

to Carbonado, a distance of about six miles, shortly after the Excelsior Church was built. The enterprising church constituency at the same time moved the church building to Carbonado in 1890 or thereabout. The church was dissolved in 1901.

Moriah Church, Platte County, Nebraska. An appeal was made to the Long Creek Presbytery for a church in the northern part of Platte County. To the presbytery meeting, held in October, 1885, Rev. H. R. Williams reported that he and Elder T. J. Edwards had organized the church, the name of which was Moriah, and that a new church edifice had been built.

Norden Church, Norden, Keyapaha County, Nebraska. The church at Norden was received into the Long Creek Presbytery on October 16, 1885. It was later dissolved.

Omaha Church, Omaha, Nebraska. There were about fifty Welsh people in Omaha as early as 1880. A Sunday School, with an enrollment of thirty, was organized in 1881; the majority of its members were Calvinistic Methodists. The church was organized by Rev. Richard Hughes in 1887 and was received into the Long Creek Presbytery in September of the same year. Omaha Church had a hard struggle, laboring under a heavy burden of debt. In 1893 it was dissolved and the building was sold to defray the balance of indebtedness. The first pastor was Rev. W. R. Williams. He was followed by Rev. John R. Johns.

Trenton Church, Trenton, Nebraska. The church at Trenton was organized by Rev. Thomas Miles in 1887 and was received into the Long Creek Presbytery in September of the same year. Rev. Thomas Miles was the first pastor. The church has been dissolved.

Denver Church, Denver, Colorado. The church in Denver was organized by Rev. William Charles, then of Dodgeville, Wisconsin, on May 23, 1886, with thirty-three charter members. In September of the same year, Mr. Charles became its first pastor. Denver Church was received into the Long Creek Presbytery in September, 1887. It was transferred to the Western Presbytery when that presbytery was formed in 1897. The church still continues to serve the Welsh community of Denver.

The Long Creek Presbytery had in its membership as many

as twenty or more churches. But at no given time did its membership exceed ten or twelve. Groups of churches kept withdrawing, one after another, to form the Presbyteries of Kansas, Missouri, and Nebraska.

THE KANSAS PRESBYTERY

The Welsh migrated into Kansas in the early 1850's. Edward Jones located at Lawrence, Kansas, in 1854, and by 1855 there was a small Welsh settlement six miles out from Lawrence. In 1857 the Welsh settled in Emporia and started a Welsh settlement in Lyon County about three or four miles from Emporia. When Rev. John T. Williams visited this settlement in 1858, twenty families had located there. Rev. Owen Hughes, of Waterville, Wisconsin, visited Arvonnia and vicinity in 1869 and found the place crowded with newcomers, all of whom were Welsh. The Welsh settled in many localities in Kansas during the decade beginning 1870, but some of the settlements were small and no Welsh churches were ever established in them. There were Welsh settlements in the Cottonwood Valley, and in Chase, Osage, Lyon, Coffey, Riley, and other counties of the state.

The Kansas Presbytery, organized under the name "The Kansas First, or Sixth Presbytery in the Wisconsin Gymanva," was formed in 1878, when an appeal was made by the churches of Osage City, Arvonnia, and Bala to the Wisconsin Gymanva requesting that they be organized as a separate presbytery. The request was made in the form of an overture, as follows:

"We, the Calvinistic Methodist churches of Bala, Osage City, and Arvonnia, all of which are in Kansas, desire to be constituted a presbytery, under the name The Kansas First Presbytery, namely, the Sixth belonging to the Wisconsin Gymanva. We consider this to be necessary because of the distance between us and our sister churches in the Fifth Presbytery of the gymanva. We feel that it is necessary for us to be associated together as churches to encourage one another in orderly diligence in the work, and for the extension of the Kingdom of our Lord Jesus Christ."

The Kansas First (which hereafter we shall call the Kansas) Presbytery was organized on October 20, 1877, in anticipation of a favorable reply from the Wisconsin Gymanva. The gymanva later sustained the action of the Kansas churches in forming the new presbytery.

The moderator of the meeting in which the presbytery was organized was Rev. Richard Hughes. Rev. William Lewis, of Emporia, was elected moderator for the ensuing year; Elder J. H. Jenkins, of Bala, stated clerk; and Edward O. Williams, of Arvonnia, treasurer.

