

THE HISTORY
of the
First Methodist Episcopal Church
of
LAWRENCE, KANSAS

By
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TO THE MEMBERS, PAST AND PRESENT, WHOSE LIVES HAVE
HELPED TO MAKE THIS CHURCH A FORCE FOR RIGHTEOUSNESS.

PREFACE.

On account of its origin and early struggles, the town of Lawrence has always been a subject of historic interest; its churches and other institutions naturally share this interest with the town as a whole. In view of this fact, Dr. H. E. Wolfe, soon after he came to Lawrence, suggested that a history of this Church should be written. Special emphasis was lent to this suggestion in May, 1910, by the destruction of the old Brick Church on the corner of Massachusetts and Berkeley Streets to make room for the Masonic Temple. The corner-stone was removed in the presence of a large crowd, and the contents were displayed for a few days in the windows of the Starkweather shoe store, and then turned over for permanent safe-keeping to the Kansas Methodist Historical Society at Baker University. While the interest that attended this event was at its height, the Official Board passed favorably on Dr. Wolfe's suggestion, and authorized the writer to prepare the history. Little progress was made at first, because of some difficulty in locating the scattered records; but these were gradually collected, and work on the history was carried on intermittently from that time till February, 1915, when the book was finished. Because of delays in publication plans, some months have elapsed between the completion of the book and its final going to press. However, it has not been thought best to make any changes or additions for these few months, except in the single instance of the change in pastorate which occurred at the annual Conference in March, 1915.

The writing of this little book has not been altogether an easy task. The mere physical obstacles of obtaining material from so many sources have contributed to this difficulty, but more important still is the work of selection. All historical work has its problems of proportion. In the case of a church, which seeks results that are chiefly not material, and depends for efficiency much more on the faithfulness of the many than the ability of the few, these problems are doubly perplexing. To a historian who is eager—almost painfully eager—to do justice to every one participating in the church life, the task is a very difficult one indeed. The subject has here been con-

sidered chiefly with respect to the development of the Church from a small band of worshippers into a somewhat complex institution. But the personal element could not be wholly ignored. As to the ministers, some biographical sketches are fuller than others, because on these subjects more facts could be obtained; but otherwise they are all equally stressed. As to laymen, since every one cannot be named who has throughout the years contributed to the upbuilding of the Church, it is a temptation to use no names at all. As this can scarcely be done, the alternative is to include as many as possible. Hence the long lists of officers in the text and especially in the notes. Even these are incomplete, because the records are fragmentary. There are doubtless many unintentional omissions; but the writer has never forgotten, and hopes the reader will not forget, that this book is a memorial, not only to those persons named in it, but also to hundreds of others who have helped to make the Church what it is to-day.

In February, 1914, this history, which was nearly finished at that time, was illustrated by a historical museum, open to the public from Thursday the 19th to Sunday the 22d; this consisted mainly of four historical booths, representing, respectively, the first, second, third, and fifth chapters of this book, which give a consecutive account of the Church as a whole, and a number of excellent exhibits, prepared by the different societies, to illustrate chapters four and six, which are devoted to the auxiliary societies. For the first booth no picture could, of course, be obtained of "The Tent," in which the Kansas-Nebraska Conference was organized in 1856, and it was therefore represented by a model, made for the occasion by Mr. L. H. Emmet, of the manual training department of the city schools, following proportions and descriptions taken from contemporary writings. The exhibits included books, both published and in manuscript, maps, papers, pamphlets, letters, photographs, programs, banners, and a number of miscellaneous articles, such as saddle-bags, the corner-stone box of the Brick Church, and many others. The Sunday preceding the opening of the museum, Dr. Wolfe preached a historical sermon from the text Psalms 126:3, which Mr. Paddock used for the Thanksgiving sermon of August 6, 1863. The Wednesday evening prayer-meeting was reminiscent in character, a program of music and historical talks was given Thursday

evening, and on Friday evening the Church members attended an old-fashioned social "at early candle-light," at which letters were read from most of the former pastors then living. All together, this constituted a historical and memorial occasion of considerable interest, which seems, in the minds of some people, to have assumed the form of an anniversary, though there was no such thought connected with its origin; it was planned for the preceding year and postponed for more favorable circumstances. The final date was quite arbitrarily chosen, having no significance whatever, and the coincidence of the sixty years between 1854 and 1914 was noted after the plans were made and announced.

For both the history and the museum, the local Church has drawn heavily on the collections of the Kansas Methodist Historical Society at Baker University. Grateful acknowledgment is here made to this Society, especially to its chief official, Professor O. G. Markham, whose kindly co-operation has been invaluable; to the Kansas Historical Society at Topeka, the Methodist Book Concern at Kansas City, the Lawrence Public Library, the *Lawrence Gazette*, and the *Lawrence Journal-World*, for the use of material, mainly newspaper files; to many persons in Lawrence and elsewhere, who have consented to be interviewed personally or by letter, or who lent articles for the museum, or assisted in any way in the work of that occasion; to Miss Hannah Oliver and Dr. E. Bumgardner, who served on the general museum committee; also to Miss Oliver for helpful criticism of the manuscript; to the committee on publication, consisting of Dr. Bumgardner, Mr. and Mrs. W. H. Quakenbush, Professor F. W. Blackmar, and Mr. W. J. Busch; to Dr. H. E. Wolfe, who suggested the writing of the book, and by kindly advice and assistance from the beginning has contributed much to its production.

MARY P. CLARKE.

July 29, 1915.

CHAPTER I.

THE BEGINNING.

James S. Griffing, November, 1854—August, 1855.

Levin Beauchamp Dennis, June, 1855—October, 1855.

Charles Hazeltin Lovejoy, October, 1855—April, 1857.

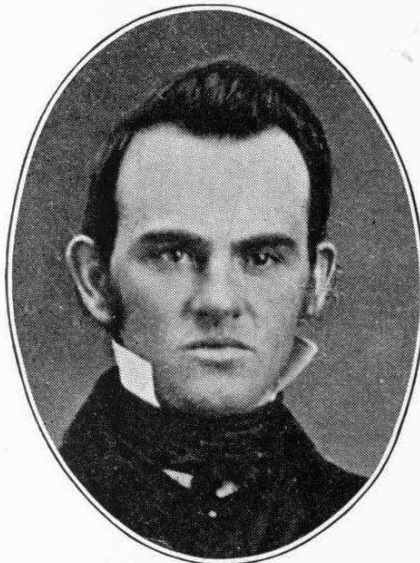
Ira Blackford, April, 1857—April, 1858.

Methodism entered what is now Kansas by means of Indian missions at least as early as the '30s, but it was not till twenty years later that the opening of the Territory to white settlement opened at the same time an avenue of more definite expansion to the Methodist Church. The Kansas-Nebraska Bill was passed in May, 1854, and was followed by an immigration movement in the North in the interest of free-State settlement, and an equal determination on the part of the South to save the new Territory for slavery. The disruption of the Church on the question of slavery nearly ten years earlier had caused the name "Methodist" to be practically synonymous with "free State," and it is perhaps not surprising to find a contemporary writer stating, August 19, 1855: "A large proportion of the Western immigrants are Methodists."¹ Even while the bill was pending in Congress, three of the Methodist Bishops, meeting in Baltimore, were planning an exploration of the Kansas-Nebraska country, with a view to permanent occupation.² They chose for this work Rev. William H. Goode, an elder of the North Indiana Conference, who was already familiar with the West through previous experience as an Indian missionary.³ Accompanied by his son, he left Richmond almost at once, and July 9th preached at Hickory Point what was probably the first sermon ever preached to white settlers by regular appointment within the boundaries of Kansas.⁴

This was some weeks before the town of Lawrence came into existence. The first Emigrant Aid party reached the town-site August 1st, and found a small group of Western settlers already on the ground, including Rev. T. J. Ferrill, a young Methodist preacher from Missouri.⁵ The second party arrived about September 11th, and this was followed by others from both the Eastern and the Middle States in less definite

groups. September 18th the town association was formed, and early in October the name "Lawrence" was definitely agreed upon. It was probably before this that Mr. Ferrill and his young wife, who had taken a claim a short distance west of Lawrence, were threatened by a pro-slavery mob; and John Speer, the pioneer editor, has told us how "the free-State boys rallied, went out to the new home on the California Trail, held a council of war, and negotiated peace for the time being."⁶ The town was at first a straggly little group of tents, soon varied with log cabins and sod houses, all huddled together close to the river. Within the group was a "sod-sided, hay-covered edifice," probably just north of the old jail building, which seems to have served, among other purposes, as a church for the Congregationalists.⁷ Here, in the fall of 1854, Mr. Ferrill is said to have preached the first Methodist sermon in Lawrence.⁸

Meanwhile Mr. Goode, having finished his explorations, reported that two mission circuits should be formed in Kansas and two in Nebraska, with one presiding elder over them all. He was at once appointed to superintend the work which he had prospected. In casting about for an assistant, he chose



JAMES S. GRIFFING
November, 1854—August, 1855

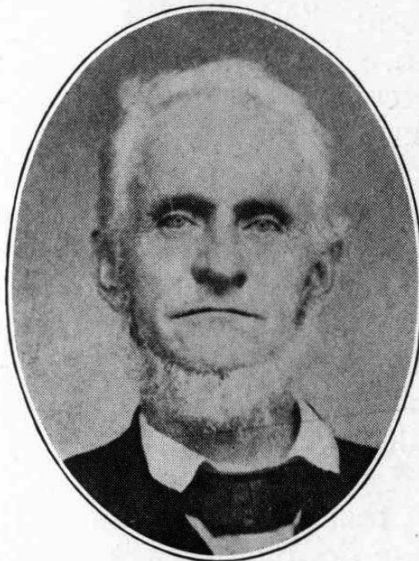
James S. Griffing, a young pastor of the North Street Mission, Indianapolis, who when found was on top of his new church building, helping to erect it.⁹ The Goode family left Richmond, Indiana, September 28th, made the journey partly overland, and, in company with Mr. Griffing, stopped at Hannibal, Missouri, to attend the Missouri Conference, which met from the 12th to the 16th of October. A most significant work of this Conference was the organization of the Kansas-Nebraska Mission District and the confirmation of these two men to its work, Mr. Goode as presiding elder of the whole district and Mr. Griffing as preacher in charge of the Wakarusa Mission.¹⁰ The district extended from the eastern limits of Kansas and Nebraska to the Rocky Mountains and from the Ar-

kansas River to the Canada line, while the Wakarusa Mission was a charge or circuit comprising all the Kansas valley from the mouth of the river as far west as Fort Riley.

Mr. Griffing reached Kansas and began his work about November 4th, and the first Quarterly Meeting for the Wakarusa Mission was held in Lawrence by Mr. Goode late in the same month, at which time he is believed to have administered the sacrament to about twenty persons.¹¹ The second was held February 10th and 11th, at the Kannaday & Fry boarding-house, commonly called the 'St. Nicholas House,' which stood about where the old Vermont School has stood since. Mr. Goode has left us a description of the building in the following words: "Our place of service was the hotel, a long sod building thatched with prairie grass, the one great room serving as dining-room, parlor, and dormitory, a table with bench seats reaching from end to end, and a line of double bunks stretching the same length, with sleeping accommodations."¹² The Quarterly Conference involved, besides the business session, a public service Saturday evening and one at 11 a.m. on Sunday.¹³ The third Quarterly Conference was held May 27th and 28th, in a grove on the Wakarusa, which *The Herald of Freedom* identified as "about two miles from the Big Mound near Mr. Morehead's." It was advertised through this paper that "those desiring to come are requested to come with their camping-wagons, prepared to stay during the services."¹⁴

Not only are these incidents suggestive of the time, but so also are the events and characteristics of Mr. Griffing's ministry, which Lawrence shared with so great a territory. James S. Griffing was born in Owego, New York, in October, 1822, and was therefore thirty-two years old at the time of his appointment. Two years before he had graduated from the Wesleyan University at Middletown, Connecticut, and he had served only a short time in Indianapolis before being transferred to the Missouri Conference. He now took up a claim near Blue Mound southeast of Lawrence, and from this as headquarters traveled to the limits of his circuit on his faithful pony Jacob, preaching and organizing classes and societies. His letters written in the spring and summer of 1855 to Miss Augusta Goodrich, of Owego, New York, not only mark the progress of his journeyings by their headings, as "Walnut Cabin," "Lawrence," "Ottawa Creek," "Topeka," etc., but

also furnish some of the most interesting first-hand observations on places and events that have been preserved to us.¹⁵ His letter of July 8th was written in a store in Lawrence, and included the following sentence: "Business is quite brisk in Lawrence now; the old sod cabins are giving way to more substantial buildings; four stone houses are being erected and, I should think, some fifteen or twenty frame houses." By June 8th he had finished his third trip to Fort Riley. A few weeks later he disposed of his claim and procured another between Tecumseh and Topeka, which may have made his presence at Lawrence somewhat less frequent. He was promised release from the charge late in the summer, if he would "consent to go East begging for the two churches we are trying to build," and his letters of July and August are full of expectation of this little journey, including his plan to ride Jacob through Missouri to the cars. June 8th he wrote: "Think you will know me? Doubtful. I shall be too much like a Mexican in color, too much like a rag-picker in appearance, and too much like a Jonathan in manner, but will agree to tell you who I am if you don't. I know not how long it will take to rub off the boorishness acquired by a year's life on the frontier; but hope



LEVIN BEAUCHAMP DENNIS
June, 1855—October, 1855
March, 1862—March, 1863

that a visit out where there are houses and beds to sleep on, where they eat on tables instead of trunks, sit on chairs rather than stools, and have more than one room in the house, will do me good."

