requa is practicing medicine and is not doing much in the ministry; and Bro. Renshaw has recently deceased, so that you see we are weak in men and means—not so much in means perhaps as in disposition to aid in supporting the Gospel."

In the absence of the records of the original Osage Presbytery one other letter is worth quoting in part. It was written in 1871, evidently from memory rather than from written memoranda. In answer to some inquiries by Dr. Timothy Hill, he wrote: "Your list as sent me is not exactly correct, in the matter of ordination. I send one so far as I know. Ministers—N. B. Dodge, A. Jones (ordained), E. P. Noel, B. Ryland, G. A. M. Renshaw, I. B. Ricketts, I. W. K. Handy, C. Bradshaw, D. Weir, W. C. Requa (ordained), Wm. H. Smith (ordained), A. G. Taylor, D. Emerson, J. V. Barks (ordained), L. R. Morrison, A. W. Morrison (ordained), John McMillan, G. W. Harlan (ordained). Churches—Little Osage, Vernon Co.; Deepwater, Henry Co.; Marmateau, Vernon Co.; Mt. Zion, Greene Co.; Warsaw, Benton Co.; Salem, Henry Co.; Bethesda; Harmony, Bates Co.; Mt. Pleasant, Benton Co.; Hermon, Polk Co.; Springfield, Greene Co.; North Prairie, Hickory Co.; Bentonville, Benton Co., Ark.; Fayetteville, Fayette Co., Ark.; New Hope, Carroll Co., Ark., Gasconade, Wright Co., Georgetown Pettis Co.; Cold Neck, Pettis Co.; Moreau, Pettis Co.; Little Tebo, Benton Co.; Walnut Grove, Greene Co.; Red Hill, Greene Co." This list gives a good idea of the extent of the primitive Presbytery, which covered all our present territory, part of that now belonging to St. Louis Presbytery, and all that now belonging to the Presbytery of Ozark.

DWIGHT KELLOGG STEELE.

The following sketch is contributed by one of Mr. Steele's Warrensburg parishioners.

"The pastorate of the Rev. D. K. Steele in Warrensburg was marked by the degree of advancement along all lines of church work. Rev. Steele was a man of strong individuality and deep convictions. He made no pretensions to being a brilliant speaker, but simply

preached Christ and Him crucified. He was gifted in prayer; and many souls were led to see the light by his earnest pleadings at the throne of grace. Often, as the years roll by and the congregation congratulates itself on the present prosperity of the church, it can say with satisfaction that this is the result in a large measure of the prayers and tears on bended knees of Rev. Steele and his devoted wife.

"Soon after beginning his work here, Rev. Steele organized the first Young People's Society ever organized in this city, which in these later years is called the Christian Endeavor Society, and is the strong right arm of this church. About that time, Mrs. Steele, who always had the spiritual welfare of the children at heart, organized them into a Mission Band. These children, from that early training, have become Christian workers in different departments of the church, especially in the Sabbath school, which was formerly held at the 'Mission Chapel of the First Presbyterian Church' in the eastern part of town, where Mr. and Mrs. Steele were true Home Missionaries.

"Rev. Steele was the first Pastor of this church to annually observe Children's Day and Easter with appropriate exercises. From that time this church has always celebrated these events with due ceremony. But 'Chicken Pie Supper'—most emphatically a Presbyterian institution of this church—is the annual reminder of Mr. and Mrs. Steele. It was given in November, the Friday night before Thanksgiving, every year during their stay with this church, and has been observed every year since that time, until now it is not only a Presbyterian but a Warrensburg event to which all our citizens *hungrily* look forward. Financially it is a great success."

ROBERT SMITH SYMINGTON.

The following letter was received in Feb., 1900, from Dr. Symington, then a resident of Danville, Cal. A reference to the original records of the Presbyteries shows that the Doctor is slightly wrong on some of his dates, which can well be excused after a lapse of over 50 years. The letter was written in reply to a letter of inquiry by the Rev. John B. Hill, who desired information concerning the early ministers and churches of the Presbytery of Kansas Citv. The reply covers that point and several other points of interest, especially to the older residents of Jackson County. The part of the letter relating to himself and to Jackson County is as follows:

In 1847, * the Synod of Missouri met in Lexington, Lafayette County. The Home Mission Committee reported a vast field of labor opening up in the western part of Missouri and in Kansas Territory, of which Independence was the center. A New School church had already been organized there, and the Rev.

*Record shows 1849.

F. R. Gray was laboring among them as Stated Supply. But there were a few Old School brethren residing there, who did not co-operate with them. A short time previous to this the Rev. W. H. Hall, from Kentucky, and Dr. Yantis, then Pastor of the Presbyterian church at Lexington Mo., held a meeting and gathered quite a congregation around them. When Synod met at Lexington, Brother Patton, one of the number, was sent down to procure, if possible, a Stated Supply, or Missionary to labor among them. Dr. Yantis proposed that I should be sent "to preach at Independence and in the regions beyond." The Missouri Presbytery to which I belonged, met on the floor of Synod, and I was transferred to the Presbytery of Lafayette, and by it sent as a Missionary to that field. At the next meeting of Lafayette Presbytery a Committee was appointed to organize a church at Independence, which was accordingly done. I was elected Pastor. With no church, no Sabbath school, an organization of only ten members, it was quite discouraging. And when we met in the "Old Court House"—about three in each corner and one to lead the singing, standing by the Judge's stand, which was my pulpit—it was quite *chilly*.

In 1849 came the California gold fever, and with it the Asiatic cholera. Two of Bro. Gray's church officers died of cholera. He resigned his charge, and the night he preached his farewell sermon (his text was: "Not this man but Barabbas.") an explosion of gunpowder occurred, which shook the church to pieces. The lot and the debris were sold to the Baptist brethren. This left us an open field. The following year we erected a large and elegant brick church, and paid for it. Our membership now numbered sixty. By permission of Session, I have always used my fifth Sabbaths and the 4 o'clock p. m. hour for Missionary labor.

In 1848 I gathered a few Presbyterian people together in Jackson county, near Sibley, and Presbytery organized them into the Six Miles Church. Shortly after the Pleasant Hill Church was organized in Cass county. For each of these churches a commodious brick house was erected and paid for. In 1850 a few Presbyterian families located in Westport, a few miles west of Independence, on the border line of Missouri. To these people I preached occasionally, and soon after this a church was organized, and a Union church was built.

In 1851 the North Missouri Presbytery was organized,² embracing the territory north of the Missouri River to the Iowa line and east as far as the west line of the Missouri Presbytery. Within this boundary were a great many feeble churches. Rev. R. H. Allen and I were appointed Evangelists to visit these churches and hold special meetings with them, and to organize churches

1. In this place and above, the doctor should have said the "Presbytery of Upper Missouri." The Presbytery of Lafayette was not organized until 1857.

2 He evidently refers to the Presbytery of Upper Missouri, organized in 1844.

in destitute places. That year I preached three hundred and sixty sermons and lectures. This proved too much for me. When the excitement of the occasion was over, I found myself prostrated with "minister's sore throat." I found it necessary to give up my charge at Independence, which I did the following year.

In 1852 the Synod of Missouri met in Fulton, and resolved to build a Synodical College. I was elected Financial Agent. My field was the state of Missouri, and my object to secure a fund that would justify the Synod in commencing the desired work. In traveling over the state and doing comparatively little public talking, my health improved rapidly, and when the Synod met in 1854, I was able to enter upon the active duties of the ministry. I resigned my position as Financial Agent, and removed to Pleasant Hill, and accepted an invitation to preach as Stated Supply for the two little churches that I had organized while Pastor at Independence. While there, I built and operated a Female Seminary, believing it would greatly advance the work of the church.

By this time Kansas City had become the most important shipping point on the Upper Missouri. When Presbytery met in 1854,¹ I was appointed Stated Supply for Westport and Kansas City. When we erected the building for the Seminary in Pleasant Hill, I agreed, if they would assist me in the enterprise, I would remain with them two years. I remained there four—filling my appointments in my distant field every Sabbath—thirty miles away—riding horseback or in my buggy. On one occasion, when I had reached the bleak, cold ridge dividing the waters of Big Creek and the Little Blue, a fierce northwest wind blew strong in my face. I thought of returning to my warm fireside. But it occurred to me: This is the first time in my life I have ever turned back from an appointment. I turned the head of my horse to the wind, and spurred him on.

In 1855² I sold my Seminary to Rev. James T. Lapsley, and removed with my family to Kansas City. The immigration to the city was so great at this time that I failed to rent a house in the city, and was compelled to take quarters in a little log cabin, 12 feet square, on Bro. McCoy's farm, 1½ miles from the city,³ until I could build a residence of my own. Services were then held in the old Court House on the corner of 3d and Main streets.

1. The record in the minutes of the Upper Missouri, April 11, 1857, reads: "A request was received from the Pleasant Hill church, asking for the services of R. S. Symington, for half his time, at a salary of \$300. Also for the same, and for half his time, from the Westport church, at a salary of \$300. Also for the same, from individuals at Kansas City, at a salary of \$300. Presbytery consented to the request from the church at Westport and from the people of Kansas City."

2. From other sources the date is found to have been 1857.

3. Near the present Southwest corner of Thirty-fourth and Campbell streets.

In the spring of 1857 Presbytery appointed a Committee, consisting of Rev. Thos. A. Bracken and myself, Ministers, and Col. Moseby Grant, Elder, "to visit Kansas City, and if the way be clear, organize a church." On the 25th of May, same year, the Committee met and organized the First church of Kansas City, in the house of Mr. Barclav. C. M. Root and William P. Allen were elected Elders, and J. C. McCoy and Samuel Platt, Deacons. A long warehouse belonging to Bro. McCoy was secured and converted into a house of worship. In a few days it was furnished with pulpit and pews. In 1860 we purchased a lot on the corner of Grand Avenue and Walnut street.* and material was collected, and the excavation had been commenced, when the Civil War stopped all further movements in that direction. About this time Rev. Alex. Mechatt was elected Pastor of the Westport Church, and all my time was occupied with Kansas City and additions.

In 1860 I was requested by the several denominations of the city to gather up the religious statistics of the city. * * I give them below: (I give them in the order of time of organization.)

Roman Catholic.—Organized 1837, by Father Roux, Parish Priest, called "Parish of Kansas City." In 1824 Rev. Father De Smidt visited this point, and blessed the marriages of the French trappers from the Rocky Mountains, who had formed marriage connections with Indian Squaws. Father Donnelly arrived in 1845; found "400 souls" in the congregation, chiefly halfbreeds and Canadian hunters. He permanently settled there in 1856. Since then the congregation has increased to 2,000. This embraces all within the bounds of Westport, Kansas City and Indian Territory. At the jubilee there were 700 communicants. This comprises the strength of the church. In 1859 there were 31 marriages, 107 baptisms, and 62 deaths (Donnelly).

M. E. South—Organized 1846, in the woods near Kansas City with four members, by Rev. James Porter, Local Elder. Members: Mr. Chick and wife, Mrs. Smith and Mr. Hickman. The first regular preacher was Rev. Capell. In 1848 Rev. Leaper preached to them. This year an effort was made to build a Republican (Union) meeting house, and failed. They then united with the School Trustees, and by taxation and subscription a frame house was built, to be used as school house and church for all denominations. In 1850 they built a house of worship. They now (1860) number 120 communicants, have a Sabbath school numbering 80 scholars, library, etc. Have services twice every Lord's day, Rev. Leftwich officiating.

Baptist Church—Organized on 3d of September, 1855, in the Methodist Church. There were 10 members. The officers were T. M. James and Robt. Homes, Deacons, and Rev. R. S. Thomas (ex-

*That would be a hard corner to find! The lot was on the north side of Third street, near Walnut.

President of William Jewell College), Pastor. He remained Pastor till his death, June 12, 1857. In 1857 forty-one persons were added on examination and nine by certificate. In 1859 Rev. E. S. Doulin was elected Pastor. There are now (1860) 112 communicants, 5 of whom are colored. Officers: James Homes, Lawrence Mors, R. Garnett and R. H. Hooper, Deacons, and James Chandler, Clerk. Sabbath school 100.

Presbyterian Church—Organized May 25, 1857; members, 13. There are now (1860) 63 members. Officers: C. M. Root, Wm. P. Allen, C. F. Smith, R. G. Stephens, Elders, and J. C. McCoy, Samuel Platt and T. B. Lester, M. D., Deacons, and R. S. Symington, Pastor. Sabbath school, 70 males, 65 females, 135. Teachers, 9. Books, maps, etc. R. G. Stephens, Superintendent. Mission stations: McGee's Addition, 4 o'clock, p. m.; Mission Sabbath school, Bro. Seabury, Superintendent. Teachers 7, scholars 40 (average).

Episcopal (St. Luke's)—Organized December 14, 1857, communicants 5. Total in communion now (1860) 25. Sunday School, numbers of scholars 60, average 40. Books, etc. Rev. Joseph I. Corban, officiating.

Reformed (Campbellites)—Organized August 1, 1858, in the Court House by Elder Palmer, 40 members. Dr. Ridge, W. Small and L. Bullard were elected Elders, and John C. Coin, Speaker. Now number 80 members. Have speaking only once a month.

M. E. Church, North—Organized Aug. 1, 1859, number communicants 11. Rev. Mr. Pile, Minister. Number of communicants now, (1860) 23.

A few Cumberland Presbyterians were worshipping in the northern part of McGee's Addition, but they had not organized in 1860.

There were quite a number of Lutherans in the city, but they worshipped with us.

Infidel clubs of all kinds were organized, but they were not noticed.

These statistics I have copied from an old memorandum book, found in my library, and they can be relied on as correct.

In 1862 [1860] my throat troubled me again, and my physician, Dr. Lester, advised me to rest for a year, and Rev. Hancock was invited to fill the pulpit. At the end of the year I was still unable to preach. I then removed to Pleasant Hill.

In 1863 [Aug. 25], Order No. 11, was passed, depopulating the western border of Missouri, and Cass county was embraced in that order. Weary with the unsettled state of things in Missouri, I determined to go east; and took the train [where?], Sept. 1st, for St. Louis. The brethren at Mexico, Mo., learned that I was on the cars, met me at the depot, and urged me to stop over with them, and help them out of a difficulty. Some trouble had occurred between

the Pastor of the church and the Federal soldiers stationed there. He had been arrested and sent as a prisoner to St. Louis. The Session was unhappily divided between North and South, and neither part felt like moving in the matter. At their request, I stopped over, and they committed the whole matter to me. I immediately telegraphed to the President the exact state of the case, and asked for advice. Early the next morning the following statement came over the wires: "Col ——. Vacate the Presbyterian Church. Replace the furniture as it was, and protect the worshippers. A. Lincoln." A copy was sent to me, and to the Colonel commanding in the city. In a month everything was repaired, and we were worshipping in our house as before. I remained as Stated Supply with them four years. I organized a church at Montgomery City, and assisted in building a house of worship.

Pleasant Hill had now grown to a city of 6,000 inhabitants, and it was thought that two Presbyterian churches could be sustained there. My old friends gave me a call to the Second Presbyterian church. I accepted the call. We rented a hall, and worshipped in it until our church was built. While there I organized a church, and built a house of worship at Strasburg, on the Missouri Pacific Railroad. I remained with these brethren seven years.

On the last day of November, 1874, I took the west bound overland train for San Francisco, and preached my first sermon in California, Dec. 13, 1874. This severed my connection with the Synod of Missouri. * * God has been wonderfully merciful in preserving my life. I am now nearly eighty-one years old, and I am still preaching and writing and lecturing and standing it well.*

CHARLES LEMUEL THOMPSON.

No living ex-member of Kansas City Presbytery is better known than the present Secretary of the Board of Home Missions. It is needless therefore to describe his character, ability or history. Aside from his prominence as Pastor of large churches in Chicago, Cincinnati, Pittsburg and Kansas City, he was already widely known as an editor, poet, essayist and lecturer before he was elected Moderator of the Centennial General Assembly in 1888. Though several ex-Moderators of the Assembly have honored this Presbytery with

*A short obituary notice in the *Interior* tells of his death, March 24, 1901, and says: "Dr. Symington was a man of strong character, and was most earnestly devoted to the Master's cause. It was not his desire to occupy high places in noted churches; but he was eminently an organizer and builder, and the fields in which he labored evidenced his faithful work. The study of the word of God was his delight, and few men were better versed in the Bible than he; and this not to the exclusion of things secular altogether, for he was well informed upon all important topics of the day, and was active in many public enterprises. As a preacher he was scholarly, logical and convincing. He preached nothing but Jesus Christ and Him crucified, and was never forced to choose a sensational subject to fill his church.* The sincerity of his profession was never doubted, for he was a living epistle of the teachings of Christ, and his very presence was a benediction. Truly a mighty man has fallen in Israel."

their membership, Dr. Thompson is the only one of our members honored by the Assembly with elevation to its highest office while representing this Presbytery. Many of his friends here have rather regretted the honor thus thrust upon him, as it was the first step that led to his call to labor outside of our bounds.

In addition to his labors as Pastor of the Second church, Kansas City, during its most prosperous period, Dr. Thompson made his influence widely felt through the city, Presbytery and Synod. He established the Men's League of the Second church by which all the younger organizations of our denomination in the city have been fostered and materially aided in securing their locations and houses of worship. He gave much attention to Park College and to the Kansas City Ladies' College of Independence, of both which institutions he was a Trustee.

ALEXANDER WALKER.

As the Presbytery of Kansas City stood adjourned to meet in Rich Hill on the Tuesday afternoon following the Saturday on which the Rev. Alex. Walker died at his home in Butler, arrangements were made to have the funeral service held on Tuesday morning in Butler (12 miles north of Rich Hill). At that time nearly all the brethren of the Presbytery could be and were present. At the meeting of the Presbytery the following sketch prepared and read at the funeral service by the Rev. John B. Hill, was adopted as a memorial and spread on the records of the Presbytery.

MEMORIAL.

The Rev. Alexander Walker was born in Kirkoswald, County Ayr, Scotland, Feb. 27, 1840, and died in Butler, Mo., June 11, 1892. His boyhood was spent in Scotland. At the age of eighteen he removed to Dudley, Worcestershire, England. In 1869 he came to this country for the sake of his health, and settled on a farm near Otterville, Mo., where he remained until he took charge of the church at Tipton, Mo. After a ten years' pastorate there, the longest in the history of this Presbytery, he removed to Butler, which continued to be his home until his death.

Mr. Walker was married to Miss Agnes Hannah, in Newington Chapel, Liverpool, England, by the Rev. Henry Griffith, M. A., Feb. 14, 1863. His wife, six sons (Alex., David, Daniel, Cyrus, Harry and John), and two daughters (Anna and Mary) survive him. Two other sons died in infancy. Alexander and David are married and in business, the one in Columbus, O., the other in Wichita, Kan. The other members of the family reside in Butler, Mo. The only other relative in this country is his sister, the wife of Mr. Samuel

Strain, an Elder in the church at Bolivar, Mo. His mother, two brothers and three sisters still reside in their native land across the sea.

At the age of fifteen Mr. Walker was converted and joined the Presbyterian church in his native town. On going to England, there being no Presbyterian church in the city of Dudley, he joined the Old Independent Church. After studying for the ministry under Dr. Daniel Kirby Shoebottom, he was licensed to preach by the Independent church. The vigor and enthusiasm with which he pursued his work soon made it necessary for him to seek rest and recuperation. He therefore came to this country, bought a farm, and settled down, expecting to remain in America only three years. Soon, however, he began to preach in the Otterville church, and at length, on the 23d of April, 1872, he was ordained by the Presbytery of Osage (now the Presbytery of Kansas City) in session at Pleasant Hill, Mo. On the 28th of Nov., following, he was installed Pastor of the church at Tipton. Upon the dissolution of that pastorate, Jan. 26, 1883, he accepted a call to the church at Butler, over which he was installed the 8th of April, following. In October, 1889, he was elected Synodical Missionary for Missouri, which office he filled until his death.

Such is an outline biography of one of the best known Ministers of our State. His death was not unexpected, though many times during the ten weary weeks of his illness and pain, the watchers at his bedside and numerous inquiring friends throughout the State were encouraged by hopeful symptoms. An attack of *la grippe* during the winter was not enough to keep him from his usual labors. Impressed by the importance of his work, he continued, in spite of his weakness, until early in April he was so prostrated as to be confined to his bed. Even then he did not give up his work, but for weeks, by his own hand and by dictation to one of his sons, he continued to carry on his extensive correspondence. His Scotch grit and splendid constitution enabled him to withstand for weeks a serious illness, with many painful complications that would much sooner have subdued the majority of men. His friends have good reason to think he died a martyr to the cause he loved so well—the work of Home Missions.

Mr. Walker was an indefatigable worker, a good organizer, a splendid judge of men, a fearless, uncompromising advocate of truth and righteousness, and an ardent lover of the doctrine and polity of the Presbyterian Church. These qualities, together with his forceful, pointed expression, in public and in private, often with broad Scotch accent and wit, and his thoroughgoing good sense, decisiveness, promptness and frankness, combined to give him admirable fitness for the position he occupied as Synodical Missionary. Another large factor in his success in this capacity was his previous experience in

Home Mission work. He himself had been a Home Missionary, whose labors were great and successful. For ten years before entering upon the Synodical work he had been, as Chairman of the Committee on Home Missions, thoroughly familiar with every church in his Presbytery. With all these qualifications, no wonder the general verdict of the Synod was that he was the right man in the right place. Dr. D. J. McMillan, Secretary of the Board of Home Missions, wrote at once on hearing of his death: "Your telegram has thrown a cloud of gloom over our office, for we esteemed Mr. Walker most highly, as one of the ablest and most faithful of our Synodical Missionaries."

The death of Mr. Walker, cut off in his prime, is widely and sincerely mourned. Both the churches of which he was formerly Pastor are to-day, out of respect of his memory, draped in mourning. Of each church it is true, as one of his successors in the pastorate writes: "All his good work follows him here in the hearts and high esteem of many." His twenty years' work in Kansas City Presbytery made him several years the senior of any of his brethren in respect to continuous service. Faithful in attendance at all ecclesiastical meetings, earnest and interested in all their deliberations, his wise counsel was not merely proffered but sought and respected. Truly in the death of such a man his Presbytery and Synod have sustained no ordinary loss. May the Lord of the Harvest raise up and send forth many such laborers into His field!

JOHN LAPSLEY YANTIS.

No sketch of Presbyterianism in Missouri, let alone in this Presbytery, would be complete without a notice of the labors of the Rev. J. L. Yantis, D. D., much more extensive than the average sketch of the Ministers of the Presbytery. Traditions of him and of his work remain in many of our churches and communities, though scarce a member of the Presbytery as at present constituted has any personal remembrance of him. A writer in Nevin's Encyclopædia says of him:

"Dr. Yantis's character was striking and unique. With an originality that is seldom found, he threw out his great thoughts that riveted the attention of the learned and the unlearned. He wrote some, read much and thought a great deal. His quickness of perception enabled him to grasp and simplify the most difficult subjects. His manner of delivery was straightforward, bold, earnest and impressive. His frankness and honesty made him respected and honored by all good people. He abhorred all 'ways that are dark and tricks that are vain.' He had no patience with deceit or vanity. He was gentle as a lamb, with the boldness and strength of a lion. While he left no volume of writings, his work as an Evangelist and Minister has

made a lasting impression upon thousands, and he was not only a pioneer, but one of the fathers of Presbyterianism in western Missouri."

We are fortunate in being able to present also a sketch of him by one that was for many years a copresbyter with Dr. Yantis, and associated with him in the development of several of our present organizations. Writing under date of March 12, 1900, the Rev. R. S. Symington, D. D., of Danville, Cal., communicated the following:

John Lapsley Yantis, D. D., was born in Lancaster, Garrard county, Ky., Sept. 14, 1804. He was the son of Col. John Yantis, who commanded a regiment of Kentuckians in the War of 1812, and was a leading man in his day. Aug. 21, 1828, at Stanford, Lincoln county, Ky., he was married to Miss Eliza Ann Markham Montgomery, daughter of Col. Jas. Montgomery.

When about 20 years of age he began the study of medicine. When nearly ready to commence practice, he united with the church, and decided to study for the ministry. His health was so frail that he was unable to attend a Theological Seminary, and his preparation for the ministry was made under the instruction of his uncle, the Rev. Robt. Armstrong Lapsley, D. D. He was licensed by Transylvania Presbytery, Ky., in April, 1829; and ordained in the autumn of 1830 at Harrodsburg. He entered upon his first charge as Stated Supply for the churches of Lancaster and Stanford, one his own home, the other the home of his wife. He came to Missouri in the fall of 1833. He preached a short time in Saline county, and was called to the church of Liberty, Clay county, in the spring of 1834. In 1835 he preached as Stated Supply at Dover and other points in Lafayette county, Mo. In 1836 he went to Columbia and remained there about a year. In 1838 he returned to Clay county, where he remained one year. In 1839 he was called to Fulton, and was Pastor there for two years. In 1841 he removed to Lexington, and was Pastor of that church about seven years. For several years he was Register of the United States Land Office, then located in that place. In 1848 he purchased Sweet Springs, in Saline county, and established an Academy for boys, which he conducted for four years.

In 1852 he, with quite a number of Presbyterians, crossed the Plains to Oregon, and located in the Willamette Valley. [While there] he was elected President of Richmond College, (Mo.). He returned from Oregon to that place in 1855. While [President of the College], he received calls from Danville, Ky., Baltimore, Md., and San Francisco, Cal. He accepted the call from Danville, and remained there until the breaking out of the Civil War in 1861. After that he returned to Sweet Springs, and I believe his family remained there until his death, which occurred May 28, 1882.

He never gave up preaching. He always said he would "die in the harness." His wife's health was delicate, it was always better at

Sweet Springs. For this cause the family remained there, but he never gave up the active work of the ministry. After his return to Missouri, in 1861, he preached at Kansas City, Westport, Waverly, Marshall, St. Joseph, Brownsville and Prairie churches. Wherever he preached, he was received with open arms and a hearty welcome. He was popular in all the churches. Sunday, May 28, he went to fill an appointment in Lafayette county. He held services at 11 o'clock. At 3 o'clock he "was not, for God took him." He was buried in Pisgah Cemetery, near Elmwood, in Saline county.

Dr. Yantis had six sons and two daughters. Three of his sons and one daughter are still living, and occupying important positions in the several states where they reside.

Dr. Yantis in politics was a Whig and an Emancipationist. Though two of his sons served in the Southern Army, and he himself was a Southern sympathizer, from first to last he was opposed to secession.

Dr. Yantis was born a leader. In all great enterprises he came to the front. Though he was in no sense a politician, yet he had a powerful influence with his party, and on all great movements he was consulted. Especially was this true in religious matters. He came to Missouri just at a time when a leader was greatly needed. Numbers of families from Virginia and Kentucky were immigrating to that lovely land, and they needed an organizer. Many young Ministers were sent out by the Board of Home Missions, and they needed some one to introduce them to their several fields. He seemed to have an intuitive power of measuring a man as soon as he became acquainted with him, and seemed to know just where to locate him.

He was thoroughly orthodox. He was in Missouri when that unfortunate division into Old and New School occurred. Without hesitation he took position with the Old School, and carried the churches of Upper Missouri with him. I remember but two churches in all that region that went with the New School. He signed the "Declaration and Testimony," and was sent to the General Assembly to present and defend it. He was called by some of the members "the old wheel horse." When that obnoxious order was issued called "the iron-clad oath," which forbade all Ministers preaching who had not taken that oath, he made his appointments and filled them as usual, without any regard to that order. He believed it interfered with the "crown rights of the Lord;" and he was fearless when citizen or Government interfered with these.

He was very pleasant in society, popular with young and old. He enjoyed a joke, and had a keen appreciation of the ridiculous. On one occasion, while on his way home from a preaching tour, he spent the night at Liberty, Clay county. The host said to him: "Yantis, you must preach for us to-night." He replied: "I can't.

I'm tired; and besides you can't get an audience." An old Negro, who was standing at the door, waiting to shake his hand, said: "I gets yo' audience, ef dat's what you wants." "All right; I'll give them a talk." The old Negro took a large hand bell, stood on the corner of the street, and rang awhile, and then cried: "Rare opportunity, gemmen! Rare opportunity! Lecture in de Cote House, free! Rare opportunity! Dr. Yantis gwine ter talk, and you *knows* him!" When Dr. Yantis entered "de Cote House," it was crowded. He took his text "Some said: And what will this babbler say?" (Acts 17:17). He said he never preached with more freedom in his life.

Above all he was eminent as a preacher. The moment he commenced his subject, you felt he had a message to deliver; and you stayed with him until he delivered it. His style was vigorous, clear and tender. I have heard more eloquent discourses, more terse logic, more chaste language; but no man ever moved me like Yantis. When he touched on the suffering of Christ, his eyes moistened, and his voice softened. Though every word of the story was familiar to you, you involuntarily wept with him.

The Lord knows how to send the right man to the right place. That was a grand country—it was filling up with grand men—and He sent a grand man to shape their moral destiny. He was as gentle as a lamb in peace, but fierce as a lion in war.

JAMES YOUNG.

The following notice, prepared by the Committee on Necrology, is extracted from the Minutes of Presbytery.

"Rev. James Young died at his home, at High Point, Missouri, Oct. 27, 1897. At the time of his death he was the oldest member of the Presbytery of Kansas City.* He graduated from Washington College in 1849, and Allegheny Theological Seminary in 1852. He was ordained by the Presbytery of Greenbrier, at Charleston, Va., April 22, 1854, and was installed in his first pastorate in the French Creek church, W. Va., June 10, 1856. He next served at Deep Cut, Anglaise county, O., and later at Jefferson City, Linn Creek and High Point, Mo.

"Mr. Young's genealogy and life were closely linked to the great crises in the history of this country. His grandfather came from Ireland to America, and was Captain of Artillery, under General Washington, throughout the Revolutionary War. Mr. Young's father served in the War of 1812. During the late war he himself was instrumental in raising the 81st Ohio Volunteer Infantry, and was appointed Chaplain of the same. He served throughout the war,

*I. e., he had been longest a member, having been admitted April 4, 1868.

becoming at the close the Superintendent of a contraband camp containing three thousand colored people at Corinth, Miss.

“In 1867 he moved to Missouri, locating at Jefferson City, and was there Pastor and close personal adviser of Governor McClurg, through the reconstruction period. He organized the church at High Point; and later, prevented by failing health from fulfilling an active ministry, he purchased considerable land at that place, and raised his family there, while he frequently preached in various churches, and received calls from eastern churches and elsewhere. During the last twenty years of his life his health was usually very poor. On the day of the announcement of his death, the Synod of Missouri and the Presbytery of Kansas City were in session, and both of these bodies adopted resolutions expressing their deep sympathy for the family in their bereavement.”



SKETCHES OF CHURCHES.

APPLETON CITY.

December 28, 1867, pursuant to previous notice, seven individuals met at the home of S. S. Chapin, about a mile south of the village of Hudson, "to consult together in reference to the formation of a Presbyterian church in Hudson." The following day, Sunday, Dec. 29, services were held in a school house a mile and a half south of Hudson, the Rev. S. G. Clark preaching from Jn. 4:35. At the close of these services, the Presbyterian Church of Hudson, Bates county, Mo., was organized, with the following persons as members: E. S. Chapin, Mrs. Sarah Chapin, Miss Julia Field, H. H. Piepmeier, Mrs. A. E. Piepmeier, Mrs. Sally Ann Taylor, Mrs. Esther Long. After the organization was effected, the sacrament of the Lord's Supper was administered.

In the spring of 1868, Mr. Clark removed with his family to Hudson, and took charge of the little flock. As soon as the weather would permit, services were held, both Sabbath school and preaching, in "God's first temples." By means of the earnest endeavors of Mr. Clark eastern friends became interested in the infant church, struggling in the wilderness, and gave so largely of their means that, with what could be raised in the immediate vicinity, a church building, 35 by 50 feet in size, was enclosed the following summer. In the meantime new members were being added to the church mainly by letter. The church building was never finished at Hudson, however, for in less than a year tidings came that the proposed railroad site would be located four miles east of Hudson, in St. Clair county, making it advisable to remove most of the little village to the new site, and the church also.