The Kansas Presbytery in its whole career added but one church to the original three which constituted the presbytery. This was Peterton Church, which was received into presbytery on May 21, 1882. The presbytery was dissolved in 1897, when its remaining churches became members of the Western Presbytery of the Western Gymanva.

THE MISSOURI PRESBYTERY

Just when the Welsh began to settle in Missouri is difficult to determine. How many had migrated thither previous to 1860 we have no means of ascertaining, but within the first half of the decade beginning 1860 a great many Welsh people came to Missouri. It is stated that, before the close of the Civil War, emigrants from Wales were more numerous than those from any other foreign country. Immediately after the close of the war, great companies from other European countries came, as well as inhabitants of states east of the Mississippi River.

Scores of inquiries from Welsh sources came to the land office at Hannibal, Missouri, every week during the early '60's, asking for information on Missouri lands. Two men, J. M. and W. B. Jones, from New York State, were instrumental in persuading hundreds of Welsh people to enter Missouri. They, perhaps, were connected with the Land Company of the Hannibal and St. Joseph Railroad. The Welsh were directed to Quincy, Illinois, and from there either to sail down the Mississippi to Hannibal or to cross the river by ferry to Palmyra and take the Quincy and Palmyra Railroad to Hannibal. At Hannibal they were to consult the land office, where George S. Harris, land commissioner, provided the desired information regarding the lands of the Hannibal and St. Joseph Company.

It may now be readily understood how the early Welsh settlements in Missouri are practically in a straight line west from Hannibal on either side of the Hannibal and St. Joseph Railroad,

which is now a division of the Chicago, Burlington and Quincy system. Starting from Hannibal and going toward the west, with comparatively little zigzagging, we cross the following Welsh settlements: Palmyra in Marion County; New Cambria and Bevier in Macon County; Huntsville and Renick in Randolph County; Laclede and Brookfield in Linn County; Dawn in Livingston County; and Low Gap, or Plymouth, in the northeast corner of Carroll County. There were others, all located on one side or the other of the Hannibal and St. Joseph Railroad.

Some of these localities offered attractions to occupational groups: coal operators and miners were attracted to Macon County. Bevier in Macon County, where many Welsh were located, was doing a successful mining business in 1865. New Cambria in the same county also offered tempting prospects. Others sought agricultural pursuits and found good soil in and about Dawn in Livingston County, in the vicinity of New Cambria, and in other localities. In the New Cambria vicinity alone there were from seven hundred to eight hundred Welsh settlers as early as 1866, and it was then believed that Missouri would have the largest Welsh population of any state in the Union.

The story of early Calvinistic Methodism in Missouri is unique and interesting. Before the Long Creek Presbytery in Iowa came into existence, there was organized a presbytery of the Calvinistic Methodist Church in Missouri. In the New Cambria settlement, on November 28-29, 1868, the Calvinistic Methodist churches of New Cambria (village), Brush Creek, and Glasstown assembled at Glasstown in a representative body to organize a presbytery consisting of these three churches. The reason stated for so organizing was that the churches and their pastors felt a great need for establishing a presbytery in the settlement to discuss the best ways and means of carrying on the religious work in all its phases, both spiritual and temporal.

Rev. Moses Williams was elected moderator of the presbytery and John T. Evans (later, Rev. John T. Evans), stated clerk. A profitable discussion of affairs pertaining to the welfare of the churches ensued. Some of the topics discussed were: "The Place and Work of the Elder in the Church"; "How the Churches May

Best Assist Each Other"; "Statistics of the Churches"; et cetera. On Sunday, November 29, there were three preaching services, as is customary at a Welsh presbytery meeting. Those who preached were Rev. John T. Williams, Rev. Moses Williams, and John T. Evans. The next meeting of the presbytery was scheduled to be held in the village of New Cambria.