The result of his "begging" we do not know, but he made the journey, was married to Miss Augusta Goodrich September 13th, and returned to Kansas, to do noble service as a pioneer preacher—not, however, having any further connection with the Lawrence Church.¹⁶

In the summer of 1855 Rev. Levin B. Dennis was transferred from the Iowa to the Missouri Conference, and was assigned to the Kansas-Nebraska Mission District. Within this district he was associated with Mr. Griffing in the Wakarusa Mission, and, being the senior, was placed in charge.¹⁷

From this fact, and because he took up his residence in Lawrence, while Mr. Griffing removed to a more distant claim at about this time, he should be considered the local pastor from perhaps June to October of this year. Mr. Dennis was born at Salisbury, Maryland, July 9, 1812, and was educated at Norwalk Academy in Ohio. In 1834 he was married to Miss Betsey Davis Holloway. One year before this he joined the Methodist Church, and soon became active—at first, however, as a layman. He was licensed as a local preacher in 1840, and two years later was admitted to the Illinois Conference. He served two years in Arkansas, but was transferred to Iowa on the secession of the Southern Church, and served a number of important pastorates before his transfer to the Missouri Conference in 1855. He was a middle-aged man, with years of experience behind him at this time, and his son, Baxter Dennis, was a young probationary member of the Methodist ministry and was transferred with him.¹⁸ Some idea of the character of the man and the impression which he made on others at the time may be gained from a few contemporary references. In December, 1855, he conducted the funeral of the murdered Barber, and two who were present have left us a record of his "sad sermon." One of them describes him as follows: "Working his way through the crowd appears a tall man, with white hair, large blue eyes, and a very benevolent countenance."¹⁹ Mrs. Robinson speaks of him as "a mild, benevolent-looking man, to whom a stranger would at once feel attracted. * * No one more than he can have seen the evils of slavery, and his firm adherence to the principles of liberty attest his abhorrence of it."²⁰ The Dennis family went to housekeeping somewhere west of the Robinson home on the hill—perhaps near where McCook Field is now. December 5th Mrs. Robinson called on the new neighbors and in her account of that call she says: "There was a wealth of good nature and whole-souled welcome in the very manner of greeting. * * * * * In the meantime I noticed with how little room one can make comfort and find enjoyment. There were two beds, one double and the other single, looking so nice with their white spreads and clean linen. There were table, stove, and book-case—all in the same small room. There were white curtains at the one small window, and the room was really so small they were obliged to

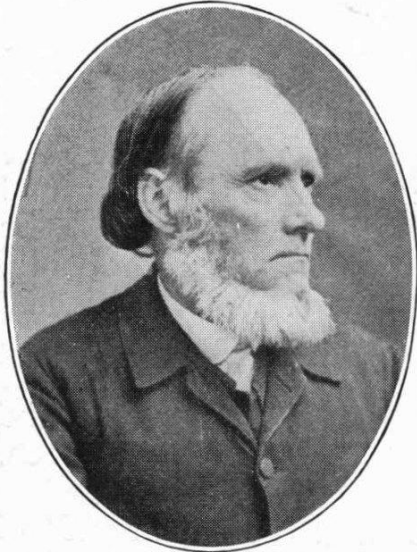
sit down around the table before the leaves were spread, having everything placed in the middle of it."²¹

This first year's work, including the pastorates of Mr. Griffing and Mr. Dennis, is not only one of keen human interest, but is of great importance to the Lawrence Church, because it saw the organization of the local society. This may have taken place first at the Quarterly Conference in February;²² if not then, perhaps some time in the following spring. It is said that the first attempt was not permanent and was soon followed by another, June 17th being the date assigned for the final organization. The society is believed to have been formed on the lot south of the present Baptist Church, "under the branches of a spreading oak." The first members probably included Mr. and Mrs. C. S. Duncan, Mrs. Wesley Duncan, Mr. and Mrs. George W. Berry, Mr. and Mrs. Henry Atherton, Mr. and Mrs. Francis Killam, Dr. Barnes, Silas Green, and Mrs. T. J. Ferrill. Mr. Green was the first class leader, and the men named here, with possibly the exception of Mr. Green, constituted the first board of trustees.²³

Meanwhile the work was developing; the appearance of Mr. Dennis is one proof of this and another is the fact that late in May or early in June a preacher was stationed at Fort Riley, and Mr. Griffing's territory narrowed by so much. The Missouri Conference met again October 11th, and took stock of one year's progress. The Wakarusa Mission reported 178 full members, 20 probationers, and 7 local preachers. There was at this time a readjustment of the territory. Kansas (to say nothing of Nebraska) was divided into two districts, the Northern and the Southern. L. B. Dennis was appointed presiding elder of the first of these, which included Lawrence, and Abraham Still of the second, while the pastorate of the Wakarusa Mission was assigned to Charles H. Lovejoy.²⁴

Mr. Lovejoy, who was a relative of Elijah P. Lovejoy, the anti-slavery martyr, of Alton, Illinois, was already in Kansas, engaged in the work of a pioneer preacher. Of English descent, he was born in Hebron, New Hampshire, October 20, 1811. He received his education under difficulties while working on a farm. At the age of seventeen he began his career as an exhorter and preacher, and at twenty-one was admitted to the Maine Conference, serving successively in the Troy, Vermont, and New Hampshire Conferences before coming to Kansas in

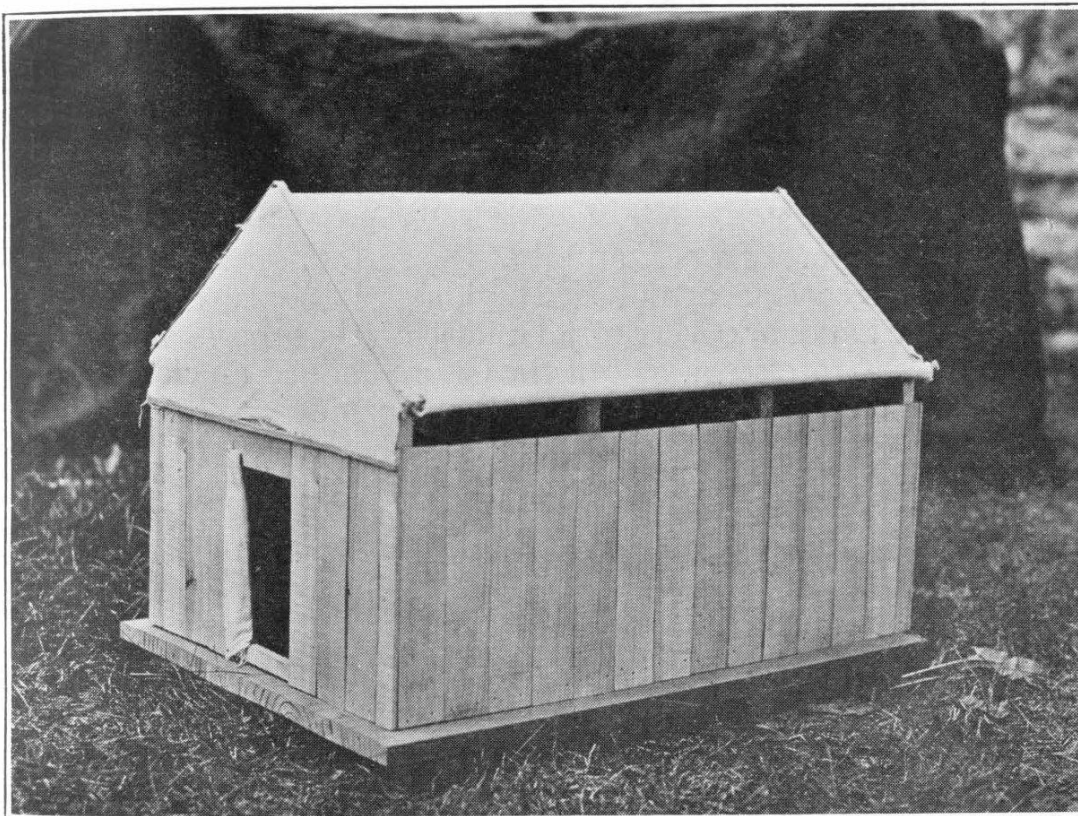
1855. This journey was made in company with Professor Isaac T. Goodnow, who came one week in advance of his two hundred immigrants to settle what is now Manhattan. Mr. Lovejoy was a member of the town company that organized that place, and he built the first house on the town-site.²⁵



CHARLES HAZELTIN LOVEJOY
October, 1855—April, 18, 1857

One of the chief problems that confronted Mr. Lovejoy's ministry was the need of a suitable place of meeting. We have seen that the second Quarterly Conference met in the St. Nicholas House. In May, 1855, services were held in Union Hall,²⁶ which stood close to where the Weaver store is now, and from this on for perhaps a year any place was used that could be procured—tents, homes, public buildings. A favorite place for mid-week prayer-meetings, as well as Sunday services, was the cabin home of Mr. Charles Duncan on the southeast corner of Berkeley and Ohio Streets. Another was the Emigrant Aid building, near the present site of the National Bank; and still another was the Duncan Hall, the upper story of the Duncan business building, which was used also as the *Free State* printing office, and whose location would be designated now as about No. 732 Massachusetts Street.²⁷ As early as May, 1855, the Methodists began efforts for the erection of a building.²⁸ July 1st a business meeting to plan for the purchase of a lot was held at the Duncan home.²⁹ Five days later a lot was bought of J. P. Wood for a consideration of \$150, on condition that "said trustees erect or cause to be erected and built on said lot a church for the use of the Methodist Episcopal Church of America, and shall at all times forever and hereafter permit such ministers and preachers as shall by the General Conference be duly authorized to preach and expound God's Holy Word therein."³⁰ This lot was No. 34 Vermont Street, now No. 724. Three days after the purchase *The Kansas Free State* announced that a stone church 40x60 would be begun the next week on this lot, many citizens having already liberally contributed.³¹ It was about this time that Mr. Griffing was planning his journey

on which he was to solicit money for two churches, and it is easy to conjecture that one of these was in the thriving town of which he wrote August 6th: "Topeka does not begin to keep pace with Lawrence," and again, that Lawrence was "growing faster than any town south of the river."³² For some reason these plans all came to nothing, and when Mr. Lovejoy took charge in October, the meetings were still being held in any place that could be obtained.



MODEL OF "THE TENT," IN WHICH THE KANSAS-NEBRASKA CONFERENCE WAS ORGANIZED IN OCTOBER, 1856.

Some time in the following year a primitive church was erected, consisting of rough board sides, a canvas top, and a dirt floor. "In the center of the tent," said Bishop Baker, "was a stove, which rendered us quite comfortable; a table placed on a low platform served as a pulpit, and the seats, made of black walnut, would be deemed really elegant if this timber were not so abundant in that country." Although the Methodists already possessed a lot in the center of town, they

seemed to have placed their temporary building about where the Episcopal Church now stands.³³ Here they worshipped in part for nearly a year. It has been customary to refer to this early church as "The Tent," but it was reported at Conference in the fall as "one meeting-house."

Here the Kansas-Nebraska Conference was organized October 23d and 25th, 1856. The General Conference had met in Indianapolis in the spring, and one result of this meeting was the organization of Kansas and Nebraska into a Conference as opposed to a series of mission districts—a change in their position with respect to the Church comparable to the political change which attends the erection of a Territory into a State. About a month before this meeting in Lawrence, the town had been roused to vigilance and partially fortified to meet a threatened invasion. Mr. Goode says "the place still presented the aspect of war," and that the surrounding scenery included fortifications, demolished buildings, United States troops on the one hand, and Territorial militia on the other. The well-known free-State sentiment of the Church added an element of danger,³⁴ and some of the preachers came armed.³⁵ Some members traveled from as far west as the Rocky Mountains to be present at the Conference. People came for miles and camped in Lawrence to attend the meetings—not only white people, but Christian Indians as well; Squire Gray Eyes and his wife, Brother Curley Head, and Brother White Crow being among those present. The interest in this initial Conference was not confined to people close enough to be in attendance; the importance of Kansas in a nation-wide struggle and the importance of a strong religious denomination in Kansas turned many anxious minds all over the North in this direction. In some places this anxiety found expression in donations of money to be used for the relief of ministers as Conference should direct. A company of women in Bangor, Maine, having learned the date of the session, pledged themselves to hold a special prayer-meeting in its interest.³⁶ Bishop Osman C. Baker, for whom Baker University was named, was the presiding officer, and the roll contained thirteen names, some of them already familiar to us, as Goode, Dennis, Still, Lovejoy, and Ferrill. The Lawrence charge now reported eighty members. A readjustment took place, by which Lawrence ceased to be a part of a large circuit, and was united only with Franklin, a small town

three miles east. In spite of the change from mission districts to a regular Conference, the Western work continued to be "missionary" in the same sense that it was not self-supporting; the general Mission Board of the Church contributing regularly to the current expenses of the pioneer churches. The "missionary appropriation" for the Lawrence Church at this time was \$300.³⁷ Although the first meeting was held in October, this was to be one of the "spring Conferences." For the short term of six months before the next regular meeting, Mr. Dennis and Mr. Lovejoy were returned as presiding elder and pastor, respectively.³⁸

The meeting of this Conference undoubtedly gave a fresh impetus to the Lawrence charge. A Quarterly Conference, the first for nearly a year, was held at the home of Mr. Perdam in Franklin, December 2d, and conducted in due form by Presiding Elder Dennis. The business session consisted of the usual disciplinary questions, reports, the election of T. G. Coseboom and Henry Canfield as stewards, and the appointment of a Missionary Committee, consisting of Thomas Garvin, Henry Canfield, George W. Campbell, Mr. Partridge, and Silas Green. The meetings from this time on were held with considerable regularity, alternating at first between the Lawrence and the Franklin Churches.³⁹



IRA BLACKFORD
April, 1857—April, 1858

When Conference met in Nebraska City in April, 1857, the Lawrence Church was assigned to the Rev. Ira Blackford, who had recently been transferred from Iowa. He was born in Middlesex, New York, July 3, 1820. He worked his way through Lima Seminary, afterwards Genesee College, joined the Genesee Conference in 1842, and served various churches in Pennsylvania, New York, and Indiana. In 1847 he married Miss Leah Melissa Blake. After coming to Kansas, he served as one of the charter trustees of Baker University.⁴⁰

Soon after the arrival of Mr. Blackford the Tent Church was destroyed by a storm, and this left the society confronted by two spe-

cial needs—a home for the pastor and a place of meeting. Silas Green, the class leader, who was the owner of a saw-mill in west Lawrence, temporarily met the first difficulty by building a two-room addition to his house to accommodate the Blackford family, which consisted of the father, the mother, and four small children.