The first house in Appleton City was moved there Sept. 15, 1870. Six months from that time there were 141 houses and some 600 people. The attempt to remove the church building to Appleton City was made late in the fall of 1870. It was thought best to saw the house in two, and remove half at a time. The first section, the part containing the belfry, was then loaded on trucks drawn by oxen, and taken about a quarter of a mile and left for the night. But, lo! in the morning it had vanished in smoke, some miscreant having applied the torch. The half that reached the chosen site in the new town remained a gaping wreck, a reminder to passersby of the wickedness of mankind. Elder E. K. Gird wrote at that time: "This is a severe stroke. It falls heavily upon us, for we had put forth our energies to build, and were in debt considerably for it. The loss was felt severely by all the church-going people for quite a number of miles around, as it was the only church, with perhaps one exception, within

ten miles of us. It shocks us to think we have in our community such a character, and there is no mistake about its being the work of an incendiary. We want to rebuild, and a meeting is called for this evening to see what can be done. * * The remaining part of our house is good, and can be moved over and put in the shape it was for about \$1,500, so says our builder."

Some two months before the fire the Rev. S. G. Clark had passed on further to the frontier on his mission of church organization. He recommended the Rev. W. M. Newton, then a Pastor in Ohio, as his successor. On Thursday, May 11, 1871, Mr. Newton arrived. Very little had been done toward rebuilding before his arrival, but work then began immediately and the building was soon pushed to completion. The Methodists kindly tendered the use of their house while the Presbyterians were rebuilding. By the beginning of winter the church building was finished and out of debt. It was dedicated Dec. 3, 1871, by the Rev. J. T. Lapsley, of Pleasant Hill, who also assisted in conducting a series of meetings by which fifteen new members were added. Mr. Newton found the church with thirty members, and left it in 1875 with fifty-six. He was greatly beloved by all, as was also Mrs. Newton, an excellent worker, organizer and leader in missionary work of every kind. During this pastorate the manse was built.

After a short interval the call of the church was accepted by the Rev. J. G. Venable, of Kentucky, who was forced to resign at the end of six months on account of failing health. After his resignation, the church was without regular preaching until Feb., 1878, when the Rev. R. H. Jackson became Pastor elect. He served the church faithfully until April, 1883. In June, 1883, the Rev. A. B. Martin became Pastor Elect. He was installed Pastor, May, 1884, remaining until June, 1887. From Nov., 1888, to June 2, 1889, the Rev. Samuel A. Moffett supplied the church most acceptably; but the work in the foreign field attracted him, and he sailed for Korea to find there his chosen life work. From January, 1890, to June, 1891, the pulpit was filled by the Rev. Joseph Mayou; March 26, 1892, to May 18, 1893, by the Rev. George B. Sproule; and Jan. 1, 1894, to March 1, 1898, by the Rev. Edmund S. Brownlee, Pastor Elect.

Up to the close of Mr. Brownlee's work there had been added to the church from the beginning 147 members on confession of faith and 154 by letter. Of these 18 had died, and 177 had been dismissed or had gone without taking letters.

In the words of Elder Joel Pratt: "This history would not be complete without adding that this church owes its existence and prosperity in a great degree to the earnest, consecrated efforts put forth by the Rev. S. G. Clark, who was sent as a missionary to Missouri before the smoke of the rebellion had fairly cleared away, and when the few inhabitants were miles apart on the prairies of

Bates and St. Clair counties. But with unwonted energy and a spirit born of God all difficulties were overcome, and a sturdy growth has marked its career from its early days until the present time. It is almost like a romance that the founder of this historic church, after years of absence on the frontier and other parts of Kansas and Missouri, came back to Appleton City, in May, 1898, and located in a pleasant cottage in an adjoining block to the church. On several occasions he filled the pulpit in the absence of the regular Pastor. Failing health prevented his always being present during the last weeks of his life; but on April 10, 1898, a new Pastor [the Rev. A. E. Van Orden] occupied the pulpit, and this aged man of God begged that he might once again attend divine service. Two gentlemen assisted him to church. All who clasped his hand that day felt that the end was near. Two weeks from that Sabbath his funeral sermon was preached by the Rev. J. F. Watkins, and all that remained of the Rev. S. G. Clark lay, covered with the fragrant spring flowers he loved, before the altar he had been instrumental in building. His memory is dear to all; may his earnest words and consecrated life be emulated by all."

The same Elder writes: "A tribute to the memory of Mary Jackson, beloved wife of the Rev. R. H. Jackson, for six years Pastor of this charge. Mrs. Jackson was a rare woman, having had educational advantages and experience in all grades of schools, both as teacher and President. She was a gifted talker and able writer. In her death the friends of missions lost a loyal coworker, who was always devoted to every good work. It is a tender and tearful tribute that we pay to her memory. Her death occurred several years ago, shortly after removing to the state of Arkansas."

ARROW ROCK.

A small church in Saline county, organized in 1840 by Wm. Dickson, G. M. Crawford and B. W. Reynolds. Its Presbyterian connection has been with the Presbyteries of Missouri, Upper Missouri and Lafayette.

AULLVILLE.

September 13, 1872, the Rev. J. H. Byers reported to Presbytery that he had organized a church at Aullville, consisting of ten members, with Dr. E. A. Taylor and James R. McClure as Elders. The organization took place in August preceding. Occasional supplies were sent to this church by Presbytery but it soon disappeared. Its name was stricken from the roll April 14, 1877.

AUSTIN.

This church is one of those organized by the indefatigable Seth G. Clark. At the time of its organization, the town expected a rapid growth, which unfortunately never came. The expected railroad was

not built; and when at last another was built, it left the town some miles away. Still the little church kept up an existence for twenty years. It was organized with 8 members, Feb. 16, 1868. It was supplied for a few months by Mr. Clark; then by Josiah J. Brown, '68; and Philander Read, '69-73. In Mr. Read's time it became grouped with the Wadesburg (Creighton) church, which grouping it retained through the rest of its existence. It was finally stricken from the roll April 11, 1888.

BELMONT.

See Windsor.

BELTON.

June 25, 1882, a church was organized at Belton by the Rev. A. T. Robertson with 16 original members. Mr. Robertson preached for them for a time, in the Baptists' house of worship. The church never succeeded in getting a building of its own, though at one time there was a proposition in Presbytery to sell the house of the Bethel Church, which was not then in use, and devote the proceeds to the Belton Church. September 11, 1884, the Belton Church was dissolved.

BETHEL.

This church was organized in August, 1869, by the Rev. Wm. L. Breckenridge, D. D., LL. D., who was then living on his farm in Raymore Township, some four miles north of Peculiar. It was supplied for about three years by Dr. Breckenridge; afterwards irregularly by Dr. George Miller, J. J. Hawk, J. W. Talbot, J. B. Vawter, L. F. Dudley and others. Dr. Miller once wrote of it: "It promised well, bought a good church house; but the panic of '73 brought financial embarrassment upon its members, and consequent removals finished its short life." No other church ever remained so long, however, on the roll of Presbytery after it was virtually extinct. Several committees of Presbytery were sent to visit it and try to revive it, special series of meetings were recommended and perhaps held; but all to no avail. Its house was large and well built, but after the railroad was built and the town removed to the present site of Peculiar, it was impossible to get either any audience to fill the house or a nucleus about which to gather a new organization. There were offers by other denominations who wished to use or remove the building, but zealous members of Presbytery refused them, saying: "The Presbyterian Church is building churches, not selling them." Thus the church was retained on the roll, starred, for many years, until in the summer of 1896, the Board of Church Erection, which had made a grant of \$500 on the property, was glad to sell the dilapidated building with the ground for \$75! What might have brought several hundred dollars above the Board's grant, if an early offer had been accepted, was thus by the unwise action of Presbytery allowed

to go to ruin. Would that this were a solitary case! The name of the Bethel Church was finally stricken from the roll September 23, 1896.

BOONVILLE.

The eighth Presbyterian church organized in the State of Missouri, and oldest in the territory now contained in the Presbytery of Kansas City, is that of Boonville, though for some years after its organization it was located at Old Franklin, on the north side of the Missouri River. From the History of Cooper County (1876, p. 41) we learn that "The town of Old Franklin was laid off opposite the present site of Boonville during the year 1816. It was located on fifty acres of land donated by different individuals for the purpose. It grew rapidly, soon became very populous, and commanded a wide trade. It was for a time the largest and most flourishing town in the State, west of St. Louis, and the starting point for all the Santa Fe traders. But in the year 1826 the waters of the turbulent Missouri commenced encroaching upon this beautiful and populous city, and, despite the utmost endeavors of its citizens, house after house was swept away, until in a few years afterwards the current of the river rolled through her streets, and the whole city was engulfed in its hungry waters. Within the last few years a small village, still called Old Franklin, has sprung up just back of the site of the old town, but not a single house, or any other mark remains to suggest to the traveler that he stands near the site of a once large city."

In January, 1821, the Board of Missions seems to have given attention to Missouri as the Rev. Francis McFarland in company with the Rev. Edward Hollister came to Missouri, and went into what was called the Boon's Lick country, going up as far as the Chariton River. On April 28, 1821, Mr. Hollister organized a church of 23 members in Franklin. He was succeeded for a short time each by the Revs. Thos. (John?) Alexander and Alex. McFarland, of Virginia. In January, 1826, the Rev. Augustus Pomeroy, a missionary of the United Domestic Missionary Society, arrived in St. Louis and went thence to take charge of the church at Franklin. March 15, 1826, he wrote: "The situation of the little church here affected me much. I could find no one to tell me of how many it consisted, and for two years the sacrament had not been administered. * * I am not only alone, but nearly 150 miles from any of my brethren in the ministry." He remained only about two years, during which time he preached regularly in both Franklin and Boonville and taught school in Franklin. One or two of his successors also taught a part of the time. For a short time in 1827 the Rev. W. P. Cochran preached there.

From 1828 to 1834 the pulpit was supplied by the Rev. Hiram Chamberlain, who came to Missouri in 1826 as a missionary of the

United Domestic Missionary Society. After about a year's absence in the east, he returned to Missouri in October, 1828. In coming he spent 52 days on the way from Dorset, Vt., to St. Louis, traveling 1,500 miles on horseback, preaching every Sabbath and often during the week. February 1, 1829, he wrote: "Franklin is now an outpost in relation to the line which fixes the present boundaries of the Presbyterian Church. But far beyond this the dark forests which shade the Missouri on the north are yielding to the hand of the cultivator, and the rich prairies on the south—rich beyond description—are becoming fruitful fields. The wave of emigration is not yet stayed. It has not reached its ultimatum. Its force is undiminished, and it remains to be determined how much farther our exertions must be extended to meet the spiritual exigencies of men whose minds are sometimes darker than the forests which they penetrate. As yet over these extensive regions the pathway of a Presbyterian minister is not known. Not so with the private members of our Church. So far as our researches have extended, we find them scattered as sheep in the wilderness. They have doubtless gone to the farthest limits of civilization. Your missionaries are continually making such exertions as their engagements will permit, and they seldom return without discovering some communicant before unknown. When we have traveled from 60 to 80 miles for the purpose of preaching to a small audience, gathered in a little cabin, our toil is often repaid by the cheering and hearty welcome of some veteran of the cross whose remote situation has deprived him of church privileges." During Mr. Chamberlain's ministry the organization was moved from Franklin to Boonville, in 1830. In 1832 a church building was decided on, though it was not completed until 1841, at a cost of \$4,500.

During the next six years the church was without a regular Minister, and from 1836 to 1838 it was without Elders, until visited by the Rev. R. L. McAfee, who ordained two. On May 24, 1840, the Presbytery of Missouri ordained the Rev. Wm. G. Bell, and installed him over the Boonville church. He remained Pastor until October, 1854. He preached the first and the last sermon in the old church building. He was succeeded by the Rev. H. M. Painter, 1854-62; and by the Rev. James Morton, 1863-6. About that time the church joined the Declaration and Testimony party, which ultimately took it into its present connection in the Southern Church.

BROWNINGTON.

The Brownington Church is one of several organized and ministered to by the Rev. I. N. Galbreth. He labored for some years in Vernon and adjacent counties in the interests of that portion of the Presbytery of Lafayette that signed the Declaration and Testimony.

This church began August 17, 1870, with but one male and two female members. Its growth was slow. Before coming to the Presbytery of Osage, its Ministers were the Revs. R. S. Symington and J. F. Watkins. On Sept. 9, 1874, both Minister and church were received into our connection. The record in the Presbytery's Minutes reads: "A paper was presented to Presbytery by Rev. J. F. Watkins relating to the churches of Fairview and Brownington. Fairview church in our Presbytery and Brownington church in the Presbytery of Lafayette, O. S. Synod of Missouri, have combined and formed the church of Brownington in our Presbytery. The church of Fairview was dropped from the roll of churches, and Brownington was enrolled." It was later supplied for one year each by Wm. M. Reed and by S. W. Mitchell, under the latter of whom a house of worship was built. The Rev. J. F. Watkins returned to its pulpit in 1879, remaining seven and a half years as Pastor of the churches of Osceola and Brownington. Thereafter it was supplied for short periods by several ministers residing at Osceola and by theological students during their summer vacations. Its only Minister who remained longer than a few months was the Rev. G. B. Sproule, who was its Stated Supply, in connection with the church at Deepwater, for three and half years. Since December, 1898, it has been similarly grouped under the ministration of the Rev. W. F. Van der Lippe.

BUTLER.

The First Presbyterian Church of Butler was organized March 31, 1867. On the twenty-fifth anniversary of the organization, letters were read from former Ministers and others, which contain so much information and interesting historical material that extensive quotations from them appear below. The most interesting, that by the Rev. S. G. Clark, is given entire, as follows:

MISSION WORK IN SOUTHWEST MISSOURI.

"The second day of January, 1866, I left my home in Milan, Ohio, where my family had resided during the war, to go to southwest Missouri, as a Home Missionary. Dr. Kendall [Secretary of the Board of Home Missions] was very anxious I should go to that particular field because in all southwest Missouri, we, then N. S. Presbyterians, had only two Ministers, and it required three to form a Presbytery. The two Ministers were Timothy Hill, who had come to Kansas City a few weeks before me, and John M. Brown, whose headquarters were at Osceola, and who, like all the missionaries who followed us for several years, was 'settled on horesback.' Southwest Missouri had been literally burned over by the war. A great part of this had been done by each army, as they alternately had possession of it, but most of it was done by prairie fires, as they swept over the

country when the inhabitants were ordered to leave their homes and go to the larger towns, where they could be protected. Butler, I have been told, was burned by Union soldiers, and so thoroughly done that but two roofs remained standing. They were of so little account that it was not worth while to cross the street to put a torch into them, or they too would have been burned. The streets literally grew up to weeds. Nine out of every ten farm houses and buildings were burned, and at least three-quarters of the people had left. In 1866 a few were returning, and more were coming in from the north and east, and some from Kentucky and Tennessee.

"A young man from the 10th Ohio Volunteer Cavalry, who left the regiment before the close of the war, came to southwest Missouri as soon as the war closed. On his return to Ohio he gave me a full description of the situation. We formed a small colony to come and locate in Cass county, where good land could be obtained for \$5 an acre. The colony was finally located at Greenwood, but Frank Brooks and I came directly to Harrisonville, he to attend to the location of the colony, and I to preach the Gospel, wherever and whenever I could find hearers.

"We arrived in Harrisonville at noon on Saturday before the first Sabbath in January. School houses and churches were so torn up by the war that they could not be used. No effort had been made to have religious services of any kind, except a little Sabbath school had been started two or three Sabbaths before. This was held in a little dingy room upstairs, with nearly half the glass out of the windows, and the walls covered all over with soldiers' names and comic pictures. If I had not been a soldier and learned what soldiers would do, I could not have kept my face straight as I entered that room to attend Sabbath school. I gave out an appointment to preach at 3 p. m., because there was no arrangement for lighting the room in the evening. We had about 25 the first service; but congregations increased, and the only thing that seemed encouraging was the fact that people would fill any place that could be found to hold meetings. There were two school houses in the center of the prairies, unburned. Although not a house could be seen from the school house, yet let an appointment be made for any hour on the Sabbath or on a week-day evening, and the house would be full.

"The Board by my request made full provision for my salary the first year. I told them, if I went to such a burned-over country, I did not want to intimate to any man, woman or child that a missionary needed anything to eat, drink or wear. I did not say money for a year, except when I paid my bills. The people were just as modest as I was, and never said money to me! I obtained a hardy Mustang pony, and went in all directions, preaching the Gospel wherever I found an opening. Harrisonville, Greenwood, Lee's Summit, Holden, Hudson, Austin and finally Butler were taken into the circuit.



SETH G. CLARK.

"A Rev. Mr. North, who had been a foreign missionary, had preached one or two Sabbaths in Butler, by request of the Rev. Timothy Hill. But for some reason he did not stay, and Bro. Hill wrote me to visit the place and see what the outlook seemed to be. I think I preached there the second Sabbath in January, 1867, for the first time, and in February. From that time on I had an appointment regularly once a month. There were about 100 people in town and nearby, when I first went there; and people were beginning slowly to come in. There was a small, cheap, cold school house, a little southeast of where the church now stands, and that was the place that could then be obtained. The Sabbath school filled it, and the congregation filled it. I remember to have once urged the children to canvass for more scholars, and told them I hoped they would obtain enough to split the school house open, so as to make it necessary for the people to provide a better place.

"At length we used unfinished buildings and then a hall, but we found that we must build. But I am getting ahead of my story. Three Presbyterians were found, and we thought more would join us. But on the appointed time there were only the three, two females whose husbands were not pious, and an unmarried young man. Not a very bright prospect! But we all thought best to make a beginning, if it was small. Saturday was quite pleasant, though the mud was as deep as it ever gets in Missouri. In the night there came up a snow storm from the northeast, and the snow by church time was six or eight inches deep. There were not over ten or twelve persons in the house, but the appointment was out, the sermon was preached, the Elder elected *unanimously*, ordained and installed, and the First Presbyterian Church in Butler had an existence. The sacrament of the Lord's Supper was administered. There were five besides the Minister who partook of the elements, our little three, and two of our M. E. brethren, five in all and a congregation of from ten to twelve.

"There was no church edifice in the county, and it was evident that we must soon build. We began the necessary amount of talk at once; but there was no meeting, I think, to appoint a Building Committee until the autumn of 1868. The object was to form the plan and draw the material during the winter, as all the lumber must come from Pleasant Hill. I only remember two of the committee, Capt. E. P. Henry and J. C. McKibben. The name of Capt. Henry deserves a special mention in regard to our church edifice. He was deeply interested in it, and having no family, fortunate in having a few thousand dollars he could command, and more fortunate in having a heart for the work, he determined to build a better house than we at first thought possible. The Presbyterian and M. E. churches had a conference on the subject, and proposed that the M. E. church should build and we would help them, or we would build and they help us; then to use the church in partnership until the other church should build; and then that the church who had the

house pay back to the other what they had put in the first building. The result was the Presbyterian Church built, and the M. E. church put in \$350. When the M. E. church built, our church paid back the amount received and added \$100. Here let me say the churches worked in perfect harmony, and, so far as I have ever heard, continue to do so.

"Capt. Henry obtained everything at the lowest cash price. When all was completed, and he had paid out \$4,315.75, the church from all sources had paid him \$1,700.¹ 'Now,' he said, 'pay the balance when you can.' They continued to pay, as they could raise the money, till the debt was reduced down to \$1,000. Then he said, 'You may stop. I want \$1,000 of stock in that building.' And since he has gone to that Better Land, I will say: I never met a truer friend or a nobler Christian man. A few years after this, when I was east raising funds for Highland University, I was often asked: 'Do your churches west do all they can to help themselves?' Of course I was obliged to say 'No.' I never saw a church, east or west, where all the members did all they could. I would then tell what Capt. Henry had done, and then tell them, if they had any nobler men, I would like to look into their faces.

"As soon as the house was up and had a roof and a floor, we began to use it. We had a Union Sabbath school. At length one denomination and then another drew off, and organized a school of their own, till we had three schools. This troubled me at first, but, in a little generous rivalry, they literally gathered in all the children and youth. I made a little speech to our school one day, offering a book worth a dollar to the child who would obtain the largest number not attending any school in a month. When I closed, Mr. Hartwell, the Superintendent, said to me: 'I don't know where they will find the children. I don't know a child or a young person that does not attend one of the Sabbath schools.' But I must not forget to say that the Sabbath school paid \$50. It built the pulpit and paid for the Bible. When they began to raise money, I agreed to give, or get another Sunday school to give, as much as they. A Sabbath school from abroad had promised me help, but finally left me to pay the \$50. But I have always regarded it as a good investment.

"The day when the church was organized was very stormy. It snowed all day. The day when the house was dedicated was just as stormy but now it was rain. But Bro. T. Hill had come from Kansas City by buggy, and could not come again. So we dedicated the house with not more than a quarter of the church present.²

"I preached for the church, I think, about three years. I cannot remember a single unpleasant occurrence with any member of the church or congregation. The young people attended well, and

1. \$800 from the Board of Church Erection.

2. Dr. Hill was accompanied on that trip by his little son, John B., who well remembers the occasion, but little thought then that he would ever become pastor in the house then dedicated.

several young lawyers were attentive hearers. In most congregations there are a few who are always ready to change ministers, but Butler seemed satisfied not to change. But I had spread myself so thin, over so large a field, that I must give up Butler or several of my smaller churches, where no one would go. Butler was a desirable field for any earnest worker, and so I must and did give it up. I found when my work was over that I had traveled 2,500 miles, almost all of it on horseback, to preach to them what amounted to about one and a half years' preaching.

"It was a great pleasure to me to have Mrs. F. A. Austin come to Butler, and make her home with us, not only because she was a faithful Christian worker and efficient Bible class teacher, but also because it brought out her father, the Rev. E. Conger, and her mother, to spend a winter with them. The old gentleman had baptized me in Ohio, when a mere youth. I had often heard him preach; and he was the first one to ask me if I would not like to get an education and preach the Gospel. You can hardly realize how strange it seemed to me to preach to one to whom I had so often listened with so much interest.

"I must not fail to say that the Bible that the children bought for the Butler church I afterwards used in Rich Hill and Rockville, and then brought it to Kansas, and used it in several churches here. Now it is the property of a little church I organized about five years since in Hugoton, the county seat of Stevens County, where five men have been murdered in county seat fights. But I am happy to say none of my church members were in the quarrel.

"I am now almost 75 years old, and have preached almost 46 years. I never cease to rejoice that God has granted me the privilege of preaching his glorious Gospel. Excuse the length of this, for I have not had time to make it shorter. * *

"Yours fraternally,

"S. G. Clark."

To the foregoing letter it is necessary to add only that during the three years' ministry of Mr. Clark there were added to the Butler church 32 persons by letter and 14 on profession of faith—surely a good record for "quarter time."

The next minister was the Rev. G. W. Macmillan, who came in May, 1870, and remained two years. He preached three Sabbaths a month in Butler and one in a school house near where the Lone Oak church is now. The Methodists preached in Butler the Sabbath he was away. The Session when he came consisted of Judge David McGaughey and A. D. Taylor. During his ministry Capt. E. P. Henry and John C. McKibben were ordained Elders. The town rapidly improved, doubling in population while Mr. Macmillan was there, building the Court House, the first graded school, and the M. E., and Baptist churches. Everything was prosperous in church and

town. In the two years 26 were added by letter and 7 on profession.

September 15, 1873, the Rev. Edward W. P. Wyatt, a brother of Hiram Wyatt, who was later elected Elder, began a short but fruitful ministry, lasting only till the following March, when he was compelled to give up on account of failing health. A few weeks after he died of consumption. While he was in charge 17 were added on profession and one by letter.

June 1, 1874, the Rev. Elgy V. Campbell began as Stated Supply, remaining until Thanksgiving Day of the following year, when he accepted a call to the field he had left in Minnesota, where he remained many years. His ministry resulted in 5 additions on profession and 3 by letter. He also began a private school, out of which grew the Butler Academy. He left only pleasant memories of his stay in Butler, and himself looked back on all his experiences there with pleasure, "grasshoppers excepted."

The first Pastor installed over the church was the Rev. W. M. Newton, who began his work January 1, 1876, and remained seven years. He was installed April 10, 1878, and released December 15, 1882. While he was there 90 members were added on profession and 55 by letter. Of this work there, Mr. Newton wrote at the time of the 25th anniversary:

"At my coming to Butler the church cut loose from the Board, and became self-supporting. I took charge of the church as Stated Supply for whatever salary they might be able to raise. The first year the salary was a little short. The next year I was called as Pastor, and there was never any trouble about salary or support while I stayed. In this respect the Butler church was always prompt and liberal [a testimony borne by all the ministers it ever had]. My pastorate in Butler was one of the most prosperous periods in my ministry. When I began the work, the church numbered about 56 members; when I resigned, it numbered about 160. There were additions to the church at almost every communion. There were several seasons of revival, the principal of which was in the winter of 1878, when the Evangelist, Bro. H. F. Williams, and his wife were with us. Forty-nine united with the church that year—38 upon profession of their faith in Christ. The growth of the church during the period is not at all to be set down to my credit. Humanly speaking, it is largely to be accounted for by the fact that the town was growing. While I was in Butler, the railroad was built, and the town was more than doubled in population.

"No part of my work in B. do I remember with more satisfaction than the organization of the Ladies' Missionary Society. A Ladies' M. S. was a new thing at that time. There were some doubts as to its propriety, and many forebodings that it would be short lived. I remember that I gave the ladies a great deal of advice, which they seemed to take very meekly. I was anxious that the Society would be a success, and I have not been disappointed."

Mr. Newton pays this tribute to the memory of Elder A. D. Taylor: "There was Father Taylor, a man who had convictions and was not afraid to live up to them. I recall an incident which illustrates the character of the man. We had taken up a collection for Foreign Missions. There was found in the collection basket a wad of bills, amounting to \$15. Such a find in your collection basket may be a common occurrence now, but it was a phenomenon unheard of then. 'Surely,' we thought, 'there is some mistake. Somebody has put in the wrong roll of bills.' But what could we do about it? If 'somebody had blundered,' it was not ours to 'ask the reason why.' So we sent on the money. But after a while it was found out that Father Taylor had put in the \$15. And he had made no mistake about it. He had merely paid the Lord His tithe, and \$15 was the proportion which fell to Foreign Missions. Almost the last distinct remembrance I have of Father Taylor was one September morning in Colorado. He had taken me out for a ride. We drove up a long hill towards the East. Then, suddenly turning his buggy around, there right before us, against the blue sky, wrapped in its mantle of newly fallen snow, stood Pike's Peak. Scarcely speaking a word, we sat and gazed upon that scene of indescribable sublimity—fitting emblem of the Great White Throne before which Father Taylor soon after stood to render his account and receive his reward."

Of Elder Stobie, Mr. Newton wrote: "Like all who are great in the Kingdom of Heaven, he was a man of childlike simplicity and faith. He was not conspicuous in worldly circles, but what a power he was in the prayer meeting." Like Mr. Clark, Mr. Newton speaks highly of Elder E. P. Henry: "Capt. Henry was one of those rare men who, with the strength and courage and conscientiousness of an ideal man, combine the tact and tenderness of a woman. I never think that he has passed away from earth without a sense of personal bereavement."

Surely a church blessed with such Elders, and Butler has had several such, is blessed above the average. In how many of our churches a weak eldership is the secret of their failure.

Immediately after the resignation of Mr. Newton, the church extended a call to the Rev. Alexander Walker, who came in January, 1883, and was installed April 8 following and remained until elected Synodical Missionary in October, 1889. He received into the church 48 members on profession and 46 by letter. After his resignation, the pulpit was not regularly supplied for over a year, when the Rev. John B. Hill was called as Stated Supply. He began his work November 23, 1890, and remained four years, being installed Pastor from January 21, 1892 to November 20, 1894. In that time there were 46 members received on profession and 37 by letter. The Rev. J. F. Watkins served as Pastor Elect for two years from April 1, 1895, re-

ceiving members on profession and by letter. The present Pastor, the Rev. Stanley D. Jewell, began in December, 1897, and was installed May 5, 1898.

The Butler church can claim a special motherly interest in at least three ministers: Charles A. and Samuel E. Taylor, sons of Elder A. D. Taylor, and Edwin M. Martin, son of Prof. J. M. C. Martin of Butler Academy, who was long the Superintendent of the Sabbath School. The Rev. G. W. Marshall, Missionary in China, was also a member of the congregation for some time, while attending Butler Academy.

The church is thoroughly and efficiently organized, having a good Sabbath school, Senior and Junior Endeavor Societies, and a small, but vigorous Woman's Missionary Society, which is one of the most energetic in the Presbytery. No notice of the Butler church would be complete without mention of it. For some years its President was Mrs. Mary A. Fulton, widow of the late Rev. W. R. Fulton, with whom she shared many years of missionary labor in this State. To her, as also to Mrs. Prof. Martin, much credit is due for the Missionary spirit seen in the church. Both have now gone home to their Savior, but the work they loved is carried on by other loving hearts and willing hands. The Session is at present composed of six life members, most of whom have been in office for many years.

CALIFORNIA.

About 1870 a church of eight members was organized at California by a Committee of Presbytery composed of A. J. Johnson and James Young and Elder J. D. Strain. It seems never to have been regularly supplied with preaching (except for a few months by Mr. Young), to have built no house, and soon to have given place to the present organization in connection with the Southern church. It remained on the roll of Presbytery only from April 6, 1870, to April 16, 1875.

CENTERVIEW.

While the Rev. W. H. Hillis was preaching in Warrensburg, he gathered a congregation at Centerview also, six miles west. February 8, 1874, the new congregation was organized into a church by Synodical Missionary J. W. Allen. It began with 28 members, who in the course of about a year had increased to 68, largely by profession. Mr. Hillis continued to supply them on Sunday afternoons for about two years, after which they were served by the Rev. James S. Poage, as Stated Supply for eleven years. In 1879 Centerview was among the only six churches in the entire Presbytery reported as self-supporting. In the spring of 1881 the Home Mission Committee reported: "Centerview has seemed to recede from self-support; but this is explained by the fact that they are straining themselves to build a suitable

church home." They obtained a good frame house of worship, at a cost of \$1,600. The church has not since reached self-support, nor has it enjoyed the full time of its Minister. Its only resident Ministers have been J. S. Poage, A. E. Vanorden and H. C. White.

Years ago there was also a United Presbyterian church in Centerview, of which the Rev. Josiah Thompson, now a member of this Presbytery, was Pastor from 1867-73. After an absence of four years in Pennsylvania, Dr. Thompson returned and has since made Centerview his home.

CLINTON.

From a sketch furnished by Elder J. C. Middelcoff, it appears that the First Presbyterian Church of Clinton was organized in June, 1858, by the Rev. David Coulter, the Committee appointed by the Presbytery of Lafayette. The petition for organization was signed by six men and eight women. Two Ruling Elders were ordained and installed. "This church was founded at the time when the Church was divided doctrinally into New School and Old School, and by its records shows that it was emphatically of the Old School branch." Its principal Supply before the Civil War was the Rev. R. S. Reese, who preached there monthly until the war came on. During that struggle there were no services held. Mr. Reese again supplied the pulpit from 1868 to 1870.

During the period of suspended animation of the original organization, a new First Presbyterian Church of Clinton was organized by the Rev. J. M. Brown, the organizer for the New School Church in the southern part of the Presbytery of Osage. The petition for this organization is a model of its kind: "We, the undersigned residents of Clinton and its vicinity, believing that the interests of Christ's Kingdom and our own spiritual welfare would be promoted by the organization of a Presbyterian church in this place, do hereby request the Rev. J. M. Brown to meet us on the 18th day of February, 1866, at 2 o'clock p. m., and organize us into such church." It is signed by seven persons, three of them men. The organization was effected as requested, Mr. James A. de la Vergne, formerly an Elder in Aurora, Ind., being elected and installed as Ruling Elder.