The New Cambria Presbytery was not long-lived. It convened in regular session about four times. At the meeting held in Brush Creek, October, 1869, the matter of dissolving the presbytery and of uniting with the Presbyterians was under discussion. The question of dissolution was sent down to the churches, and, at a meeting held on March 26, 1870, reports were received that all the churches were unanimous in favoring dissolution and uniting with the Presbytery of Palmyra. By this time there were four churches in the presbytery; the fourth in all probability was Bevier, for a church was organized in Bevier in January, 1869. The New Cambria Presbytery advised the officers of the Palmyra Presbytery of its desire and purpose, and representatives of the New Cambria Presbytery were invited to meet with the Palmyra Presbytery at its spring meeting in April, 1870. At this meeting the four Welsh churches were received into what was then the Presbytery of Palmyra, Synod of Missouri.

Other Calvinistic Methodist churches organized in Missouri after 1870 became members of the Long Creek Presbytery. In May, 1885, the Long Creek Presbytery was again divided by the withdrawal of the churches in Missouri to constitute a separate presbytery. This action was sustained by the Western Gymanva, and the churches located in Missouri were made to constitute the Missouri Presbytery.

The first meeting of the Missouri Presbytery was held at Brush Creek, October 24-25, 1885. Rev. Edward Thomas was elected moderator, and Elder James D. Evans, clerk. The churches constituting the Missouri Presbytery, which came by transfer from the Long Creek Presbytery, were Dawn, Huntsville, Brush Creek, Low Gap, and Palmyra. The record of these churches has been briefly stated under the Long Creek Presbytery and need not be repeated here.

In the proceedings of this first meeting of the Missouri Presbytery, the following resolutions prevailed:

"1. That the presbytery shall convene once each year, the week immediately preceding the gymanva.

"2. That the sessional records of all churches be presented at each presbytery meeting for examination.

"3. That a record book be purchased for recording the minutes of the presbytery.

"4. That the presbytery be known as the 'Missouri Presbytery' of the Western Gymanva."

Those participating in the public services of the presbytery were Rev. John Jones, Emporia, Kansas; Rev. David Thomas, Osage City, Kansas; Rev. Hugh X. Hughes, Dawn, Missouri; and William Thomas, a candidate, from the Huntsville, Missouri, Church. The meeting of the presbytery for 1886 was scheduled to be held in Palmyra.

Renick Church, Renick, Randolph County. The church at Renick was organized on November 22, 1885, by Rev. Hugh X. Hughes, with nine charter members. Worship services were held in a hall. Rev. William Thomas, a candidate then recently licensed, was the first preacher. Mr. Thomas divided his time between the Huntsville and Renick Churches as a joint pastorate. The first elder was W. Walters. The church at Renick was the only new church added to the Missouri Presbytery after it was organized in 1885, and in 1891 it disappeared from the list of churches reported to the presbytery from year to year. In 1897, when the four presbyteries then existing in the Western Gymanva were merged into two, Brush Creek Church was allocated to the Eastern Presbytery, and Palmyra and Huntsville were not reported as assigned to either of the presbyteries of the Western Gymanva. Dawn returned again to the Eastern Presbytery in 1902.

THE NEBRASKA PRESBYTERY

Information concerning the coming of the Welsh into Nebraska is meager. Shortly after Nebraska was admitted to statehood, in 1867, a number of Welshmen had settled there. The first Welsh settlements on record were in the southeastern corner of the

state, in Richardson County, where the first public Welsh religious service was held in the summer of 1871. Robert Williams, of Nebraska City, a student and candidate for the mission field, visited the Welsh settlement near Aspinwall, Richardson County, and preached there two Sundays, both in English and in Welsh, and also "at the home of a Mr. Williams, of Salem," to the few Welsh people in the neighborhood. What the prevailing denominational complexion of the community was we are not informed. The one who reported the meetings signed the pen name "Methodist."

The first Calvinistic Methodist church to be organized in Nebraska was the church in Blue Springs, Gage County. Among other Nebraska counties in which Welsh settlements were established and Calvinistic Methodist churches organized are Platte, Wayne, and Douglas.

About the time the Missouri churches were planning to withdraw from the Long Creek Presbytery and to organize for themselves, the Long Creek Presbytery was busily engaged among the Welsh settlements in Nebraska and by 1887 had organized seven churches there as members of the presbytery.