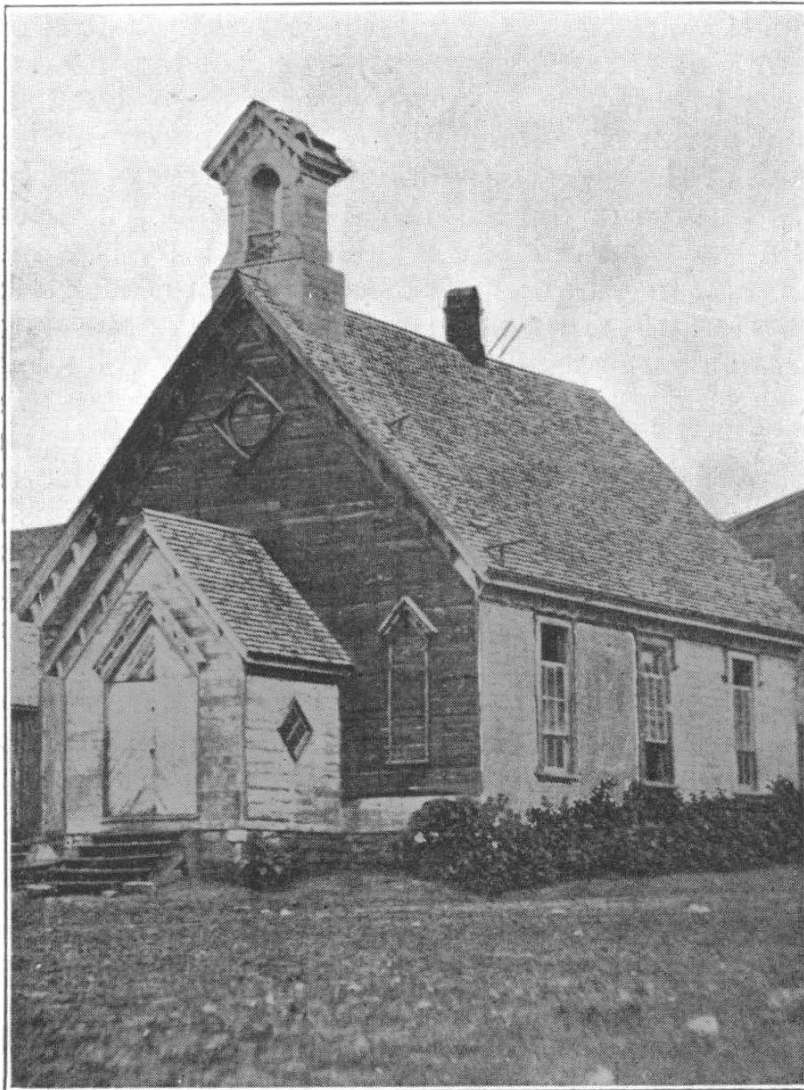
The second need was not so easily supplied. Even before the destruction of "The Tent" it had not been possible to use it in all kinds of weather. The Sunday-school had been suspended much of the winter for want of a suitable room, and Mr. Lovejoy had preached in the school-room and in private houses.⁴¹ Some meetings were probably held in the Congregational building on the corner of Pinckney and Indiana Streets. In March the Unitarian Church on the west side of Ohio Street, near Berkeley, was so far completed that the basement could be used,⁴² and the Methodists soon took up more permanent quarters here, holding services at such hours that did not conflict with those of the Unitarian Society.

Not only these frequent shiftings, but the increase in population made the building of a new church necessary and the accompanying prosperity helped to make it possible. The year 1857 was one of unusual activity, and many immigrants poured into the town. A contemporary writer said: "Every newly-arrived immigrant as he stepped upon the levee (at Leavenworth) shouldered his carpet-sack and, stopping long enough to inquire the way to Lawrence, set off toward the Mecca of his Abolition pilgrimage."⁴³

But even with these reinforcements, it was necessary to draw again on the "East" for assistance. Not very long after Conference, Mr. Blackford was sent as far as Indiana and Illinois to solicit funds among the prosperous churches. He was away eleven weeks, and sent home money so that the building could be begun before his return.⁴⁴ The fact that the Society already possessed a lot on Vermont Street lessened the expense. The church, a one-story frame building, was at least partially erected in 1857, was reported at the following Conference at a valuation of \$2,000, but was perhaps not entirely completed until 1858.⁴⁵ No sooner was it finished than the Presbyterians⁴⁶ and a little later the Episcopalians⁴⁷ took up their headquarters here, thus continuing the kindly co-operation that marked these early churches.

By January 30, 1858, the Lawrence and Franklin Churches had outgrown the circuit arrangement by which they were bound together. On that day a resolution was passed asking that they be separated, and this action was probably taken at the Annual Conference in the following April.⁴⁸ The circuit had been known as the "Lawrence Charge," owing, no doubt, to the greater importance of Lawrence as a town, but it is quite likely that at this time the little Franklin Church was the more prosperous of the two. Certainly this was true of the Sunday-schools. In view of the fact that Franklin long ago ceased to exist as a town, and its site is now marked by but one stone farm-house, it may be of some interest to note that on the 21st of November, 1857, Franklin reported a Sunday-school with 1 superintendent, 5 teachers, 35 scholars, 80 volumes in the library, and a circulation of 40 copies of *The Sunday-school Advocate*; while Lawrence had 1 superintendent, 2 teachers, 12 scholars, and a library of "several volumes." Both these Sunday-schools had been organized at least as early as 1856—probably the preceding year—and both had been seriously interfered with by the lack of a suitable building, as already noted. The superintendent of the Lawrence school at this time was probably Charles S. Duncan.⁴⁹ If any other auxiliary society had come into existence up to this time, all traces of it have been lost, and the present complex organization has been developed from a very simple nucleus, which in 1858 consisted of a Church society and a feeble Sunday-school.

CHAPTER II.
THE FRAME CHURCH.



THE FRAME CHURCH, 724 VERMONT STREET, LAWRENCE, KANSAS.

Jonas Dodge, November, 1858—March, 1859.

Homer H. Moore, April, 1859—March, 1861.

Hugh Dunn Fisher, March, 1861—September, 1861.

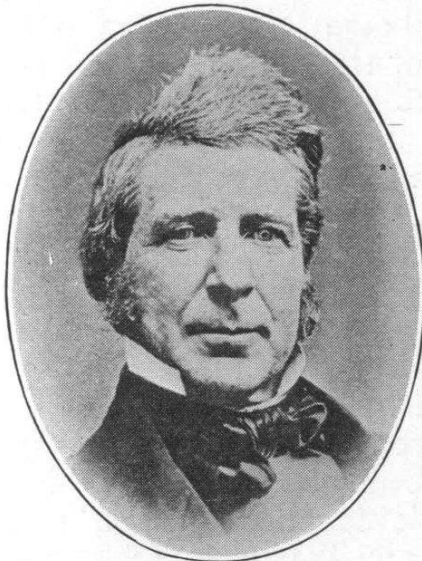
Thomas J. Ferrill, September, 1861—March, 1862.

Levin B. Dennis, March, 1862—March, 1863.

George W. Paddock, March, 1863—March, 1866.

The Conference year of 1858-59 opened on the Lawrence

Church rich in the possession of a \$2,000 building and independent by reason of its separation from Franklin. But progress in general was somewhat retarded at this time by a reaction against the prosperity of the preceding year, and that of the Church was especially interfered with by the lack of a settled pastor. At the Conference of 1858 Mr. Blackford was sent elsewhere, and Lawrence was left "to be supplied." In the months that followed, when the little Church was without a regular leader, one can only conjecture by whom the work was carried on. Perhaps the gap was filled in part by Rev. Sheldon Parker, a preacher who located on the "Reader Float," northeast of Lawrence, preached at Franklin and other places of the vicinity, and is still remembered by old residents for his "Peter Cartwright" sermons.⁵⁰ At any rate, the Church seems to have been very much alive. In May it was reported that daily prayer-meetings had been established and were well attended at Lawrence.⁵¹



JONAS DODGE
November, 1858—March, 1859

In November Rev. Jonas Dodge, of Doniphan, Kansas, was secured to complete the unexpired term. Mr. Dodge was born in 1806 in Vermont, and received his education in New York; there he entered the ministry at the age of twenty-one, and there he continued actively engaged almost to the end of his life. He served a number of pastorates, especially in the Genesee Conference; was presiding elder of Elmore District, and was an enthusiastic supporter of temperance reform. In July, 1858, he removed to Kansas, and settled at Doniphan. He had been in Kansas only a few weeks and still retained his Conference membership in the East when called to take charge of the Church at Lawrence. After a few months more, his short pastorate was suddenly stopped by an attack of pneumonia, from which he died at the home of Mr. Killam, March 8, 1859.⁵²

Another pastorless interval followed, but this time a brief one. Conference met in Omaha in April, and Rev. Homer H. Moore, who had been transferred the preceding year from the Erie Conference, was assigned to the Lawrence charge. Mr.

Moore was born in Mantua, Ohio, March 10, 1820, and got his education at a school at Shalersville and Asbury Seminary at Chagrin Falls. He married Miss Filena Burnell. About 1845, after devoting several years to teaching, he entered the Methodist ministry, which he served as an itinerant preacher for forty-eight years. A short period of his ministry was spent in Kansas, during which time he was one of the charter trustees of Baker University.⁵³ His Lawrence pastorate was of two years' duration—longer than any other in this Church up to that time; these two years were eventful ones for Kansas, since they covered the period of the famous drouth, which, together with the grasshopper scourge of the '70s, earned for the State the name of "starving Kansas." After continued dry weather for sixteen months, there was not enough provision in the State in the fall of 1860 "to preserve more than half the population from starving."⁵⁴ A wide-spread relief movement throughout



HOMER H. MOORE
April, 1859—March, 1861

the Eastern and Middle States resulted, and although all forces co-operated, and for the purpose of reduced freight rates consigned their contributions to S. C. Pomeroy & Company, of Atchison, yet there was a well-defined effort within the Methodist Church for the relief of fellow-churchmen in the stricken West.⁵⁵ Plans were laid at a convention at Baldwin, October 9, 1860. Joseph Dennison, L. B. Dennis, and others traveled through "the States," arousing interest in the sufferers. Mr. Dennis made his collections in Illinois, Rev. Nathan Taylor in Ohio, and others in other States. Much of the distribution and local relief work devolved upon the Kansas ministers. Mr. Moore served on a committee for this purpose, and this labor is one of the distinguishing features of his pastorate.

Not only was help sent to the suffering in Kansas, but many settlers left the Territory altogether; this number has been estimated at 30,000; and though these were largely from the farming districts, yet the towns, and consequently the town churches, must have felt the effect of so great an emigration.

The Lawrence Church, which reported 86 members and 21 probationers in the spring of 1859, had only 51 members and 10 probationers a year later; and by the Conference of 1861 had 45 in full connection and 4 on probation. The pastor was absent about four months in the summer of 1860, and while among friends in Ohio and New York collected \$300, with which he reduced the debt on the Church.⁵⁷ During his absence the pulpit seems to have been occupied, partly at least, by Rev. Job Hague,⁵⁸ an Englishman, who was at that time a local preacher, though afterward admitted to the Annual Conference, who is remembered here especially in connection with a Sunday-school which he conducted near Franklin, and whose widow was a member of the Lawrence Church till her death in 1906.



HUGH DUNN FISHER
March, 1861—September, 1861

In March, 1861, Mr. Moore was re-transferred to the Erie Conference and Rev. H. D. Fisher became his successor at Lawrence. Mr. Fisher was born at Steubenville, Ohio, March 14, 1824. His education was varied with hard work; he studied Latin and Greek at the cooper's bench, making barrels. He was licensed to preach in 1847, and served several charges in Ohio and Pennsylvania, May 1, 1849, he was married to Miss Elizabeth M. Acheson, of Carroll County, Ohio. In 1858 he was transferred to the Kansas Conference; reached the Territory June 2d of that year, after a tedious voyage by boat, and took charge of the church at Leavenworth, where he continued for nearly three years. When Mr. Fisher took up his residence in Lawrence, the State of Kansas was about two months old, President Lincoln had held his office for perhaps three weeks, and the secession of several States had already disrupted the Union. By the following summer the war was fully opened, and it was necessary to raise troops in Kansas to protect the frontier. In August Mr. Fisher resigned his pastorate to become chaplain of the Fifth Kansas Volunteers.⁵⁹

Presiding Elder Shaw provided for the unexpired term by the appointment of Rev. T. J. Ferrill, whom we have already met as the first preacher in Lawrence. He was born in Inde-

pendence, Missouri, December 24, 1831, the son of a "militant parson," who hated slavery. He was educated at a seminary in western Missouri, and entered the ministry there in 1851.



THOMAS J. FERRILL
September, 1861—March, 1862

When the great struggle was transferred to the new Territory, he was one of the first to cross the line and take his stand for freedom. At first he was connected with the mercantile firm of Hornby & Ferrill in Lawrence, but he soon took a regular appointment in the Church.⁶⁰

In the year 1862-63 the minister at Lawrence was L. B. Dennis, who also we have come to know as the second pastor of the Church. Something of Mr. Dennis' spirit of earnestness and consecration may be seen from the following inscription, which he has left on the record-book of the Quarterly Conference:

"SUNDAY, March 22, 1862.

"This day I took charge of the Lawrence Station. May I be thoroughly prepared for each duty.

"L. B. DENNIS, P. C."

These pastorates follow each other in such quick succession that it is not always possible to say just what events belong to each. One phase of church work which either developed at this time, or at least begins now to emerge from obscurity, is the organized work among women. It is impossible to believe that the energetic Methodist women of the '50s were idle, but what they did and how they did it we must picture chiefly in imagination. It was a woman, Mrs. Smith, who went to Kansas City and bought a pulpit for the new Frame Church.⁶¹ It was also a woman, Mrs. Francis Killam, who, in January, 1858, presented the Church with a "magnificent Bible," "gilt-edged and clasped, printed on super-excellent paper."⁶² In the summer of 1858 the committee appointed to solicit missionary money consisted of Sisters Nichols, Smith, Lamon, Killam, and Green.⁶³ It was probably in the pastorate of Mr. Moore or Mr. Fisher that the women developed an organized society, known as the "Ladies' Social Circle,"⁶⁴ which seems to have met every week and had tea once a month at the home

of the members. When the meetings were protracted into the evening, with a supper as one of the features, the men of the Church also had a part in them. December 31, 1861, the ladies had a combined supper and bazaar, to which the tickets were priced as follows: one couple, 75 cents; single ticket, 50 cents; children, 10 cents."⁶⁵

Mr. Fisher seems to have been the pioneer in organizing the children. Early in May, 1861, he called a meeting, which he addressed on the subject of "profane swearing," "giving," we are told, "occasional hits at rum-drinking and tobacco." At this meeting a Band of Hope was organized, consisting of seventy-five persons.⁶⁶ This was undoubtedly a temperance society, and may have been undenominational, though it was organized by the Methodist pastor and seems always to have met in the Methodist Church.