For the first few years the church was only irregularly supplied with preaching, mainly by Synodical Missionary Norton, Elder de la Vergne and Ministers Conant and S. G. Clark. Its first Stated Supply was the Rev. J. J. Brown, who remained but one year, followed by the Rev. J. B. Allen for three years. The first Pastor was the Rev. Reuel Dodd, who remained four years. During Mr. Dodd's pastorate, the Old School organization, then identified with that portion of the Presbytery of Lafayette that signed the Declaration of Testimony, united with the younger organization, the entire

membership (with one exception) having been received. On April 4, 1875, the Session of the church passed the following resolution "That this proposition to unite with us as a church be cordially received and accepted; and moreover that it is recommended that this sister church be publicly welcomed to an organic union with us on the following Sabbath, by a rising vote of our own church membership." The union of the two churches then consummated has been a real union ever since.

The original building of the church was erected about 1870 at a cost of about \$2,500, of which \$600 came from the Board of the Church Erection Fund, and \$130 from friends in Indiana, a mortgage of \$730 being given the Board. This building and its ground were sold in 1882 and the present lots purchased and building erected at a cost of about \$5,000, all raised at home, except \$200 from the Board of Church Erection. Since then the interior of the church has been remodeled and a manse erected on an adjoining lot.

COLD NECK.

Possibly should be Cole Neck. The name appears in certain early lists of churches in this region. No facts concerning its history have been discovered. Pettis County.

CONCORD.

Name changed to Salt Springs.

CREIGHTON.

After the reorganization of the Presbytery of Lafayette at the close of the war, the first church it organized was that which is now known as Creighton. It has had three different names in its history, besides being frequently referred to as the Wadesburg church and the Grant church. No other organization has had so many names. Dr. George Miller says (*Missouri's Memorable Decade*, p. 141): "We held a few days' meeting at Mrs. Morrow's, and organized the church in her log house, that stood on the farm when she bought it a year before."

A sketch of the history of the church, furnished by Elder Hughes in 1898, says: "The following is a copy of the first record of the Minutes of Session, dated November 10, 1866: In answer to a petition sent to the Presbytery of Lafayette, praying for a church organization at Wadesburg, Cass County, Mo., the Rev. George Miller, of Pleasant Hill, Mo., was appointed by Presbytery to organize a church at the above mentioned place, which organization took place November 10, 1866, and by mutual consent of its members is to be called Sugar Creek. The following officers were elected, viz.: J.

K. Morrow and J. M. C. Wilson, Elders; and D. T. Morrow and David Erwin, Deacons. The membership is as follows: J. K. Morrow, J. M. C. Wilson, D. T. Morrow, Matthew Morrow, David Erwin, J. M. Erwin, S. S. Hughes, Melinda E. Morrow, B. H. Wilson, Elizabeth Morrow, Sarah Morrow, Mary J. Erwin, Elizabeth Wilson, Emma R. Erwin, Eliza H. Wilson, Martha J. Wilson, Kate M. Morrow, Belle M. Morrow. J. M. C. Wilson, Clerk.'

"S. S. Hughes, Matthew Morrow and J. M. Erwin were the first Board of Trustees. I might remark, parenthetically, that all the above named members had lately come from Ohio, 14 from Wayne County, and 13 from Sugar Creek church, Dalton, O. The Rev. J. H. Byers, of Danville, Ky., preached for us on August 18, 1867, in the Morrow Grove, where during the summer we had been having a Sabbath school. During the winter of 1867-8 the church worshipped in the Wadesburg school house; but in the meantime a church building was being erected. September 24 the Presbytery of Lafayette met in the new church, and on the 27th the church was dedicated free of debt, costing about \$1,800. The house was in the village of Grant, though the postoffice was Wadesburg. April 13, 1874 the name was changed to Olive Branch; and such it remained until April 12, 1887, when the Presbytery of Osage, sitting at Pleasant Hill, ratified the action of the church in changing the name from Olive Branch to the First Presbyterian Church of Creighton, having removed the church to the new town of Creighton on the railroad.

"The Women's Missionary Society was organized April 21, 1877, and has always been a great power for good in the church."

The Elders in the order of ordination have been: J. K. Morrow, J. M. C. Wilson, R. L. Taylor, W. B. Wills, J. W. Byers, J. D. King, David Erwin, S. S. Hughes, W. B. Constant and J. W. McClarnon. The church has numbered as high as 122 members at one time, but now has about 60. When the house was removed from Grant to Creighton, it was torn down and rebuilt at a cost of about \$900 additional, including a belfry. A list of the ministers who have supplied this church will be found in the tabular history elsewhere.

The ladies of the Creighton church had much to do with the organization of the Presbyterian Missionary Society, in which some of them have usually been among the efficient officers. September 11, 1879, the Presbytery of Osage "Resolved that this Presbytery notices with great pleasure the interest in the work of Missions among the women of the Olive Branch church, and prayerfully hopes that it may deepen not only in this place, but spread far and wide; and that we heartily commend their efforts to organize a Presbyterian Missionary Society in connection with the Women's Board of Missions for the Southwest."

The Creighton church has never been able to maintain a minister for all his time. It has been a difficult one to group with others under the care of the same minister, on account of its distance from one from which it can be reached. For some years it has been under the care of the Pastor-at-large.

DEEPWATER (GERMANTOWN).

The history of this church is almost synonymous with that of the Rev. Amasa Jones, a sketch of whom appears elsewhere. It is not known when work was first begun in this neighborhood, to which Dr. Jones moved about 1838, he being among the earliest settlers. Enough members were finally gathered together to organize the church, March 13, 1842. Several of them were from the old Harmony Mission. Some years later the adobe church was built almost entirely by the hands and the purse of Dr. Jones. It remained the only, and amply sufficient house of worship occupied in the history of this congregation. In 1844 a revival came, bringing into the membership about 40 members, 26 of them on profession of faith. Other seasons of refreshing were experienced there during the long pastorate of Dr. Jones, who remained with them until the close of his life in 1870. In 1867 he secured as assistant the Rev. B. F. Powelson. Mr. Powelson married a granddaughter of Dr. Jones, and remained with the church till the railroad left them off its line and took the members of the church away, necessitating the dissolution of the old organization in 1873. Most of its members became identified with the Montrose church.

Though never large, this church and its Pastor had a marked influence on the entire surrounding community. As long ago as 1845, Dr. Jones wrote of it: "The Deepwater church is still very feeble, and very peculiarly situated. It stands alone, like a little grove in the prairie. There are now three societies in its immediate neighborhood, and almost every adult in its vicinity already belongs to one of these." Who can tell how many souls were born again in that "little grove in the prairie"? how many weary travelers there refreshed? how many other churches might be traced to the zealous work there done?

DEEPWATER.

The present church in the town of Deepwater is in no way connected with the old Deepwater or adobe church sometimes known as the Germantown church. The Deepwater church now in our connection was organized April 1, 1886 by the Revs. R. H. Jackson and J. F. Watkins, the former of whom supplied it for four years in connection with the church of Westfield. Its only other regular

Supplies have been Ministers Coleman (2 years), Sproule (4 years), and Van der Lippe (since December, 1898).

Soon after its organization it erected a frame house of worship, and five years later a six room parsonage. In both these efforts it was assisted by the Board of the Church Erection Fund.

This is one of the churches most often visited by Evangelist Railsback, at times with large ingathering. Its membership has fluctuated greatly, owing both to these seasons of revival and to the ordinary fluctuations of a manufacturing town.

DOUBLE BRANCHES.

See Lone Oak.

DOVER.

Organized in 1857. Lafayette Presbytery. Now in the Southern connection.

DREXEL.

During the construction of the Pittsburg and Gulf Ry., (now the Kansas City Southern), the town of Drexel sprung up in the southwest corner of Cass County. Several persons who had been members of the Sharon church, three and one-half miles east, moved to the new town, and petitioned Presbytery to organize a church there. July 12, 1891, an organization of 13 members was effected by the Synodical Missionary, Alexander Walker, and the Rev. W. F. Shields and an Elder from the Sharon church. With the help of the Board of Church Erection the new organization soon obtained a convenient frame building, costing \$1,500. The new organization weakened the Sharon church so much that the time of the Pastor, which had theretofore been all occupied at Sharon, was divided with the new church, and later with the Fairview church also. It has had but three Stated Supplies—W. F. Shields, Wm. Sickles and George B. Sproule.

EBENEZER.

See Raymore.

EL DORADO SPRINGS.

The church at El Dorado Springs was organized July 3, 1884, by Synodical Missionary Thomas Marshall, assisted by the Rev. J. H. Allin and Elder Sensenderfer of Warrensburg. None of these brethren were members of the Presbytery of Ozark, within whose bounds the new church was formed. At the next meeting of that Presbytery, however, their action was approved, and the church was enrolled, with the recommendation that "for the present it be grouped with contiguous fields in the Presbytery of Osage." As this was its logical grouping, the Presbyterial boundaries were soon so adjusted as to throw it within our bounds.

The town of El Dorado Springs is, as its name would indicate, a watering place, much frequented for the cure of certain diseases. Until the summer of 1898 its nearest railroad point was Walker, on the M. K. & T. Ry. It is now connected with the outside world by a branch line from that point, which puts it in good connection with all points except to the south. The town is growing, and seems destined to become still more important.

The Presbyterian church which began with four male and nine female members has usually had only part of the time of a Minister, when indeed it was supplied at all with preaching. It has had very little pastoral work. The organization has under these circumstances naturally remained weak. In 1888 a frame store building, with hall above was purchased, which has since been used for church purposes. It is neatly fitted up and answers all needs, except in appearance, which is not churchly. It is thought that when there can be a settled Pastor in El Dorado, this church will grow into one of the best in the southern part of the Presbytery.

FAIRVIEW (BATES COUNTY.)

The first Presbyterian preaching in the country neighborhood where the Fairview church now is was about the year 1890, when the Rev. W. F. Shields, now a Missionary among the Laos, then Pastor of the Sharon church, preached several times in the Fairview school house. As the Wesleyan Methodists then had an organization there, no further Presbyterian effort was made until the summer of 1894, when, the Methodist church having disappeared, the community was canvassed by the Rev. John B. Hill, of Butler, and found desirous of a Presbyterian organization. The Home Mission Committee of Presbytery then sent the Rev. T. J. May to preach once a month in the Fairview school house. His efforts bore immediate fruit.

The church was organized November 18, 1894, by a Committee of Presbytery consisting of Ministers John B. Hill and T. J. May, and Elder P. H. Holcomb of Butler. Eleven members came by letter and nine on confession of Christ. Meanwhile a church building had been begun on a lot adjacent to the school house, one of the most sightly spots in Bates County. From the roof of the new church the carpenters reported they could see thirteen towns. January 20, 1895, their beautiful church, costing about \$2,500, all raised at home, was dedicated free of debt. The exercises on the occasion were conducted by Ministers T. J. May, C. H. Bruce, D. D., and John B. Hill. A series of meetings soon after conducted by Mr. May resulted in the reception of 67 new members, nearly all of them on profession of faith.

A large share of the credit for the early success of this work is due to the consecrated efforts of its first Elder, Philander L. Wyatt, who spared neither time, means, effort nor prayers for the

work that lay so near his heart. Its Ministers have been T. J. May, Wm. Coleman and G. B. Sproule, under the last of whom the church was grouped with those of Sharon and Drexel.

FAIRVIEW (HENRY COUNTY.)

Organized in 1871 by Osage Presbytery. United with Brown-ington.

FAIRVIEW (JOHNSON COUNTY.)

See Kingsville.

FREEMAN.

This church, originally called Morristown, was organized in connection with the Presbytery of Lexington, by the Rev. Seth G. Clark, February 9, 1868. It began with three members. Its first Minister was the Rev. D. McNaughton, who remained till 1871. During his stay with them, a small house of worship was built. April 23, 1872, the Presbytery of Osage took this action: "A petition was read from certain Presbyterians of Freeman in Cass County requesting Presbytery to organize them into a church and supply them with the preached Gospel. The signers were largely made up of the Morristown church. Whereupon the following action was taken: Resolved that a Committee be appointed to visit the Morristown church, and confer with them in regard to their present condition and wants; and give them instructions in regard to their duties to their former Supply, and to the question of a new organization or transfer of the Morristown church to the town of Freeman. Also resolved that if the Morristown church shall formally vote, requesting Presbytery to change the name to that of Freeman, that the Stated Clerk be authorized to cancel the name when this Committee shall report that necessary action has been taken by the church."

After Mr. McNaughton's time the church seems to have been supplied by Ministers J. B. Vawter, Lic. J. W. Talbot, Geo. Miller (in whose time Presbytery voted it \$500 Home Mission aid), Lic. W. P. Baker, L. Dudley, and Josiah Thompson. A judicial case against an Elder in this church came before Presbytery several times, being postponed each time on account of the health of the accused until it was finally disposed of by his death. The next year the only remaining Elder refused to co-operate with or recognize as Elders two who had been elected in place of the one deceased. He was exhorted by Presbytery to co-operate with them thereafter. At the next meeting of Presbytery a paper purporting to be a request for the dissolution of the Freeman church and the disposition of the property was referred to the Committee on Church Erection." At the next meeting of Presbytery, April, 1882, the church was dissolved.

GEORGETOWN.

Pettis County, Osage Presbytery, 1842. Never a vigorous organization.

GREENWOOD.

Materials are not at hand for as good a sketch of this church as we could desire. Soon after the war there was an immigration into the beautiful farming region about Greenwood. Nearly all that came seem to have had religious training, and to have a strong preference for the particular church in which they were reared. An early attempt to organize a New School Presbyterian church was made by the Rev. S. G. Clark, a small colony of whose friends came out with him from Ohio and settled at Greenwood. Other denominations almost immediately followed. A letter from Mr. Clark dated February 5, 1868, says: "I much regret the folly of Greenwood; but I can not feel that I am at all to blame in the matter. . . . Brother Miller of Pleasant Hill is going to organize several Old School families into a church, and the U. P.'s have already organized. It will take a stronger . . . man than . . . to make the Congregational church live long." This lack of cohesion among the various elements that ought to have been combined in one strong organization has been very marked in the history of the town ever since.

The present organization at Greenwood was made March 1, 1869, by the Rev. Chas. Sturdevant, of the Presbytery of Lafayette, and the Rev. J. V. A. Woods, of the Presbytery of Topeka. The original elders were James Wharry and J. L. Van Meter. There were eleven original members (five male and six female), ten of whom came by letter. The first year the pulpit was supplied by Mr. Sturdevant and by the Rev. J. W. Allen. The Rev. Geo. Miller of Pleasant Hill, who had not been preaching since he suffered a sunstroke some years before, was then called to take charge. He began with one service a day, twice a month. In three months a wonderful revival occurred that admitted about forty members to the little church that had only twenty when he came. A very efficient young people's organization was formed. But soon the financial crisis of 1873 caught those carrying mortgages, and decimated the church. In March of that year there was a curious trial of two members, a man and his wife, who claimed sinless perfection, and that by their prayers they had cast out a devil from their own child, and had raised to life a man seven minutes dead.

For many years the church has been weak, often unsupplied with preaching for a year or more at a time. Part of the time it has been supplied by a Minister in the Southern connection. For some years it was supplied with more or less regularity by J. V. A. Woods, A. T. Robertson, Josiah Thompson, W. H. Rogers and C. C. Hembree. About the time the latter came, the Rev. L. Railsback held a series of meetings there at which a large number of members were received. Soon, however, serious difficulty arose, from which the church was slow to recover.

The only Pastor ever installed at Greenwood (where his widow still resides), was the Rev. D. R. Crockett, whose installation occurred November 1, 1888. He remained about four years, being succeeded by the Rev. Joseph Mayou for one year, and by the Rev. Wm. Coleman for over two years. While Mr. Coleman was there, he was assisted by the Rev. J. F. Watkins, of Jefferson City, in a series of meetings resulting in a large accession to the membership.

The church has been several times supplied by Licentiates, during their summer vacations. Some of these have done good work, notably W. B. Chancellor, in the summer of 1896, since which time the church has enjoyed but little stated preaching.

HARMONY.

Organized (in the Congregational form?) by the Missionaries of Harmony Mission, 1822. Never contained many members outside of the Mission families. Merged its existence into the Little Osage, Marmiton, Deepwater and Double Branches (Lone Oak) churches.

HARRISONVILLE.

After all the efforts that have been made, it seems strange that there is not now any Presbyterian church in Harrisonville. If there has been no Presbyterian harvest there, it has not been for lack of sowing and that often in tears, as will be seen from the following letter, written in 1849 to the Rev. Dr. Artemas Bullard, of the Missouri Home Missionary Society. The writer was the Rev. Amasa Jones who had to travel seventy miles a month horseback to supply the place with preaching. He said: "I have just returned from Harrisonville. My mind has become so intensely interested for that people that I feel it would be committing sin not to make a mighty effort to do something more permanently for them. The importance of their location has been before too much overlooked. Should the great national road ever be made, it must necessarily pass, if not through the midst of them, very near to them. As a county, it must be of vast importance—as much so as almost any one in the state—the starting and returning point to and from the great West and that which once was called the extreme East. Beside this, Providence seems most fully to indicate that now is the time to strengthen that which is ready to perish. Could I devote all my time, with my enfeebled state of health, it would not be possible to do all that should be done. It is a field that calls for nerve and talent of no ordinary character to prepare the way for the glory and permanency which, we hope, are to follow. In laying the foundation it will require deep digging and a perseverance to the end. Let us send up our cries to Heaven; it may be God will hear our groanings, and will come down and so order it in His providence that the very help needed may be granted. Shall a church be built up here of such a character and influence as that those who run

to and fro that knowledge may be increased shall, when they see them, bless God and take courage? It should, and it must, become an Appii Forum. Such a place is needed for recruiting the energies and for exhilarating the spirits of those engaged in the great work of saving souls."

Harrisonville has since those days become an important town, but has never reached the metropolitan proportions, either commercially or ecclesiastically, that the good Dr. Jones longed for. So far as known, the New School church, with which Dr. Jones was then connected, never succeeded in forming an organization there before the war. Possibly the element he hoped to reach was that which formed the Cumberland Presbyterian church.

It was not until 1860 that the Old School people effected an organization in Harrisonville. A committee consisting of Ministers J. T. Leonard and D. Coulter and Elder Grant reported, September 22, that they had organized a church there consisting of seven members. Naturally this feeble organization could not survive the war.

After the war, Harrisonville was one of the earliest points to attract the attention of the Rev. S. G. Clark, the pioneer Missionary of the Presbytery of Lexington. He formed an organization there March 17, 1867. In February of the next year he wrote that there was "a grand field at Harrisonville for any live, strong, devoted man; but a third rate man will not do." He was much pleased to turn over the work there to the Rev. Hiram Hill, and wished that "we had forty men like him for Western Missouri." But Holden soon claimed all Mr. H's. time, and Harrisonville was supplied by the Rev. D. McNaughton, who had recently come from Canada. He was indefatigable in his labors, having as many as nine preaching places at once in that region. But the H. church languished. In June, 1868, the Rev. E. B. Sherwood, who had succeeded Mr. Clark as Presbyterian Missionary, held a meeting there, and reorganized the church with fourteen members, (the former organization having dwindled to only one resident member. He did not, however, succeed in getting what he desired, the settlement there of a man who should devote his whole time to that one church. The Rev. Philander Read labored there and at Austin for several months, 1869. This organization, like its predecessors, soon vanished. Its name was stricken from the roll of churches of the Presbytery, October 18, 1872, when an investigating Committee reported: "We find our members, with one exception, have united with the Cumberland Presbyterian church, feeling that there was no prospect of building up a church in our connection, and that further effort in that direction, at present, is useless. There is no official member, the Elders both being dead."

The Home Mission Committees of both the Northern and the Southern Churches have investigated Harrisonville several times in

recent years, but have not deemed it wise to attempt any further organization there.

HIGH GROVE.

Organized by Presbytery of Upper Missouri, upon petition of twenty persons in Southern part of Jackson and Northern part of Cass County, presented October 4, 1855, fifteen miles southeast of Kansas City. See Dr. George Miller's reminiscences on p. 106.

HIGH POINT.

This church was organized by the Rev. James Young, April 25, 1868. There were fourteen members, five male and nine female. The Rev. C. H. Dunlap, another member of the Committee, was not present. Mr. Young supplied the church until October, 1873, during which time a neat frame building, 26 by 38 feet, was erected. It cost \$900 cash, of which \$300 was raised at home, \$100 came from the Board of Church Erection, and \$500 from W. W. Hicks, of New York. There was also a large amount of volunteer labor contributed.

Being off the railroad, twelve miles from the nearest point, this community has not grown, and the church has been a difficult one to group with others to secure preaching. It has been supplied at different times, with more or less regularity, by A. J. Johnson, of Otterville; by Robert Morrison, of the Southern church; by Wilson Asdale, John B. Hill and E. W. McClusky, of the Tipton church; by A. E. Vanorden, of Centerview; and by Pastors-at-large T. J. May, L. Railsback and J. F. Watkins.

Small as it is, composed mainly of the members of three or four large families, it has maintained a good Sabbath school and Endeavor Society, and is characterized by a strong missionary spirit. Though able to get preaching but once a month, it pays promptly for what it gets, and has usually had to send some one in on Saturday twelve miles over hilly roads and bridgeless streams to meet the preacher at the railroad station, and to send some one back again with him on his return.

In this church the Rev. S. Edward Young, now Pastor of the Second Church of Pittsburg, Pa., was trained, and to it he frequently returns for his summer vacation at the home of his mother, widow of the late Rev. James Young.

The following report to the Presbytery of Osage was adopted April 12, 1882: "Your Committee appointed at the last spring meeting of Presbytery to inquire into the standing of the property left by Mr. Lockhart of Moniteau County to the nearest Calvinistic Presbyterian church would report that \$121.42 and 80 acres of land were so willed. But the will is very vague, and in direct conflict with the old Constitution of this State, 13th section. We are

of opinion, after consulting several persons, that Presbytery can do nothing in the matter. High Point is the nearest, and now that they have an Elder they can make an effort, if they so desire. Our County Attorney, Mr. Hazell, says that, in his judgment, to proceed would only result in defeat, and serve to illustrate the old adage of throwing good money after bad.

“A. Walker, Chn., for the Com.”

HOLDEN.

This church was organized by the Rev. Seth G. Clark, November 4, 1866, with seven members, all by letter, three male and four female. It was the first church Father Clark organized in this State. Of its beginnings he wrote: “This is the smallest church I have ever known; but I am satisfied that it is a true branch of the Living Vine, and will yet bring forth much fruit. The sacrament of the Lord’s Supper was administered at 3 p. m., and there was preaching in the evening. Before the day closed there were five who expressed the desire to unite with us—three by letter and two on profession of their faith—the first opportunity that should present. There is in Holden no house of worship. It is a new place, built up since the war, and every one has been struggling to make his family comfortable; and few have felt any particular interest in religious things. The brethren are so limited in their means that they had almost given up the idea of building a house of worship this fall; but after meeting was dismissed last Sabbath evening, I spoke to a gentleman whom I had that day noticed in the house for the first time, and found he was a Christian man and a Presbyterian, and says he will take hold and help us; but insists that we must at once erect a house of worship. Passing down the street on Monday morning, I met one who very seldom goes to church. He gave me a very cordial shake of the hand, and then inquired why we did not build a church. Said he: ‘I do not go to meeting very often, but we need a church, and I will give you \$50 and all the teaming you want.’ Another man made a similar offer. I advised the brethren to put their shoulders to the work immediately.” They acted on the advice, and secured in a few months a frame house, 33 by 46 feet, costing \$1,200, of which the Board of Church Erection gave \$400, and \$200 more came from outside sources.

The first Pastor was the Rev. Hiram Hill, who began his work in April, 1868, was installed by the Presbytery of Osage, May 10, 1870, and released March 18, 1873. In October of that year he was succeeded by the Rev. Wm. J. Lee, who was soon installed and remained Pastor till November 7, 1882. During his pastorate the church grew rapidly, reaching a membership of about 250. The old house of worship became too small for their needs, and a better one was begun. It is of brick, 64 by 80 feet, with an 85 foot tower

on the street corner, with a smaller tower rising 36 feet. There is a 1,500 lb. bell in the tower. The church is heated by furnace, and is conveniently arranged, with sliding doors allowing the several rooms to be thrown together. It was completed about the time Mr. Lee resigned on account of ill health. It was dedicated in February, 1883, free of debt, having cost \$11,447.80.

Until recently the Holden church has always been promptly supplied with preaching, whenever there was a change in the pastorate. Its Ministers have been W. R. Henderson, S. S., 1883-5; Lewis I. Drake, D. D., P., 1885-6; Oscar G. Morton, P., 1887-91; Wm. T. Wardle, P., 1892-5; and R. Cooper Bailey, P., 1895-9. Owing to the removal of the railroad shops, several years ago, the town receded in population and the church in membership. Still the church has always been well organized and actively engaged in a successful work. When Mr. Bailey left, there had accumulated a small debt, which the church (quite contrary to all precedent) succeeded in paying off in the absence for several months of a Minister to conduct regular services. The ladies of the church meanwhile thoroughly renovated and painted the building, getting everything in shape for the resumption of full work at the coming of their present Minister, the Rev. J. T. Boyer.

HOPEWELL.

Near the present town of Odessa. Organized, 1850. Lafayette Presbytery. Building burned during the Civil War. See Dr. George Miller's reminiscences on p. 106.

HUDSON.

See Appleton City.

HUME.

At the fall meeting of Presbytery in 1881 the "Rev. S. G. Clark reported the organization of a church in Bates County last May, the church to be called Hume. There were ten members entered into the organization. Dr. Wm. Anthony was duly elected Elder; and * * Underwood and Thompson were elected Deacons. Eight members have been added to the roll since the organization." This organization seems never to have had regular preaching, and consequently to have been short lived. Its name was stricken from the roll of Presbytery Sept. 11, 1884.

INDEPENDENCE.

No full history of this interesting church has ever been written. Owing to its age and the many unusual features of its history, the present writer, belonging to a younger generation and personally

unacquainted with the facts, greatly hesitates to undertake to unravel the tangled skein. Perhaps his imperfect effort may urge others more competent to undertake the task.

The earliest church organization in Jackson County seems to have been about 1830 near Ft. Sibley by the Baptists. The Cumberland Presbyterians organized in Independence in 1832, and the Christians (Campbellites) in 1836. The Presbyterians did not effect an organization until 1841, but they had been among the pioneer preachers of this region years before. The earliest trace of Presbyterian preaching in Independence that has been seen by the present writer is that of services by the Rev. N. B. Dodge, the Missionary to the Osage Indians, who occasionally preached to the people of Independence as early as 1829. His work, however, was with the Harmony Mission in the south part of Bates County until the abandonment of the Mission in 1836. For some years Independence was the Mission's nearest post office and trading post. Sept. 24, 1831, the American Home Missionary Society commissioned the Rev. Benton Pixley for Independence. He also was one of the original members of the Harmony Mission. A notice of him in the *Presbytery Reporter* for Feb., 1858, p. 174, says: "I find no report of him in the *Home Missionary*, and have not been able to hear of him through correspondence. It is altogether probable that his stay was for a few months only, and that no permanent traces have been left behind. Independence has proved a hard field to all who have attempted to cultivate it. No Missionary has remained there long from Mr. Pixley to this day." What other Presbyterian preaching the frontier town may have had before the organization of our church there does not appear. No doubt the organization of a church of our branch was delayed some years by the organization of the Cumberland Presbyterian Church.

A sketch of the church and of its Sabbath school that appears in the *Presbyterian Magazine* for Oct., 1896, p. 19, says: "This city is rich in historic lore. Its annals are an epitome of the stirring scenes of western civilization from 1828 to 1861; of the horrors of border war from 1861 to 1865; of the confusion and animosities of the unreconstructed forces which met here from 1865 to 1871; and of the wonderful progress of the west in the last quarter of a century. Few here or elsewhere know that this city is located on the northeast end of a great watershed extending from Pike's Peak through Colorado and Kansas, terminating at the Missouri River on an altitude above the sea of 1049 feet, and above the Missouri River at Wayne City of 327 feet—the highest point in Missouri except one; but it is nevertheless a fact. * * The first Presbyterian Church of Independence, Mo., was organized here November 21st, 1841, by the Presbyterian Church of the United States of America, before that



JOHN L. YANTIS.

church was vexed with the distinctions which have since become historic.”*

The organization was effected by the Rev. J. L. Yantis, with only nine members. There were no Elders until the organization was completed some six or seven years later. It was kept in existence by occasional preaching until the latter part of 1842, when the Rev. Dr. Bullard, of St. Louis, visited the place, and held services for a few days. These services resulted in the conversion of quite a number of people. Upon his return home he sent the Rev. Reed Wilkinson, who remained but a short time. The division into Old and New School having now been begun in this state, the Independence Church sided with the Old School. A New School organization was soon effected by Ministers Blatchford and Lord. The younger organization started out the better, and built a brick house of worship. It was supplied by the Rev. Chas. Lord, afterward by the Rev. F. R. Gray. The N. S. church prospered and did a good work for some years, until suddenly and very unexpectedly its career was cut short. “In a warehouse near the church was stored a number of barrels of powder, belonging to some Santa Fe traders. The house caught fire, and a fearful explosion took place, killing one man, and destroying some houses around it; in the number was the church building. It could not be used, and the little congregation were not able to rebuild.” There were some debts aside from the amount furnished by the Missouri Church Erection Fund. Mr. Gray, the Minister, soon left. For a time the little band struggled hard to rebuild. A mechanic estimated that the building could be repaired for about \$500, or that the wreck “might be sold with the ground, and another smaller church built on another lot by adding some \$500 to the proceeds.” But no \$500 was forthcoming from any source. A remnant of 4 male and 8 female members held on for a while until further holding on proved useless. The Baptists afterward erected upon this location the building now used by the Westminster Presbyterian Church.

Meanwhile the Old School organization had been supplied in 1847 by the Rev. M. B. Price, who died while on a visit to Kentucky. Then the Rev. R. H. Allen, a son of the Independence Church, ministered to it for a while. From 1848 to 1852 the Rev. R. S. Symington was Stated Supply. During his ministry the substantial, two-story brick church building on Lexington and Osage streets was erected in 1849, which continued to be the church home for nearly forty years. He was succeeded for a few months each by Ministers Wm. R. Fulton and Wm. H. Pawling. The first

*The division into O. S. and N. S. took place in the East in 1837; in Missouri the division was not made until 1842.

installed Pastor was the Rev. T. A. Bracken, who remained from Nov., 1855, until sometime during the Civil War (summer of 1863), when he went to Kentucky. The pastoral relation was not formally dissolved until 1866. His ministrations are spoken of as very acceptable and useful.

In 1866 the O. S. denomination in this state was rent asunder by the Declaration and Testimony controversy. The Independence Church, like almost every other church in this region, took the D. and T. side, thus supporting the Independent Synod of Missouri. In that connection it was supplied by Ministers Geo. K. Scott, Samuel N. Howe and Dr. John Montgomery, until, in 1868, Dr. M. M. Fisher took charge and remained until 1874. In that year the Independent Synod went into what is now known as the Presbyterian Church in the United States. The Independence Church did not go with it. The statement of the position of the church is thus given by its Elder, John N. Southern: "When in 1866 the Synod of Missouri became independent, the church maintained its Presbyterian and synodical identity unchanged in the Presbytery of Lafayette and the Synod of Missouri. But when the Presbytery of Lafayette, in the spring of 1874, decided to take ecclesiastical connection with the Southern Assembly, the Independence Church was not represented, nor has it been represented in Presbytery or Synod since that time.* The Presbytery left the church."