When the Long Creek Presbytery met at Blue Springs, Nebraska, in October, 1886, it was proposed to divide the presbytery, but no action was taken until the meeting held at Bethel Church, Long Creek, Iowa, in May, 1887, when a motion prevailed to send the question to the churches for a vote. The vote having been reported as favorable at a subsequent meeting, the Long Creek Presbytery appealed to the Western Gymanva for a division. The appeal was sustained by the gymanva, in session at Dawn, Missouri, September, 1887, and Rev. Richard Hughes was commissioned to represent the gymanva at the organization of the new presbytery.

The meeting to organize the Nebraska Presbytery was held, as prearranged, at Blue Springs Church, June 1-3, 1888. Rev. Richard Hughes was elected moderator of the meeting, and Rev. H. R. Williams, clerk. The presbytery was organized in due form, with the election of Rev. Thomas Miles as moderator for the ensuing year, and Elder R. W. Roberts as stated clerk.

A few resolutions prevailed at this meeting for the guidance of the presbytery in the future:

1. "The Nebraska First" was the name adopted for the presbytery.
2. The offices of moderator and stated clerk were to be held by pastors and ruling elders, alternating each year.
3. All the churches of the presbytery were required to present their sessional records to the presbytery, annually, for examination.
4. The next meeting of the presbytery was scheduled to convene at Moriah Church, Platte County.

THE CHURCHES OF THE NEBRASKA PRESBYTERY

The churches of Blue Springs, Trenton, Postville, Moriah, Norden, Wayne, and Omaha, Nebraska; and the Denver Church in Colorado—eight in number—were received into the Nebraska Presbytery at its initial meeting by transfer from the Presbytery of Long Creek. The only churches added to the Nebraska Presbytery after the date of its organization, in 1888, were Bethania Church, reported in 1890—it was never again reported under that name—and Wymore Church.

Carroll Church, Wayne County. Bethania and Carroll are probably the same church. A number of Welsh families left the vicinity of the Moriah Church, near Postville, Platte County, and settled in Wayne County near the village of Carroll, about 1886. The church in the vicinity of Carroll was named Bethania and was reported to the presbytery in 1890. In 1918 a beautiful new church was built and dedicated free of debt. The church was transferred to the Presbytery of Niobrara of the Presbyterian Church in the United States of America. It continues to be active.

Wymore Church, Gage County. There was a church in the country near Wymore, and in 1909 a branch church was organized in the city. Bethel Church in Wymore continues to be active. It is now a member of the Presbytery of Nebraska City of the Presbyterian Church in the United States of America.

When the Western Presbytery was formed, in 1897, the churches of the Nebraska Presbytery became members of the Western Presbytery.

THE EASTERN AND WESTERN PRESBYTERIES

The chief reason for organizing the Kansas, Missouri, and Nebraska Presbyteries was convenience in administration. Their size and volume by no means required separate organizations, but their remoteness from the base of control—the churches in southern Iowa—made presbyterial organizations in each state desirable. At that time, too, the prospect for growth and expansion of Welsh settlements in each of the states, and the consequent increase in the number of churches, was confidently anticipated.

But the very decade in which these three presbyteries were organized (1878-1888) was the zenith of increase and power in the Western Gymanva. From that time on, Welsh immigration to each of these states, respectively, was on the decline and no new settlements of any considerable size were established within them. Furthermore, the settlements then existing were diminishing as Welsh settlements and were rapidly becoming assimilated into the larger American community. The Western Gymanva was at its maximum from 1889 to 1891, when its four presbyteries reported their number of churches as follows: Long Creek, 6; Kansas, 4; Missouri, 5; Nebraska, 7—twenty-two churches in all. Five years later the number reported was seventeen.

To conserve the gymanva, and what it then possessed, it was felt that a change must again be made. This time it was a realignment of presbyterial boundaries, which would permit the merging of the four presbyteries then existing into two; hence the merger which created the Eastern and Western Presbyteries in 1897. When the Eastern and Western Presbyteries convened in their respective places in 1898 the following churches were reported by each:

The Eastern Presbytery: the churches of Salem, Long Creek; Bethel, Long Creek; Williamsburg and Welsh Prairie, all in Iowa; and Brush Creek, Missouri.