In February, 1863, Mr. Dennis conducted a revival, which resulted in many accessions to the Church. Even now, after a lapse of fifty years, people write that they were converted under his ministry. One presents from memory an ambitious program, which would do credit to a twentieth-century church: "A young converts' meeting each Tuesday night; our young people's society for social enjoyment on Wednesday night; Thursday night, regular prayer-meeting; Saturday night, choir practice;" besides the weekly meeting of the Ladies' Social Circle, probably on Wednesday afternoon.⁶⁷ Perhaps the "young people's society for social enjoyment" referred to here is the young ladies' sewing society which other former members recall. It met one afternoon each week, and the young men came in the evening for a social good time. The original members included Maggie Duncan,⁶⁸ Loretta Hard,⁶⁹ Sara Hard, Mary Hackley, Mary Ward, and Lizzie Cone.⁷⁰ The first president was probably Maggie Duncan and the second Lizzie Cone.

One of the most conspicuous results of the war on the city of Lawrence was the inrush of "contrabands" or Negro refugees. The importance of Lawrence in the free-State movement made it a Mecca to the oppressed as well as to the Abolitionists, and in 1861 and 1862 especially they came in great numbers.⁷¹ In the fall of 1861 Rev. H. D. Fisher organized the Negro Methodist Church here;⁷² in the following spring the First Church organized a Negro Sunday-school, and for two successive quarters the pastor reported at Quarterly Meeting "two Sunday-schools, one white and one colored"; the latter in July had 120

to 130 in attendance, and had been supplied with books by friends from a distance. It is a curious fact that the colored school at this time was twice as large as the white one. Mr. Dennis personally superintended a picnic for his colored school July 4th. The Negroes met at the Methodist Church, formed in procession, and marched to the "late encampment of the Wisconsin Volunteers"; here speeches were made by Mr. Dennis and others, and the school again marched through the streets.⁷³ In the fall the colored school was transferred to the African Methodist Church, and its connection with this Church ceased.

Meanwhile the white Sunday-school had been at least holding its own. The membership for several years staid in the neighborhood of fifty. At least as early as 1859 there were two Bible classes for adults, and there was a frequent increase in the number of volumes in the library. This is a feature of Sunday-school work which is peculiarly suggestive of the time. With modern library facilities it is difficult to understand the importance which was attached at that time to the possession of books by the Sunday-school. In the fall of 1861 this school was using about two hundred volumes. As to officers, W. D. Blackford was superintendent in the spring of 1860, and was succeeded two years later by N. C. Blood. The latter found it necessary to resign in November, at which time A. B. Hard was elected superintendent and Asbury Farnham, of the city schools, assistant.⁷⁴

No reports of pastoral work seem to have been preserved before 1862. Perhaps it is worth while quoting one of these to show the activities of a pioneer preacher. November 15, 1862, Mr. Dennis reported for the quarter 161 sick visits, 92 pastoral visits, 131 social visits, 23 Sunday-schools attended, 16 prayer-meetings, 14 class-meetings, 14 Palestine classes, 18 sermons heard and 31 preached.⁷⁵ A Palestine class seems to have been a young people's class for the study of the Bible—especially Bible geography.

The first official leaders' meeting was held March 24, 1862, and was attended by Pastor Dennis and Messrs. Duncan, Berry, Sprinkle, Allen, Lamon, and Blood. At the second meeting in April the disciplinary questions were gone through: "Are there any sick who need attention? Are there any who walk disorderly and will not be reprov'd? Is there a collection for charitable purposes?" etc. Committees were appointed to

look after church repairs. At the June meeting the names of the Church members were distributed among the stewards for the purpose of quarterly calls.

One of the legislative acts that followed the admission of Kansas into the Union was one passed March 6, 1862, dealing with the incorporation of societies. In conformity with this, a reorganization of the trustees of the Church took place early in the following year. A notice was posted announcing that *all male* members of the Church should meet Saturday, January 10th, at 2 o'clock, to elect a board of trustees. Those elected to this office were C. S. Duncan, George W. Berry, A. K. Allen, N. C. Blood, W. H. Lamon, A. B. Hard, and A. C. Farnham.⁷⁶

The Church at this time was particularly flourishing and enterprising. As early as April, 1862, a committee was appointed to secure a parsonage lot—an object which was not accomplished for thirty years. The frame building had been in use now only about five years, and yet at the end of 1862 and the beginning of the next year the Methodists were seriously considering the disposal of it and the erection of a more commodious one. The city school was being held there that winter,⁷⁷ and the official board thought of selling the building to the school authorities to be used permanently for that purpose.⁷⁸ So cramped were the quarters that when Conference met in Lawrence in March, 1863, the Unitarian Church was secured as the place of meeting.⁷⁹



GEORGE W. PADDOCK
March, 1863—March, 1866

This session was presided over by Bishop E. R. Ames, who had been so closely connected with the beginning of Kansas Methodism. Because of ill health Mr. Dennis was by this Conference retired from pastoral duty and made a Bible agent, continuing his residence in Lawrence. His successor in the pastorate was Rev. George W. Paddock, who became at the same time president of Baker University.⁸⁰ Mr. Paddock was born December 10, 1823, at Vienna, New York. At the age of twenty-two he united with the Church and soon after married and settled down to a prosperous farm life. His decision to

enter the ministry came later. He was received on trial into the East Genesee Conference in 1852 and two years later became a full member. He was transferred to the Kansas-Nebraska Conference in 1857; came to Burlingame in a prairie schooner, and for ten years traveled on horseback, swam rivers, slept in thickets, went to church armed, and, in fact, endured all the dangers and hardships that Nature and man inflicted on the pioneer preacher. He was secretary of the Conference several years; was not only president of Baker University for three years, but one of the trustees for seven years, and was one of the first regents of the State University.⁸¹

When Mr. Paddock took charge of the Church the outlook was particularly bright. The membership was increased, the Sunday-school was flourishing, and, as we have already seen, plans were laid for a new church building; so sure did these plans seem of realization that *The Kansas State Journal*, with a hasty optimism, announced it in a lengthy notice as an assured fact. A committee had been appointed on location, consisting of Rev. Dennis, Dr. J. F. Griswold, and Mr. Wesley Duncan. The location would probably be on Vermont Street, close to the Episcopal Church. The new building was to be a "Gothic structure, 45x90," built at a probable cost of \$9,000. The prospect of obtaining this amount was very promising, as several \$1,000 subscriptions were to head the list, and the editor prophesied that "the building will be completed and another good bell tolling us to church within six months."⁸²

But it was impossible to see what six months would bring forth. For some reason, the lot was not purchased at once, but the general church work continued to prosper. The Sunday-school bought \$80 worth of new books that summer, and in August it reported 4 officers, 14 teachers, and 122 scholars. Several new names appear among the official members of the Church—Adam Oliver, Fred Eggert, William Madill, and David Eberly.⁸³

August 6th Mr. Paddock preached a sermon which, because of its contents, as well as the time and circumstances, is deserving of special mention. March 30th, in a time of dark outlook, President Lincoln had by proclamation called upon the loyal Christian people of the Nation to observe April 30th as a day of humiliation and prayer. In July came the splendid victories of Vicksburg and Gettysburg, and he proclaimed again that "it is meet and right to recognize and confess the presence of the Almighty Father and the power of His hand

equally in these triumphs and these sorrows"; and set apart August 6th for this purpose. Mr. Paddock took for his text on this occasion Psalms 126:3: "The Lord hath done great things for us, whereof we are glad." The "great things" were discussed under seven heads, of which only one can be noted here, and that was the "especial prosperity of all Christian enterprises." Thousands were being converted and added to the churches; "means of benevolence were never so abundant, and instead of retrenchment in missions, large reinforcements are sent forward and nobly sustained." This is of interest, in view of the usual prosperity already noted in the local Church. And thus he concludes: "For me, if the necessities of my country demand and God will, 'Here am I, send me.' This life is not too dear if God and my country call. Oh, may our watchword be by grace divine, 'God and our native land.' First, the cross, type of love and good-will toward men; next, the Stars and Stripes, flag of the free, symbol of hope to the down-trodden and life to the perishing; dear honored yet insulted flag.

'Long may it wave

O'er the land of the free and the home of the brave'."⁸⁴

Fifteen days after this thanksgiving service Lawrence was overtaken by a destruction worse than war. The massacre by Quantrell and his band left a track of killed and wounded men, ruined buildings, and bereaved and homeless women and children. Mr. Paddock, though especially listed for death, it is said, was not killed, and his house still stands near the river bank on Connecticut Street.⁸⁵ H. D. Fisher, home from the Army on sick leave, was dragged under a carpet by Mrs. Fisher from their burning house just west of South Park.⁸⁶ Rev. Strange Brooks, who had been presiding elder since November, 1862, and had his home in Lawrence, was uninjured.⁸⁷ Dr. Griswold, who had served on the committee to procure a church lot, was cruelly shot down at his home on the corner of Winthrop and Indiana Streets. Members and adherents of the Church were among the killed and wounded, and many others were left without home or food or clothing. When the raiders were gone and people began to emerge again on the streets of Lawrence, the dead and wounded were tenderly picked up and carried to shelter. Especially was the little Methodist Church used in the new *rôle* of morgue. The seats were removed, and here the bereaved ones walked among long rows of dead to identify

their own. Here, no doubt, were held the funeral services for some of the victims, and to Mr. Paddock fell the sad duty of conducting them. Here also the Relief Committee set up its headquarters when gifts of food and clothing began pouring in from neighboring communities, and the homeless and destitute



HOUSE STILL STANDING AT 630 CONNECTICUT STREET, LAWRENCE, KANSAS,
THE RESIDENCE OF G. W. PADDOCK, PASTOR OF THE CHURCH
AT THE TIME OF QUANTRELL'S RAID.

flocked to the little Methodist Church to get such help as could be meted out to them.

After it was all over, Mr. Paddock took down the big black book in which the roll of members was kept and wrote here and there in the margin something like this: "Killed by guerillas August 21, 1863."⁸⁸

But the gaps made by death were not the only ones in the ranks of the Church. The railroads gave free transportation to such of the sufferers as wished to return to their homes in the East, and in September occurred an exodus, which must have depleted the Lawrence churches. Under these circum-

stances, it would not be surprising to find the plans for building a new church indefinitely postponed, but such was not the case. In October Mr. Paddock was sent East to make the fourth and last appeal of the struggling Church of Lawrence for outside help. In November, less than three months after the massacre, the Church bought lot No. 93, Massachusetts Street, as a site for the new building.⁸⁹ There was apparently no interruption in the church work. The choir was now beginning to assert itself under a regularly appointed leader, J. C. Kirkpatrick. In March the ladies gave a "festival" for the benefit of the Sunday-school library, of which the proceeds were \$156.80.⁹⁰ Quarterly Conference was held as usual and so were Sunday services—at least, when a supply preacher could be secured.⁹¹ Although it was considered necessary to carry arms to church, stack them behind the door, and keep some one on guard outside, yet the people went to church, and not only this, but praying bands were formed and went from house to house holding religious services.⁹² In spite of discouragements, the Sunday-school had 140 members in February, 1864, and a month later the Church had 114 members and 41 probationers.

Meanwhile the new church was in progress of construction. Mr. Paddock's collections in Indiana, Ohio, New York, and perhaps other States, were reaping results.⁹³ He sent home money, and the contract was let to Mr. Andrew Gill, who was a member of the Church and first appears as an official member in April, 1864.⁹⁴ No record has been kept of the expedients which were resorted to to gain money for the Church, but one source of supply is especially worthy of mention: P. D. Ridenour, of the firm of Ridenour & Baker, found himself after the raid with his business destroyed and his partner, Mr. Baker, wounded, apparently fatally. He began business again and refused offered loans, but did defer for a few weeks the payment of \$1,100 to W. H. Markham, of St. Louis, and then sent the principal with interest; Mr. Markham, refusing to take the interest, put \$100 at Mrs. Ridenour's disposal for her Church, and this amount was afterwards applied to the building fund of the Brick Church.⁹⁵

By July 4th the foundation was completed, ready for the laying of the corner-stone. This ceremony was made a part of the local celebration, which, says *The Kansas State Journal*, "has eclipsed any other occasion in our history as a State."

At sunrise the artillery company fired a salute from the river bank. "The human tide began to set toward the city at an early hour and continued until our streets were thronged with several thousand visitors from the surrounding country." At 8 o'clock occurred the laying of the corner-stone by the Masonic order, though the services were participated in also by the Odd Fellows Lodge, the Methodist Sunday-school, and a "large concourse of citizens." This was followed by military maneuvers, a procession, and a meeting in the woods across the river, where Steven A. Horton read the Declaration of Independence and Marcus J. Parrot made an address.⁹⁶

July 30th Mr. Paddock returned, having completed his work of collection and having received all together \$13,855.11. For the next year all energies were strained in the completion of the new church and the effort to keep all the machinery of the society going against the friction of conditions imposed by pioneer life and civil war. In October, 1864, the pastor reported that "the class and prayer-meetings have been rather slimly attended, owing in part probably to the disturbed state of the country and the fact that our people have to stand guard so frequently."⁹⁷

By Christmas, 1864, the new building was so far completed that the children's exercises were held there, though the walls were unplastered and the windows boarded up. By the next summer it was finished. In August part of the seats in the main room were rented to help pay the pastor's salary.⁹⁸ Soon after this the opening sermon was preached by Rev. George S. Dearborn, who had just been transferred from the New Hampshire Conference and stationed at Baldwin; this was not intended as the formal dedication, which was to have been conducted on the same day by Dr. Eddy, of Chicago, and was postponed because he could not be present.⁹⁹

Meanwhile Mr. Paddock had been returned by the Conference of 1865 for his third year of service. Several things are of interest in connection with this Conference; the most important is that now, for the first time, Lawrence failed to get a missionary appropriation to assist in current expenses; we have seen that this amounted in 1856 to \$300, in 1858 it was \$200, and in 1859 \$230; the next year it fell off to \$150, and it staid at this figure till 1863, when it was set at \$135; in 1864 it was \$100, and the next spring it was dropped altogether.