The church remained independent of Presbytery for 26 years, though for most of that period its name was kept on the roll of Lafayette Presbytery. They maintained that position as a sort of protest against the ecclesiastical rupture growing out of the Civil War. For all those years they maintained "that the causes for continual separation of the two bodies [commonly known as the Northern and Southern Presbyterians] have been removed and the time for the union of the two churches has come. But negotiations failed, and the Independence Church was left to live a while longer without Presbyterian relations, awaiting the obliteration of the lines between the North and the South, and subordinating personal preferences and prejudices to the preservation of the peace and unity of their congregation. Their house of worship [was] opened to the courts of Lafayette and Kansas City Presbyteries. * * The . . . church yields to none in its fealty to Presbyterianism, and stands for the unity of the general Church (as it did for its own unity) as it existed when [the Independence Church] was organized in 1841, never having by act or deed, line or precept, changed or sanctioned any of the changes that have befallen the general organization."

During the period of its independent existence, the church enjoyed the pastoral services of Dr. J. E. Wheeler for ten years; of

*Until it joined the Presbytery of Kansas City in the spring of 1900.

Dr. Henry A. Nelson, one year; and of Dr. A. D. Madeira for thirteen years. Under the ministration of the last of these, the present house of worship, finely located and the best in the city, was secured at a cost of about \$45,000, and a parsonage on an adjoining lot at a cost of about \$5,000.

During the quarter of a century of its independence, many efforts were made to get the congregation to assume Presbyterial relations again. After the failure of one of these efforts in 1894, some forty members withdrew and organized what is now known as the Westminster Presbyterian Church, in connection with the Southern Assembly. The parent church, however, remained independent as before for some five years longer, until, on Dec. 13, 1899, at a meeting called to consider the matter of Presbyterial relations, the congregation voted unanimously to send delegates to the Presbytery of Kansas City. The delegates and the church were cordially received and enrolled, as was soon after Pastor Madeira, though he no longer serves the church. Since its admission to Presbytery the church has been without a regular Pastor until the coming of the Rev. C. C. McGinley, installed at the spring meeting of Presbytery in 1901. The outlook for large usefulness on the part of both Pastor and people now seems most flattering.

No sketch of the Independence Church would be complete without a notice of its Sabbath school, unique among all the Sabbath schools we ever knew of. The earliest Sabbath school organized in Jackson County was begun about 1839 by John McCoy and Benjamin Wallace, soon after the completion of the Cumberland Presbyterian house of worship. For some years the school continued as a union organization. "After a time, however, the Methodists concluded to leave; the Missionary Baptists soon followed; and the Presbyterians, having secured a temporary place of worship, had a school of their own, which has continued, uninterruptedly, from that day to this. * * In 1849 a house of worship was erected, dedicated and occupied by the members of the First Presbyterian Church of Independence. This they sold, and removed to their new and more commodious building on the corner of Lexington and Pleasant streets. The Sunday school grew and prospered during all these years, having in the new building a convenient and pleasant arrangement of rooms for each of their primary, intermediate and Biblical departments. The number of scholars at one time was 198, with an average attendance of 100. The library contains 600 volumes of as choice literature as is to be found in any school. The officers, with the exception of the Superintendent, have been changed from time to time; and, although Mr. John McCoy has asked to be relieved from his place, he has been retained as Superintendent until this, his forty-seventh year." Thus wrote one in 1896. Mr. McCoy has long been a faithful Elder in this church, and is still the

Superintendent of its Sabbath school, in the fifty-second year of his continuous position as Superintendent, and in the sixty-second year of his position as one of the principal workers in the same school! Who knows of so long a service? Who knows of one more worthily performed?

JEFFERSON CITY.

Before the admission of the State of Missouri into the Union, in 1821, the Territorial Legislature appointed Commissioners to locate the Capital for the new state. They selected the present site of Jefferson City, then unsettled. The first sale of lots there is said to have occurred in 1823; but the capital was not removed thither from St. Charles until 1826. The town grew slowly. Religious organizations were few. Among the earliest of these was the Presbyterian church, organized on the third Sabbath in June, 1834, by the Rev. Robert L. McAfee. The organization then effected was so different from those of the present day in several important particulars that it deserves more than a passing notice. The account that follows (as indeed the materials for this entire sketch) is mainly from the pen of Elder Oscar G. Burch.

After sermon, sundry persons who had belonged to the Presbyterian Church in other parts of the country, but who had recently removed and settled in the City of Jefferson, having with them their "dismissions," expressed a wish to be organized into a church, that they might better maintain among them the worship of God, the preaching of His Gospel, and the ordinances of His house. After due deliberation, the following persons put their several letters of dismission into the hands of the Rev. Mr. McAfee, viz: Wm. Bolton, of Milton, N. C.; Mrs. Mary Rutherford, of St. Louis; Samuel L. Hart, Mrs. Ann T. Hart, Catherine L. Hart, Thomas C. Hart and Ann Elizabeth Hart, of Aux Vasse Church, and the following servants of Samuel L. Hart, viz: William, Putney, Dick, Polly and Maria. The First Presbyterian Church of Jefferson City was thereupon organized, and a church covenant entered into, which, as a sample of the better class of such covenants then common, is given entire:

"Being desirous of enjoying the means of grace and ordinances of the Gospel, which God has appointed for the benefit of believers and the advancement of the interests of His church upon earth, we do cordially unite ourselves for the purpose of being organized into a church to be known by the name of the First Presbyterian Church of the City of Jefferson, Mo. We therefore solemnly covenant before God to watch over each other in the Lord; to seek the peace, purity and prosperity of the church; in Christian love, meekness and for-

bearance to counsel, admonish and encourage each other, as God has directed in His Word.

“We further mutually agree, by Divine assistance, to adorn the doctrine of God our Savior, as becometh saints before the world; to visit the sick and afflicted; to observe the Sabbath; to maintain (those of us who are heads of families) the worship of God in our families; to instruct, by precept and example, our children in the duties and doctrines of our holy religion; to maintain, if possible, the preaching of the Gospel amongst us; and to attend all the means of grace and ordinances which the Lord Jesus Christ has appointed in His Word to be observed by His Church upon earth. We also agree in receiving the Scriptures of the Old and New Testament as being divinely inspired, and as containing the only unerring rule of faith and practice, as teaching the doctrine of the Trinity, justification by faith in the Lord Jesus Christ, repentance and forsaking of sin, enjoining a life of holy obedience to the commands of God; and a future state of rewards and punishments, together with the doctrines of grace taught by Jesus Christ and His Apostles.

“And we further agree to take the Confession of Faith as received and adopted by the Presbyterian Church in these United States for our book of discipline, and as containing the system of doctrines and duties revealed in the Word of God.

“Thus we do mutually covenant and humbly pray that the great Head of the Church would bless us and make us useful, and through the riches of His grace prepare us for the employments and enjoyments of His Church Triumphant.”

Thus grounded in doctrine and polity, the church grew and prospered under the able ministrations of its founder and others. The first services were held in a little log house that stood for many years thereafter on High street, east of Monroe. The Rev. R. L. McAfee supplied the church regularly, part of the time in connection with the Millersburg and Round Prairie churches, until 1842. July 16, 1843, the Rev. Hiram P. Goodrich, D. D., was installed Pastor. The meeting was protracted to Sabbath evening, July 2d, his “labors being blessed with the outpouring of God’s Holy Spirit in this church to the convincing and converting of many souls.” He remained Pastor until the fall of 1845. During his pastorate a lot was purchased, and a neat stone edifice erected for the use of the congregation. He was followed for a short time by the Rev. David Coulter, and later by the Rev. Richard H. Allen, who was installed but did not remain long. Mr. Coulter then supplied the church again until the next Pastor came.

Nov. 28, 1852, the Rev. John G. Fackler was installed Pastor. For several years he had been a merchant in the city and a member of this church and later of that at Linn. He served with marked success until 1856. He subsequently became widely known and

beloved among the churches of the state. He died a few years ago at Springfield, Mo. His remains were brought back to Jefferson City for interment in Woodlawn Cemetery. His aged widow still resides in Jefferson City, a faithful communicant and member of the organization that succeeded the one her husband served so well.

The only other Ministers this church had before the Civil War were the Rev S. D. Loughead, for a short time, and the Rev. John J. Cooke, who remained Pastor until the winter of 1860. The coming on of the war then virtually terminated the existence of this original organization, which had during its 26 years of existence received 212 members all told. The next record found is that of June 1, 1865, when the Trustees were authorized to sell the church property, then quite valuable. It was bought by the M. E. Church, North. In 1865, in 1868 and in 1872, unsuccessful attempts were made to revive this original organization, which had long adhered to the Old School Assembly. The church numbered grand men and women among its members, whose households were of the same faith.

At the close of the war, the Rev. Dr. A. T. Norton, the New School District Secretary of Home Missions, visited the city. Finding it impossible to revive the Old School organization, whose house had been sold for debt, and whose members were scattered and dispirited, he sent the Rev. J. Addison Whitaker, in Dec., 1865. Under Mr. Whitaker's care a New School organization was effected Feb 4, 1866, composed of but 3 men and 8 women, several of them members of the former organization. This church was then connected with the Presbytery of St. Louis, from which it received substantial assistance. The First Presbyterian Church of St. Louis, of which the Rev. Dr. H. A. Nelson was then Pastor, assumed the payment of the rent of the hall in which the services were held. The second year the Nelson Bible Class, of Auburn, N. 1., paid the rent. Large assistance was also received from the Home Missionary and Church Erection Funds. A lot was purchased (for \$2,400) on the corner of Madison and McCarty streets, on which the erection of a substantial brick chapel was begun, which was completed about 1870 at a cost of \$8,000. The entire cost of building, grounds and improvements was about \$12,000. Part of this was raised by the sale of the Warsaw Church building, an account of which appears in the sketch of the Warsaw Church given elsewhere.

Of the period that followed, Elder O. G. Burch, who became a member of this organization at its third communion, says: "Zeal and discretion do not always go hand in hand. To successfully organize a band, ever so faithful, to secure the ground and the means to erect a building, and to steer safely through the storms following the footsteps of the strife and bitterness engendered by the Civil War, were a serious problem. For a time, with an energy and determination that would not be thwarted, or brook opposition from within or

without, it did seem that the leader might be successful. But at last a contractor failed and ran away with the funds which belonged to material men and laborers. Then came mechanic's liens, suits and the usual result, following closely a panic. Those who had endorsed failed financially, and the whole fabric seemed to dissolve." This dishonesty left the church with a debt of \$4,900, drawing interest at the rate of 10 per cent and 12 per cent, aside from the loan from the Board of Church Erection for \$3,600. The Presbytery and Synod were appealed to, the debt reduced and the property saved, though almost a deathblow had been dealt the church.

An effort was made to keep up the church. In 1873 the Rev. W. G. Keady became the Supply, remaining two years. The discouragements had then become so great as to reduce the membership to a few, without Elders. "But some did not bow the knee to Baal, and the church, through its Sabbath school, still retained life." Great credit is due to Mr. Burch for his services in keeping up the school during the long years of religious famine that followed. With the exception of occasional sermons by the Rev. B. H. Charles, in 1878-9, the church was without preaching for ten years.

"In September, 1883, Synodical Missionary, Thomas Marshall, brought together the entire seventeen remaining members, and succeeded not only in compromising the old indebtedness (the aggregate of all foreign contributions being included in the trust to the Board of the Church Erection Fund), but in securing enough locally to do this, place the building in a condition to occupy, secure by purchase the bell of the old church, and to start forward the work by the promise of a Pastor.

"To build up the church spiritually and financially has been a serious matter. Amid renewed disappointments and circumstances that were sufficient to cause the stoutest heart to quail and doubt, the little church has gone steadily on, not always forward as it sometimes appeared, yet as through fire. Truly God loveth whom He chasteneth; and the church at Jefferson City has survived much tribulation. But let us not dwell on its adversity, but turn to its prosperity.

"Under the visitations of Dr. Marshall, the church had frequent services, and grew in faith and numbers. Stated Supplies were secured, but proved only temporary, illness and other causes intervening. Special services were held by the Rev. W. H. Clagett in the fall of 1885. In December of that year, the Rev. Oscar W. Gauss was called as Pastor. He served satisfactorily to the church until about March, 1890, when he resigned as Pastor, finding that the extra labor he had undertaken as Chaplain at the Penitentiary interfered with the duties and requirements of Pastor. He served the church, however, until succeeded by the Rev. J. F. Watkins in August, 1890. The latter served the church faithfully, and the work

grew under his ministrations, until the spring of 1894, when he gave up the field. During these years extensive improvements and repairs were made, an organ secured and all obligations met."

In the fall of 1894 the church secured the services of the Rev. George H. Williamson, under whom it prospered and felt the need of a church auditorium such as that planned years before for the completion of their building. He found that the King's Daughters had the nucleus of a fund for the church addition. "Before winter set in the plans were prepared and the funds turned over to the Trustees for the foundation, which was built and paid for. In the spring, despite the unexpected agitation of the question of capital removal, which threatened disaster to all enterprises, the church was under way, contracted for and in due time completed and equipped at a cost of about \$6,500, all contributed locally save \$700 from the Board of the Church Erection Fund. A marvelous thing indeed, and the wonder of all who beheld it." The church now stands one of the handsomest and most complete in all its furnishing and arrangements of any in the Presbytery. Just one year after he was installed, Mr. Williamson resigned, having added one more to the long list of church buildings erected and paid for during his ministry.

On the first Sabbath in January, 1896, the present Pastor, the Rev. John F. Hendy, D. D., began his work with this church. He was installed the 26th of May, following. His labors here as elsewhere have been blessed, and church and Pastor are now regarded as among the strongest in the Presbytery. Its membership, though still below 150, is now the largest in its history.

PRESBYTERIANISM IN KANSAS CITY.

The history of our denomination in this city has been so far conditioned by the history of the city itself that before giving any of the separate sketches of our city churches it may be well to look at the general conditions.

The beginnings, both of the city and of the Presbytery, were largely influenced by the proximity of the Indians. In 1808 Capt. Clemson, U. S. A., established Ft. Clark, on a high bluff overlooking the Missouri River, near the present town of Sibley. This was the first white settlement in what is now Jackson County. The name of the post was soon changed to Ft. Osage, because it was the supply depot of the Osage Indians who then claimed this part of the state. The Indian title to this county was not extinguished till 1825. Dec. 15, 1826, Jackson County was organized, then consisting of the present counties of Jackson, Cass, Bates and Vernon. Among its townships was that of Harmony, including few voters (if any) outside of the Harmony Mission. In 1827 Independence was chosen as the County Seat and laid off. About the same time the first white settlements in the present Kansas City were made by French traders, who found here a central point of contact with the Indian tribes then

recently located in this vicinity by the U. S. Government. In 1831 the Rev. Isaac McCoy, a Baptist, established the Shawnee Indian Mission on the Kansas line just south of the city of to-day.* In 1832 his son, John C. McCoy, made the first steamboat landing at the foot of Grand Avenue. The next year he established the town of Westport, which gave the name of Westport Landing to the infant Kansas City, which was laid out in 1838. Feb 22, 1853, "the City of Kansas" was chartered. The population of this new city, which in 1846 was estimated at 700, was so decimated by cholera and other causes that in 1855 it was only 418. About 1857 it began to grow rapidly, reaching 4,418 in 1860. Then came the war, at the close of which the city had about 5,000 people. By 1870 the number reported by the Government census was 32,286; by 1880, 55,813; by 1890, 132,716, and in 1900, 163,752.

The religious growth of this vicinity has been somewhat in accord with these external conditions. Presbyterians, while not the most numerous or aggressive, were among the earliest in this county and have ever held a strong position here. The earliest Presbyterian preaching in this region, so far as discovered, was that by the Rev. N. B. Dodge, the Missionary to the Osage Indians. He is known to have preached in Independence as early as 1829. The early growth and prominence of Presbyterians in Jackson County are well traced by Dr. Symington, in his letter given on p. 219. These organizations were all of them either entirely wiped out during the war or badly crippled.

On the declaration of peace everything took on new life. The strategic importance of Kansas City was then recognized by all denominations, by none earlier than the Presbyterians. The pulpit of the First church (O. S.), which had been organized May 25, 1857, was then ably manned by the Rev. Dr. J. L. Yantis. July 16, 1865, the Rev. Dr. Timothy Hill organized a New School church, and called it (in anticipation of the longed-for Reunion) the Second Presbyterian church. About a year later came the Declaration and Testimony split in the Old School Synod and in the First church of Kansas City. The large minority of that church formed what is now known as the Central Church, in connection with the Southern Assembly. Meanwhile the First and Second churches were growing and working harmoniously, both interested in the work of church extension and making arrangements for the erection of a Third Church on the "Bottom," then known as "West Kansas," and containing a population of some 1,500 without a church of any sort. This organization was formed Feb. 27, 1870, and attached to the (N. S.) Presbytery of Lexington. Thus there were at the time of

*Mr McCoy was the Government agent by whom the Shawnees were located in that vicinity. The Mission was under the care of the Methodists.

the Reunion three churches connected with our Assembly, and one that later went into the Southern Assembly.

After the general financial depression of 1873ff., and the grasshopper scourge of 1875-6, came the rapid growth of the early eighties, resulting in the organization of the Fourth Church, Feb. 8, 1882; the Fifth Church, Oct. 18, 1882; the First Welsh Church, Jan. 16, 1887 and the Hill Memorial Church, May 5, 1887. For some years there were several other promising efforts, mainly under the care of the Second Church, which assisted all the later comers, both by members and by liberal financial aid. On the collapse of the "boom" none of these survived, except the Linwood Church, organized Oct. 12, 1890, the youngest born of the Presbyterian family.

Kansas City Presbyterianism has been exceedingly peripatetic. The First Church has had four buildings, in four widely separated localities. The Second Church is now building its third house of worship, each in a different place. The Third Church has built three times, far apart. The Fourth Church has had five locations and two buildings, some miles apart. The Fifth Church has had two buildings and three locations. The Hill Memorial and the Linwood Churches have each had one building. None of the organizations is now located within several blocks of where it began. Each has required liberal Home Mission aid at the outset. None has become selfsupporting and successful in doing its own peculiar work until provided with a suitable house of worship, properly located and free from debt. All these (with one exception) are now alive and vigorous, having survived war, wind, fire, division and financial losses that surely would have wrecked any churches not providentially planted and divinely supported. All are now harmonious and energetic, possibly more efficient than they could be if more numerous.

As to the high character of the men that have supplied the pulpits of the Presbyterian Churches of Kansas City, nothing need be added to the words of Dr. J. H. Miller, when he gave the charge to the Pastor at the installation of Dr. G. P. Hays, in 1888. What had been true up to that time has been equally true since. He then said: "During the thirty-two years which have passed away since the Presbyterian Church began its organized work here [1857], there have been twenty-eight Ministers in regular charge of our several churches. With all these Pastors, with but one exception, it has been my privilege to have been acquainted, in most cases knowing them intimately and loving them dearly. And I desire to bear testimony to the grandeur and nobility of their characters, to their deep piety and sincere devotion to the Master's cause, to their earnest efforts to advance the interests of our Zion, to assist believers that they might become strong in the faith, to so preach that they might be the instruments in God's hands of converting sinners from the error of their ways. Some of these are now saints in glory, reap-

ing the reward of years well spent in the service of our King. Others are yet honored ambassadors, declaring the message of good will."

There has recently been formed in Kansas City a strong Presbyterian Social Union, embracing in its membership members of all the Presbyterian denominations represented in Kansas City, Mo., Kansas City, Kan., Independence and Parkville.

KANSAS CITY FIRST.

The First Presbyterian Church of Kansas City has had not only the longest but also the most varied history of any of the churches of our denomination in the city. It was not, however, the first Presbyterian organization in the limits of the present city. That honor belonged to the Westport Church, now extinct, which was organized Dec. 23, 1850. With that church the few Presbyterians in the city worshipped until the organization of the First Presbyterian Church of Kansas City, May 25, 1857. This was the third Protestant church to be organized in the city. Its first Minister, the Rev. R. S. Symington, remained about three years, and was followed for one year by the Rev. John Hancock, an Englishman, who remained until after the outbreak of the Civil War.

Of that ante-bellum church a later Pastor (Dr. Hovey) once wrote: "At first our church was a guest. It had no home of its own. The Fifth Street M. E. Church (South) was the only house of worship in town. * This building the Methodists used two Sundays in the month, the Presbyterians one Sunday, and the Baptists one. If any month had a fifth Sunday, it was claimed by the Episcopalians. In 1858 the Methodists needed the entire occupancy of their church. The Presbyterians accordingly built a frame church, on [the north side of] Third street, between Main and Walnut, where they worshipped till 1862. Meanwhile a livery stable had been built alongside, which did not harmonize well with the Gospel, so they sold out to the proprietor, who used the house for storing carriages, until finally, sometime after, it was destroyed by fire. Many interesting legends of a politico-ecclesiastical nature are associated with that old church. * * One Minister [Mr. Hancock] even went so far as to pray in the same breath for both President Lincoln and President Davis; but neither side was satisfied. Pulpit after pulpit was vacated until finally a proposition was made that, if the Presbyterians would employ Rev. George Miller, they would sustain him regardless of sect. This plan was worked for one year. Being without any house of their own, the Presbyterians worshipped during 1863 and 1864 by turns in the Baptist Church on [the N. E. corner of Eighth and] May streets, and the Christian

*It stood on the south side of Fifth street, on the corner of the alley west of Delaware street.

Church [N. W.] corner of Main and Twelfth, and sometimes in the old Court House. During 1865 and 1866 they occupied Long's Hall [on the east side of Main near Fifth]." For the first year after their organization the Presbyterians attended a Union Sabbath school, sustained by all the churches of the city. Mr. Symington then established the first church school, which was maintained till broken up by the war. It was reorganized by Mr. Miller and has been steadily at work ever since.

During the war, Kansas City was always in the hands of the Federal troops. This fact explains the very unique invitation received by the Rev. Geo. Miller "to come to Kansas City and preach to the loyal people of the place." In his book (Missouri's Memorable Decade, p. 88) he says: "It was signed by two Elders of the Presbyterian Church, and some Baptists, Episcopalians, Methodists and Congregationalists. * * There were about fifty Presbyterians in the city, and these were alienated over the differences growing out of the civil strife. My congregation as a whole was made up of all shades of religious and political beliefs. * * (p. 91). It can be readily surmised that in such environment my Kansas City pastorate was anything but smooth sailing. * * I tried to make loyalty to my God and my country my motto. But in those stormy times men differed greatly as to the limits and applications of such a motto. This fact often brought me into conflict with both extremes. I tried to give every one, soldier and citizen, their portion of moral and spiritual truth in season; but it did not always take well. * * (p. 92) Some repudiated because I did not pray to suit them; others because I did not always preach on their ideal lines; some because I spoke against secession too severely; and others because I associated with men whom they did not think loyal. * * So I preached and taught school, and performed at times military duties, and tempered the asperities of the times, and resisted Satan generally; but with miserably poor success along any of these lines."

From April, 1864, to the spring of 1866, the pulpit was occupied by the Rev. J. L. Yantis, D. D. At the spring meeting of Lafayette Presbytery, 1866, twelve members of the First Church petitioned Presbytery to remove Dr. Yantis on account of his having signed "the Declaration and Testimony," and so becoming obnoxious to the Board of Domestic Missions. Nineteen petitioned for his retention. Presbytery, being composed of those that favored the Declaration and Testimony, declined to remove the Minister. The church then split into two nearly equal parts (the vote was 14 to 13), the minority, including the original members, with the Minister, forming what is now known as the Central Presbyterian Church, in connection with the Southern Assembly. It took several years before the present amicable relations were established between the two churches. Both began at once successful efforts for the erection of

houses of worship, the Central Church putting up a frame building on the northeast corner of Ninth and Grand avenue, where the Custom House now stands, and the First Church, a large brick building, on the west side of Wyandotte, a little north of the present Exchange Building. The lot for the Central Church was given by John C. McCoy, at whose sole expense the original building of the undivided church had been built.

The second house of worship belonging to the First Church was built in the fall of 1866, at a cost of \$10,000, nearly half of it from the East. Of it Dr. Hovey says: "It was opened for worship on the first Sunday in January, 1867, and by a painful coincidence, the first service held in it was the funeral sermon of Mrs. Fraser, the wife of the Pastor. The house was dedicated in the following October, the dedication sermon being preached by the Rev. S. J. Niccolls, D. D., of St. Louis. In June, 1867, a tornado swept over the city, and forced in the gable end of the church, ruining the tower, and allowing the storm to drench the interior. It was rebuilt immediately at a cost of about \$5,000, and in time to be occupied by the Synod of Missouri in the fall of 1867. In that church the Ministers were the Rev. George Fraser, 1866-8; and thereafter, on alternate Sabbaths, the Rev. John W. Allen and the Rev. Dr. W. L. Breckenridge, until the coming of the first installed Pastor the church ever had, the Rev. Robert Irwin. He was to begin his labors on the first Sabbath in May, 1869. On the evening of the 27th of April, the church building burned. The fire, which caught from an adjoining building, might have been put out by a few buckets of water, had there been any fire department to apply them at the right time. As it was, the handsomest church building in the city, a comfortable brick, with a tall spire, was totally destroyed. Unfortunately the insurance on the building had been allowed to expire a few days previously. Before they could rebuild, the walls were blown down. On reading of the fire a St. Louis Elder pertinently wrote: "I see by this morning's dispatches that a Presbyterian Church in Kansas City is burnt. * * Was it insured? I think that failure to insure is unfaithfulness to the Lord."

Dr. Irwin took hold vigorously with the discouraged people, and soon led them into their new church home on Grand avenue, a little north of the present building of the *Kansas City Star*. A new location was sought on account of the fact that the old church had been built nearly opposite that of the Second Church, then at 809 Wyandotte street. While the new church was building, the congregation was welcomed to the use of the new building of the First Lutheran Church (then without a Pastor), on the west side of Baltimore avenue, a little north of Eleventh. Before the Lutherans organized, they had worshipped with the Presbyterians.

The Grand avenue building, which cost \$1,600, was a rather small, frame structure, without spire, much less pretentious than that on Wyandotte street. It was always regarded as a temporary building, though twice enlarged, and used altogether for about sixteen years. There Dr. Irwin labored with much acceptance until called in 1873, to take charge of the St. Louis Depository of the Presbyterian Board of Publication. He was followed by the Rev. Dr. H. C. Hovey, who remained until the grasshopper scourge of 1875; by the Rev. A. W. Colver, 1875-7; and by the Rev. Dr. S. B. Bell, 1877-82. The last Pastor in that house was the Rev. Dr. D. S. Schaff, who came in Feb., 1883, and remained until June, 1888.

During Dr. Schaff's pastorate the Grand avenue property was sold for \$10,000 and the location at Tenth and Forest was purchased on which the present building was erected at a cost of \$35,000. It was dedicated Feb., 1886. Before it was completed the roof was partly blown off, making the third time the buildings of this church were damaged by wind. The other Pastors that have occupied this pulpit have been Drs. G. P. Wilson and H. C. Stanton, and the present Pastor, the Rev. Wm. Carter, Ph. D. Here at last the congregation, that for nearly twenty years struggled along with the assistance of the Home Board, has become strong, well organized, harmonious and efficient, one of the foremost churches in the city, all debts paid, and able to reach out a helping hand to those now struggling as it once did.

KANSAS CITY SECOND.*

The close of the Civil War found a somewhat larger population in Kansas City than were here at its beginning. Church life, however, had been almost extinguished. For a part of that war period the services of the First Presbyterian Church were the only Protestant services maintained in the city. As late as the time when the Second Presbyterian Church was organized, there were only three Protestant churches here that held services. Among the many Missionary Agents that then visited the city was the Rev. Dr. A. T. Norton, District Secretary of Home Missions for the New School Presbyterian Church. Recognizing at once the strategic importance of this point, he wrote while here to the Rev. Timothy Hill, then settled in Illinois, and later visited him to urge him to take hold of the work of establishing a New School Presbyterian Church in Kansas City. The very next month—on Tuesday, July 11, 1865—these two men arrived in Kansas City by boat from Weston, then the nearest railroad point. That night Dr. Hill preached the first sermon connected with the effort that resulted in the organization of the Second Presbyterian Church on the next Sabbath, July 16, 1865. They began in

*This sketch is mainly prepared from a discourse by the Rev. John B. Hill on the thirty-fifth anniversary of the organization of the church.

the Southern Methodist church.* There were only ten members to start with, only three of them men. A feeble beginning surely, but one fraught with destiny, entered into with much faith and prayer. The enthusiasm that led to the organization of such a mere handful into a church, amid crude surroundings, in a war-smitten city of about 5,000 people, was shared by everybody. All showed their faith in the future of the city by their works for everything that tended toward its advancement.

Ten months after the organization of this church was effected its house of worship, at 809-811 Wyandotte street, was dedicated, May 27, 1866. This was the first of seven such houses of worship erected and dedicated in Kansas City just after the war closed. Its Sabbath school had been organized only the Sabbath before. "Why not earlier?" do you ask. Because there was no place in which to hold it. That little band of faith was necessarily quite peripatetic at the start. It is recorded that once there were five successive Sabbaths in which they met not only in a different place each Sabbath, but on one Sabbath at least met in two places on the same day. Among the places most frequently used were the Southern Methodist Church already mentioned, the Baptist Church (where the Bond Shoe factory now is), and the Christian Church (northwest corner of 12th and Main streets). Growth under such circumstances was impossible. Their Minister therefore went east and secured the funds necessary for the procurement of a church home. The pews were given by the First Church, St. Louis, by which they had been used ever since the erection of its original building in 1819, the first Protestant church in that city. Indeed, including salary, the church at large gave that first year considerably over \$4,000 for the planting and housing of this church. Did it pay? The Second Church did not soon forget its debt of gratitude to the mother denomination that had done so much for it. May it never forget! One name especially deserves perpetual remembrance—that of Mrs. P. C. Morrison, of Collinsville, Ill., who alone gave \$1,550, beside loaning \$1,500 more.

Everything seemed to favor the new enterprise. Immigration was large, accessions numerous, especially from young business and professional men, many of them recently Army officers. Death was unknown in the membership for the first ten years. The church building, neither large nor handsome, set up on posts at one end sixteen feet in the air, was nevertheless a meeting place that soon became to many a soul a real Bethel. The prayer meeting, which had been started at the organization and steadily maintained from house to house, not long after found a home in the basement story

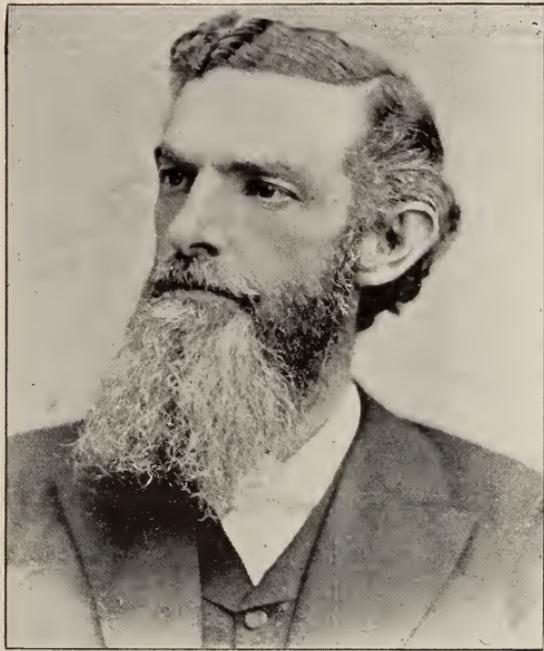
*Still standing, used as a livery stable, on the southwest corner of Fifth street and the alley west of Delaware.

put under the original building. That prayer meeting has been in many respects the center of the church's life and growth from the very start. It is not making an invidious distinction to say that no other prayer meeting in the history of the city has been so uniformly and largely attended.