No new churches were added to the Eastern Presbytery after the date of its organization.

The Western Presbytery: the churches of Wales, Iowa; Arvonnia, Kansas; Osage, Kansas; Peterton, Kansas; Blue Springs, Nebraska; Trenton, Nebraska; Wayne, Nebraska; Postville, Ne-

braska; Moriah, Platte County, Nebraska; Sparks,¹ Nebraska; Denver, Colorado.

THE CHURCHES OF THE WESTERN PRESBYTERY

To the Western Presbytery the following churches were added after its organization in 1898:

Butte Church, Butte, Montana. The church in Butte was organized by Rev. R. E. Williams on March 24, 1902, when forty-six persons had subscribed to a petition for a church. The church was organized with the election of five officers. In May, 1909, it was received into the Western Presbytery of the Western Gymanva. A new church was dedicated on October 15, 1909. The first pastor was Rev. R. E. Williams. When the Western Presbytery was dissolved in 1921, the Butte Church was transferred to the Presbytery of Butte of the Presbyterian Church in the United States of America.

Lafayette Church, Lafayette, Boulder County, Colorado. Lafayette is located about twenty miles north of Denver. The church at Lafayette was a mission branch of the Denver Church. It was reported to the Western Presbytery of the Western Gymanva in May, 1909.

OTHER CHURCHES IN THE WEST

Russell Gulch Church, Russell Gulch, Colorado. The church at Russell Gulch was never reported with the churches of the Western Presbytery; it was probably a union church. But in June, 1903, it expressed to the Western Gymanva its desire to unite with the Denver Church in the support of a pastor; the gymanva viewed the suggestion with favor. The elder in the Russell Gulch Church was Robert Edwards, formerly of Lake Emily, Wisconsin.

Erie Church, Erie, Colorado. When the churches which constituted the Western Gymanva were listed for the first time, in the statistical report for 1882, the church at Erie, Colorado, appeared on the list, but the name of Erie never appeared thereafter as a church in the Western Gymanva. The Erie Church society worshiped at first in a schoolhouse, then in a hall. In

¹ Sparks Church is mentioned once.

1883 a church was built. When the edifice was about completed it was razed by a windstorm, but a second church was built immediately and was dedicated on August 12, 1883. David Saunders, D.D., of Swansea, Wales, preached at the dedication. Erie, Colorado, was for many years the home of Rev. John T. Williams (one time of Coalport, Ohio) whose record of pioneer service in new Welsh settlements in many states was of inestimable value to the Calvinistic Methodist Church.

St. Louis Church, St. Louis, Missouri. Rev. Howell Powell, of Cincinnati, was commissioned by the Ohio Gymanva to visit St. Louis and, if he found it expedient, to organize a church there. Mr. Powell reported that he found many Welsh people in St. Louis and its immediate vicinity. On July 15, 1866, he organized a union church in the city, with twenty-two charter members. Not long after the church was organized, Rev. M. A. Ellis resigned his charge in Ebensburg, Pennsylvania, to accept a call to the St. Louis Church. Mr. Ellis at the time was editor of *The Friend*. He remained in St. Louis for about two years. After that no more was heard of the St. Louis Church in Calvinistic Methodist Church reports.

Emporia Church, Kansas. The church in Emporia was organized as a Calvinistic Methodist church, though it was never a member of the Kansas (Welsh) Presbytery. The church society in Emporia communicated to the Western Presbytery of the Ohio Gymanva its desire to become a member, and was received into the Western Presbytery (Ohio) at a meeting held in Radnor, August 28, 1868. Later the Ohio Gymanva commissioned Rev. John T. Williams to visit the church and formally receive it. Emporia Church was destroyed by fire in 1870 or 1871, and when the new edifice was built, in 1871, the church united with the Presbyterian Synod of Kansas. It is now known as the Second Presbyterian Church of Emporia, a member of the Topeka Presbytery of the Presbyterian Church in the United States of America.

Yorktown Church, California. The first Welsh church near the Pacific Coast was located at Yorktown, Toulumne County, California, and was organized in the gold rush period. At just what time worship in Welsh began there is not certain, but in the spring

of 1852 a company of about twenty Welshmen from the vicinity of Pottsville, Pennsylvania, reached Yorktown and identified themselves with the church. Services were held under the spreading limbs of a large tree, except in unfavorable weather when the worshipers assembled in the home of Thomas Leyshon. The church was perhaps a union church.