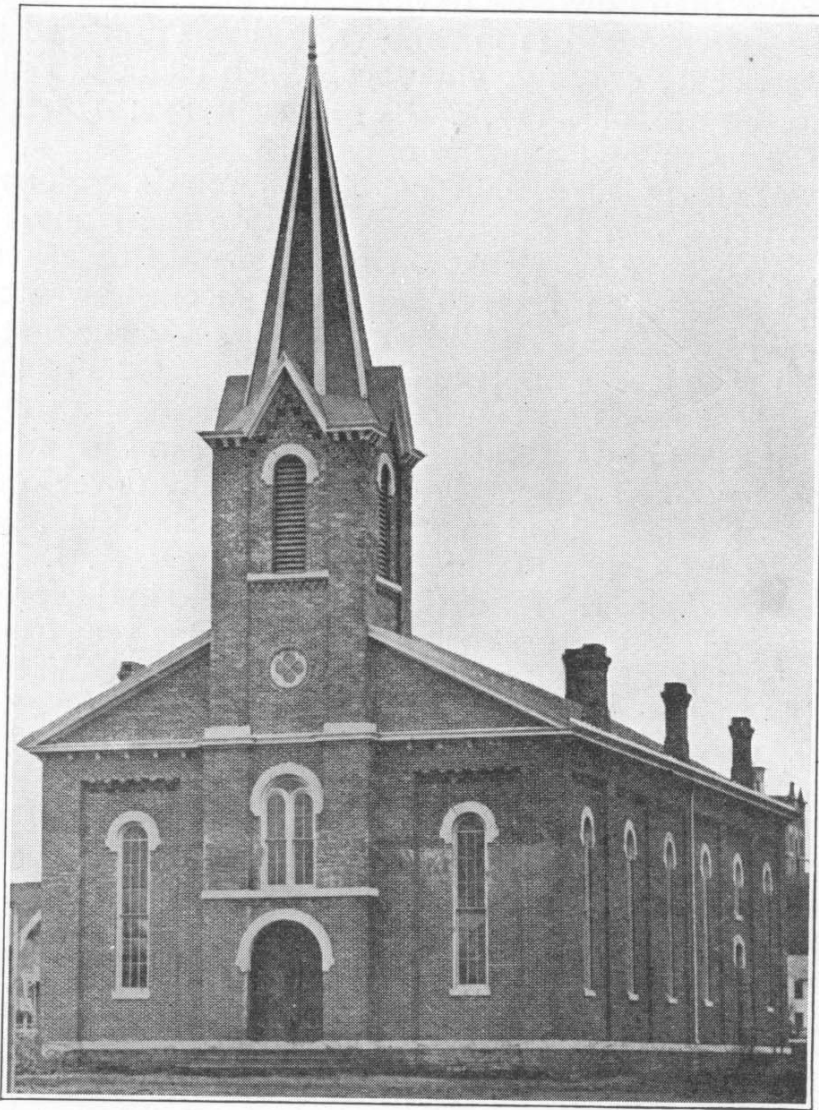
The Conference minutes show the standing of Lawrence as to membership, and it is interesting to note that some of the places that were leaders then are now small and some that were smaller than Lawrence have become great and prosperous towns. Lawrence had 110 members, and was exceeded in the entire district by only five churches, which included Baldwin, with 136, Centropolis, 127, and Tecumseh, 142; Topeka had only 60 members and Emporia only 70.

It was also at this session that the Church Extension movement, so new to Methodism, took hold on the Kansas Conference. We have seen that on four separate occasions the Lawrence pastor went East to gain assistance. Lawrence was only one of many places seeking such help. At the first Conference in 1856 it was resolved that presiding elders be authorized to collect funds abroad for church buildings in the Territories of Kansas and Nebraska and that they in turn authorize preachers to do the same. The idea gradually developed that the giving of financial aid to weak churches should be systematized. At the General Conference of 1864 Dr. A. J. Kynett, of Iowa, introduced the resolution that resulted in the formation of the general Church Extension Society. One year from that time the society of the Kansas Conference was organized, with Mr. Paddock president, Mr. Fisher corresponding secretary, and Mr. Fitton, a Lawrence laymen, among the managers, with headquarters at Lawrence.¹⁰⁰

A year later, in March, 1866, another Conference society was formed, which is rather closely identified with Lawrence Methodism; this was the Centenary Society, to plan for a special celebration in October of the one hundredth anniversary of the introduction of Methodism into America. Mr. Fisher became president of this society, Mr. Dearborn recording secretary, Mr. Paddock corresponding secretary, James Fitton treasurer, and Charles De Wolfe and Charles Duncan, both laymen of the Lawrence Church, members of the Central Committee. Mr. Paddock was to be also paid agent of this organization and was relieved of the Lawrence charge to take up this new work. A permanent memorial to this celebration is the Centenary Church in North Lawrence, which received its first pastor at this Conference and a missionary appropriation of \$300.¹⁰¹ The German Methodist Church had been at work alongside of the first Church since the early '60s, and

The First Methodist Church

thus the year 1866 saw the rounding out of Lawrence Methodism to the form which it has since held.



THE BRICK CHURCH, BUILT IN 1865, CORNER OF MASSACHUSETTS AND BERKELEY STREETS, LAWRENCE, KANSAS,

CHAPTER III.

THE BRICK CHURCH.

George Sullivan Dearborn, March, 1866—March, 1869.
Robert Latimore Harford, March, 1869—March, 1872.
William Kennedy Marshall, March, 1872—March, 1875.
Sylvester W. Lloyd, March, 1875—March, 1877.
Jephthah Howard Phillips, March, 1877—October, 1877.
George W. Henning, October, 1877—March, 1879.
Simon Peter Jacobs, March, 1879—December, 1879.
William Jones, February, 1880—March, 1883.
James Watkins Alderman, June, 1883—September, 1885.
James Marvin, September, 1885—March, 1891.

Just as the Conference of 1858 had found the Lawrence Church comfortably settled in a frame building and newly freed from the circuit relation, so the Conference of 1866 found it occupying a larger church of brick and having recently become self-supporting. This Brick Church, which for twenty-five years was occupied by the Methodists of Lawrence, stood on the corner of Massachusetts and Berkeley Streets, where the Masonic Temple now stands. In size it was 45x95 feet. The ground floor provided a small front entry on the east, with a class-room on each side of it, the main room, 45x70, and a small lecture-room on the west end. Above the east end of the main room was a gallery sitting back over the entry and capable of seating two hundred persons, and above the lecture-room were three class-rooms and a small study. The only entrance besides the main one was by unpretentious frame steps on the north side. The main room had the pulpit on a platform in the middle of the west end, a row of narrow Gothic windows on each side, and straight, high-backed walnut seats with green cushions. The choir occupied a small raised platform to the north of the pulpit and just in front of the door that led to the lecture-room.¹⁰²

Such was the church in the beginning. In 1869 the demand for more space, especially for the Sunday-school, suggested the rearrangement of the upper back room, and under the supervision of Mr. Harford it was reconstructed into a series of galleries.¹⁰³ This also was later changed into one

room, a counterpart of the one below. In this form it is well remembered as the place of the ladies' quiltings and the annual holiday dinner for the children.

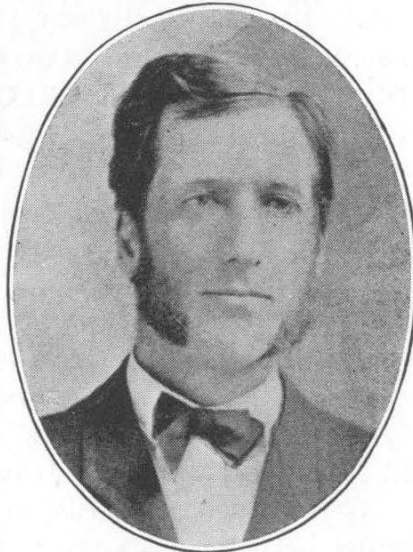


GEORGE SULLIVAN DEARBORN
March, 1866—March, 1869

We have seen that when the new church had been in use for only a few months, Mr. Paddock left the pastorate to take the secretaryship of the Centenary Society. The Conference at which this took place was held at Baldwin and was presided over by Bishop Calvin Kingsley. After Conference adjourned, he came to Lawrence, and on March 25th formally dedicated the new church, a service which had been postponed from the preceding August.

Mr. Dearborn's successor was Mr. Dearborn, the Baldwin minister who had preached the opening sermon. He was born at Thornton, Grafton County, New Hampshire, October 31, 1822. He attended school at Plymouth, Massachusetts, and later completed his course at Andover Seminary. He married Miss Sarah A. Briggs in 1848. Having been licensed to preach in 1843, he was a member of the New Hampshire Conference till his transfer to Kansas in 1865, and thus brought the experience of twenty-two years to his Lawrence work.¹⁰⁴

Mr. Dearborn continued in Lawrence three years and was followed for the next three by Rev. Robert L. Harford, who was already in close touch with Kansas affairs when he took charge of this Church in 1869. Though born in Ohio in 1837, and educated in Washington, Pennsylvania, he had removed to Kansas in 1856 and the following year had been a member of the faculty of the Kansas State Agricultural College at Manhattan. In the same year he was licensed to preach; in 1860 was admitted on trial into the Kansas



ROBERT LATIMORE HARFORD
March, 1869—March, 1872

Conference and stationed at Junction City, and two years later was ordained deacon and admitted into full connection. During his Lawrence pastorate and later his time was shared with two other Methodist enterprises of the State. In 1871 he was president of the Conference Church Extension Society; from June, 1871, to June, 1873, he was president of Baker University, without pay, as Mr. Paddock had been, doing at once the work of a pastor and a college president.¹⁰⁵

The work of these two pastors should be considered together, because of the similarity of the conditions under which they labored. It is, perhaps, impossible to study the history of even so small a unit as one local church in the later '60s without drawing again the involuntary breath of relief that followed the close of the Civil War. As peace settled over the country, as the soldiers went back to the ordinary walks of life, and the interest and energy of the people in general, so long centered in war, flowed back into customary channels, the result in the North, perhaps especially in the Northwest, was a reawakening of activity. In the annals of Kansas, the most conspicuous features of these few years are the bonding and building of railroads, the establishment of State institutions, and the propagation of temperance, suffrage, and other principles. It is, at first glance, a far cry from these enterprises to the internal affairs of one small church, and yet these things and the subsequent prosperity and increase in population were the environment that conditioned the growth of the Kansas churches and apart from which they cannot be pictured. An early manifestation of this activity is the growth of North Lawrence on the Union Pacific Railroad, and the establishment of the Centenary Church, already noted. An echo of the time is found in the Quarterly Conference minutes of the First Church for December 27, 1867, in the statement that "the influx of strangers, including Methodists, is hopeful."

Prosperity was already telling on the Church records. The membership, which had never been above 114 in the preceding years and had been as low as 50, was ranging in these two pastorates from 175 to 330. By the spring of 1867 Lawrence was leading the entire district in membership and property valuation, and only two churches in the Conference were in advance of it in membership—First Church, Leavenworth, and Grasshopper Falls. The increase in the Sunday-school

attendance suggested the change in the building already referred to.

A few of the interests and activities of the Church during these years will be briefly noted. The Annual Conference was entertained here in 1868, with Bishop Thompson the presiding officer. In June, 1871, a State Convention of Methodists was held in Lawrence.¹⁰⁶ In 1869 the principle of lay-delegation was introduced here in accordance with the provisions of the last preceding General Conference.¹⁰⁷ When the State Temperance Society met in March, 1868, Mr. Dearborn was elected president, W. K. Marshall vice-president, and R. L. Harford recording secretary.¹⁰⁸ The local Church offered to the city of Lawrence in the winter of 1868-69 a lecture course by well-known speakers on subjects including those that were occupying public attention.¹⁰⁹ The music of the Church, like its other features, was developing, though only occasional hints here and there allow us now to mark its progress. The permanent organist from 1869 to 1873 was Miss Gertrude Boughton, and she was succeeded by Miss Annie March.¹¹⁰ The choir leader during part of this time was Mr. Camp. At least as early as 1869 the Church had become ambitious to possess a pipe organ, a cabinet organ being then in use, and one, by the way, which had been donated in 1865 by a stranger who was pleased with the new brick building.¹¹¹ Another ambition of these years, which went so far as the appointment of a committee, was the erection of a parsonage. The Lawrence Church, which had been a mission in the beginning, was now contributing to missions. It was customary for a few years to publish in the minutes of the Annual Conference the names of contributors to such work. The list from the Lawrence First Church for 1868 contained forty names, and that of the following year seventy-two. Perhaps the life of the Church will seem more real if we stop to glance for a moment at the names of some who were a part of it. The Quarterly Conference for 1866 included, besides the pastor: H. D. Fisher, presiding elder; W. H. Fisher, a local preacher; and Messrs. Hall, Duncan, Hard, Oliver, Kirkpatrick, Blood, Allen, Lamon, Berry, Campbell, Gill, Griffith, Coppage, Gilbert, Fitton, Eggert, De Wolf, Filley, Bell, and in October E. J. Rice, of the University faculty.

From 1872 to 1875 the pastor of the Church was William K. Marshall. He was born at Steubenville, Ohio, March 28, 1835. He was brought up on a farm in Fayette County, Penn-

sylvania, and received his elementary education there. In 1858, while editor of *The Times* at Brownsville, Pennsylvania, he was married to Miss Sallie Goslin; in the same year he joined the Methodist Church, and two years later, having decided to become a minister, was admitted to the Pittsburgh Conference. In 1866 he was transferred to Kansas and stationed at Atchison, from which place he went to Leavenworth, and served also



WILLIAM KENNEDY MARSHALL
March, 1872—March, 1875

the Leavenworth District as presiding elder before taking up his work in Lawrence. He was a trustee of Baker University from 1870 to 1875, and in 1872 he was chairman of the Kansas delegation to the General Conference.¹¹²

The prosperity and activity in Lawrence, financially and otherwise, which have been noted in connection with the preceding six years, reached a climax in the period covered by Mr. Marshall's ministry. In religious life the most conspicuous feature was a remarkable series of union services, conducted by Evangelist Hammond in the Congregational Church in the winter of 1871-72, from which the Methodist as well as the other denominations reaped large accessions in membership. The revival work continued all through the summer and autumn, and so unusual were the meetings and so signal the results that the presiding elder included a lengthy account of them in his annual report to the Conference of 1873, in which he pronounced the Lawrence Church in better condition in all respects than any other in the district. As a leading feature of this meeting was the hearty co-operation of denominations, so a conspicuous result was the formation of a Christian Union, a movement which involved the establishment of a reading-room, the continued co-operation of the ministers in a preachers' meeting, and the organization of a Young People's Christian Association.¹¹³ Another result which affected the individual churches was the increase in membership, making it necessary to enlarge accommodations. Perhaps the general prosperity of the time also helps to explain the fact that the Friends' Yearly Meeting-house and the Episcopal, Catholic, German Method-

ist, Free Methodist, African Methodist, and African Baptist Churches were all either begun or finished in the year 1872.¹¹⁴

The Methodists, like the rest, found themselves in cramped quarters. This meeting, which had been begun in the ministry of Mr. Harford, was at its height when Mr. Marshall took charge. When he had been here about a month, he suggested the erection of a new building. Resolutions in favor of this suggestion were passed by the Quarterly Conference, with the provision that the church should not cost less than \$50,000 and that work should begin when a responsible subscription of \$2,500 should be secured. A building committee was appointed, consisting of P. D. Ridenour, C. S. Duncan, E. B. Goode, Dr. H. Yeagley, and Colonel C. W. Adams. Colonel Adams was also instructed to procure two lots on the northwest corner of Berkeley and Vermont Streets. As a valid title to these lots could not be secured, the two lots on the northeast corner, where the present church stands, were bought for \$2,200 some time in the summer.¹¹⁵ By September a sufficient subscription had been made to warrant going on with the work, and October 21st ground was broken for the excavation.