No other church in this region has been so uniformly supplied by those that stood at the head of their fellows alike in pulpit ability, pastoral fitness and ecclesiastical prominence. Under the ministry of Dr. Timothy Hill the church was organized, its house built and dedicated free of debt, and all its energies organized and directed into fitting channels. During his three years and three months, sixty-six persons were admitted to the church. Under the second Minister, Dr. Charles D. Nott, the house of worship was packed to the doors, enlarged, and packed again. In his twenty-two months thirty-seven members were received. The saintly William M. Cheever was Pastor of the church when the first large revivals came. He led the church to a degree of spirituality never surpassed. His years of heroic suffering, crowned by a triumphant death, gave emphasis to words so simply but earnestly spoken that he won all hearts and added many stars to his crown. During his six and one-half years, 281 were added to the church, 124 of them on profession of their faith. Under the brilliant preaching of Dr. Charles C. Kimball, the church grew so rapidly that a new building was imperative; but before the completion of the recent building at the northwest corner of 13th and Central streets* the pulpit again became vacant. During his short stay of three years, 178 members were added.

There is not space to go into particulars as to the more recent history of this church. In its second church home its first Pastor was Dr. Charles L. Thompson, who in his six years received 562 persons into the membership. During his pastorate the city was growing very rapidly, several new Presbyterian churches and Missions were formed under the auspices of the Second Church, and a handsome parsonage was built just north of the church. He was followed in 1888 by Dr. George P. Hays, who remained four and a half years, part of them years of serious financial depression, but years in which the church was greatly edified and strengthened, 355 persons being added to its membership. After the resignation of Dr. Hays the church was supplied by various persons, during the time when one or more calls were extended to ministers whose congregations would not release them. Then came, in July, 1895, the withdrawal of about one-half its membership to form the church now known as the Westminster Congregational Church. The next Pastor was Dr.

*Destroyed by the fire that originated in the Convention Hall and swept away the Hall, the Second Church and its parsonage, and the Lathrop School and other valuable property, April 4, 1900.



GEO. P. HAYS.

H. D. Jenkins, who came in Nov., 1895. During the four years and nine months of his pastorate he received 396 persons into the membership, 99 of them on profession of faith, and that, too, under the most difficult circumstances that ever surrounded the church life.

From these figures it will be seen that every Pastor the church has had has done faithful work; and, as the city has increased the number of his possible constituents, each has risen to the requirements of his position, and has brought into the membership of the church a larger average number of new members each year. They have been, as Dr. J. H. Miller once said, "men of learning, eloquence, piety and consecration; men whose influence has been wide, and the stamp of whose labors is not to be found in this church alone, but upon the whole southwest." Each Pastor has recognized his responsibility as the head of the foremost church of the denomination in the city; and from time to time each has encouraged the organization and support of new churches, even at the expense of members and money that might have been used to advantage in the home church. The Second Church has thus "become the mother of six churches, not by secession but by colonization and dowry." A long and instructive history might be evolved out of that last sentence. Another might take up the activities and benevolences which have given the church a foremost place among western churches. It has had seven settled ministers, and has returned to the church at large at least seven of its sons as ministers of other churches. But this is not the place to go into details as to these things, nor as to the mistakes made, the sad division experienced and the calamitous fire by which it lost its valuable property.

After the fire of April 4, 1900, the church immediately began to hold its services in Music Hall, 915 Broadway, though soon without a Pastor. Its prayer meetings were held in the St. Paul's Reformed Church, at 15th and Penn streets. Meanwhile the former site was sold to the Public School Board, a new site was purchased at the southeast corner of 15th and Broadway, upon which the congregation is now (1901) erecting a commodious stone house of worship.

KANSAS CITY THIRD.

The Union Pacific railroad, the first to enter Kansas City, was opened as far as Lawrence, Kansas, in December, 1864. The next to come was the Missouri Pacific, which was opened for business in October, 1865. These met at the state line, and began the railroad occupation of the West Bottoms. Up to that time there had been no settlement in that now important part of the city. In the course of the next four years the population there reached about 1,500. There being then no house of worship on the Bottom, or even place where preaching could be held, individual Presbyterians went to work,

secured a lot and began the erection of a house of worship, wherein to gather and organize a church. The house cost about \$2,000, of which \$800 came from the Board of the Church Erection Fund, and several hundred more from members of the Second Church. Among those most active in the gathering of the church were the Rev. G. W. Goodale and the Rev. T. S. Reeve, both of them at that time out of health and engaged in business on the bottom.

In the private diary of the Rev. Dr. Timothy Hill, under date of Feb. 20, 1870, is this entry: "At three o'clock I preached and organized the Third Church of 8 members. Ordained and installed Dr. O. S. Chapman, Elder, and Bro. Goodale installed Elder. I dissented from the position that a Minister can be a Ruling Elder, and proposed bringing it up for the decision of the Presbytery." The Presbytery of Lexington, to which the new organization was admitted, very naturally sustained this dissent, and the church had but one Elder.

In a historical sermon preached by the Rev. L. M. Belden, Nov. 20, 1898, on the occasion of the first service in the new main room of the present church building, he said: "March the 13th, 1870, a Sunday school was organized of 52 members, and the Rev. T. S. Reeve was elected Superintendent. They seemed to have a superfluity of Ministers, for of the eight original members five were from the families of Ministers; a Minister was the Superintendent of the Sunday school, and of the four Trustees elected on the 6th of March three were Ministers."

That original building, on the northwest corner of Fourteenth and Hickory streets (which was enlarged under Mr. Railsback's ministry), was used until the encroachments of the railroads and business made removal both imperative and profitable. The bell used on that building was given by the Second Church, which was enlarged about the time the Third Church was building and had no room on the enlarged church for its belfry. In 1886 a new building was erected at 1413-1415 Genessee street, from which they were again crowded out only two years later by the same causes. A new location was then sought in an entirely different part of the city. The membership were largely "forced to sell their homes, and most of them to be more convenient to their work," wrote Pastor Martin, "moved into Kansas, and have largely taken letters to the churches in Armourdale and Wyandotte."* But two of the old members remained with the organization on its removal from the West Bottom to the South Side. For a while preaching services were held once a day in each of the locations; but soon the old one was given up to a Sunday school, maintained for a few months by the Second Church as a Mission.

*Now the Central and First churches of Kansas City, Kan.

The population in the neighborhood of the original church was largely American and Protestant, mainly connected with the railroads. Excellent work, genuine Mission work among a shifting population was done there by the early Ministers of the church, J. H. Byers, 1870-71; D. C. Milner, 1871-5; L. Railsback, 1875-83; W. E. Mack, 1884-6; T. B. Vrooman, 1887, and A. B. Martin, 1887-91, under the last of whom the removal was made to the south side, in the spring of 1888.

On leaving the part of the city where the church had so long been, the first services were held in a hall on Cherry street, south of 31st. Meanwhile the chapel was erected on the back end of the lot now used by the church, on the east side of Walnut between 30th and 31st. This continued to be the only building until the summer of 1898, when the main room was added in front of the chapel. Nearly the entire cost of the Genesee street and Walnut street buildings was covered by the proceeds of the sale of the original property on the Bottom. The Ministers that have preached stably in the present building have been A. B. Martin to 1891; W. H. Hyatt, 1891-3; P. Heiligman and W. P. Nelson, for a few months each in 1894; L. M. Belden, 1894-9; and the present Pastor, W. E. Loucks, since Sept., 1899.

The longest stay of any one Minister with the Third Church was that of the Rev. Lycurgus Railback, eight years. During those years several protracted meetings were held with good results. At one time during his ministry 14 were received by letter and 21 by profession. But the church necessarily retrograded, owing to the encroachments of business and the shifting character of the population. Those that remained appreciated the work that he had tried to do, and on his resignation presented him a handsome gold watch as a token of their esteem. During the eighteen years on the Bottom 292 members were received. In the chapel at the new location, 245 members were received. Many others have been added since the completion of the building. The neighborhood is becoming thickly settled with a good class of people, so that the outlook for the future is encouraging. Within a few months the church has, for the first time, swung clear of aid from the Home Mission Board, doubtless never to return.

KANSAS CITY FOURTH.

The work which resulted in this organization was begun by members of the Second Church, in April, 1881. A Sunday school was then established at 2110 Madison avenue, followed when possible by a preaching service. Aug. 1st, the Rev. J. H. Miller, then supplying the pulpit of the Second Church once a day, began preaching once a day at the Mission also. Meanwhile the Second Church,

which was then building its own home on Thirteenth and Central streets, generously furnished the means to secure the erection of a church building at 1747 Dripps street (now called Belleview avenue.) It is interesting to note that part of the seats for this building were those that had been used by the Second Church up to that time, and which had before that been used for many years in the original building of the First Presbyterian Church of St. Louis, which was the first Protestant church building erected in that city. That part of the city was then rapidly filling up with an American population, that entered heartily into the new enterprise. A church of 28 members was formed Feb. 5, 1882, while the congregation was still worshipping in the crowded rooms on Madison avenue. No name was chosen at the organization for the church since known as the Fourth Church. But one Elder was then chosen. The new building was erected the following summer, and dedicated Dec. 10, 1882, though with an incumbrance of \$500. From that time on, Dr. Miller, who had during the preceding months been largely instrumental in gathering the Fifth Church also, gave all his time to the Fourth Church. He was installed Pastor, May 6, 1883, after which he remained for five and a half years.

The work of the Fourth Church was at first largely successful, often attended with revivals, and always with a good degree of interest. Gradually, however, the character of the population in that part of the city changed from American to foreign, mainly Swedish. The location of the church building was such that it was not available for the American population only a few blocks to the north and east. The work inevitably dragged, and a new location was sought. New cable car lines were carrying the people far to the east, on one of which (Fifteenth street near Porter Road) a store building was rented for Sunday school and preaching services. About that time Presbytery released Dr. Miller from his charge, though he continued to preach for the original congregation until Jan. 1, 1889. He left with the warmest confidence of all acquainted with his work. In dissolving the relation Presbytery took occasion to say, among other things: "Inasmuch as the present condition of the church might indicate to those unacquainted with the facts a lack of faithfulness on the part of our brother, we consider it nothing more than justice to him to say that the condition as it exists to-day is attributable, in our judgment, to the fact that the floating population in the midst of which the enterprise was organized has given away very largely to a foreign element with which the staid principles of Presbyterianism are not congenial."

The Presbytery finally, at the request of the remnant of the congregation, appointed the Rev. Dr. G. P. Hays and Elds. F. J. Baird and Jonathan Ford, of the Second Church, a Committee of consultation and to relocate the church. In the fall of 1889 that

Committee succeeded in leasing a location at the southwest corner of Tenth and Porter Road (Cleveland avenue) and in the erection thereon of a neat, frame chapel at the cost of \$1,000, which amount was raised by the Second Church for that special purpose. Meanwhile the services of the Rev. W. G. Pollock had been secured as Pastor Elect. On the day of dedication of the new chapel, Dec. 15, 1889, the church was reorganized with 18 members, only five of whom had been members of the old church. The following February the west side property was sold for \$3,000, out of which all debts were paid and a balance left in the hands of the Committee for the future needs of the church. The original church building was purchased by the Swedish Evangelical Missionary Association, by which it is still used.

In the second location hard and conscientious work was done, during the long period of general depression, by Mr. Pollock, who left at the end of a few months on account of serious ill health; F. B. Everitt, 1890-1; H. M. Campbell, 1891-4, and J. B. Welty, 1894-6. But again the location was adjudged by the majority of the congregation to be unsuitable, and under the lead of Pastor Welty, a new location was secured (1895) at the southeast corner of Tenth and Indiana, to which the building was removed. Part of the money in the hands of the Committee had meanwhile been used to add a primary class room (1894), leaving too little for the purchase of the new site and the removal and renovation of the building. A small debt was thus incurred. Soon after the removal, the Pastor left, being succeeded by the Rev. Wm. Weatherstone, who remained one year.

In the spring of 1897, the Fourth and the Hill Memorial churches, both of which were in serious financial straits, were by Presbytery grouped for the next six months under the care of the Rev. E. W. McClusky, Pastor of the latter. Previous to this, internal trouble in the Fourth church had led to the request by its Session that Presbytery appoint a Committee to advise with them. That fall the Committee reported its futile efforts to adjust differences and reorganize the Session. Presbytery spent much time in the thorough deliberation of the whole matter and at one time was about to dissolve the church, when it was finally decided to make one more effort to resuscitate it. It was

“Resolved, That the Rev. John B. Hill be authorized to ordain and install all or any of the Elders elected in the Fourth Church; or, if they decline to serve, to call a congregational meeting to elect Elders, whom he shall install.”

Under this order Frank C. McCarty was ordained and installed the sole Elder, Dec. 5, 1897. To his faithfulness belongs much of the credit for the reinvigoration of the church.

By this time the membership of the church had been reduced to only about 15, without regular preaching or prayer meetings, and the once flourishing Sunday school was nearly extinct. The following spring the Rev. Wm. C. Coleman began preaching once a week to the few that could be gathered to hear him. Progress was slow, and Home Mission aid impossible that year. But by the fall of 1898 Presbytery "heard with deep gratitude to God of the bright prospects of the Fourth Church of Kansas City, under the ministrations of the Rev. W. C. Coleman;" and appointed Mr. Coleman and Elder McCarty a Committee to bring the Fourth Church before the other churches of the Presbytery for such financial assistance as they might choose to give. In the spring of 1899 the church was again recommended for aid from the Board of Home Missions, since which time it has made such commendable progress that, on April 20, 1900, Mr. Coleman was installed Pastor, and church and Pastor received the hearty congratulations of all who knew of the discouragements they had been blessed in overcoming.

KANSAS CITY FIFTH.

On Aug. 13, 1882, a Sunday school was organized by the Rev J. H. Miller and Mr. W. G. Bell. Mr. Bell was elected Superintendent. 126 persons were present the first Sabbath. The school grew beyond the limit of accommodations for it. Mr. Miller preached there once a Sabbath until his church, the Fourth, was finished, Dec. 1st. These efforts resulted in the organization of the Fifth Church on Oct. 18, 1882, with 17 charter members. By the aid of other Presbyterians in the city, a comfortable frame chapel costing \$1,000, was erected the next spring and occupied in July, 1883. It stood on the corner of 16th and Lydia.

It was several months before the new organization succeeded in securing a Pastor. The Ministers that supplied it the first year were J. H. Miller, J. W. Sanderson, Paul D. Bergen and J. W. Fobes, none of whom remained many weeks. Mr. Bergen went as a Missionary to China. Sept. 9, 1883, a call was extended to the Rev. J. C. Taylor, of Cuba, N. Y., who soon came and remained three years as Stated Supply. During his ministration the church grew to a membership of 100; sold its building on Lydia avenue and erected in 1886, with the assistance of the Men's League of the Second Church, a chapel on the northwest corner of 12th and Brooklyn avenue, at a cost (for lot and house) of nearly \$6,000.

The first Pastor of the Fifth Church was the Rev. C. H. Bruce, D. D., who came in Feb., 1887, and was installed the following October. He had been ordained to the full work of the ministry, on a Home Mission field in Iowa, on the same night on which this church was organized. When he came, the church

"undertook the task of self support, which, even in the midst of the prevailing business activity of that time, seemed to some to be an heroic effort. But the hearts of the people were full of enthusiasm and their visions of great things soon to be realized were almost unbounded. But in a few short months the collapse came, and the tug of war began. If the changed condition of things which necessarily followed had been anticipated, at the time the church decided to stand alone, even the strongest hearts would have shrunk from the task. But once undertaken, it has never been abandoned, although it has been maintained at a cost of energy, patience and trial to faith which can never be understood or appreciated without experience." Despite all these difficulties, which continued throughout Dr. Bruce's pastorate, and for which neither Pastor nor people were responsible, the church grew and was ever one of the more important churches in the city. In 1890 the building was enlarged and remodeled to its present condition, at a cost of \$2,500.

Dr. Bruce resigned in the spring of 1897, and was succeeded that fall by the Rev. Irwin P. McCurdy, D. D., Litt. D., during the two years of whose pastorate a large number of new members were received, the greater part of the debt paid, and a fair degree of prosperity reached. The present Pastor is the Rev. J. Lapsley McKee, who was installed May 25, 1900. With a desirable property, a splendid location, a faithful Pastor and a united people, the church now has a good hope for a bright and useful future.

KANSAS CITY FIRST WELSH.

During the "boom" times a large number of Welsh mechanics were employed in Kansas City, especially stone masons. Having been Calvinists at home, they naturally affiliated with the Presbyterians here, and as naturally chose whenever possible to hear the Gospel in their native tongue. This led to the organization of the First Welsh Presbyterian Church, 23 members, on Jan. 16, 1887. Their only Minister was the Rev. Thomas H. Jones, who remained with them something over two years. The church soon disappeared, owing partly to its internal dissensions but mainly to the removal of much of the Welsh population from the city. It never secured a house of worship of its own. It was dissolved by Presbytery, April 9, 1891.

KANSAS CITY HILL MEMORIAL.

At the spring meeting of Presbytery, 1887, a petition for the organization of a church in the southeastern part of Kansas City was referred to a Special Committee, consisting of the Rev. J. H. Miller, D. D., and Elders F. J. Baird, of the Second Church,

and Wm. Young, of the First Church. That Committee reported, June 22, that the organization had been effected with 16 members, May 5. The name was chosen soon after the death of the Rev. Timothy Hill, D. D., May 21, 1887.*

The new church was adopted by the Men's League of the Second Church, which undertook to provide for it a suitable home. Lots were secured for it on top of the hill on the west side of Brooklyn avenue, north of 22d street. There the League erected a foundation which was to be used for services during the few months that should intervene until the congregation should be large enough to require the completion of the building.

The Rev. John C. Taylor, who had gathered the church, was its first Supply and later installed Pastor. The prospects then seemed flattering. There was a flourishing Sunday school and the banner Endeavor Society of the city. The Board of Home Missions contributed liberally. The Board of Church Erection promised a grant toward the completion of the new building, on condition that a reversionary clause in the deed to the property should be eliminated. That condition was never met, owing mainly to the serious financial reverses that had overtaken many of those most interested in assisting the organization. Had it been met at the proper time, and had a suitable building been then erected, so far as human eye can now see, there would have been a church gathered strong enough to withstand the years of general depression that followed. As it was, Mr. Taylor labored indefatigably and with a success that was encouraging under the circumstances. When he resigned his pastorate, Presbytery very heartily adopted the following minute:

"During the last seven years Rev. John C. Taylor has been laboring in the pastorate of Hill Memorial Church, of Kansas City, Mo. Though encountering adverse financial conditions (to which any Minister in that field must unavoidably have been exposed, from the depression of business which has prevailed in this community for six or seven years past), and meeting other embarrassments which he did not cause and could not have presented, he has been orthodox in preaching, conservative and prudent in judgment, diligent in work, faithful and beloved in pastoral activity, esteemed and respected by his church and Presbytery. He leaves the church united, warm in commendation of his sincere, untiring devotion, and expressing regret at his departure."

After Mr. Taylor's resignation, the pulpit was supplied for two years each by J. S. Caruthers and E. W. McClusky, each of whom met all the discouragements that had been previously encountered in addition to some that were new. Under these circumstances, it

*This selection was quite against the judgment and wishes of the family, who knew that Dr. Hill was always opposed to all such names as Lutheran and Campbellite, which associate the names of men with religious organizations.

is not remarkable that the end was virtually reached when a Special Committee, sent by the Presbytery to investigate the Home Mission churches of Kansas City, decided, May 10, 1898: "1. That in view of the stringency of the Home Mission treasury and the condition of the property of the Fourth and Hill Memorial churches,* the Committee cannot recommend these churches to the Board for aid at present. 2. That the officers of both churches be requested to maintain the legal organization of each, until satisfactory developments are made. 3. That, while the Presbytery appreciates the efforts of those who for years have maintained worship at these two places, it seems to this Committee desirable that both sites should eventually be sold, and the proceeds invested under authority of Presbytery in a more eligible site for a new organization." The result is now known—the Fourth church was barely saved, while the Hill Memorial church was soon disbanded and its property sold.

KANSAS CITY, LINWOOD.

At a meeting of the Presbytery of Kansas City, held at Holden, Mo., in October, 1889, Rev. George P. Hays, D. D., then pastor of the Second Presbyterian church of Kansas City, advised that the Presbytery recommend to the Board of Home Missions that \$500 be spent in developing Presbyterian interests in the then comparatively sparsely settled Southeastern portion of Kansas City. The recommendation was unanimously agreed upon, the Presbytery appointing Dr. Hays, Rev. A. B. Martin and Elder Frank J. Baird as a Committee to take charge of the work.

Six months previous to this action a meeting had been called in the little frame school building that then stood on the northwest corner of Linwood and Woodland Avenues (the present site of the large Linwood school building) and the plan of organizing a church in that neighborhood had been announced. For some time a union neighborhood Sunday school had been conducted at that point by Mr. E. A. R. Rackliff. On June 1st, 1889, this school was taken in charge by Rev. William G. Pollock and his wife, who conducted it—with a view to making it the nucleus of the future church—until the following December, when Mr. Pollock's health failed, and he was compelled to resign the work, the number of pupils having by that time more than doubled.

On Mr. Pollock's resignation, the school was taken in charge by Mr. James Oliver Hogg, then an Elder in the Hill Memorial church, who was assisted by Mr. A. E. Ashbrook, Mrs. Mary L. Clark, Mr. and Mrs. Alex Hilton, and Mr. and Mrs. Eswick, who combined forces to maintain a strong school, and eventually to hold weekly preaching services, conducted by Rev. A. B. Martin. In the spring

*Then grouped as one field.

of 1890 they were compelled to leave the school building, which was to be replaced by a larger structure, but those in charge were undaunted, and began to conduct their services in the open air, under the large trees at the corner of Thirtieth street and Euclid Avenue. While there the little organization began to receive the services of Rev. Edward P. Dunlap, a recent graduate of Princeton Theological Seminary, working under a commission from the Board of House Missions.

In response to a petition presented to Presbytery in the fall of 1890, the little church was formally organized on Sunday afternoon, October 12th, 1890, in the hall on the corner of Thirtieth and Euclid, by the Presbytery's Committee appointed therefor: Rev. George P. Hays, D. D.; Rev. C. H. Bruce, and Elder Wm. McEwin of the First Presbyterian church. There were twenty-one charter members. James O. Hogg was the first, and for a time the only Elder. A unanimous call was at once extended to Rev. E. P. Dunlap to become the new church's Pastor. He was accordingly ordained and installed on November 7th, 1890.

For the site of the church edifice, the southeast corner of Linwood and Woodland Avenues was selected. The Men's League of the Second Presbyterian church donated \$650 toward the purchase of the lot, the Second church itself adding a like sum, the remainder of the purchase price being borrowed from a private individual. This indebtedness was at a later date transferred to the Board of Church Election. The building itself was, however, built and paid for solely by the labors of the handful of charter members of the church, who themselves gave or solicited every cent of its cost and had it paid for by the date when it was formally opened for service on Sunday, February 1st, 1891. The cost of the structure was \$2,095.

In June, 1893, Rev. E. P. Dunlap resigned his pastorate. In the following Aug. a call was given to Rev. J. A. P. McGaw, D. D., of Toledo, O., which was accepted, and he was installed on October 3d. Dr. McGaw's pastorate was marked by great faithfulness and labor on his part, in the face of many trials, while the church became self-supporting in spite of the fact that these were the disastrous years that followed the city's "boom,"—years of difficulty during which many an organization in the city was forced out of existence. Mrs. McGaw, the wife of the pastor, must not fail of mention as one to whom the church must ever owe much for her zeal, earnestness, and patient endurance and assistance.

In the spring of 1897, Dr. McGaw resigned, accepting a call to the Third Presbyterian church of Fort Wayne, Ind. He was succeeded by Lic. Paul B. Jenkins, a graduate that year from Princeton Theological Seminary, and the son of Rev. H. D. Jenkins, D. D., then the pastor of the Second Presbyterian church of

Kansas City. Mr. Jenkins was ordained and installed as Pastor in October, and is the Pastor at the present day (June, 1901.)

From its beginning Linwood church has been recognized as situated in a part of the city most favorable to a steady, even if a slow, increase in numbers and usefulness. During the first pastorate it grew from a membership of 21 to 74; during the second it increased to a little over a hundred; and the annual report for 1901 showed 220 members. The church has a good Sunday school, under the Superintendence of Mr. A. B. Colton, who has held that position since 1897. It has a Pastor's Aid Society, a Woman's Missionary Society, a Mission Band, and a Senior and a Junior Christian Endeavor Society. Recent municipal improvements in its part of the city have made its site a most handsome and desirable one, its present difficulty being that its building is far too small for its needs, to say nothing of its opportunities. Plans are already on foot for a new and a more commodious structure, which it is hoped that the near future will see, this being all that the organization needs to make it one of the chief Presbyterian churches of Kansas City.

KINGSVILLE.

At the spring meeting of the Presbytery of Lafayette in 1870, "the Committee appointed to visit Kingsville (Ministers E. Muse and J. W. Allen, and Elder Williamson) reported that they had visited that place and had organized a church of fifteen members. The name of Fairview had been chosen for the church." A good church building was secured within a year, but the main supporters of the organization soon moved away. Various efforts were made by the Presbytery to keep the organization alive. At the fall meeting of the Presbytery of Osage in 1873 a Committee of visitation reported finding but "five or six permanent members, no material to build upon, and a general opinion among the members that the church ought to be dissolved. The house of worship is 50x24 feet. Cost \$1,600. The Church Erection Board has a mortgage on the property of \$590. The house would not perhaps realize more than \$400." The record goes on to state that "The report was adopted, and the Committee continued, and directed to visit said church, and in the name of the Presbytery instruct it to take better care of the property. It was also ordered that the Stated Clerk notify Dr. Wilson, the Secretary of the Church Erection Board, that in the judgment of this Presbytery the time has come to foreclose the mortgage on said property." Would that in other such cases the Presbytery had been as prompt to take such action! In this case a valuable building, that however could not have been sold for anywhere near its value, was transferred by the Board of Church Erection to another congregation needing such a house of worship.

There was some opposition by the only remaining Trustee to this disposition of the property; but Presbytery dissolved the church (September 9, 1874); and voted that the Ebenezer (Raymore) church be "recommended to the Board of Church Election for aid to the amount of \$500, and that the Board be requested to grant them the Kingsville church property in payment of the above \$500." The grant thus asked was made; the church was sawed into sections, moved to Raymore and re-erected. There it served for twenty years, until the present handsome building was erected in its place.

KNOB NOSTER.

As far back as April 14, 1855, ten persons petitioned the Presbytery of Upper Missouri for an organization at Knob Noster. The Rev. A. V. C. Schenck and Elder D. Calhoun, of Warrensburg, were appointed a Committee to organize them, if the way proved clear. September 27, 1856, the church was enrolled as having been organized since the last meeting of Presbytery. It was enrolled by the Presbytery of Lafayette at its organization the next year. It was supplied in 1856 and 1857 by Rev. J. T. Lapsley. Nothing further has been discovered about this church, which seems to have become extinct before or during the war.

The present Presbyterian church in Knob Noster was organized September 21, 1867, by Ministers E. Muse and J. H. Byers of the Presbytery of Lafayette. It began with six members. Under the charge of Mr. Byers, who preached at the Sugar Creek church also, it grew rapidly, and soon secured a house of worship. The field was a hard one on account of the long rides necessary to reach one church from the other: but Mr. Byers remained three years, toward the close of which he wrote: "It (the Sugar Creek, now Creighton church) is about forty miles from here—twenty-five by railroad to Holden, then south fifteen. They always meet me in Holden with a conveyance. . . . The two points are too remote. . . . Allow me to say, and in the spirit of meekness, I have done much labor in this Presbytery; and I suppose more of the real hard labor than any other Minister in it."

After Mr. Byers left, the Knob Noster church was grouped for several years with the Lamonte church, until the death of the latter compelled a new grouping. It was under the care of the Rev. J. C. Thornton for over two years before the coming of the Rev. G. W. Goodale. About this time there came on a series of trying experiences, common to all this part of the country, that accounts for the great mortality so noticeable among the churches of this Presbytery between the years 1873 and 1876. When we recall the financial panic of 1873, the short crops of 1874, the grasshoppers of 1875-6, no wonder the churches large and small were

tried, some of them beyond endurance. A few quotations from letters of Mr. Goodale, then at Knob Noster, will well illustrate prevailing conditions. In March, 1874, he wrote: "My whole field is like a pleasant garden. Every family appears to be in the most cordial sympathy with all the rest and with the Pastor. I have held extra meetings, both for prayer and preaching, more than four weeks during the winter, hoping for a special blessing; but it still remains too much like the Valley of Dry Bones. Over so large a field I am perfectly conscious I am spread out too thin. I have over forty families to visit that are some of them members, and mostly in the country. My people alternate Sabbaths are scattered, and my Sabbath school influence is thus reduced to 00 almost. We have here at Knob Noster a very efficient Superintendent, which is a great help. The feeble churches must be cared for; yet it is sad that a church of seventy members with their families cannot have preaching every Sabbath."

In August of the same year Mr. Goodale wrote: "I see no way but that I must leave this field at the end of my year, September 1st. Many of my people will be brought very near to actual want by the terrible drawbacks of the season. The chinch bug took a very large portion of the wheat and oats, and the corn is now past help. A great deal of it will not make a bushel to the acre. Renters are offering their whole crop to pay rent, and landlords will not take the offer. My people of both churches have voted unanimously to have me stay, if means can be raised; but I fear it will be impossible. Several families are going to leave, others will go if they can raise a little money; while others still see no apparent means to provide for their families. The town is entirely dependent upon the country, which cannot come to their aid this year. They do not ask me to take less salary, and frankly say that if it cannot be raised for me, it cannot for anyone. This of course is gratifying to me although a sad case." Many such letters the Synodical Missionaries and Secretaries of the Board of Home Missions received about that time.

After Mr. Goodale left, the Rev. R. S. Reese supplied the church for one year. It then remained without regular preaching until 1880, when the Rev. Thos. H. Allin preached there a few months, when the church again became vacant. During his stay, the church called Salem seven miles northeast in the country was organized and grouped with Knob Noster. In the fall of 1882 the Rev. W. A. Cravens took charge of the now much reduced organization. He remained two years without being able to add much to the membership. After another interim Licentiate S. C. Bates was called and ordained as an Evangelist, November 3, 1887. He was succeeded by Thos. F. Boyd; by D. R. Crockett, and by Lic. Andrew A. Boyd, who was soon ordained as an Evangelist. The last named remained

with them, much appreciated, for six years. He then revisited his native Ireland, remaining over a year. During this time the congregation waited patiently for his return, upon which they insisted upon having his services again. His second term lasted a year, at the close of which he resigned, much to the regret of his people. He was succeeded by H. C. White, who remained until the fall of 1900.

LAMONTE.

At the spring meeting of the Presbytery of Lafayette, 1870, "the Rev. J. H. Byers reported that he had organized a church at Lamonte, the church taking the same name. . . . consisting of twenty members and two Ruling Elders. On motion Presbytery recommended to the Board of Church Erection for the sum of \$500 to aid in the completion of their house of worship." Mr. Byers was then preaching at Knob Noster, with which this church was grouped during its entire existence. Its only other regular supplies were J. C. Thornton and G. W. Goodale. The church grew somewhat the first year, after which it steadily declined. Soon an organization was formed in the same town by the Southern Church, which still exists. Our organization was stricken from the roll April 14, 1881. At the preceding fall meeting of Presbytery, the Stated Clerk had been instructed to issue letters to the remaining members, and to request the Board of Church Erection to dispose of the property. Some of the members then entered into the new organization a few miles north, which has since been known as Salem. The Lamonte house of worship was then sold to the Baptists for \$400, and the proceeds turned over by the Board to the Salem church.

LAYNESVILLE.