San Francisco Church, California. The church in San Francisco was started with a service in September, 1852. The church was organized by Rev. William Williams, a Calvinistic Methodist minister. It, however, became identified with the Presbytery of San Francisco when the church was dedicated on May 24, 1854. It then began to search for a pastor, and an appeal was made through the columns of *The Friend*. Rev. David J. Lewis, then of Brady's Bend and formerly of Utica, New York, responded to the appeal. Negotiations were entered into by the New York Gymanva with the Home Mission Board of the Presbyterian Church in the United States of America for his support as a missionary among the Welsh in California. This may explain, in part, how the Welsh churches on the Pacific Coast became Presbyterian rather than Calvinistic Methodist. David Lewis labored among the Welsh of California wherever he found them—in mining camps and elsewhere. He organized several churches, among them a church at Brandy City, Sierra County, in 1857, and another shortly afterward at Comptonville.

Among other Welsh Calvinistic Methodist, or Presbyterian, churches in the far West were those of Spokane, Elmira, Big Bend, and Seattle, in Washington; Los Angeles, in California; and Twin Falls, in Idaho. Some of these were organized as Calvinistic Methodist churches and became Presbyterian before the union in 1920. Some were started as Presbyterian churches and later became Calvinistic Methodist. Still others were organized as members of English presbyteries and remained so.

The story of the gymanvas of the Calvinistic Methodist Church in America is a story of pioneering and of sacrifice—of pioneering in remote settlements, of serving the Welsh wherever they went. The service of the denomination in this phase of its work cannot be overestimated. If it failed in a measure, it was the failure to

recognize the rapid trend away from Welsh traditions, and especially from the Welsh language, in many of the communities where its churches were located. Readjustments to the new environment and linguistic changes were recognized rather tardily, so that in many a community the church perished when the Welsh language was vanishing.

But even when we concede this regrettable failure, the Calvinistic Methodist Church, beyond all question of doubt, made a valuable contribution to essential religious life in America. The Church, generally regarded as conservative, was tolerant and charitable in its attitude toward others. It swung to neither extreme, nor did it pride itself on being a middle-of-the-roader. Its ministers preached eternal truth as they conceived it, and proclaimed Jesus Christ as the Saviour of men. The Calvinistic Methodist Church rendered an important service and made a valuable contribution to historic Presbyterianism in America.

XII. THE ORGANIZED ASSEMBLY

(*Y Gymanva Gorphoredig*¹)

AFTER the founding of the first Calvinistic Methodist church at Penycerau, Oneida County, New York, in 1824, other churches of the denomination sprang up in rapid succession. In four years, from 1828 to 1831, seven churches were established. In the decade which followed the increase was even greater and the denomination extended its churches into Pennsylvania and Ohio. By the end of 1841 there was a total of thirty-four churches, of which seventeen were in New York, seven in Pennsylvania, and ten in Ohio.

This rapid increase, due to a steady stream of migration from Wales, with a definitely westward trek on the part of the arrivals, presented a new and urgent problem to the early leaders of the Calvinistic Methodist Church in America. Church organizations such as the presbytery and the *gymanva* had already been formed in New York, where the churches were, for the most part, closely grouped together. The New York *Gymanva* also had taken the small and weak churches in Pennsylvania under its wing. The Pennsylvania churches west of the Allegheny Mountains were included in the Ohio *Gymanva*, organized in 1838. There was a growing feeling that some organic bond was needed to unite in one body all the churches, both east and west of the Alleghenies. This need had been discussed on several occasions in the local *gymanvas*, and the conviction had matured that a comprehensive organization should be created which would embrace all and bind them together in mutual understanding and cooperative effort. Two things in particular called for this: first, the safeguarding of the doctrine of the Church; and, secondly, the necessity of maintaining a high standard of church discipline.

¹ "*Corphoredig*" means "corporate" or "embodied." This assembly was never incorporated; hence we have translated its name as "the Organized Assembly."