The plans, as drawn up by architect George Wells, contemplated a church which, it was believed, would be the largest and the finest west of the Mississippi outside of St. Louis. It was to be a Gothic building of stone, 100 by 117 feet in area and 96 feet high, with two towers on the northwest and southwest corners, and the main entrance in the middle of the west end. The windows were to be Gothic, and the front gable was to be surmounted by a large ornamental cross. The main floor, reached by a flight of steps, was intended to comprise the audience-room, 86 by 60 feet, two parlors, and a study. A large gallery would increase the seating capacity of the main room to 1,000 or 1,200. The first floor or basement was expected to furnish eight rooms, most of them for the use of the Sunday-school.¹¹⁶ The plans and proportions of this building indicate that the Church not only was very flourishing at the time, but had great faith in its future development.

The work went merrily on for a year, and the normal activity of the society was increased by the social and financial enterprises that commonly attend the building of a new church. October 20, 1873, Mr. Ridenour reported from the committee that the building was ready for the floor joists, and all was paid for but about \$1,600.

When the work had reached this stage, the financial panic of 1873 brought it to a sudden stop. Not only was further building impossible, but the ordinary expenses of church life could not be met. Presiding Elder J. Boynton reported at Conference in 1874 that "but few preachers, if any, have been paid in full, and some of their families have been destitute of the absolute necessities of life."¹¹⁷ A relief society was organized, with headquarters at Lawrence; Mr. Marshall being the president and R. G. Jamison, cashier of a local bank and an official member of the First Church, treasurer.¹¹⁸ This society received and disbursed supplies sent by Eastern Methodists for the churches of Kansas. In March, when work on the new building would naturally have been renewed with the beginning of spring weather, it was decided to do no further work till the debt of \$1,609.62 could be paid.¹¹⁹ This action was, of course, intended to be temporary, but the panic of 1873 was followed by the drouth and grasshopper scourge of 1874—all together imposing on Kansas suffering from which it took years to recover. And thus it happened that the Lawrence Church for fifteen years was burdened with debt and the possession of a large and useless foundation, which seemed only a monument to unrealized ambition.

As a result of the determination to build the new church, the local society received its third corporate organization, the one under which it is working to-day. In the spring of 1872 some doubt was expressed about the technical constitution of the board of trustees under the laws of the State, and a re-organization was suggested. Accordingly, in October the following persons "associated themselves together to become a body corporate": Charles S. Duncan, E. B. Goode, P. D. Ridenour, J. J. Reser, J. S. Crew, H. J. Caldwell, P. R. Brooks, A. Mead, Henry Yeagley, G. W. Hume, Simpson Hollister, Joel S. White, J. W. McMillan, H. J. Rushmer, L. J. Sperry, and E. E. Lewis. The corporation was to be called the "Society of the First Methodist Episcopal Church of Lawrence, Kansas"; its purpose was to be "the worship of Almighty God," its term of existence 1,000 years, and its by-laws the Discipline of the Methodist Episcopal Church of the United States. There were to be nine trustees, and those chosen for the first year were Messrs. Duncan, Ridenour, Goode, Brooks, F. Eggert, Hume, Crew, Reser, and Hollister.¹²⁰

During these years the Lawrence Church was not too

much engrossed in its own immediate concerns to be caught up also and borne forward in a movement which was State-wide and even Nation-wide. It had been interested before, as we have seen, in the anti-liquor movement, and, as one former member says, "was always right on the temperance cause." In 1873 and 1874 the interest in temperance reform became widespread. Especially in Illinois, Ohio, and Indiana, the women enlisted in an active campaign, and in February, 1874, Mr. Marshall, in the course of a temperance sermon, invited the ladies of his congregation to engage in such a movement here.¹²¹ In March the pastors of the city united in calling a temperance mass-meeting,¹²² which resulted in further meetings, a general pledge-signing, an inter-church organization of women, and the now famous praying and liquor-spilling "Crusade," headed by Mrs. Drusilla Wilson, of the Friends' Church, and other women, including active Methodists.¹²³ In this same year temperance sentiment invaded the politics of Kansas. A party was organized with sufficient strength to put a candidate for governor into the field, and Mr. Marshall, pastor of this Church, was of sufficient prominence in the temperance movement to be chosen as that candidate. A convention of the party, which met at Topeka, fixed upon Mr. Marshall as the proper man for the place, and a committee from that convention roused him from his bed early one morning to urge his acceptance. Of course, it was not expected that any great inroad would be made on the votes of long-established parties, but, as a means of bringing the temperance cause before the people, the campaign was well worth while. When the votes were counted, Mr. Marshall was found to have 2,277.¹²⁴

In the spring of 1875 Mr. Marshall was succeeded by Rev. Sylvester W. Lloyd, to whom the removal to Lawrence must have seemed like coming home. Though born and educated in Pennsylvania, Mr. Lloyd had taught for a short time in Illinois, and then removed to Kansas in 1857 at the age of twenty. In the fall of that year he was living in Lawrence. Here he heard the call to preach, and January 30, 1858, at a meeting of the Quarterly Conference in the basement of the Unitarian Church, he had been licensed to preach and recommended to the Annual Conference for admission to the ministry. For two months he did supply work near Lawrence, and in April set out for his first appointment near Emporia. His second charge included Minneola, which, "after one year,

ceased to be on the map." In 1860 he was married to Miss Mary C. Dunn, who was a member of the first faculty of Baker University, and together they answered the call for pioneers in Colorado, serving several pastorates there. After another



SYLVESTER W. LLOYD
March, 1875—March, 1877

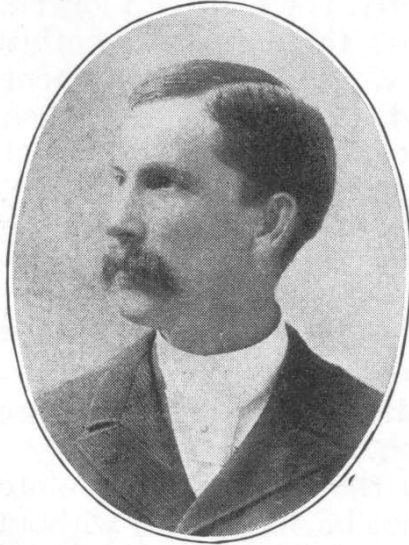
short interval in Kansas, he spent some time in Pennsylvania and then came back to Kansas, working at Holton, Junction City, Manhattan, and finally at Lawrence. During his residence here, Mr. Lloyd was a delegate to General Conference at Baltimore and represented the Kansas Conference as one of three delegates to the National Temperance Convention.¹²⁵

Just as the years from 1866 to 1872 cannot be made real without some sense of the expansion and development that followed the war, so in studying the ministry of Mr. Lloyd and his four successors it is impossible to understand the conditions that they met without remembering that Kansas was then slowly recovering from the financial depression of 1873-74. Mortgages on lot, foundation, and even the church, loans, pressing debts, and ever and always interest, were among the problems that the official board must stare in the face.

In spite of these drawbacks, the membership of the Church was not greatly reduced by the falling off of population, while its enterprises and activities were increased. Especially is this true of certain developments in young people's work, which will be considered in another connection. This Church was again host to the Conference in 1876, Bishop Peck presiding.

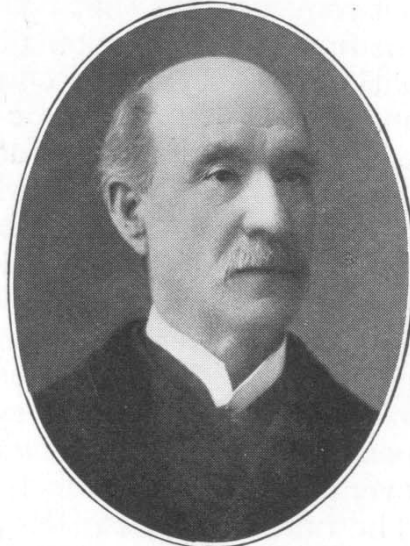
Mr. Lloyd's ministry was followed by a series of short pastorates, among which it is not always easy to distinguish events, and here again it is better to consider them together. The first was that of Rev. J. Howard Phillips from the First Church, St. Paul, with whom Mr. Lloyd exchanged pulpits. He was the son of a Methodist minister, Rev. T. H. Phillips, who was at this time a resident of Lawrence. He was born in Greenfield, Ohio, April 27, 1851, and was educated in the public

schools of his State and Ohio Wesleyan at Delaware. He entered the ministry at the age of twenty-one, served several charges in Ohio and Minnesota, and was only twenty-six years old when he took charge of the Lawrence Church. The change was prompted by a failure in health, which suggested a milder climate, and as the result was unsatisfactory, he resigned the Church in October.¹²⁶



JEPHTHAH HOWARD PHILLIPS
March, 1877—October, 1877

The vacancy was filled by Rev. George W. Henning, from San José, California. Mr. Henning was born in Lexington, Missouri, June 11, 1843, and received his elementary education there and at a private academy at Platte City. After removing to Kansas City in 1858, he was converted in the Methodist Church, South, and soon entered Central College at Fayette, Missouri. In 1861 the family removed to California, and here Mr. Henning continued his studies in a Roman Catholic school, and, having joined the Methodist Episcopal Church, took a course in Divinity with his pastor along with other study. He was received into the Conference on trial in 1863, and in the same year was married to Miss Caroline A. Theuerkauf. After teaching for a time and living on a farm, he was ordained an elder in 1869, and preached for two years; after this he did newspaper work for several years, and temporarily gave up his membership in the Annual Conference, thus becoming a "local elder." In 1877 he returned to Kansas City, and was almost at once secured to supply the Lawrence pulpit. On recommendation of the Lawrence Quarterly Conference, he was re-admitted to the itinerant relation by the



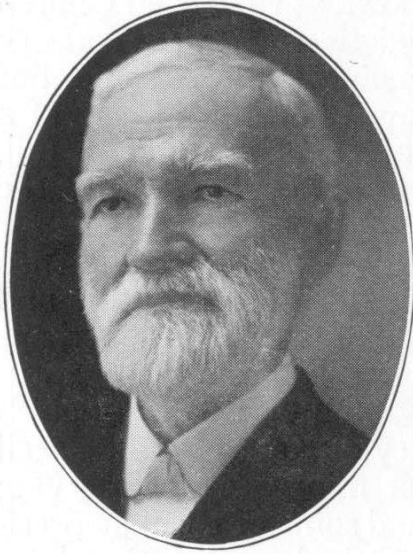
GEORGE W. HENNING
October, 1877—March, 1879

Conference of 1878 and appointed to the regular pastorate of the Lawrence Church.¹²⁷

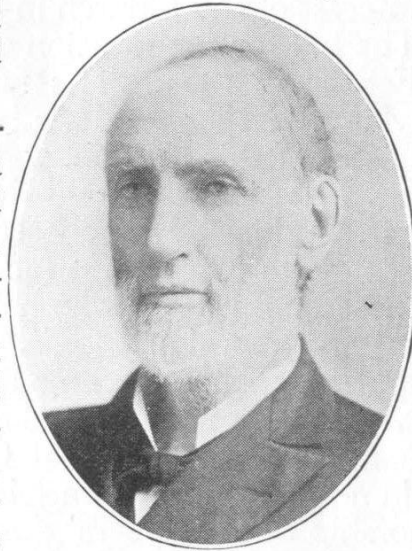
The Conference of 1879 assigned to Lawrence Rev. S. P. Jacobs, a man forty-two years of age, who had been born in Shanesville, Ohio, and had lived in Michigan in the early '70s. He had been identified with the Church from childhood, and entered the ministry while a young man in his early twenties, after several years spent in teaching. He had been a member of the Kansas Conference in 1874, was transferred to the North Ohio Conference in 1876, and later returned again to the work in the West. A striking feature of his ministry here was a revival of the old Methodist institution of the class-meeting. In November, 1879, nineteen classes, comprising the Church membership geographically divided, were meeting in their respective districts.¹²⁸ Before the year was over, Mr. Jacobs resigned to become a missionary to India, thus forming what

was probably the first close personal tie between the Lawrence Church and the foreign field.¹²⁹

Mr. Jacobs's successor was Dr. William Jones, both a physician and a minister, who was now transferred from the North Ohio Conference. He was born near Cadiz, Ohio, October 22, 1832, and received his general education in an academy at West Bedford in that State. He studied medicine at Columbus and Cincinnati, Ohio, and Fort Wayne, Indiana, received the degree of Doctor of Medicine, and practiced five years before entering the ministry. He was admitted to the North Ohio Conference in 1863, and served a number of charges in that State. His in-



SIMON PETER JACOBS
March, 1879—December, 1879



WILLIAM JONES
February, 1880—March, 1883

fluence as a minister was increased by the books, pamphlets, and newspaper articles that came from his pen.¹³⁰

Early in Dr. Jones's ministry the official board appointed a committee, consisting of the presiding elder, J. M. Sullivan,¹³¹ the pastor, and three laymen, to be known as the Social Church Extension Committee, to carry on religious work in the country near Lawrence. By this time the financial cloud was somewhat lifted—so much so that the Church even began to dream of a parsonage again—the year's apportionment was paid in full, and early in 1883 steps were taken toward liquidating the old debt.