This church was upon the roll of Presbytery from September 10, 1879 to September 29, 1886. It was organized by the Rev. D. L. Lander, who was then Pastor of the Malta Bend and Salt Springs churches, with which this one was thereafter grouped. There were thirty-two members at the beginning, gathered largely through a revival led by Mr. Lander. Several other members were soon added, but in 1881 the town was completely washed away, its site becoming the bed of the Missouri River. The church was therefore dissolved.

LEXINGTON.

The Lexington church, now in the Southern connection, has had an interesting history, which we have tried unsuccessfully to get some one there to narrate. It goes back to the ante bellum times of both civil and ecclesiastical history. It was organized about the time when the Old School and New School controversies were at

their height in the East, but before that division had reached Missouri. The two Ministers, Dickson and Crawford, that effected the organization later took opposite sides in the divided denomination. Judging from the name, Lexington Presbytery, which was adopted by one of the original New School Presbyteries of this Synod, we might infer that the sympathies of the church were then supposed to be with the New School, though we find it soon after and thenceforward identified with the Old School. Lexington was in those days one of the most important towns in the State. The Presbyterians made their influence strongly felt there from their start, under such Pastors as Drs. J. L. Yantis, B. M. Hobson and J. A. Quarles.

At the close of the Civil War came the Declaration and Testimony controversy in this Synod, in which the majority of the Lexington church took the D. and T. side. Forty-five members, however, preferred to remain with the General Assembly, and were organized in June, 1868, by Ministers W. L. Breckenridge and George Miller. It was then thought that there were room and people enough, and bright enough prospects for growth, to justify the existence of two Presbyterian churches. The property of the former organization was divided pro rata between its two successors. Each organization worked successfully for several years. But the hard times of the early seventies came on, instead of the expected growth of the town and its churches. The Southern church soon overshadowed its neighbor, and then absorbed it.

The church in our connection was ministered to by J. W. Clark, 1868-71, and J. H. Byers, 1871 ff. It furnished one candidate for the Ministry, W. H. Wieman, who afterward became Pastor of the church at Rich Hill. In the spring of 1878 a Committee that had been appointed to visit the Lexington church reported to the Presbytery of Osage, recommending that the church be dissolved, its members dismissed to the Southern church, and its property sold. This action, however, was not immediately carried out. It took some time to carry out its details, the name of the church not being stricken from the roll of Osage Presbytery until April 13, 1881. The debts of the Northern church were all paid, and its house of worship, originally costing \$10,000, was sold for \$2,500, the balance remaining being turned over to the Southern church. The building then became known as Wentworth Academy, a Presbyterian school being conducted there by Prof. B. L. Hobson (now of McCormick Theological Seminary) and others. The two organizations thus reunited have formed a strong, harmonious church.

LITTLE OSAGE (BALLTOWN.)

As told elsewhere, upon the abandonment of the Harmony Mission the Missionaries remained in the vicinity of their former

labors among the Osage Indians, but thenceforward devoted their energies to the establishment and maintenance of churches among the whites. Aside from the church organized at the Harmony Mission in 1822, the first organization among the whites appears to have been that of Little Osage. The early history of this church is much like that of many others in those days in Missouri. Having been organized by New England people, and largely composed of those that had been brought up under Congregationalism, its first few years were characterized more by Congregational principles and methods than by those of the Presbyterian Church. Yet the members gradually abandoned their Congregational forms and substituted Presbyterian forms instead, becoming identified with New School Presbyteries.

The record of the original organization of the Little Osage church is as follows: "June 27th, 1835. Agreeable to previous notice, the people in this place assembled at the school house at 12 o'clock, noon, to take into consideration the subject of organizing a church on Presbyterian or Congregational principles. Present, Rev. Nathaniel B. Dodge, from Boudinot Missionary Station, Rev. Amasa Jones from Harmony Mission Station, and Brethren Daniel H. Austin and Richard Colby from Harmony Church. Introduced services by a sermon delivered by Rev. A. Jones, from Chron. 29:5. Articles of Faith and Covenant read. Candidates for admission to church called for. The following presented themselves: By letter, Wm. Modrell, Nathaniel B. Dodge, Jr., George Douglass, Elizabeth Douglass, Mary B. Dodge, Elvina G. Dodge. By examination, Elizabeth Summers, 1st and 2d. The above members were accordingly organized into a church, by their publicly assenting to following Articles of Faith and Covenant: [12 good articles and good covenant.] Wm. Modrell was chosen Deacon and Nathaniel B. Dodge, Jr., Clerk." In this connection it may be an item of mournful interest to note that the first grave in the little cemetery established there was that of Clerk Dodge, who was killed by members of the very tribe of Indians among whom his father had been so long a devoted Missionary.*

Under the Ministration of Mr. Dodge, the church continued as organized, until March 25, 1842. It had then grown to only eighteen members. On that date its record reads: "Met according to notice to consider expediency of adopting Presbytery form of Government. Members called upon to express their views. . . . Presbytery form of Government adopted, and church placed under care of the Harmony Presbytery. William Modrell and Josiah M. Austin chosen Elders." In this connection it continued until after

*Mr. D. was one of a party that pursued some lawless Indians who had stolen stock. In the fight that ensued three of the Indians and Mr. D. were killed. 800 militia-men were at once called down from Jackson County, but did more mischief in one week than the Indians did in twenty years.

the break up of the Presbytery of Osage, when, on August 19, 1859, it voted to join the Old School Presbytery. It remained in connection with the O. S. Presbyteries of Lafayette and Southwest Missouri until the Reunion in 1870. Thereafter it gradually disappeared until about 1878, when it died on account of the removal of nearly all its members. They had no building after the original building was destroyed during the war. This organization was always supplied in connection with the Marmiton Church. How much it accomplished for good cannot now be told. Before the Civil War it reported at least one candidate for the Ministry. It is the burial place of at least two of the pioneer Missionaries, Dodge and Bradshaw. It is also the birthplace of one of the Ministers of this Presbytery, William Sickles, whose parents were long identified with that church, and later with that of Schell City.

LITTLE TEBO.

Benton County. Organized by James Gallaher. Dissolved and members went to Warsaw. Osage Presbytery, then Lafayette.

LONE OAK.

This church (sometimes called Double Branches), is the outgrowth of the old Harmony Mission, established a few miles south of it on the Osage River in 1821. It has always had in its membership the descendants of several of the original Mission families. The old organization, formed June 12, 1846, was ministered to by the Rev. Wm. C. Requa. Its house of worship was burned during the Civil War, and its organization broken up.

The present organization dates from Feb. 10, 1868. The first record in the Session book is: 'After sermon by Rev. S. G. Clark, from text Luke 2:49, the following persons were organized into a church, with Lone Oak as corporate name: William R. Thomas, Mary H. Thomas, Sarah A. Requa, Sarah J. Requa, Austin Requa and William Requa. Austin Requa was elected Elder. S. G. Clark, Missionary of District.' The church was supplied at different periods, usually only once a month, by S. G. Clark, Dr. Wm. C. Requa, G. W. Macmillan, J. F. Watkins, W. M. Reed, D. R. Crockett, Josiah Thompson, T. J. May, Wm. Coleman, Lic. C. Lee Reynolds, J. C. Taylor and others.

This is a country church, which in 1880 built in connection with the Methodists and the Grange a church building, with a hall above for the use of the Grange. This is located at Peru post-office. The membership has never been large, but usually able to supply the church with preaching once a month without outside assistance. A good Sabbath-school has been maintained. The old missionary influence is still strongly felt, though most of the old families are now gone. "They rest from their labors and their works do follow them."

LOWRY CITY.

The Lowry City church was organized by a Committee of Presbytery, consisting of Ministers W. M. Pocock, John B. Hill and W. M. Newton, Jan. 21, 1893. There were fifteen members, only four of them men. Several of them had been connected with the Westfield church, some nine miles north. Their first Supply was the Rev. W. M. Newton, who went there in December, 1893, and remained seven years. The following year they built a very neat frame house of worship, 26x50 feet, costing \$1,650, of which the Board of Church Election contributed \$500, and outside friends \$200. The church has had a gradual growth and a harmonious and useful history, in connection with that of Westfield, with which it as always been grouped.

MALTA BEND.

Of the organization of this church Synodical Missionary Allen wrote at the time: "A new church consisting of thirty members, with Wm. Lunbeck and Wm. H. Squairs as Ruling Elders, was organized at Malta Bend, Mo., May 16 (1875), by Revs J. W. Allen and J. F. Bruner. The population of this whole county (Saline) is thoroughly sandwiched with Presbyterians. Already there are nine church organizations, six of them in connection with the Southern Assembly, viz.: Miami, Olivet, Brownsville, Pisgah, Arrow Rock, Marshall. These churches enjoy the pastoral services of Revs. J. Barbee and B. H. Charles. In our connection there is one German church at New Frankfort, to which Rev. H. Stauss ministers. * * * The Salt Springs and Malta Bend churches are but six miles apart and yet in two distinct neighborhoods. They now enjoy the pastoral care of Rev. J. F. Bruner, who entered the ministry only last year, at mature age, having given the earlier part of his life to the practice of medicine and teaching. He brings into his work a ripe experience, which, coupled with his consecration and faithfulness, is already securing marked success." Dr. Bruner remained about two years, at the close of which he wrote: "When I came to Malta Bend there was not a single Presbyterian in the place, and prejudice was strong against Presbyterianism. * * * This church and Salt Springs have added * * * forty-eight members, while here at Malta Bend we have erected and expect to dedicate the last Sunday of this month, one of the neatest Presbyterian churches in Missouri of its size, and all without a dollar of debt on it." Finished and furnished, the whole building, 28x48 feet, cost less than \$1,700. It was dedicated the third Sabbath in October, 1876, the sermon being by the Rev. Nathaniel Williams, of Iowa. A revival soon followed, resulting in several additions to the membership.

For several months after the leaving of Dr. Bruner, the pulpit was supplied by Licentiate B. D. Luther. In 1879 the Rev. David L. Lander came and was installed pastor. He remained until 1884, during which time the church reached its greatest prosperity. Before he left there had been several seasons of revival, the two churches in

the group assumed self support, and activity in every good work was very marked. "As a token of appreciation, the little struggling churches of Malta Bend and Salt Springs gave to their pastor on Christmas Day (1881) a purse of \$166. Happy pastor, happy people!" The Laynesville church was organized by Mr. Lander, and for a time was grouped with Malta Bend and Salt Springs. After the resignation of their pastor, on account of ill health, these churches remained vacant for some months, after which the work at Malta Bend was not for many years successfully revived. The only other settled minister there was the Rev. James Lafferty. For years after he left the church was vacant, and had but an occasional sermon. Most of the members moved away, and those remaining attended church at either Salt Springs or at the Saline church (Southern), four miles east. At last, after an absence of fifteen years, Mr. Lander returned, much to the delight of the remnant of the former charge. It was thought that he could resuscitate the organization, so long dormant. But after a year's hard work, he gave up the field as hopeless.

Nothing seemed to be left but the building, which was in a good state of repair. But in the spring of 1900 another effort was made to revive the organization. Licentiate C. C. McKinney, a Middler in McCormick Seminary, was sent there and soon succeeded in securing good audiences and an increased membership. In the fall, at the urgent request of the churches of Malta Bend and Salt Springs, he consented to remain a year with them. In the spring of 1901, both churches requested his ordination and installation, which Presbytery heartily granted. Mr. McKinney is a grandson of the pioneer Missionary, Seth G. Clark, so prominent in this Presbytery soon after the Civil War.

MARMITON.

The correct spelling of the name of this church is hard to ascertain. It is referred to in old records as Marmiton, Maumetan, Marmateau, and in a variety of other forms. It is sometimes called Big Drywood. No sketch of it has been found. It is known, however, to have been the direct outgrowth of the Harmony Mission. Its organizer was probably the Rev. N. B. Dodge. Its presbyterial connection was first with the Harmony and Osage Presbytery, then with the Presbytery of Lafayette, then with Southwest Missouri, and possibly last with Ozark. Just when it finally died is unknown. It is worthy of remembrance mainly as the church home of one of the early lay Missionaries to the Osages.

Mrs. I. C. Sickles, formerly a member of the Little Osage church, with which that of Marmiton was always grouped, writes: "I am sorry there can be found no record of the Marmiton church, and I regret very much that I cannot find * * * a more satisfactory sketch of the life of Abram Redfield,* who was really the father and founder

*A short sketch of Esq. Redfield is found in Brown's History of Vernon County.

of the Marmiton church. Abram Redfield came to that region from Union Mission in 1836, and settled near what is now known as Deerfield. He was a New Yorker by birth, a man of much above ordinary intelligence and of fine education, and one of the most saintly men I ever knew. I remember well visiting in his family when I was a little girl, when it was his custom on the Sabbath to hold religious services in his own house; and when the weather and roads were bad, he would send a wagon round the neighborhood, sometimes making several trips, to gather the people in. Then he would superintend a Sabbath-school, and usually read a sermon. As he was a good reader, a fine talker and a splendid singer, the service was always edifying and much enjoyed by all." He died Dec. 8, 1862. Why could not many of our modern churches revive the good old custom of utilizing their Elders when they happen to be out of a Minister? There certainly are Elders who could do such work efficiently.

MONTROSE.

This church is largely the outgrowth of the old adobe church, called Deepwater, organized by Dr. Amasa Jones in 1842. Dr. Jones was one of the original Missionaries that established Harmony Mission in 1821. Both the old Deepwater church and that of Montrose had among their original members several of the old missionary families. The Montrose church was organized in October, 1870, by the Rev. B. F. Powelson. A house of worship was erected at a cost of \$1,400, seated some time later at a cost of \$125, the sum granted by the Board of Church Erection for that purpose. The largest number of communicants ever reported for this church was forty-seven in 1881. It has been a difficult church to keep supplied, having been grouped with various other churches, seldom remaining long in the same grouping. It has consequently had a different Supply almost every year, except when under the care of the Pastor-at-Large. The town is largely Roman Catholic. Another serious discouragement this church has had was quite unusual in character. A set of "come-outers," led by a former Presbyterian Minister named O'Brien, held a series of meetings, lasting several weeks, with the avowed purpose of breaking up every church in town—a purpose that nearly succeeded. Through the efforts of Evangelists Railsback and (later) Watkins, a remnant was saved, the Sabbath school maintained, and hopes revived that there might still be a useful existence. Nearly all of the older members have left the vicinity.

MORRISTOWN.

See Freeman.

NEW FRANKFORT.

The only organization this Presbytery has had since the Civil War among the non-English speaking populations was that of New Frank-

fort. This church, originally belonging to the Cumberland Presbyterians, petitioned to unite with the Presbytery of Osage. Apr. 20, 1872, "the Committee to whom was referred the request of the Cumberland German Church of New Frankfort report, That they have carefully considered the request and inquired into the prospects of the church and the soundness of their faith, and recommend that their request be granted." It was naturally somewhat difficult to supply this church with German-speaking Ministers. Its only installed Pastor, the Rev. F. Van der Lippe (usually written without the Van der), remained less than two years. He was followed by the Rev. F. C. Schwartz in 1877.

April 15, 1880, the Presbytery adopted the following report of a Committee it had previously appointed: "I visited the New Frankfort church by appointment of Presbytery, and found that the church, by almost unanimous vote, had resolved to connect with the German Evangelical Association; that the minority made no opposition to the wishes of the majority. Your Committee recommended that the church refund to the Board of Church Erection the \$200 received to aid in the erection of their house of worship, which has been done through J. W. Brown, a member of the Committee. The Board has released its claim, and we recommend that the church of New Frankfort be dissolved and its name stricken from the roll. (signed) J. W. Allen, Chairman."

NEVADA.*

Nevada is the county seat of Vernon county, though not one of the oldest towns of that region. That county was long the home of the Osage Indians, among whom the Harmony Mission was established in the southern edge of the adjoining county of Bates in the fall of 1821. The earliest white settlements of Vernon county were those of the Missionaries and their friends, by whom several churches were established before the Civil War. Those churches were connected with the New School branch of the Church, until its practical disruption in this region shortly before the War. The whole region then passed into the hands of the Old School church, by which after the War many efforts were made to revive the old churches and to establish new ones. So far as now discoverable, the first organization in Nevada City, as it was then called, was made by the Rev. W. R. Fulton, in Sept., 1872. It consisted of nine members, who seem to have been unusually rich in officers, having had four Elders and one Deacon. This organization did not long survive, however, having been dissolved Apr. 13, 1876, after it had been transferred from the Presbytery of Ozark to that of Osage. The Declaration and Testimony party also formed an organization there, which was likewise shortlived.

On Feb. 20, 1878, an organization of 23 members was formed by the Rev. J. H. Byers, ten of the members coming from the Southern

*After all the rest of this book was in type, it was discovered that the sketch prepared of the Nevada church had in some way been lost. This sketch is therefore hurriedly prepared, and not as complete as we would like to have made it.

church. A newspaper notice of the field, published a few weeks later, says: "Bro. Byers has been abundant in his labors since taking charge of this field—preached 33 sermons during February. As the result of a series of meetings held in Prosperity church (which is grouped in the same pastorate with Nevada) 12 were added on profession. There had been several conversions in Nevada. They have an excellent school of over 70 scholars." But though great things were expected of the field, it did not succeed at the start.

When Dr. George Miller went to Nevada in 1883, he says it was an uninviting field, having only 44 members and a church building needing yet \$2000 to complete it. "It was a forbidding outlook. Elder J. W. Cleland had great faith in the Lord, the church and me, and urged me to come, offering to obligate himself to see that I got \$1200 a year, and that the building should be fully and handsomely equipped inside of one year. He was then a prosperous and leading business man of high standing, and filled his promise fully.....A Young People's Society and a Ladies' Missionary Society were organized. In the four and a half years of our pastorate one hundred and eighty members were added, ninety of them on profession of faith; and the money raised aggregated nearly \$10,000. We always thank the Lord and our colaborers in Nevada for the work done there."

The results of the next few years' work there cannot now be accurately stated, as the Session Book has in some way been destroyed. The church has had a varied experience in the last twenty years, under several Pastors. The present Pastor, Dr. J. H. Miller, who began his labors there in 1898, has been quite successful in his work.

OLIVE BRANCH.

See Creighton.

OSCEOLA.

The Presbyterian church of Osceola in its present form post-dates the Civil War. It is the outgrowth, however, of an organization formed there many years ago, as will be seen by the following first entry in the original record book of the old organization: "On the removal of the Osage Indians beyond the bounds of the State of Missouri, the Missionaries of the A. B. C. F. M. still remained within its borders. As the whites came in to possess the land, these Missionaries preached in the destitute places and watched over the sheep

scattered in the wilderness. In 1842 there were found to be eight members of distant churches in this region who desired to unite themselves together for mutual fellowship in the Lord. On the first Sabbath of March, by previous appointment, Rev. Amasa Jones, accompanied by Rev. E. P. Noel, met—the eight, and organized them into a Presbyterian church. The first Elders were Samuel W. Harris and Robert Osborn. The original record book is still in existence, but has not been in the hands of the compiler of this sketch.

From other sources it is learned that Dr. Jones had had many a “previous appointment” there. He, who had been among the original Mission band that established Harmony Mission in 1821, became a Home Missionary by appointment of the American Home Missionary Society, April 25, 1836. His first report shows that he labored one quarter time “at the mouth of the Sac River,” before there was much of a settlement there. He continued preaching there with more or less regularity until a year after the organization, when the Rev. Isaac B. Ricketts took charge of the Osceola and Weaubleau churches. The Rev. E. P. Noel, who assisted at the organization at Osceola, was preaching in the Weaubleau church at that time. Mr. Ricketts took charge March 1, 1843, and seems to have remained some five years. During his last year there Mr. Ricketts wrote: “This has been a season of great worldly mindedness; the gold fever has raged greatly in this part of the world, and consequently religion has been at a low ebb. There was great alarm among the people when ‘the pestilence that walketh in darkness and destruction that wasteth at noonday’ were sweeping off their hundreds and thousands * * *; but when the judgments of God were in the land, there were not many, it seems, that learned righteousness.” Many similar references to the California gold excitement and to the cholera season of 1849 are found in the correspondence of the American Home Missionary Society.

In 1849 the Rev. Jos. V. Barks, then recently ordained at Warsaw, took charge of the Osceola church in connection with that at Warsaw, where he lived. He remained two years. He made quite an impression on the people, such that for years after the War he was “spoken of with the greatest respect by the older residents.” He probably supplied the church again for about a year in 1859. In the fall of 1851 the Rev. L. R. Morrison, of Cross Timbers church in Hickory county, began preaching at Osceola, half time, for two years.

Some time in 1854 the Rev. G. W. Harlan began preaching in Osceola. He was then a Licentiate. He was not ordained until the spring of 1856. He had charge of the Osceola church, at first for half time, until 1858. The next year he had charge of the Osage Academy at Osceola. He was supported partly by the Southern Aid Society, partly by the Missouri Home Missionary Society, and partly by the church. He found a church of only twenty members, though with an average attendance of 200 to 300 persons at each service. The only other denomination in town, the Southern Methodist, alternated with the Presbyterians in the use of the same house of wor-

ship. In 1856 Mr. Harlan wrote: "I preach regularly in this place every alternate Sabbath, twice to the white and once to the colored congregation, at a point seven miles southwest of town, one Sabbath each month; the remaining Sabbath at different points." A prayer-meeting was maintained, though with difficulty, the Pastor not always being able to get over the Sac River from his boarding-place at Col. Waldo's to the church. The Sabbath-school was a union school with the Southern Methodists, who owned the church building.

In this church, as in every other in Missouri in those days, the slavery question had its bearing on every other interest. Mr. Harlan replied to a question: "I am a slave-holder, having become one by inheritance." That fact prevented the church from receiving further aid from the American Home Missionary Society, or from the Missouri Home Missionary Society, auxiliary to it. Like nearly every other church in this part of the State, this church and its Minister decided to go into the Old School denomination (Nov. 13, 1858). September 16, 1859, both were received into the Presbytery of Lafayette. Mr. Harlan soon left, the War came on, the church disappeared. Several slaves had been members of the church. One interesting record in this connection was: "David, colored servant of . . . , having expressed the desire to unite with the church, though without a letter from the Presbyterian church in Tennessee, of which he was a member, the proof from other sources that he sustained the character not only of an earnest Christian, but of a faithful preacher of the Gospel being satisfactory, he was received into our fellowship." As Dr. Milner remarks, "Does pretty well for a chattel!"

September 22, 1861, the town was burned by the noted Jim Lane. We hear nothing more of the old church. September 14, 1867, the Rev. John M. Brown, the pioneer missionary of southwest Missouri after the War, organized a new church, consisting of only seven members. G. Whitelaw Shield, late an Elder in the Appleton City church, now an Elder in the First Presbyterian church of Kansas City, was elected Elder. When Mr. Brown came again the next month, five more members were admitted. Of these twelve, only two had been members of the former organization.

The little band worshiped in the Court House for the first few years, until able to secure a building of their own. After Mr. Brown, their first Minister was the Rev. Duncan C. Milner, then just from the Seminary, one of a band of ten young men ordained at the meeting of Synod, October 4, 1868. He began work in Osceola Nov. 28 following. Under his ministry a revival occurred, and it was decided to build a brick house of worship, which was soon after finished with the exception of the belfry and seats. Of this house the history of Henry and St. Clair counties (1883) says:

"The dedication (1871) was by the Rev. C. H. Dunlap, of Sedalia, whose eloquence and impressive manners caused deep feeling throughout the ceremony. He took the following for his text,

being the first verse of the 122d Psalm: 'And I was glad when they said unto me, Let us go up into the house of the Lord.' Some items concerning the rise and progress of this building may not prove uninteresting to our readers. The subscription paper was first started by the Rev. J. M. Brown * * * over three years [before]. Two lots were kindly donated by the Hon. Waldo P. Johnson, three lots purchased by extra subscription, and the cornerstone of the building was laid in 1870. The original cost of the building, which is 38x56, together with the current value of the lots, makes the entire church property worth about \$4,500.* This building was the first church edifice completed since the War. Its interior arrangements are comfortable and pleasant, and its exterior neat and attractive."

Like many others this church suffered severely during the hard times of 1873ff. Not until it obtained an installed Pastor did it succeed in making much progress. Oct. 30, 1882, the Rev. J. F. Watkins, who had been installed the night before over the church at Brownington, was installed over that of Osceola also. He had previously supplied the church from 1873-5, and again from 1879 on. Under his ministry there was prosperity, material and spiritual; the church nearly quadrupling its membership and rebuilding and enlarging its house of worship at a cost of about \$4,000. There was, however, a long-protracted case of discipline. Its only other installed Pastors have been H. C. Keeley, '87-8, and J. Twyman Boyer, S.S. and P., 1896-1900. Though throughout almost its entire existence this church has enjoyed but a part of its Minister's time, and has suffered possibly more than any other in the Presbytery from removals, it has sustained its various Christian activities with commendable zeal and fidelity. The Rev. Henry A. Brown served as Stated Supply 1900-1901.

OTTERVILLE.

The Rev. C. V. Monfort organized the Otterville church with eight members, July 27, 1867. J. D. Strain was elected Ruling Elder. Before the close of the year there were nineteen additions. But early the next year an emigration commenced that took away most of the members. Still by the aid of a grant of \$500 from the Board of Church Extension, the little band managed to get a neat building enclosed by the following October. The next year others removed and one died, leaving only five members on the first of October, 1868. To Elder Strain is due the credit for nearly all the work both physical and spiritual that was done. In October, 1868, the Rev. A. J. Johnson took charge. The church was dedicated the following March. After Mr. Johnson left a few services were held by Mr. Alexander Walker, then a Licentiate of the English Presbyterian Church, who had come to this country for his health and settled on a farm near Otterville. He did not remain long as the Tipton church extended to him a call at the next meeting after he was ordained by request of the Otterville

*\$800 from the Board of Church Erection.

people. There seems to have been no further stated preaching in Otterville.

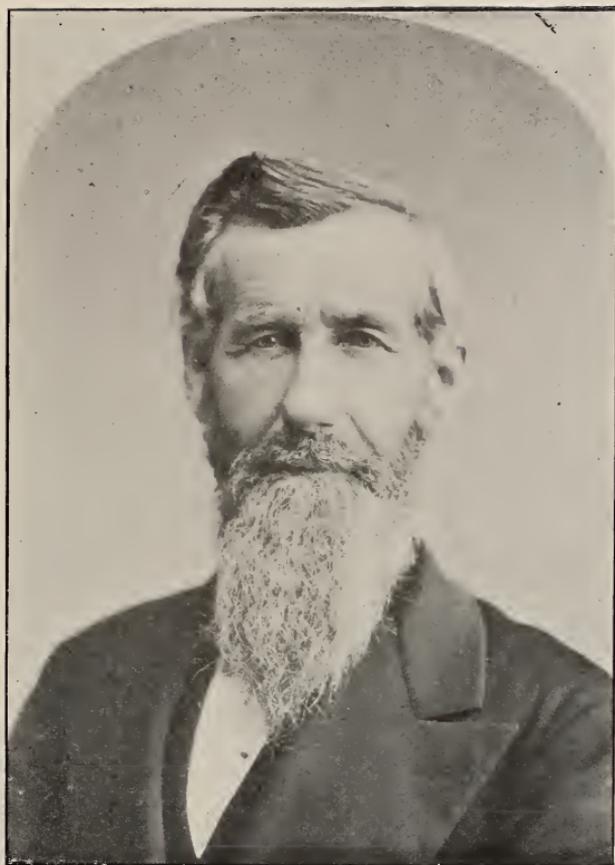
September 10, 1874, a Committee of Investigation reported to Presbytery "That, as our organization at Otterville has for the most part united with the Cumberland Presbyterian church, we do recommend that it be dissolved, and its name stricken from the roll; and that the Committee be continued to act in concert with the remaining Elder in settling up any remaining debts, and in selling the church edifice." Mr. Walker was made a Committee to sell the building. In the spring of 1877 he reported the receipt of \$71 from the sale of the property and a note of \$179 for the balance. The final report of the Committee was made September 10, 1879: "The balance due has been collected and transmitted to Dr. Wilson of the Board of Church Election, less the necessary expenses." The building was bought by the Baptists.

PAPINSVILLE.

This church, sometimes called Prairie City church, was organized very near the site of the old Harmony Mission, by the Rev. S. G. Clark, about 1867, with seven or eight members. It was supposed that a railroad was about to pass through the town. Mr. Clark supplied the church a short time, as did also the Rev. W. M. Newton, then located at Appleton City. The final record in the Minutes of Presbytery concerning this church is: "The Special Committee appointed at the last meeting of Presbytery to visit the church of Papinsville report, 'That we visited this church, and found that the O. S., or Declaration and Testimony church, have taken possession of the ground, and have built a house of worship, and have a membership of about twenty. Only six or eight of our church members are on the ground; and all of these, excepting one man whom we were unable to visit, are working with the O. S. church, and are regarded as members of it. The Committee recommend that the church be stricken from our roll of churches, and that the Stated Clerk be instructed to grant letters of dismission to any of said members.'" Report adopted.

PLEASANT HILL.

It is a matter of surprise to many people that there are two Presbyterian churches in a town of the size of Pleasant Hill, and that though worshipping together for many years, they have not seen fit to re-unite and form one church as at first. The Presbytery of Kansas City even once passed a vote to dissolve the church in the Northern connection and urge its members to unite with the Southern church; but at the next meeting of the Presbytery representatives from both churches appeared and requested the reinstatement of the church, and that they be permitted to continue the old order of things. The full explanation of this would take more space than we can devote to it,



R. S. SYMINGTON.

but can be pretty accurately seen from the following sketch, compiled from a great variety of sources.

The early history of the church was written in January, 1861, by its first installed Pastor, the Rev. Geo. Miller, who added a supplement to it nine years later. From this manuscript sketch we learn that the first Presbyterian family that settled in or near the town of Pleasant Hill was that of Benjamin Duncan, a Kentuckian, who came in 1843. He died the following year. His family, with those of the Copelands and Boswells who came in 1844, the first year the public lands were put on the market, were among the original members of the church. Up to 1851 these families were seldom visited by Ministers of their own denomination. At the spring meeting of the Presbytery of Upper Missouri, 1851, Ministers Symington and Allén, and Elders Moseby Grant and James Patton were appointed a Committee to organize a church at Pleasant Hill, which they did in July following, with fifteen members, seven of them men.

This original organization seems to have been ministered to at irregular intervals by R. S. Symington, T. A. Bracken and others until 1853 when Mr. Symington moved to Pleasant Hill and divided his services between the church there and that of Westport, which he had organized about the same time as this one. The first revival came in December, 1856, and January following, when Mr. Symington was assisted in the services by Messrs. Coulter and Bracken. About that time the congregation was making an effort to build its first house of worship, a brick, 40 by 60 feet. The summer following, Mr. Symington removed to Westport. In January, 1858, the Rev. Jas. T. Lapsley began supplying the church and had the joy to receive a gracious outpouring of the Spirit in October following, at which time he was assisted by Messrs. Bracken and Symington in a series of meetings, resulting in thirty-nine additions to the membership and a great strengthening of the church. Mr. Lapsley was then called to the pastorate, but, though he remained till March, 1860, he was not installed. In almost the last month of his ministration another revival occurred, resulting in fifty-nine additions to the membership.

In June, 1860, George Miller, then a Licentiate of the Presbytery of Transylvania, began his labors in the church of Pleasant Hill, over which he was ordained and installed November 4 of that year, by the Presbytery of Lafayette to which the church now belonged. The church building was then sufficiently finished to be comfortable, though burdened with a debt of \$400. Mr. Miller continued to preach to this church until the fall of 1862, when, owing to the terrible persecution to which he was subjected on account of his adherence to the cause of the Union, he went to Kansas City. The church had no regular preaching thereafter till the fall of 1865, when Mr. Miller returned, and served it until the spring of 1868, when he was laid aside on account of ill health. The experiences of the Pastor during those

troubled years are related in part in his own graphic way in the book he published shortly before his death, entitled Missouri's Memorable Decade.

It was during the second stay of Dr. Miller at Pleasant Hill that the division of the Old School Church in this State took place. So far as this Presbytery was concerned, the fight took place mainly around him and his church. It is a long story, briefly summed up by himself in the Annals of Kansas City Presbytery, 1888, p. 47, as follows: "In August, 1865, I received, without solicitation or previous knowledge, a commission from the Board of Home Missions in Philadelphia urging me to return to this Presbytery and 'hold the field for our Church.' I was still a member of the Presbytery and legal Pastor of the Pleasant Hill church. I came, feeling that a great principle and a grand position must be maintained, and that Providence had laid upon me their maintenance. The asperities of that struggle I sincerely regret; but for the results I to-day humbly thank God, as I believe they will ever redound to His glory. The effort to dislodge me from my pulpit was strong and bitter, and every inch of ground was bitterly resisted. In August, 1866, the Presbytery met in Pleasant Hill. It refused to receive George Fraser and Charles Sturdevant, because they avowed their readiness to enforce the last Assembly's 'ipso facto order' against the signers of the paper known as the 'Declaration and Testimony.' The order dissolving my pastoral relation was then passed. I held my ground by appeal to the Synod. When Synod met in October, it divided; and so this aspect of the struggle ended."

The Pleasant Hill church also divided. Only fourteen of the former members sided with the Pastor. A large portion of the congregation, including many influential members, withdrew, and were organized, February 10, 1867, by the Rev. J. B. Harbison, as the "First Presbyterian Church of Pleasant Hill." They began with fifty-three members. Mr. Harbison supplied their pulpit until November 29, 1867, when the Rev. R. S. Symington was recalled to the pastorate. Dr. S., writing of this year afterward, says: "Pleasant Hill had now grown to a city of 6,000 inhabitants, and it was thought that two Presbyterian Churches could be sustained there. My old friends gave me a call to the second [sic] Presbyterian Church. I accepted the call. We rented a hall, and worshipped in it until our church was built."

The two churches were thus formed in the place of the one. The property of the old organization was by mutual agreement sold at auction, and the proceeds equally divided. The new organization succeeded in getting a handsome frame church building erected and neatly furnished in the year 1869, at a cost of \$6,250, all paid for. The same year the older organization, thenceforth known as "The Pleasant Hill Presbyterian Church," began the erection of a brick

church building, toward which they received \$800 from the Board of the Church Erection Fund.

The church which remained in our connection was ministered to in 1869 and 1870 by the venerable Dr. W. L. Breckenridge; from 1870 to 1872 by its former Pastor, the Rev. J. T. Lapsley; and from 1873 to 1876 by the Rev. Wm. Coleman. When the latter left, he lodged a claim with the Presbytery for back salary, part of which was voted to him by the Presbytery, twenty-one years later, out of the proceeds of the sale of the abandoned church building! A similar claim for \$996.63, adjudged by the Presbytery of Lafayette as due the Rev. George Miller, was not then considered; and the Board of Church Erection to whom the church had forwarded the entire proceeds of their sale of their property listened to the request of the Presbytery, and returned the whole amount to Mr. Coleman. For the next two years the two churches worshipped together under the ministry of the Rev. J. L. Caldwell, who had been called by the new organization, which meanwhile had gone into the Southern connection. He was succeeded by the Rev. A. W. Colver of the Northern church for something over a year. The next Minister was the Rev. H. D. Clark, a Methodist, who was at the time, as some of his predecessors in the Presbyterian pulpit had been, the Principal of the Public Schools of the town. In 1879, the churches again worshipped apart, the Northern under the ministry of the Rev. A. T. Robertson, and the Southern under that of the Rev. J. M. Chaney. Since 1883 the churches have worshipped together (though retaining their separate organizations), under various Ministers of the Southern connection.

In 1898, the property of the Northern church, which had been unused for several years and had become much out of repair, was sold and the proceeds disposed of as mentioned above. The Southern church sold their old property about the same time, tore down their old building and erected a convenient modern building in a more desirable location. The Southern church, it is scarcely necessary to add, is now much the stronger of the two.

P. S. At the spring meeting of Presbytery, 1901, this historic organization having dwindled to six members, without officers or property, was dissolved. Its members were dismissed to the Southern church.

PLEASANT PRAIRIE.

An extended notice of the organization of this church appeared in the St. Louis Evangelist of January, 1880, from which it is learned that "according to previous appointment, and by order of the Presbytery of Osage, Revs. H. M. Shockley and S. W. Mitchell and Elder John Neil, Sen., met with the people at West Point school house, in White township, Benton County, Missouri, on Saturday, November 7, 1879, for the purpose of organizing a Presbyterian Church."

Eleven persons entered into the organization, six men and five women, all heads of families except one, another being welcomed at the communion service on the following Sabbath. John Neil, Jr., and David Ewart were the Elders installed. The new organization was grouped with those of Sunny Side, ten miles south, and Windsor, seven miles northwest, under the care of the Rev. S. W. Mitchell. The next year a church building was erected. After two or three years this church appears vacant, and finally disappeared from the roll of Presbytery, April 9, 1884.

POST OAK.

Organized by Christopher Bradshaw, in Henry County, about 1846, with nine members. Osage Presbytery. Soon disappeared. Possibly the same as some church known by another name.

PROSPERITY.

On the Minutes of Presbytery there is no record of the organization or enrollment of this church. The first mention of it on the records is: "The Church of Prosperity was recommended to the Board of Church Erection for aid to the amount of \$300." (September 15, 1875.) The organization had probably been arranged for and effected by the Presbytery of Ozark about the time of the order of Synod transferring the churches of Vernon County from Ozark to Osage Presbytery in the fall of 1874. From a notice in the *St. Louis Evangelist* of March, 1875 we gain about all that can now be discovered about its early days: "Prosperity is the name given to a Presbyterian Church in the southern part of Vernon County, Missouri, which was organized the fifth day of July last with seventeen members. The name is significant of its history. Twenty-seven persons have been added since November last, many of them heads of families, and a large proportion of them young men. This church is under the pastoral care of Rev. A. W. Milster of Nevada City. He was followed for a few months by the Rev. J. G. Venable. Soon after the Rev. J. H. Byers took charge of the field, it appears that as the result of a series of meetings held in February, 1878, twelve persons were admitted to membership on profession of faith. Its only other regular Supplies seem to have been W. M. Reed and B. Hoffman, neither of whom remained many months, and T. S. Douglas, who was there some years. The name of the church was stricken from the roll of Presbytery, April 12, 1888.

PROVIDENCE.

This church seems to have had an encouraging start, but that is about all. In the *St. Louis Evangelist* for December 13, 1883 ap-

pears this notice: "Schell City. . . . Our quarterly communion was postponed till next Sabbath (December 9), owing to special interest at a Mission point nine miles south of Schell City, where we have been laboring for the past nine months, on the forenoons of Sabbaths belonging to Schell City. Protracted services were held for one week and a half. Deep interest was manifested from the first. Evidently God's answer to earnest and long continued prayer, sixteen were born again of the Spirit, and many others are still seeking salvation. A church of twenty-one members was organized at this point on Friday evening (November 30, 1883.)"

There is no record on the Minutes of Presbytery concerning the enrollment of this organization; but for some years thereafter appears the name of the Providence church, otherwise unexplained, as one of a group of churches adjacent to Schell City. The organization soon dwindled away. Its name was removed from the roll of Presbytery, April 14, 1887.

RAYMORE.

The Session book shows that the Raymore church was organized November 12, 1871, by the Rev. Dr. W. L. Breckenridge, with eleven members, four male and seven female, who were joined apparently the same day by four others, two men and two women. The name chosen was Ebenezer, which was retained until changed by Presbytery, September 14, 1881, to Raymore. Services were held in the railroad depot, where in the following year the Rev. George Miller held a series of meetings resulting in several additions and the starting of the church on its career of prosperity. "In 1875, Mr. Miller secured from the Board of Church Erection the transfer of their mortgage from Kingsville church to Raymore, and permission to remove the building to Raymore. The energetic Raymore people went down and cut the building into sections, placed it on cars, and carried it to Raymore and set it up." This was the first church building in the town.

For several years the church was irregularly supplied, usually by persons that were not members of Presbytery. In 1879, the Ebenezer church was among those that petitioned for the ordination of Lic. A. T. Robertson. He had received a unanimous call from the three churches of Pleasant Hill, Greenwood and Raymore, and begun his work among them in May. These three churches then cut loose from Home Mission aid. His good work there told, as will be seen from this summary of his labors at the close of three years: "During a series of meetings in which the Pastor, Rev. A. T. Robertson, was profitably assisted by Rev. T. H. Allin, the members were much revived, and thirty-four were added to the church, twenty-five of them on profession of faith. This church, which was organized a

few years ago by Dr. Wm. L. Breckenridge, of blessed memory, has grown steadily from the first. During the present pastorate of three years at every communion season, with perhaps one exception, there have been at least one or two accessions to its membership. As there were but fifty-seven members until this recent revival, and as the church is away out here on the prairie, it might naturally be supposed that it is receiving aid from the Board of Home Missions. But, no, it has not received a cent during the last three years. But on the contrary, during these three years, it has annually given something to the aid of each Board of the Church. . . . About \$5 per member, in all, is contributed annually to these objects by this little church."

For a few years the church grew rapidly under the ministrations of Ministers Josiah Thompson and C. P. Blayne. Then came Evangelist L. Railsback, whose meetings resulted in large accessions to the membership. He told them at the close of his services that they much needed a resident Pastor, and recommended that they send for the Rev. Wm. M. Newton, formerly of this Presbytery, then laboring in Nebraska. Mr. Newton began February 1, 1886, was soon installed, and remained Pastor till November 20, 1893. His work was constantly fruitful and highly appreciated. A deep impression was made on the young people, an excellent Sabbath school was sustained, strong Missionary spirit was noticeable, a parsonage was built, and all departments of church life healthily active. The church, however, became much weakened by removals, and after sharing its Pastor for a while with the Creighton church, was pastorless for several months.

November 1, 1894, the veteran Missionary, Rev. Seth G. Clark, who had organized so many churches in this region at the close of the war, settled among them, and assisted them to secure their beautiful house of worship. He remained about eighteen months, until the infirmities of age at last compelled him to give up active work. Under him and his successor, the Rev. M. E. Krotzer, the church again grew, and resumed its wonted Christian activities. Mr. K. remained only about two years, since which time the church has been acceptably and efficiently supplied with preaching by one of its own Elders, Mr. J. E. Stevenson, long the Superintendent of its Sabbath school, the leader of its choir, the teacher of its Bible class, and the assistant of various Evangelists in conducting their singing. Mr. Stevenson was ordained to the full work of the ministry, June 1, 1900.

RICH HILL.

Soon after the town of Rich Hill was begun a few Presbyterians there sought the establishment of a Presbyterian church among them. In the fall of 1880 Presbytery appointed Ministers W. M. Newton

and R. H. Jackson and Elder A. D. Taylor of Butler a Committee to organize a church at Rich Hill, "whenever in their judgment the way is clear." The next spring the Committee reported "that they visited Rich Hill in December, took the first steps toward organizing a church, and committed the completion of the work to Rev. S. G. Clark, who from that time took charge of the work at that place, and has since completed the organization. The church now numbers ten members, one Ruling Elder and a Deacon. The name of the Elder is F. H. Pruden; the name of the Deacon is John Brand." The organization occurred March 20, 1881. The incorporation followed on July 28. A Building Committee was appointed in August. In the course of a few months they had erected a brick house of worship, with a tower, a 1,000 pound bell, a main room 46 by 32 feet, and a prayer meeting room 31 by 16, that could be thrown into the main room when necessary. The cost was about \$5,000, of which \$600 came from the Board of Church Erection.

Mr. Clark supplied the church two years. Then came Lic. Wm. H. Wieman, direct from Lane Seminary. He was ordained September 13, 1883 and installed Pastor in May following, remaining until July, 1886. During his pastorate the church grew, in spite of the fact that a tornado completely wrecked the church building. It was rebuilt at once, the entire interior being thrown into one room. During the short pastorate of the Rev. J. F. Watkins there were many additions, followed by a steady growth under the Rev. A. McDougall. July 11, 1889 began one of the longer pastorates in the Presbytery's history, when the Rev. J. H. Miller, D. D., was installed Pastor. He remained till December, 1898. His ministrations bore steady fruit, there being constant accessions and several seasons of revival, notably during the last year of his stay. The best Sabbath school in the city was maintained under the superintendence of Elder F. E. Kellogg. The children of the Sabbath school prayed and gathered money to build a primary room of their own, which they finally obtained at a cost of \$450 in 1892. The church also owns a parsonage on the adjoining lot.

The present pastorate began with the coming of William B. Chancellor from McCormick Seminary in May, 1899. He was ordained and installed Pastor at Rich Hill, June 8, 1899.

ROCKVILLE.

September 14, 1881, Ministers S. G. Clark and R. H. Jackson and Elder A. D. Taylor were appointed a Committee to organize at Rockville, "if the way be clear." At the next meeting of Presbytery they presented this interesting report: "Your Committee to visit Rockville in Bates County, Missouri, and organize a church if the way be open report that two of the Committee, Revs. Clark and Jackson,

met on January 29 and discharged this duty. They organized a church, taking the name of 'the First Church of Rockville.' On the day appointed seventeen candidates appeared for an organization, eleven with letters and six by profession. Messrs. J. D. Strain and Peter Outcalt, being Elders, were elected and installed over this infant church. Your Committee continued religious services through eighteen days, closing with a membership of thirty-seven, twelve of these by letter, and twenty-five on profession of their faith. Thirteen of the latter were baptized." Mr. Clark continued to minister to this flock some three years, followed by the Rev. T. S. Douglass, '85-'88; and by the Rev. W. E. Voss for a few months, about 1891. On the latter's recommendation the name of the Rockville Church was stricken from the roll of Presbytery, April 6, 1893.

SALEM. (HENRY COUNTY.)

This church was reported to the N. S. Synod of 1843 as organized during the year. Its first Supply was A. Jones. Then came Christopher Bradshaw, who entertained Synod there in 1845, an interesting account of which appears among Dr. Leighton's reminiscences in the Minutes of the Semi-Centennial Session of the Synod, 1882. Its next Supply was William H. Smith, under whose ministrations a better building was obtained, with the assistance of the Missouri Church Erection Fund. Like most of the churches of Osage Presbytery, this one withdrew from the New School after the difficulties of 1857, and became identified with the Old School Presbytery of Lafayette. It became disbanded during the Civil War.

SALEM. (PETTIS COUNTY.)

This church is located about five miles northwest of Lamonte and seven and one-half northeast of Knob Noster. September 15, 1880, in connection with a request for the dissolution of the church at Lamonte, the Rev. T. H. Allin requested leave to organize a church at this point. The Rev. J. W. Allen, Synodical Missionary, together with T. H. Allin, D. L. Lander and Elders S. T. Mahin and P. Stringfield were appointed a Committee to organize. The next spring the Committee reported: "Our Chairman failed to report in person at the appointed time; the remaining members of the Committee proceeded with the work as best they could. Preparatory services were held during the second week in October, the Gospel being preached each evening. On Sabbath morning, October 10, after service, twenty-five persons were organized into a church according to the Presbyterian Confession of Faith and Form of Government. Fourteen of these presented letters from other churches, and eleven were added on examination. Two Elders, P. Stringfield and L. A.

Byers, were elected and installed. Salem was the name chosen for the church. Your Committee would recommend that the new organization be added to our roll of churches." The next entry is: "The Church of Salem asked Presbytery, through the Committee on Church Erection, to endorse their application to the Board of Church Erection for aid in the amount of \$300 additional to what they may receive from the sale of the church property in Lamonte. The request was granted by ballot." A good church building was thus early secured, and the services of the Minister at Knob Noster, with which the Salem church has been grouped from the first. Its membership has always been small, and recently growing smaller, on account of removals. There has been no regular preaching there for several months past. The field having been virtually abandoned, Presbytery in the spring of 1901 requested the Board of the Church Erection Fund to give the seats (which are of oak, well made) to the Knob Noster church, and instructed its Trustees to try to sell the building and ground.

SALT SPRINGS.

At the thirtieth anniversary of the organization of the Salt Springs church, a historical sketch was read by Elder J. C. Keithley, from which liberal extracts will be made below. He was the only one that had been a member of the church from the first. He said: "On the 6th day of June, 1869, a Presbyterian church was organized by the Rev. J. W. Clark, of Lexington, Mo., assisted by his Elder, Mr. Robert Taylor, consisting of fifteen persons. . . . The Elders chosen were W. H. Wade, C. K. Brandon and J. C. Keithley; Deacons, J. W. Brown and Milton F. Seal. This church was organized at Malta Bend, and was at first called Concord church. Its place of meeting was Salt Springs school house, until the 12th day of May, 1872. . . . The church now consisted of thirty-five members, and the Rev. J. W. Clark was our Minister. January 8, 1871, J. W. Brown and J. C. Brandon were elected Elders; and John W. Layne, Jas. A. Orr and Albert G. Jones were elected Deacons. The church now began to think of building a house of worship. A meeting was held at the school house. . . . A Building Committee was chosen. . . . August 21, 1871, the Committee chose a site for the church on the northeast corner of J. W. Brown's land of one-half acre. . . . A church building of Gothic style was adopted, and it was resolved that we "arise and build. . . . The Committee called for volunteers to do the hauling free of charge. Thus fifty loads of rock were hauled two and one-half miles from Vaughn's quarry; 19 loads of sand from Rock Creek, 12 miles; 31 loads of lumber from Malta Bend, 10 miles; 20 loads of water; 8 loads of building material from Marshall, 10 miles; 4 loads from Miami, 18

miles; 6 loads of furniture from Malta Bend Landing; 133 loads in all, the cost of which, if paid for in money would have been \$300. J. W. Layne reported that he saved \$60 in the purchase of the lumber, and \$37.50 in the freight; making a total saving of \$397.50 on the building. . . . The ladies of the congregation gave a festival, at which \$135 were realized. . . . The amounts contributed by different churches and beliefs were as follows: Presbyterians \$2,095.50 (including \$500 from the Board of Church Erection); outsiders and non-professors, \$199.60; Missionary Baptists, \$40; Old School Baptists, \$35; one Catholic gave \$10—total \$2,380.10. Savings on hauling, lumber and freight, \$397.50. Total, \$2,777.60. The church was completed about the first of May, 1872, and dedicated on the 12th by the Rev. Timothy Hill, D. D., of Kansas City."

Of this church, Dr. Hill wrote in his diary: "May 11. Preached the first sermon in the new church. May 12. Install J. W. Clark. The Committee all failed, and I dedicated the church. After the sermon the Communion was observed. At 4 the installation came off. I went through the whole alone."

Mr. K's narrative continues: "Rev. J. W. Clark served the church for four years; was an excellent man and a good preacher. He was succeeded by the Rev. Joshua Barbee [Southern Presb.] in 1873, who continued to serve very acceptably, off and on, for twenty-five years. Indeed, the church looks to him as a father of Israel, and one they delight to honor: for many have united with the church under his preaching.

"In 1875 the church was wrecked by a tornado, so badly that the congregation ceased to use it until it was repaired. This was done by Mr. E. R. Page, whose bill was \$700. The church was in great straits to raise the money. But in their time of need came two Methodist brethren who gave \$100 and \$10; and the church, after a hard struggle, raised the balance. . . .

"The following is a list of ministers who have preached here from the earliest times: The Revs. Irwin, J. W. Allen, Byers, Walker, Montgomery, Luther, Lafferty, Sproule, Roberts, Welham, Skinner, Marquis, Stevenson, May and Sydenstricker. The Rev. D. L. Lander was Pastor of this church from 1879-1884, and has paid the church a high compliment in returning to it after an absence of fifteen years. The church is now reaping the benefit of the ripe experience during those years. Many of the members of this church can look back to some protracted meeting of his when they were born into the Kingdom of Christ.

"Since its organization, this church has received ninety-nine persons into its communion, twenty-six by letter, the balance on profession of their faith in Christ. The number of adults baptized has been forty-one; infants baptized, forty-two; . . . present number of communicants, forty-two. It has been without a Pastor or

Stated Supply a great deal of the time, owing to its isolated situation. But it has been faithful in keeping the Sunday school going. Its fruits can readily be seen in the number of young people who have joined the church. Very few are in the neighborhood who have been regular attendants and are not members, verifying the Scripture which says: "Train up a child in the way he should go, and when he is old he will not depart from it."

Several revival seasons have been granted this church, resulting in much good to church and community. On one occasion it was reported (1877): "Many have been added to the membership, the only saloon in this community closed, and the proprietor a convert." During the anniversary exercises it was stated by the Rev. D. L. Lander that one very cold night, when he had determined to close his protracted meeting that night on account of the unfavorable weather, he asked for an expression of desire to seek Christ. There were in the audience only seven unconverted persons, all of whom rose, and soon after united with the church. Of those seven, two are now preaching the Gospel, the Rev. Geo. E. Keithley, son of the writer of the historical paper quoted above, now of the Presbyterian Church in Coronado, Cal., and the Rev. E. W. Thornton, of the Christian Church.

Under Mr. Lander's first pastorate, this church and Malta Bend, with which it was grouped, were self-supporting. It is situated in one of the most beautiful parts of the famous agricultural county of Saline and ought to continue its good work for many years to come. The county, like many of the other garden spots of this region, is coveted by the Roman Catholics, who are buying up almost every farm from time to time offered for sale. But the Presbyterian saints of Salt Springs church will persevere. This church has been supplied, half-time, by the Rev. C. C. McKinney, of Malta Bend, since the spring of 1900,

SCHELL CITY.

At the spring meeting of Presbytery, 1875. Ministers Newton and Dodd, and Elder Cleland were appointed a Committee to organize at Schell City, in answer to a petition from there. The Committee visited there the first Sabbaths in the following June and July, on the latter occasion organizing a church of 20 members, with I. C. Sickels and Ainsworth as Elders. Its first Minister, Licentiate W. P. Baker, was soon followed by the Rev. J. G. Venable, who left on account of ill health. In 1879, under the care of the Rev. Wm. M. Reed, it secured and remodeled for its use a large, well built house of worship, toward which the Board of Church Election contributed \$500. It had formerly been used as a school building. This church has never had an installed

Pastor, though it presented a call for the services of the Rev. J. Hays Allin, who supplied it for a time. It has usually had quarter time in connection with neighboring churches, or under the Pastor-at-Large. The Rev. Wm. Sickels, once Pastor of the Sharon and Drexel churches, is the son of the late Elder I. C. Sickels of this church.

SEDALIA FIRST.

The city of Sedalia is mainly of post-bellum growth and owes its existence to the railroads. The first house of worship there was erected by the Presbyterians. During the Civil War, the late Rev. Joshua Barbee preached occasionally in Sedalia, and succeeded in gathering a small congregation. Under his leadership an old frame church building then standing in Syracuse, Mo., was bought and removed to Sedalia, where it was re-erected on the present site of Hotel Huckins, on the corner of Second and Lamine streets. During the year 1865 religious services were conducted in this building by the Presbyterians and the "Christians" on alternate Sabbaths.

Concerning the First Presbyterian Church of Sedalia, which used this building, Mr. P. G. Stafford, now an Elder in the Central Church, writes: "The writer well remembers the pleasant afternoon of Aug. 11, 1865, when the First Presbyterian Church of Sedalia was constituted. Thirteen persons, with no thought of an unlucky number, met in a little school house to organize the only church in the town. They called in the Rev. John Montgomery, D. D., to moderate the meeting. All the persons present were enrolled as members. The name was selected on motion of John F. Phillips, now Judge of the United States Court, Western District of Missouri."

Dr. John Montgomery was invited to supply the church, which he did, with small intermission, until April, 1868, when the Rev. Cyrus H. Dunlap began his labors as Stated Supply. "Dr. Montgomery's influence remains a precious legacy to all who are interested in Presbyterianism and true religion in western Missouri. The work done by him for this church was very important, and deserves the separate article given elsewhere."

From its organization until the year 1870 the First Church had no ecclesiastical connection. This fact is to be attributed partly to the condition of affairs following the Civil War, but recently ended, and partly to the foreseen Reunion of the Old and New School branches of our denomination. Of these two causes the latter was probably the stronger. Some of the members thought that doctrinal truth and good church government were imperiled by the Reunion. This feeling was so strong that on Feb. 4, 1870, when it was proposed to send a representative to Osage Presbytery, thirty-eight members asked for their letters, and organized a new

church. This second organization remained independent for a time, being known as the Old School Church, and later as the Broadway Church in the Southern connection. As it subsequently transferred its connection to Kansas City Presbytery, a sketch of it appears later.

Mr. Dunlap continued with the First church until Mar. 3, 1872. During the year 1870 the frame house of worship now occupied by the Central church on the corner of Fifth and Lamine streets, was erected and dedicated. The first pastor to occupy the pulpit of the new church was the Rev. John H. Miller, who was called Sep. 30, 1872, and remained until Apr. 12, 1876. The other pastors of the First church were H. M. Shockley, (1876-80), Geo. A. Beattie, (1880-86), and John Herron, who began his labors in Sedalia in December, 1886. He remained as pastor until after the church was merged with the Broadway Presbyterian church upon the entrance of the latter into the Northern connection. For two years thereafter Mr. Herron continued as pastor of the united church.

SEDALIA CENTRAL.

The Central Presbyterian church of Sedalia was organized Oct. 2, 1890, with a membership of 144, taken from the Broadway Presbyterian church, which but a few months before had been organized out of the old First and Broadway churches (North and South). A Committee of Presbytery, Dr. Geo. P. Hays, chairman, appointed the preceding July, had visited the city and reported in favor of dividing the church. This report was adopted by Presbytery at its fall meeting. The division was not entirely along the former lines.

The Central church has had three Pastors. Of these the Rev. R. R. Marquis remained six and one-half years, and the Rev. J. D. Catlin one and a half years. These brethren will always be held in grateful remembrance for their faithful work. The present Pastor, Rev. Andrew A. Boyd, began his labors in Sedalia the last Sabbath in July, 1900.

As told under the sketch of the First church, the Central church now occupies the building erected by the First Presbyterian church of Sedalia, which had been used for school purposes during the time when the First and Broadway churches were united. An amicable division of the property of the united church gave the Central organization the property at Fifth and Lamine streets, including a small manse, allowing the Broadway church the use of the building erected by the Southern Presbyterians. Both churches have been somewhat hampered by debt.

Though one of our youngest churches, the Central church has always been well organized and active not only in its own support

but also in every Missionary enterprise, standing well up among the churches of the Presbytery in its contributions to the various Boards.

SEDALIA BROADWAY.*

On the 4th day of February, 1870, the Elders of the First Presbyterian Church of Sedalia were directed by a congregational meeting to send a representative to Osage Presbytery. On the 14th of February, 1870, a number of members withdrew from the First Church and organized another church, called the Old School Presbyterian Church. They elected Thos. J. Montgomery, Wm. Groesbeck and John F. Phillips as Elders. The new congregation worshipped for a while in a theatre, called Smith's Hall, and then bought the church building which had been retained and used by the First Church until the erection of the building now occupied by the Central Church.

Dr. John Montgomery ministered to the Old School church as a Supply until the fall of 1872, when the Rev. J. E. Wheeler was installed as Pastor. After his leaving, the church was supplied by Ministers J. V. Worsham, W. G. F. Wallace, B. T. Lacey, D. D., and T. D. Stephenson. In 1881 the Rev. A. W. Nesbit was called, and (though never installed as Pastor) continued to supply the church until about 1887. Under his ministrations, the old church edifice and grounds, located at the corner of Second and Lamine streets, were sold, and a tract of land was purchased at the corner of Broadway and Kentucky streets, upon which was erected the brick building now used by the Broadway church. Upon its removal thither the Old School Presbyterian church changed its name to the Broadway Presbyterian church. The illness of his father, who had removed to the State of California, took Mr. Nesbit away, his relation with the church ceasing Nov. 27, 1886. The pulpit was thereafter supplied by the Rev. Dr. James Edmonson for six months, and by others for short periods until the union of the First and Broadway churches in 1888.

On the 13th of February, 1888, the Sessions of the two churches, the Broadway church and the First church, held a joint meeting to discuss the union of the two churches. After some negotiations the union was perfected. The members of the Broadway church received letters of dismission from the Lafayette Presbytery, and were received into the First church. By this action the Broadway church was dissolved and its property deeded to the First church. The united churches now formed one church. Those who had formerly served as Elders in the Broadway church were elected to the eldership in the First church. The Rev. John Herron, Pastor of the First church, was retained as Pastor. Finally the name of the

*This sketch is substantially in the words of Elder John Montgomery, Jr.

First Presbyterian church of Sedalia was changed to the Broadway Presbyterian church, and it so remains to this day. This union was approved by the Presbytery of Kansas City at a meeting at Holden, April 12, 1898. There was then only one Presbyterian church in the city, worshipping in the building on Broadway.

Sept. 24, 1890, a number of communicants withdrew from the Broadway church, and were soon after organized as the Central Presbyterian church of Sedalia. The Broadway church deeded to the new organization the church building on Fifth and Lamine streets, where the Central church has since worshipped. About the same time the pastoral relation between the Broadway church and the Rev. John Herron was dissolved. A call was extended to the Rev. J. Ross Stevenson, who accepted and was ordained and installed Pastor, Dec. 31, 1890. Mr. Stevenson resigned his charge in July, 1894, to accept the chair of Church History in McCormick Theological Seminary. He was succeeded by the Rev. W. F. Price, who remained but about a year, and by the Rev. L. P. Cain, who remained until July, 1899. The present Pastor, the Rev. E. W. Clippinger, was installed in Sept., 1899.

The church is now well organized and actively at work. It has 230 communicants, 150 scholars in the Sabbath school, a Women's Missionary Society, and Senior and Junior Societies of Christian Endeavor. Through its whole history this church has been conservative, under the guidance of Presbyterians of the Old School. It has been regular in its contributions to all the Church Boards, and faithful in the maintenance of its services at all seasons.

SHARON.

This church stands on a slightly spot overlooking the broad prairies of Cass and Bates Counties. It stands on the north side of the county line, about $3\frac{1}{2}$ miles east of the Kansas line. It was organized Nov. 18, 1877, by Synodical Missionary J. W. Allen and Elder W. B. Wills, of the Olive Branch church. There were ten original members. In 1879, by the help of \$400 from the Board of Church Erection, it began the erection of a house of worship. The cost of the house was \$1,600, exclusive of the grounds, three and a half acres, part of which is used as a cemetery. It was dedicated Aug. 14, 1881, by the Rev. Timothy Hill, D. D., of Kansas City.

Though for many years supplied with preaching only part of the time, the Sharon church has been one of the most important country churches in the Presbytery. The first work done there was by Licentiate W. P. Baker, who was with them for about six months before the organization and a year afterwards. Its other Ministers have been: Lafayette Dudley, '78-80; Josiah Thompson, '81-2; R. P. Boyd, a Princeton student, summer of '82; J. M.

Hunter, of the neighboring church of Louisburg, Kan., '83-5; A. M. Mann, of Louisburg, '85-8; C. E. Leonard, a McCormick student, summer of '88; L. Railsback, '88-9; Josiah Thompson, '89, 6 months; Thos. H. Jones, 4 months; Weston F. Shields, the first Pastor, June, 1890, to April, 1893; Wm. Sickels, June, '93 to Oct. '96; T. J. May; '97; G. B. Sproule, '98.

The Sharon people have enjoyed several revival seasons, notably under the preaching of Mr. Railsback, on more than one occasion. It had maintained a good Sabbath school, and has had its missionary zeal kept alive especially through the efforts of Mr. Shields, who married Miss Lillian Hendrickson of this church and went to the Laos Mission, in 1894.

When the town of Drexel sprang up three miles west of the Sharon church, a new church was organized in town which weakened the parent organization. The two churches have since been grouped, and recently have shared their Minister's time with the Fairview church, thirteen miles southeast.