Meanwhile other avenues of usefulness were being opened up and new elements were developing in the church life and work. Though they belong to no one ministry, this is perhaps as good a place as any to pause and consider the two institutions that have done more than anything else to distinguish the Lawrence Churches—the University of Kansas and Haskell Institute. While the local Methodist ministers were serving almost without exception as trustees and some of them as president of Baker University, yet the particular educational interest of the Lawrence Church lay naturally with the boys and girls from the Methodist homes of Kansas who were being educated in Lawrence. A glance backward will show that the interest of this Church in the University had always been close. The bill for the location of the State University was passed in February, 1863. The first board of regents was appointed March 2, 1864, and we have already seen that Mr. Paddock, pastor of this Church, was a member of this board. When the first meeting was held, March 20, 1865, and officers elected, Mr. Paddock was chosen secretary. July 19, 1866, the regents elected the first faculty, consisting of three members; of these Elial J. Rice, who held the chair of "*belles lettres* and mental and moral science," and who, by reason of his greater age and experience, became acting president of the faculty, was a Methodist minister, and during his residence in Lawrence was a member of the local Quarterly Conference. In 1874 Dr. James Marvin, also a Methodist minister, began his chancellorship of nine years' duration, and was a close personal link between the Church down town and the College on the hill. He was followed by Dr. Joshua A. Lippincott, a Methodist minister, whose service till 1889 completed the fifteen con-

secutive years that the chancellor of the State University was a member of the Lawrence Quarterly Conference.

Meanwhile the "student problem," which is now our most distinguishing feature, was developing *in embryo*. The first class was graduated in 1873, and consisted of four persons. Presumably the out-of-town students were not then so numerous that they could not easily be assimilated by the Lawrence churches. But as early as March, 1877, we find references to student prayer-meetings at the Methodist Church at which a hundred persons were present,¹³² and in the late '70s the Church roll-book began to contain names marked "student" in the margin. Perhaps from the point which we have now reached on to the present time no conception of Church life would be complete which failed to take into account a sense of responsibility toward the student body.

In 1883 the organization of Haskell Institute placed a well-developed mission field at our very door. Dr. Marvin's superintendency of Haskell for one year, though a less close and long-continued tie than his nine-year chancellorship of the University, nevertheless did much to develop the interest of the Church in the new Indian school. The attempts on the part of the Lawrence churches to reach the Indians were less systematic and unified then than now; yet there has been



JAMES WATKINS ALDERMAN
June, 1883—September, 1885

from the first more or less religious work at Haskell, in which the various churches have co-operated as opportunity has offered. Perhaps from '83 on a picture of the Church would be as incomplete without Indian worshippers as it would be from an earlier date without the students of the University.

When Dr. Jones was stationed at Leavenworth in 1883, after a little more than three years of service here, the Church was left by Conference "to be supplied." The vacancy was soon filled by the transfer from the Troy Conference of James Watkins Alderman, who began his work here not later than June. Dr. Alderman was born December 29, 1834.

in Athens County, Ohio. His early life was spent on a farm. He received his education at Middleburgh and the Ohio Wesleyan University at Delaware. He was admitted to the Ohio Conference in September, 1854, and preached there for fifteen years, except for an interval during the war, when he was chaplain of the 20th and later of the 130th Ohio Volunteer Infantry. In 1869 he was transferred to the Troy Conference and stationed at Grace Church, Albany. From this time till he came to Lawrence he did pastoral duty for the most part, and for two years was chaplain of Sing-Sing prison.

It was now ten years since the financial panic; the effect of this depression had gradually worn away, and the Church and other institutions of the town were able to lift up their heads again and show signs of prosperity. The scanty records of these years give hints here and there of flourishing class-meetings, activity in auxiliary societies, special sermons to children, increase in membership, and a rather surprising financial prosperity. The benevolent collection was greatly increased, and a considerable sum was spent in repairing the church; especially, the movement started in the time of Dr. Jones for paying the debt was carried to completion. To commemorate this event, a special jubilee celebration was held on the second Sunday in April, 1884. In the morning service the former pastor, Mr. Henning, preached the sermon, and the pastor made a report of the condition of the Church, covering not only the paying of the debt, but the fact that one hundred persons had joined the Church on probation and seventy-eight by letter in the preceding year. The evening service was devoted to short talks by six or eight laymen; one of them a reminiscence paper by C. S. Duncan, who was believed even then to be the only survivor of the original members.¹³³

In September, 1885, Dr. Alderman was called to Burlington, Iowa,¹³⁴ and Bishop Walden filled the vacancy by the appointment of Dr. James Marvin, who for ten years had been a resident of Lawrence and an active and interested participant in the affairs of the First Church. Dr. Marvin was born August 17, 1820, in Clinton County, New York. He received his early education in the common schools and Keysville Academy (afterwards Alfred Academy), and he later attended Allegheny College, from which he was graduated in 1851. In the same year, July 14th, he was married to Miss Armina Le

Suer, at Bolivar, New York. While yet a student he became a minister of the Methodist Church, and always retained his membership in some Conference during his long career as an educator. He taught in Alfred Academy, 1851-54; was superintendent of schools in Warren, Ohio, 1854-62; was professor of mathematics in Allegheny College, Meadville, Pennsylvania, 1862-74; and in the following year came to Lawrence to become



JAMES MARVIN
September, 1885—March, 1891

chancellor of the University. After completing Dr. Alderman's unexpired year, he was regularly appointed to the pastorate by the Conference of 1886 and continued to be reappointed for four successive times, making all together a ministry of five and a half years—the longest up to that time.¹³⁵

This period is a critical one for the Methodist Society, and its importance centers about the old stone foundation. For twelve years now the Methodists had looked sadly across the street at this reminder of hope unfulfilled. For twelve years they had gone sadly past lots Nos. 90 and 92, Vermont Street. As the children gathered on the little frame steps on the north of the Brick Church to wait for the Sunday-school hour, they looked wistfully across to the light stone foundation, understanding that it was "our church" and wondering if it would ever be finished. Now at last increase in membership and the need of repairs on the old church made building almost necessary and the freedom from debt made it possible. In March, 1888, the pastor began taking subscriptions; by April 23d \$16,000 had been pledged, and a committee, of which Dr. Lippincott was chairman, was appointed to obtain new plans and estimates. In May Dr. Marvin went to New York as a delegate to General Conference, and in the course of the journey studied the structure of other churches, especially at Delaware, Ohio, and Richmond, Indiana. October 31st a meeting was held after prayer-meeting to elect a building committee, the men chosen for this responsibility being J. S. Crew, W. R. Williams, J. J. Russell, A. Oliver, and H. L. Marvin, a brother

of the pastor; R. W. Sparr was added a few weeks later. On the 20th of November, the subscription being large enough to warrant proceeding with the building, it was decided to advertise for bids according to the plans and specifications of J. G. Haskell, architect.¹³⁶

In the winter the old foundation was completed to sidewalk grade, the contract let, and sufficient work done on the building that the corner-stone could be laid in the spring; this ceremony took place May 29th, Bishop Ninde conducting the service. The former ministers were invited to be present and two of them, Drs. Dearborn and Jones, accepted the invitation. Because of rain, a preliminary service was held in the old church, after which a large crowd gathered about the new building to see the actual placing of the corner-stone. Another meeting, partly social in character, was held at night, at which Dr. Dearborn gave a reminiscient talk on the erection and dedication of the Brick Church.¹³⁷

From this on for the next two years every effort was centered in the financial and other problems incident to building, not only on the part of the building committee, who gave freely of their time and personal attention, but of old and young, rich and poor alike. About \$2,600 was subscribed by friends outside the congregation and \$5,000 more came from the sale of the old church to J. B. Watkins in the spring of 1890. Several subscriptions were taken and each included some fairly large gifts, but for the most part the funds came in small amounts from the Church members, of whom many were persons of slender means. As individuals, or through such organizations as the Ladies' Aid or the Epworth League, they gave and worked untiringly, so that many persons have an investment of money or labor or both in the result. The seating and carpeting were the work of the Ladies' Aid. The pulpit furnishings were a personal gift from Mrs. R. W. Sparr and the communion table from Mrs. Martha Cook Clarke. Two large windows were given personally as memorials to Mr. J. B. Milner and Miss May Dean, respectively. The big front window was the gift of the Epworth League, and the large central one on the south, of the Sunday-school. The corresponding window on the north was given by students of the University as a mark of affection for their former chancellor, Dr. Marvin; and the receipt of letters from contributing students was one of the bright spots

of his ministry. Two windows in the lecture-room were paid for by a number of children, who, in the summer of 1890, earned \$1.00 each for this purpose; some of these children, long since grown and responsible members of the Church, got their first conception of earning capacity from this incident and others received their first idea of organization from a voluntary sewing society, which made quilts for the benefit of the building fund. By the end of May, 1890, the building was nearly finished and the ladies could hold a strawberry "festival" there. The next few months were devoted to the plastering, painting, finishing of the interior, and arranging for the seats and the heating and lighting systems.

February 8, 1891, the congregation removed to the new church, although the auditorium was not finished, and it was necessary at first to hold services in the lecture-room. On Saturday night, February 7th, a farewell supper was given under the auspices especially of the Sunday-school. Each class made an offering. Toasts were given, including one by Harold Henry, representing the Primary Department, in which he said he understood that in the new church there would be chairs "so little that our feet will touch the floor." This anticipation was fulfilled. At the close of this final program each person carried a chair from the old church to the new to be used in the service of the next day.

Along with its building enterprise, the Church had entertained the Conference of 1889, Bishop Ninde presiding. Two years later, when Conference met at Washington, Kansas, Dr. Marvin had preached for a few weeks in the lecture-room, and had enjoyed, to a small extent, the realization of his hopes. His ministry had already exceeded the disciplinary limit of five years by the six months of Dr. Alderman's year in which he had preached as a supply pastor. To continue was impossible, and besides age and ill-health suggested retirement; he therefore withdrew from the active ministry and was granted by this Conference the supernumerary relation.

CHAPTER IV.

THE BRICK CHURCH CONTINUED—AUXILIARY SOCIETIES.

When the brick building was finished, the only auxiliary societies that the Church could boast were a Sunday-school, a Ladies' Aid Society, and perhaps some sort of young people's organization. When the building was abandoned, all of these had been strengthened and the number had been increased by a Woman's Foreign Missionary Society and some pretty definite work among the children. The purpose of this chapter is to trace the development of these societies, and the Sunday-school, as the oldest and most general of them all, will be considered first.

THE SUNDAY-SCHOOL.

Something of the size and work of the Sunday-school has already been seen from hasty glances here and there. From 1866 on, while no continuous records have been kept for these twenty-five years, there are sufficient evidences of Sunday-school life to make it fairly real to the imagination. We know, for instance, that till the late '70s, the weekly meeting was held at 2 o'clock on Sunday afternoon.¹³⁸ It was then changed to the hour immediately after Church, which for a time was 12:30, instead of 12:00 as at present.¹³⁹ We know that though the modern organized class movement had not yet begun, each class had a definite existence and had moreover a name, which was inscribed on a bright-colored silk banner, as a distinguishing mark for the class.¹⁴⁰ These names may awaken pleasant memories in the minds of the earlier members of the school. They included "Buds of Promise," "Silver Singers," "Cheerful Givers," "Willing Hearts," "Golden Gleaners," "Nameless Heroes," "Busy Bees," "Smiling Faces," and "Minute Men."

We know that though the present complex organization of the Sunday-school was not dreamed of, yet there was a distinction between the school as a whole and the well-defined "Infant Department." This started life, no doubt, as one class, and it may have been in the days of the Brick Church that it developed into a department of several classes, presided over by a special superintendent, and occupying the lecture-room. The superintendent in the late '70s and early '80s was Mrs. Martha Foster, and she was followed by Miss Gardner.¹⁴¹ A system of rewards for attendance was used, in-

cluding tickets, cards, and booklets, and a course of study was arranged for supplemental work leading to graduation into the "big room." The missionary feature of this department consisted chiefly of the monthly collection. On Missionary Sunday it was customary to set the silver baptismal dish on the small choir platform, and when the primary children were dismissed to their room they marched past this dish and dropped in their pennies, which made a jingling accompaniment to the song:

"Hear the pennies dropping;
Listen as they fall;
Every one for Jesus,
He will get them all."

Beyond these classes for the smallest scholars, there was no attempt at department organization, but the school offered work for people of all ages. One former teacher has written recently of an interesting class of young men, chiefly University students, in which someone would come now and then "armed with the New Testament in Greek."¹⁴²

Who the teachers were before 1872 we do not know; in that year they included A. B. Bowman, Miss Morrow, N. W. Taylor, Dr. Yeagley, H. J. Caldwell, William Moseley, Miss Hutchinson, Mrs. Covell, C. W. Adams, Miss Gertrude Oliver, Miss Shanklin, Mrs. Frazer, Miss Sarjeant, Miss McVeigh, Mrs. A. B. Hard, Miss Yeagley, Mrs. G. W. Hume, Mr. Churchill, H. J. Rushmer, and J. S. Crew. The officers were a superintendent, first assistant, second or "lady" assistant, secretary, treasurer, librarian, organist, and chorister. The superintendents during this period included the following persons, probably in the order given: James Fitton, C. W. De Wolf, G. W. Hume, Elias Wilmoth, R. G. Jamison, J. S. Crew, S. B. Pierson, J. E. Covell, Professor G. W. Smith, S. J. Churchill, A. H. Foote, and J. K. Hemphill.¹⁴³

The missionary collection was not confined to the Primary Department. Each class made a monthly contribution, and it is rather surprising that in 1872 these classes collectively gave for missionary purposes \$193.¹⁴⁴ The school was organized into a missionary society, which from time to time elected officers apart from those of the school as such. At an election of this sort in March, 1881, Mr. Rowe was elected president, Mr. Gilham vice-president, Miss Marvin secretary, and Miss

Collier treasurer. On the resignation of Mr. Rowe soon after, Charles Simmons was elected president.

At times the teachers gathered for a weekly meeting of prayer and study in preparation for their work of teaching; at least once, in 1876, a union meeting of this sort was attempted. A teachers' meeting was started for all the schools of the city, with Dr. Marvin as permanent leader, and the first meeting, which was held in February in the Methodist Church, was attended by about two hundred persons.¹⁴⁵ Another species of co-operation is found in the county and State organized work, which dates at least from 1872. In 1873 there was a second Sunday-school, subject to this Quarterly Conference, in the country east of town, of which the superintendent was J. J. McGee,

The account would, perhaps, not be complete without some reference to the social side of Sunday-school life; this included the annual picnic, an old-fashioned all-day affair, which the whole family attended; an occasional railroad excursion to Leavenworth or Baldwin, also involving a picnic; the special exercises, which mean so much to the children; and the ingenious devices that have lent variety to the annual visits of Santa Claus. In the money-getting campaign which attended the building of the present church, the Sunday-school had an active part. Having chosen the large south window as its special contribution, it "secured the necessary money by a unique Christmas entertainment. A brilliantly lighted model of the prospective church was prepared, showing all the windows complete, except the chosen one. This was filled by the offerings brought by each class in a little decorated basket."¹⁴⁶

As to the size of the school, in the summer of 1866, early in this period, the pastor reported 32 officers and teachers, an average attendance of 250, 7 Bible classes, and an Infant Department of 75. The figures vacillated about these points for some time with so great an increase in prosperous years that, as we have seen, it was several times necessary to arrange for more room. It is perhaps the Sunday-school more often than any other part of the Church which outgrows its building. At the end of the period this school had 38 officers and teachers and an enrollment of 430.