SIX MILE.

This church was located about twelve miles from Independence, near Sibley. It was enrolled by the Presbytery of Lafayette in the spring of 1847 as organized by J. M. Inskeep. It obtained a comfortable brick house of worship. It was cared for by the Ministers of the Independence church.

SMITHTON.

For two or three years toward the close of the Civil War period, the Rev. Joshua Barbee, then a Licentiate, preached regularly at Smithton. Under his leadership a Union house of worship was erected, but so far as learned no formal Presbyterian organization was effected. After the war there seems to have been no further systematic effort there until the Rev. A. J. Johnson began preaching in Smithton in Jan., 1869. On March 27, following, he and the Rev. J. H. Byers organized a church of 9 members, with Dr. J. M. Overstreet and J. T. Sulken Elders. A fourth interest in the Union Church building worth \$1,000 was obtained. Mr. Johnson supplied the feeble band for about two years, and Licentiate A. Walker for about a year. Neither the town nor the church grew. The name of the church was finally stricken off the rolls, April 16, 1875.

SOUTH GRAND RIVER.

Enrolled by the Presbytery of Lafayette in the fall of 1857. Probably its only Supply was the Rev. J. T. Leonard, who remained until driven out by the Civil War.

See Creighton.

SUNNYSIDE.

In the *St. Louis Evangelist* of April, 1877, appears this notice of this church: "The Sunnyside church was organized the 28th day of September, 1867, by the Rev. John M. Brown, an Evangelist in the Presbytery of Osage. There were 12 members, three of whom, viz: Clifton R. Jones, Christian L. Perry, from the church of Warsaw, Mo., and John Neil from the church of Glad Run, Pa., having been ordained to the office of Ruling Elders in their former connections, were unanimously chosen as the Session of the church. * * The Rev. Enos M. Halbert was the first Minister in charge as Stated Supply from 1867 to May, 1870. Under his ministration the church prospered and increased in membership to 33. When the Presbytery sent him to Cave Spring, Green County, the flock was not spared, and nearly one-half the members joined the Declaration and Testimony or Southern body, and organized a church at Spring Grove, Little Tebo. * * June 4, 1871, Rev. Duncan Brown became Pastor, and remained in charge of Sunnyside and Warsaw churches to the fall of 1872. During '73 and '74 the church was supplied part of the time by Rev. John B. Ruby, and part by Rev. J. B. Vawter; and in May, 1875, Rev. A. H. Parks became Stated Supply for one year. Under his ministry the church revived, since which time they received 4 additions. Rev. John B. Ruby has preached to the church once a month part of the time."

Sept., 1877, the Rev. S. W. Mitchell took charge, remaining over four years. During his ministry a house of worship was erected, frame, 30 by 45 feet. A notice of the dedication said at the time: "The new church is located in the midst of a purely agricultural section, and is the result of long continued and patient labor on the part of both Pastor and people. It is a model of taste and beauty; and, there being no village or other dwelling near, it stands like a pearl set in the midst of emeralds. It has a seating capacity for about 350 persons. The entire cost was not far from \$1,200. The Board of Church Erection has helped it to the extent of about \$300. The Board of Home Missions has also contributed liberally to the support of the Pastor. The dedication took place on the 29th of June (1879), at 10:30 a. m." Revival services were then held, and the next Sabbath there were 13 persons added to the church on profession of their faith in the Lord Jesus.

After Mr. Mitchell's time, there were several years during which this people was supplied with little regular preaching, sometimes by students during their summer vacations. Under Pastors-at-Large May, Railsback and Watkins they were supplied regularly once a month, and enjoyed several revival seasons. From 1898 to

1900 the Rev. M. B. W. Granger supplied them, in connection with Warsaw.

TABO.

The Tabo Church, in Lafayette County, was organized June 19, 1842, by the Rev. Geo. M. Crawford. He remained for some years its Supply, being succeeded by the Revs. Robert Glenn and F. R. Gray. It belonged to the Presbytery of Lexington. Little is now discoverable as to its history. A private letter from the Rev F. R. Gallaher, March 23, 1858, says: "I returned last week from Tabo, where we held a nine days' meeting. It was a precious season. Father Glenn is in very feeble health." At one time the church had a brick church building, free of debt, that cost \$2,500. It once had a membership of forty, which decreased until during the war there were only ten or fifteen left. The church building was sold for taxes in 1867. The remnant of the members joined the Declaration and Testimony party.

TIPTON.

In the Presbytery Reporter for May, 1867, the Rev. J. Addison Whitaker gives this account of the beginnigns at Tipton: "Several months ago I was notified by Rev. A. T. Norton that he had been informed that Tipton, a little town on the east side of our beautiful prairie, thirty miles west of Jefferson City, had been unoccupied by any Presbyterian clergyman since the death of Rev. Mr. Chapin (who was burned to death in his little home), and desired me if possible to visit the place and make a report to him. Accordingly, a few days afterwards, I went there. * * Sometime after. . . . I received a petition signed by about 50 of the citizens of the place, praying me to come up at my earliest convenience and organize a Presbyterian church. I fixed upon a Sabath to spend with them, and according to appointment, on the afternoon of the 9th inst. (Saturday, March 9, 1867), preached a sermon to a small but interesting congregation, the people having got the impression that the meeting was more especially for the members, and organized a church in connection with the Presbytery of St. Louis. * * Milo E. Stearns and William P. Miller were unanimously elected Elders. The ordination of Mr. Miller was appointed at 3 o'clock the following day. Mr. Stearns having produced testimonials that he had been ordained. " Trustees were elected. "At half past seven o'clock p. m., there was a meeting called to consider the propriety of immediately taking steps to erect a building suitable for school and church purposes. The Board of Trustees was organized. * * Another sermon was preached. The day following (Sabbath) Mr. Miller was ordained Ruling Elder, in accordance with the usages of



ALEXANDER WALKER.

the Presbyterian Church; and the Lord's Supper was celebrated. The congregation was large, attentive and deeply impressed with the solemn services. This is one of the most interesting new fields of ministerial labor I have visited in this state. It is already a stronger and more promising church than my own in this city (Jefferson) except in its general influence throughout the state." The Baptists kindly gave the use of their building for these exercises. There were 12 original members, 8 of them women.

For the first few years this church was supplied irregularly, and only a part of the time, by the Revs. A. North, a returned Missionary from Singapore; C. V. Monfort, of Otterville; S. Diefendorf, and J. W. Allen, Synodical Missionary. On the 9th of June, 1872, a frame house of worship, 25 by 50, was dedicated. It cost \$2,000, of which \$500 came from the Board of Church Erection. The people were now much interested to get a settled Pastor. They called the Rev. Alexander Walker, then preaching near by at Otterville. He accepted and was installed Oct. 21, 1872, remaining until Jan. 26, 1883. Strange to say this pastorate of only ten years and three months is so far the longest in the history of the Presbytery, though if Stated Supplies are counted, there have been a few who have exceeded this limit. He was much beloved by his people and successful in his work. During his pastorate many members were received who have ever since been leading members, including several that had belonged to a Lutheran organization which was virtually absorbed by the Presbyterians.

The results of Mr. Walker's work were summed up by "Frank," the correspondent of the *St. Louis Evangelist*, as follows: "If anyone had looked over the list of churches as reported in the Minutes of the General Assembly for 1872, he would have found in the Presbytery of Osage, the church at Tipton marked vacant. No one need take the trouble to verify this statement. This is all that is recorded: 'Tipton, V. 10,' vacant ten members and no report, every space blank. Ten years rolls around and brings us the Minutes of 1882. What is the report from the Tipton Church? 106 members, 115 Sunday school scholars, fully \$1,200 raised for all purposes and not one space unoccupied. What does it mean? It means that there has been some good, honest, faithful work done on that field. Is it wrong to say a pleasant and complimentary word for a brother? If it is, then let us hope that this will not fall beneath the eye of the Rev. Alexander Walker. Bro. Walker deserves more than a passing notice for his faithful services. He went ten years ago to a field that many a Minister would have pronounced a hopeless case. There he remained, preached the Gospel, and set a good example to his fellow citizens. The result proves the wisdom of staying in a place, when one gets there, and laboring with as much zeal in a small town as if it were a large city. During the ten years of Bro.

Walker's ministry, 133 members were added to the Tipton Church, 66 on profession of faith, 67 by letter. There was seldom a year when contributions were not made to all the Boards of the Church. Fully \$10,000 was raised for all purposes; and the feeble, dependent congregation became strong and self-sustaining. That is the kind of work that counts something in our churches."

Soon after the departure of Mr. Walker, who accepted a call to the Butler Church, a successor was found in the person of the Rev. Wilson Asdale. He too remained several years, and did a good work. His stay was from June 28, 1883, to Oct. 9, 1892. He was installed Oct. 18, 1889. After he left, the church was not so fortunate in its next two pulpit supplies, the first of whom stayed a year, the latter 8 months, one a Licentiate, the other a Minister who proved to be without standing in his own Presbytery, both unworthy of the ministerial office. Neither of them was invited there by the Tipton Church; but when once there each was retained largely through sympathy with his poverty and ill health.

After 1895 this church was tided along by members of the Presbytery till it could again get a Pastor. The Rev. John B. Hill spent a few months there in 1896, followed by the Rev. R. H. Jackson, and by the Rev. J. F. Watkins. Under the ministry of the latter, a new and handsome house of worship was built, and several members who had withdrawn and organized a Southern Presbyterian church were received into the old church, the new one being disorganized. In the summer of 1898 the Rev. E. W. McClusky began as Pastor Elect. The following spring the old church building was remodeled into a manse.

In almost every church there is or has been some one person who more than any other has shaped its history both temporal and spiritual. That one person in the Tipton Church was its first Elder, Milo E. Stearns, whose name is appropriately carved on a memorial pulpit in the new church. No notice of the Tipton Presbyterian church could be complete without a mention of his services therein. As a business man, teacher, soldier, farmer, bank cashier, he made his influence widely felt, and himself highly respected. But it was in the church that he was most interested and most influential. Through most of its history he was the Clerk of Session, one of his very latest works being the great task of recopying in a new and well bound book all the scattered records of the church, and the preparation of a model Church Register, thus preserving facts that at his death would otherwise have passed forever out of memory unrecorded. Other Clerks of Session throughout the Presbytery might well learn a lesson from him in this regard, as well as in neatness and accuracy in keeping their books. As Elder, Trustee, Clerk of Session, Chairman of more than one Building Committee, Superintendent of the Sabbath school, Bible-class Teacher and always the

mainstay of the prayer meeting, his place can never again be filled by one person, his influence will long be strongly felt and feelingly remembered.

VISTA.

At the meeting of Presbytery held during the meeting of Synod in the fall of 1891 Ministers McLaren and Pocock and Elder J. P. Watkins were appointed a Committee to organize a church at Vista. The following spring the Committee reported: "On Sunday, March the 3d, 1892, in the Town Hall at Vista, Mo., at the close of the public service, the Presbyterian Church of Vista was regularly organized, with 12 members. Two Elders were elected and ordained. Rev. A. McLaren was instructed to report the same to the Kansas City Presbytery." The church was cared for by the Pastor of the neighboring church of Osceola, with which it has ever since been grouped. The next fall it was reported as making energetic efforts to secure a church building, and about to apply to the Board of the Church Erection Fund for aid. Such aid was granted and a neat house of worship soon secured, in which services have usually been held once a month ever since. Its growth has been small.

WADESBURG.

See Creighton.

WARRENSBURG.

The first notice we have found of Presbyterian work at Warrensburg appears in the Home Missionary for July, 1847, from the pen of the Rev. Christopher Bradshaw. He wrote: "In Warrensburg the prospect for good is flattering. A tavern keeper of the place has this winter opened his house for preaching. The ringing of his bell is the signal for worship, at candle light on Saturday evening, and on the Sabbath at 11 o'clock. He has lately purchased the old court house and the lot on which it stands; and it is now being fitted up for a permanent place for Presbyterian preaching. We want a settled Minister at Warrensburg—one that will become 'all things to all men' with the design of saving some of them." Mr. Bradshaw seems to have supplied these people with occasional preaching for several years; but the New School Church with which he was connected formed no organization there.

The First Presbyterian Church of Warrensburg was organized, May 30, 1852, by the Rev. A. V. C. Schenck and Elder Green, a Committee sent by the Presbytery of Upper Missouri for the purpose. There were six men and 9 women in the original organization. It was nearly three years before another member was received. The only stated preaching there before the war was by Ministers James T. Lapsley and R. S. Reese, who served the church for about

two years each, during which time there was quite a large growth in membership. During the war there were occasional services by the Rev. Messrs. David Coulter, Joshua Barbee, John Montgomery and Wm. G. Bell.

In this connection an old record (quoted in the History of Johnson County, 1881), dated March 27, 1864, says: "Whereas the Warrensburg Presbyterian Church has been almost entirely deprived of any ministerial services since the war began, except a few sermons preached for us by the Rev. Joshua Barbee, and that it is very important to the spiritual interest of this church that we secure the ministerial services of the Rev. Joshua Barbee, and that he asks \$350 per annum for his services, which sum we deem very reasonable, and after a full and fair effort we can raise only the sum of \$50, and we are advised that there is a hopeful prospect of a church at Smithton, 40 miles distant from this church, which will pay \$50, and the people at Dresden, 25 miles distant from this church, will pay \$50, leaving a deficit of \$200,

"Resolved, Therefore, that the application be made to the Board of Domestic Missions for the aforesaid sum of \$200, to aid the said churches in securing the services of the aforesaid Rev. Joshua Barbee. The Session was then closed with prayer.

(Signed.) "WILLIAM CALHOUN, *Sec. pro tem.*,
 "WM. ZOLL, *Mod. pro tem.*"

No meeting of Presbytery, however, was held in those troublous times until after the close of the war, and Mr. Barbee was not regularly settled at Warrensburg. During his stay \$500 was obtained from the Board of Church Extension, and used for the completion of the church building.

Soon after the close of the war, the Rev. Eben Muse began preaching in the Warrensburg Church. He and a majority of the church members sided with the General Assembly against the Declaration and Testimony. There was, however, a vigorous minority who protested against his installation, which finally took place Nov. 12, 1867. This was the beginning of a long series of internal troubles and ecclesiastical trials, involving members, officers, the Pastor and his successor. The pastorate of Mr. Muse, while it covered the troublous times of the reconstruction period, was also the time of rapid upbuilding of the church numerically, because of the extensive immigration from the East and North. There were received during this pastorate of four years 126 members from other churches, while 38 came by profession of faith. During no similiar period have there been such numerous accessions. A few years later the organization of other congregations, the internal troubles of this church, and the westward movement of the population greatly depleted the membership.

In the fall of 1870, Mr. Muse was succeeded by the Rev. J. H. Clark, who remained as Pastor Elect. until the spring of 1872. The next Minister was the Rev. W. H. Hillis, who was installed Pastor and remained about three years. April 16, 1875, according to the Minutes of Presbytery, "the Rev. W. H. Hillis requested leave to resign the pastoral charge of the Warrensburg Church, and gave the reason which led him to make the request, viz: Affection of the eyes which rendered it impossible for him to discharge the duties of the pastoral office without endangering his sight. The church concurring in the request, for the same reason, the Presbytery granted the request," and dissolved the pastoral relation. During his stay with them the old brick church, in which the congregation had worshiped since its erection by them before the Civil War, was sold for \$900, and the present commodious brick structure, begun during Mr. Clark's ministry, was completed at a cost of about \$8,000. At that time it was the largest and best building in the city. But notwithstanding the generous help of the Board of the Church Erection Fund, a heavy debt was incurred, which it took years to pay off. Owing to the embarrassments of the congregation, many of the members became discouraged and united with other churches.

The next Minister was the Rev. Farel Hart, who was ordained (*sine titulo*) in Warrensburg, and remained only about a year. Not long afterward he was drowned in the Alpena wreck in Lake Michigan. He was succeeded by the Rev. Charles Fueller, who, after supplying the pulpit for a few months, was installed as Pastor, June 13, 1878, and remained about five years. Then came Geo. M. Caldwell, S. S., for one year, under whom the last of the debt was paid, Oct., 1883; and Dwight K. Steele, P. E. for seven years, under whom the church had a slow but steady growth, and finally reached self support in 1891.

A new epoch in the history of the church was begun with the coming of the Rev. F. W. Hinitt. He came direct from the Seminary, was ordained and installed Pastor April 22, 1892, and remained three years. Under his ministrations the church soon reached the largest membership ever up to that time enrolled, and a good degree of prosperity otherwise. He resigned to accept the call of the First Church of Ottumwa, one of the most important in the Synod of Iowa. His going was much regretted; but his place was soon ably filled by the coming of the Rev. E. W. Clippinger, who was ordained and installed Pastor, May 7, 1895. He remained four and a half years, until called to the position he now occupies as Pastor of the Broadway Church, Sedalia. In October, 1899, the Rev. J. Marion Ross, at that time serving as the Moderator of the Synod of Illinois, was called to the pastorate, accepted, and was soon after installed. Since his coming many members have

been received, making the total membership reported in 1901 the largest ever reported to Presbytery.

The last nine years have been marked by large expenditures for the improvement of the church property, the purchase of a fine pipe organ, careful and prompt business management in financial affairs, and largely increased liberality in benevolent offerings.

The Warrensburg Church is one of the most important in the Presbytery, not merely on account of the membership naturally entering it but also on account of the location of the State Normal School, many of whose teachers and students are Presbyterians by training and preference. Through them the church exerts a wide influence all over this part of the State. Several of the teachers of the Normal School, including President Geo. H. Howe, have been efficient as members of the Session and in the Sabbath school. With a united people and an efficient Pastor, the Warrensburg church ought to show a large growth and a constantly widening influence throughout the Presbytery and the Synod.

WARSAW.

The most remarkable thing about the Warsaw church, one of the oldest in the Presbytery, is the number of times it has been reorganized. Yet through all the vicissitudes local, national and ecclesiastical, through which it has passed, it claims that it has never been disorganized, and retains the same life to-day as that with which it began 57 years ago!

It was organized June 11, 1843, by the Rev. James Gallaher, the most noted Evangelist in the State in his day. But he did not long supply it with preaching (never stately), and its first Stated Supply found it practically dead. An interesting account of its early days during the ministry of Dr. Handy is found in his long letter given elsewhere, where he tells of the erection of its first house of worship, the first ever erected in the place. When the Rev. J. V. Barks came Nov. 24, 1848, he found a good church and Sabbath school, well organized, well housed, and actively at work. He remained with them 15 years, until the work was blasted by the Civil War. Under his ministrations the church grew and prospered. In 1857 came the very general break-up of the New School denomination in Missouri. The Warsaw church and its Pastor thereafter felt constrained to identify themselves with the Old School body, which they finally did at the spring meeting of the Presbytery of Lafayette in 1860. In doing so they fully recognized and acknowledged their debt to the New School body for help in erecting their building. A letter from Mr. Marks, March 29, 1860, to the Secretary of the Mo. H. M. S., says:

“The amount due the Church Erection Fund which you mention is all right. The reason why it was not paid was this: 1. We made an effort some two years ago, at home and also in St. Louis, to raise enough money to pay off our debt, and finish the house, repairs, etc. But we did not raise enough to satisfy all demands. 2. Capt. Henry, one of our merchants who so liberally assisted me, while in St. Louis thought best to invest \$150 of the money raised in St. Louis for a bell, an article we greatly needed. The bell came, and for want of funds to put it up, laid 12 months in his store. We then collected \$150 to erect a belfry, and it is now swinging, to the delight of all; but it took just \$300 to place it there. So our debt still remains.” On that account he asked for more time in which to pay off the loan made by the Missouri Church Erection Fund. Thus the war began and closed with the debt unpaid.

The conditions at the close of the war are well seen by the letter of the Rev. John M. Brown to Synodical Missionary Norton, as given below. Bro. Brown was a Union soldier and used the terms then commonly used in referring to those that had been on the other side in that contest. He wrote as follows:

“WARSAW, Mo., Dec. 11, 1865.

“Dear Bro. Norton:—I arrived here last Friday, with my family and household effects; and have just got to housekeeping again. I feel that Missouri is now my home, and a strong longing for the great work before me.

“I find here our church building considerably out of repair, (it was used as a hospital during the war), and occupied as a school-house. It had also been occupied by the Ministers of the various denominations, who have chanced to spend a Sabbath here. The house is a substantial edifice of brick, capable of seating nearly three hundred, and possessing a bell. \$150 will repair it. There is one other church building here, also of brick, but so badly torn up by the soldiers that it is not used, except by the cattle and hogs. It is owned by the Campbellites.

“Of the 50 members of the Presbyterian church at the commencement of the war, I have found three, all females, and residing from two to five miles in the country. Have also heard of one male member, living more than ten miles distant. The others were all Rebels, had to leave during the war, and cannot come back. There are three females, members of the N. S. Presbyterian Church, recently settled here; two of these are connected with my own family.

“The other churches have been completely broken up by the war. The Campbellites have recently reorganized with eight members. Four years ago they had over one hundred. It is worse with the other churches. There are neither members nor vitality enough to reorganize.

“Before the Rebellion, Warsaw numbered 2,000 inhabitants, was the center of a large trade, and one of the most important and promising towns in southwest Missouri. Now its population is less than 1,000, and has almost entirely, changed its character. Its trade, small compared with what it was before, is fast increasing; and the place promises soon to regain its former importance and prosperity. It is a hard, but encouraging field. I have therefore determined to preach here one-half the time and make it my home for the winter.”

Bro. Brown's bright hopes were not realized. He reorganized the church, which, Sept. 15, 1866, petitioned to be received under the care of the Presbytery of Osage. Why it did not come in at the spring meeting is not known, as it had already decided to do so as far back as February of that year, when Mr. Brown wrote: “The church of Warsaw (only four members left, one Elder) have resolved to return to our connection. We have raised over \$100 to repair the church building. This will give us a good, neat house, of brick, with a bell, and a large congregation.” Mr. Brown soon turned over his work there to the Rev. W. S. Mesmer, who gave it part time for a few months in connection with other fields.

A second reorganization was made by the Rev. Augustus Cone, seven members, Oct. 24, 1869; but after a few weeks, Mr. Cone abandoned the field. After Mr. Cone left, the Rev. D. C. Milner, of Osceola, preached a few times to the disorganized members. Meanwhile the Treasurer of the Missouri Church Erection Fund, despairing of reviving the church, had ordered the building sold to satisfy the mortgage he held against it. It then passed into the hands of the Jefferson City church, in a way easily understood from the following letter from Pastor Whitaker: “Nov. 29th, 1869. * * I did what seemed to me for the best. The facts are as follows: Freeman [the Treasurer of the Fund] ordered the property to be sold on Committee's claim. I felt that the property would be sacrificed, if that was the case, and ordered it bought in by Lawyer for Com., and to be deeded to Com. When Com. met, we found that Freeman's report showed that the Com.'s claim was \$280, or thereabout. I proposed that if they would make over to our Trustees [of the Jefferson City church] the property, we could make use of it in paying the expenses of our plastering, and that we would give note, with interest, for the Com.'s claim.” The church was then fast going almost to destruction, without a finger raised to save it. The Jefferson City church offered to relinquish its claim, provided any earnest effort should be made to reorganize and the building actually put in use.

Nothing more seems to have been done until Nov. 19, 1871, when another reorganization was made by Synodical Missionary Timothy Hill. In his diary he then wrote: “Organized church of 9

members. J. D. Briggs, Elder. This is the third organization that has been attempted since the war. The others failed. The prospect is good for success now." The Rev. Duncan Brown had been laboring there since June or July previous. He was ordained the following April, and remained on the field about two years altogether. He was the only resident Minister in connection with our church, after the leaving of Mr. Barks until the coming of Pastor Granger, in 1898. The next Minister was the Rev. J. B. Vawter, who remained but a few months. Then followed another interregnum, during which the church building was sold to a private party, who later sold it to the Baptists. They used it for some years, and then tore it down.

Presbytery sent frequent Committees to visit Warsaw, who, perhaps usually, reported that they had not gone. At last, however, the Rev. J. F. Watkins was sent and went and held a series of meetings there, lasting from the 20th to the 31st of December, 1880. The result was the reorganization of the church with 7 members, 5 of them from the former organization and 2 on profession, 6 of them females, all heads of families. Capt. S. W. Smith, Editor of the *Warsaw Times*, was ordained and installed as Ruling Elder. The railroad began running into the town for the first time during these meetings. The Rev. S. W. Mitchell became Stated Supply; but soon again left them shepherdless. Since then they have (until recently) had no stated preaching, except part of the time once a month by the various Pastors-at-Large, each of whom has held at least one good series of meetings in or near Warsaw. The last of these meetings, again held by Mr. Watkins, resulted in a determined and successful effort to build. The new building costing some \$2,000, said to be the handsomest in Benton County, was dedicated on May 29, 1898. Meanwhile a new Pastor, the Rev. M. B. W. Granger, had been engaged, and had been installed on the 7th of the same month. He is the only installed Pastor the church has ever had. The town is now more prosperous; and at last there seems to be a fair prospect of sustaining the church that has passed through so many periods of suspended animation and reorganization. The present supply, George L. Engler, began his labors in Warsaw group in the spring of 1901.

WESTFIELD.

The number of strictly rural churches in Kansas City Presbytery is not large, but ought to be larger. Such churches are difficult to keep up; but so are town and city churches hard to keep up. No churches are more important to maintain. Such organizations as that of Westfield deserve the most careful attention and fostering interest of the communities in which they are placed as well as the Presbytery.

The Westfield congregation was gathered by the Rev. W. M. Newton, then of Appleton City, who with Rev. J. B. Allen and Elder Jas. McHenry was appointed in the spring of 1872 to organize the church. This they did on the 8th of June. There were 10 members, 8 by letter, 2 by profession, 5 of them women. Two Elders and one Deacon were elected and ordained. The Sabbath following the Lord's Supper was celebrated, and three other members were received on profession. Mr. Newton supplied them for a year, J. F. Watkins about 6 months, Mr. Newton again for about a year, Licentiate W. P. Baker about 6 months, and W. M. Reed nearly a year.

In 1877 the Rev. Richard H. Jackson began supplying the Appleton City and Westfield Churches. From that time he devoted first part, then all of his time to Westfield until 1891—the longest Stated Supply in the history of the Presbytery. In Jan., 1879, Mr. Jackson wrote: "The Lord of the Harvest has gloriously visited my field, and gathered in a goodly number of sheaves. On the fifth Sabbath of December we received 11 members into the Westfield Church by profession and 4 by letter. Rev. J. F. Watkins spent a week with me in that church. His preaching was 'in demonstration of the Spirit and of power.' To the great Head of the Church we ascribe all the praise." Two years later came the dedication of the house of worship, of which the *St. Louis Evangelist* of July, 1881, gave the following account: "The people of Westfield Presbyterian Church, St. Clair County, Missouri, celebrated the ninth anniversary of their organization on Saturday, June 12, 1881. They had just completed their first house of worship, and on that day dedicated it to the Lord. During all the years of the church's existence they had worshipped in a school house, with all the discomforts of a crowded room and low, cramped seats. The change from this to a real house of worship, comfortably seated and neatly furnished, made that a glad day with the people. The order of service was first, sermon by the Rev. W. M. Newton, of Butler; second, history of the church by the Pastor; third, a history of the work and a financial statement by Charles W. Nesbit, a member of the Building Committee, and in behalf of that Committee turning over the house to the Trustees; fourth, the prayer of dedication by the Rev. W. M. Newton. The house cost about \$1,300, is 46x28. The following are the closing words of the Historian: 'From the time this effort to build was entered upon, it seemed like the days of Nehemiah, the people had a mind to work, they gave up their time and labor and money. The Lord presided over their counsels, giving them wisdom and harmony and zeal. The children too vied with their parents and older friends in securing a temple for worship, and, as in the living church they should occupy the inner court of its affections and care, so in this material temple, the

pulpit, the most sacred piece of all its furniture, is the children's offering. The Board of Church Erection kindly came to the people's help (\$500), and to-day they can truly dedicate this house unto the the Lord, saying, 'No man has any claim upon it; it is the Lord's.' Mr. John C. Nesbit, of Scotch Irish Presbyterian ancestry, in western Pennsylvania, a member himself, and father and grandfather of members in this church, gave five acres of ground on which to build. This will soon be enclosed, affording ample room for church yard, hitching grounds and cemetery. Westfield is a country church, located on one of the most beautiful and fertile prairies in Missouri. It is in the midst of a community of cultured and enterprising people, * * located in what is known as the 'Ohio neighborhood.' The address is Ohio P. O., St. Clair County, Mo."

Several precious revivals were experienced in this church home during the ministry of Mr. Jackson and his successors. In some of these services the preaching was by the Rev. L. Railsback. In 1886 a membership of 110 was reported, the largest number reached in its history. Following Mr. Jackson, the Rev. Geo. B. Sproule supplied the church for one year. In 1893 the Rev. W. M. Newton returned, and remained as its Supply until late in 1900.

June 14, 1897, the church building was demolished by a cyclone. It was insured both by the Trustees and the Board of Church Erection, but neither policy covered losses by wind. So many churches in this part of the country have been blown down that others may well learn a lesson about the wording of their insurance policies. These people were disheartened by their loss, but did not give up. The Board of Church Erection, the friend of every weak church, came again to their aid, promising \$300. Let it be recorded to the credit of this congregation that it rebuilt its house handsomely and returned to the Board \$100 of the appropriation. It now has the newest and one of the neatest houses of worship in the Presbytery.

WESTPOINT.

Westpoint was one of a group of small churches in the southern part of Cass County organized and ministered to by the Rev. D. McNaughton. It began with only 5 members, Dec. 12, 1869. It soon died and was stricken from the roll April 23, 1872.

WESTPORT.

The first Presbyterian organization within the present limits of Kansas City was that of Westport, which was effected Dec. 23, 1850, with eleven members, four only coming by letter. Before that there had been preaching there by the Rev. C. H. Heckmann, who labored among the Germans, and by the Rev. F. R. Gray, of Inde-

pendence, among the Americans. Both these men were connected with the N. S. Presbytery of Lexington. The organization finally effected, however, was by the Old School Presbytery of Lafayette, as will be seen by the following quotation from a private letter written soon after the occurrence: "A New School church might have been organized here by Mr. Gray, if he could have overcome his timidity sufficiently to make the effort. I think it altogether probable that it was through his ministry that some of the members of the present church were led to a profession of religion. Mr. Symington has gathered his fruit for him as others have done before."

A substantial church building was erected, which is still standing. It was used until some years after the Civil War, which, however, so ruined the town that it did not recover from its injuries until recently. The church had some services during the war and for a few years after the war; but finally became virtually absorbed in the Central Church of Kansas City. It retained a nominal existence at least as late as 1887.

WINDSOR.

This church, sometimes called also Belmont, was enrolled (organized July 29, 1860, with 14 members) by the Presbytery of Lafayette, Sept. 22, 1860. The Committee to organize was Ministers R. S. Reese and J. V. Barks and Elder A. B. McIntyre. After the war it was reorganized in 1868 by E. Muse, with 11 members. Later it adhered to that branch of the Presbytery of Lafayette affiliated with the Declaration and Testimony party. In the fall of 1874 there came a request to the Presbytery of Osage for the organization of a church at Windsor. The request was referred to the Synodical Missionary with instruction to consult with the Committee of the Presbytery of Lafayette. The next spring he reported recommending the reception of the existing church. The Presbytery of Lafayette had already stricken the name of the church from its rolls. As far as can now be discovered from our records this church was supplied for a year by the Rev. A. H. Parks, and for about three years by the Rev. S. W. Mitchell. It disappeared from our rolls about 1881 without any explanation as to when or why

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In this list those names that appear in capitals now belong to the Presbytery of Kansas City; those in italics to the Presbytery of Lafayette (Southern); and those in parenthesis are either no longer in existence, or appear under a different name.

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