THE LADIES' SOCIETY.

The Ladies' Social Circle probably had a continuous existence from its career in the early '60s, which we have already

noted; but no records have been kept, and there is no way of knowing anything about it till it emerges into a certain newspaper publicity about the year 1868. In those days the Circle was meeting on Wednesday afternoons, at 2 o'clock, at the various homes of the members; occasionally this was prolonged into an evening session, to which the men of the congregation were invited. In April, 1869, officers were elected as follows: President, Mrs. P. D. Ridenour; vice-president, Mrs. McMillan; secretary, Mrs. Foster; first directress, Mrs. P. R. Brooks.¹⁴⁷

The work of the ladies involved the physical labor of carpeting the church and otherwise keeping it in proper condition, and also the usual dinners, "festivals," and entertainments of one sort and another, which served the double purpose of bringing the people together and filling the society's treasury. Such gatherings, with refreshments and fancy-work bazaars, were common in both winter and summer; the favorite refreshments in summer being ice cream and cake, and in winter oysters or pancakes and syrup. Guessing contests were arranged, and votes taken on the most popular doctor, the most popular bachelor, etc. These social meetings, if on a large scale, were commonly held in Frazer's Hall, which still stands, just south of the Eldridge House, or in Liberty Hall, where the Bowersock Theater is now. This was before the days of church kitchens and dining-rooms, and most social and especially money-making gatherings were held in private homes or public halls. Frazer's and Liberty Hall had a bigger place in the life of early Lawrence than any halls of entertainment can possibly have now, because they filled also the place of the social rooms of the present modern churches.

Some of those entertainments, as described by contemporary newspapers, make very interesting reading. One feels, for instance, that it must have been both instructive and entertaining to see John Wesley, Philip Embury, Barbara Heck, and other early Methodist worthies walk down the stairs in costume,¹⁴⁸ or watch the presentation of a New England Colonial home scene.¹⁴⁹ Perhaps the most pretentious social event ever attempted by the ladies was given in 1872 for the benefit of the building fund. It took place on the continuous lawn formed by the yards of P. R. Brooks and P. D. Ridenour. Chinese lanterns furnished illumination, and a large number of booths

offered markets for various wares and original methods of entertainment. This fair ran two nights and netted \$1,200 for the old stone foundation.¹⁵⁰

In 1876, when the centennial of the Declaration of Independence was being discussed by every newspaper and celebrated by every literary society, the ladies of this Church were not to be outdone. February 15th they presented an entertainment in two parts, of which the first was a miscellaneous program of music and readings; the second was an historical drama, written and arranged by Mrs. George March. It was in six parts, as follows:

1. Scene in the British Parliament—Passing of the Stamp Act.
2. England's Soliloquy, during which *History* appears and utters a prophecy concerning the coming of a new nation.
3. Tableau—The Signing of the Declaration of Independence.
4. *History* again appears and awaits the fulfillment of her prophecy.
5. Entrance of *Columbia* with ten representatives of American history; these briefly relate the civil and military history of the last one hundred years, followed by the singing of "Hail Columbia."
6. Grand Tableau of the Centennial—Crowning of *Columbia* by the Nations.¹⁵¹

Some time before the year 1884 the Social Circle changed its name to the Ladies' Aid. The work went on as before, but all women of the Church were not members of the society. This year was one of special effort in the Church at large because of the centennial of American Methodism; not the first Methodist preaching in America, which had already been celebrated in 1866, but the first Conference in this country—that is, the establishment of Methodism here as an institution. In view of this special effort, the minister, Dr. Alderman, called a mass-meeting of the women of the Church May 8, 1884, and suggested that they undertake a campaign for membership and adopt the purchase of parsonage lots as the objective point of their work; this suggestion was willingly followed. The officers elected to take up the work were: president, Mrs. George

March; vice-president, Mrs. E. B. Good; secretary, Mrs. A. J. Hollister; and treasurer, Mrs. Charles Worthington. So important did the parsonage seem that some time after this the name was changed to "Parsonage Fund Society." The years of labor on which the women now entered involved so many activities that they can only be hinted at. They ranged from sewing carpet-rags or making new cushions for the church seats to teas, dinners, socials, and literary programs. The proceeds were carefully invested in the Building and Loan Association. In February, 1883, the women were, for practical purposes, divided into two geographical sections—those living north of Berkeley Street and those south of it. These sections vied with each other in money-making enterprises, one of which was a dinner, followed by an old-fashioned spelling-school. In the fall, during the county fair, the whole society served meals in the dining-room at Bismarck Grove.

Meanwhile the plan for building the Stone Church was inaugurated, and the money and energy which had been directed toward the parsonage was now diverted to the new church; this also probably caused another change in name—at least, the organization figures now simply as the "Ladies' Society." A real account of what those women did to help make the new church possible would be a long story. They served dinners, arranged entertainments, and held socials. Many times they sat all day around the quilting-frames or spent hours sewing carpet-rags or mending grain-sacks for the Pierson mill. In the summer of 1890 each woman earned a dollar and presented a rhymed version of her method of earning it at a dollar social. Some wanted to earn another dollar, and a placard advertising for women to cut apples at the canning factory suggested a new field of endeavor. About fifteen women adopted this method, working all day and sitting out of doors on chance stones and boxes to eat their mid-day luncheon. When the day was over, the swiftest apple-cutter of them all had earned thirty-six cents, and it was decided to follow some other occupation in the future.

The list of those who held the office of president during these busy years includes Mrs. E. B. Good, Mrs. A. H. Foote, and Mrs. J. J. Russell.¹⁵²

In September, 1889, the sum of \$600, which the society had on hand, was lent to the trustees. The total clearings for one year amounted to as high as \$658; and out of their earnings

the women not only carpeted the church, but paid the whole bill for the seating. While the results of their work are most easily tabulated in dollars and cents and become appreciable through the visible outcome, yet those years of work resulted also in cemented friendships and a spirit of self-sacrifice and co-operation, which has been builded into the life of the Church as the physical results are into the building.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Meanwhile the women of the Lawrence Church, though engrossed in local affairs, were reaching out for a wider field of usefulness; in doing so they were keeping step with their sisters of other communities. The interest of Methodist women in missions had taken definite form in 1869, in the organization of the Woman's Foreign Missionary Society. The older East was naturally affected first, the New York Branch being organized in June, 1869, and the Philadelphia one in March, 1870; but the movement spread with great rapidity. By 1873 the work was well developed in the central West, and on June 23d of that year, just four years from the beginning, the little Church of Lawrence adopted the new organization. Mrs. Mary C. Ninde presided at the first meeting and organized the local society auxiliary to the St. Louis Branch. Officers were elected as follows: president, Mrs. R. G. Jamison; vice-presidents, Mrs. Osborn, Mrs. Crew, Mrs. Ream, Mrs. William Covel, and Mrs. Caldwell; recording secretary, Mrs. George March; corresponding secretary, Miss Hannah Oliver; foreign correspondent, Mrs. Foote; and treasurer, Mrs. Wingate. A few years later Mrs. Marvin was elected president and she continued to hold that office for fourteen consecutive years.¹⁵³

The features of the society, as mapped out in the beginning, included a monthly meeting with a literary program, a public anniversary meeting in the Sunday service once a year, an occasional "tea-meeting," or social gathering on special occasions, missionary collections by means of mite-boxes, and subscriptions to *The Heathen Woman's Friend*. The literary program included studies of various mission fields as presented by *The Friend* and official leaflets, and to give a list of them would be to catalogue the non-Christian nations of the world. These were supplemented at times by special studies in the Bible or Methodist history or surveys of missionary organizations.

Financially, the society was helping in the foreign work through the regular channels of its organization, besides occasional contributions for the famine-sufferers of India and other special causes. In February, 1881, it was decided to assume as a definite and personal obligation the support of a needy girl in the Bareilly Orphanage in India. The girl that was assigned for this support was given the name of May Lawrence, and for five or six years at least she was the special charge of the Lawrence Society. Letters from and about her as well as letters from the former pastor's wife, Mrs. Jacobs, and a visit from Mr. and Mrs. Jacobs on furlough in 1888, added a vivid personal element to the interest of this society in the foreign work.

When to all these activities are added the constant contact with other Methodist societies through the district, Conference, and branch meetings, and an effort just at the end of this period to band together all the Woman's Missionary Societies of Lawrence into a union, it is clear the organization of the Woman's Foreign Missionary Society contributed not a little to that complex of ideals, experiences, and efforts that make up the life of the Church.¹⁵⁴

YOUNG PEOPLE'S SOCIETIES.

The work among young people previous to the organization of the Epworth League consisted of a series of more or less short-lived experiments, of which the earlier ones are very obscure. We have already seen that the young ladies had a society in the early '60s, in which the young men seem to have had a sort of adjunct membership by reason of evening meetings. It is impossible to say whether this organization had a continuous existence or died the death which is not uncommon among purely local efforts. Either this same society or another emerges into prominence about the year 1868 and had some months of continued activity under the name of the Mite Society. The name would suggest some missionary enterprise, but no records of the meetings have been found, and, so far as one can judge from the newspaper accounts, these gatherings were purely social in character. They took place on Wednesday evening, probably every two weeks, here and there at the homes of Church members. On some occasions "a good time" was specifically promised.¹⁵⁵

The next venture was made in 1875, during the ministry of

Mr. Lloyd, and was an organization for social and literary purposes, called "The Young People's Society of the Methodist Church."¹⁵⁶ The first president of whom we have any knowledge was Mr. W. F. March and the second was Mr. R. F. Brown; apparently there were only two. The meetings seem to have been held without any great regularity. A program was the chief feature, and such of these programs as have been preserved seem somehow delightfully characteristic of the days in which they were given. At the meeting of November 17, 1875, after the opening exercises of singing and prayer, the president, Mr. March, read an essay on "Individual Effort," there was a discussion on popular amusements, a select reading by Miss Ella McKee, a declamation by Mr. Nelson Gosling, and music by the society.¹⁵⁷ At the December meeting Vice-president William Osborn took charge and R. F. Brown read an essay on "The Children of Israel Crossing the Red Sea." There were further readings, music by a quartette, etc.¹⁵⁸

In May, 1876, the society gave an entertainment which the press commented on as "really first class." Music was furnished by a choir composed of Ella Hyde,¹⁵⁹ Lizzie Williams,¹⁵⁹ Mollie Herrington,¹⁵⁹ R. F. Brown, and J. E. Covell. Mr. Brown, who was now the president, made an address "in excellent taste," Miss Hannah Oliver and Miss Jo March¹⁵⁹ gave readings, Miss Anna March a solo, and Miss Mattie Hyde a recitation. The program was followed by the serving of ice cream.¹⁶⁰ This is the last trace of any activity on the part of the Young People's Society, and it probably ceased to exist that year. In 1880 Miss Hyde, who had been the last treasurer, turned over to the Woman's Foreign Missionary Society \$5.60, the remaining treasury of the defunct organization.¹⁶¹

In 1877 occurred the students' prayer-meeting, to which reference has been made elsewhere. This may or may not have been the same as the "Young People's Society which meets Sunday afternoon in the Methodist Church"¹⁶² to which newspaper references are made in the spring of that year. At least, this obscure effort must have been very short-lived, but it was followed in the fall of 1878 by a more lasting one.

The organization of the Pleasant Hour Club was perfected at a meeting in the lecture-room of the church November 7th, at which C. E. Blackmar acted as president and C. J. Simmons as secretary. A previously appointed committee presented a

constitution and by-laws, which were adopted and which included provisions for regular meetings each alternate Thursday evening,¹⁶³ with occasional public meetings, an executive committee, consisting of president, vice-president, secretary, and treasurer, to hold office for three months, and other committees, as follows: A program committee; a committee to visit the poor and sick and to report to the society what assistance may be given; a committee on Sunday-school work, "to procure new scholars and give them attention while in the Sunday-school"; and a committee on introduction, "to introduce those not acquainted and endeavor to make those who are strangers feel at home." Any member who failed to perform a duty assigned was to be fined ten cents, unless a sufficient excuse could be presented.¹⁶⁴

This young society was introduced to the world with twenty-nine members;¹⁶⁵ at the second meeting, November 21st, over fifty were present.¹⁶⁶ The third meeting, December 5th, was a public one and took the form of a bird festival, under the direction of Miss Morrow, of the University faculty. About fifty birds were placed about the room and their singing added to the pleasure of the program of music and readings.¹⁶⁷

At the first meeting the following officers were elected: president, Miss Lizzie Marvin;¹⁶⁸ vice-president, Charles L. Davidson; secretary, W. F. March; and treasurer, N. O. Stevens. In the spring of 1879 B. F. Surface was president, and this office was held afterwards by R. A. French, Miss Josephine March, Miss Lillie Wiggs,¹⁶⁸ and L. D. L. Tosh.¹⁶⁹

Conspicuous among the meetings were "an evening of Methodist literature and song" and a lecture by the former pastor, Mr. Henning. Most regular programs ended with a debate, in which, curiously enough, only the young men seem to have had a part. The subjects of debate included the following: "Resolved, That the world is governed by love, rather than fear;" "Resolved, That the Negro has suffered more from white men than the Indian has;" "Resolved, That war has caused more misery than intemperance;" "Resolved, That man is the architect of his own fortune."

Those years were the golden age of the school and college literary society, of which the chief exponents in Lawrence were the Oread and Orephilian Societies at the University. In its literary aspects, the Pleasant Hour Club—and this is probably

true also of its predecessor—was a sort of down-town variation of these societies. Some of the most active members were students from out of town, who are now numbered among the loyal graduates of Kansas University. A great deal of attention was given to parliamentary form. One of the by-laws provided that disputed points of order should be decided by the rules of Cushing's "Manual." An abnormal amount of time was expended on technical points of order and constitution-making; the most frequently recurring article of business being the giving of notice by a member that he or she would, at the next meeting, present an amendment to the constitution. The literary exercises consisted, as did those of the usual literary society, of music, declamations, readings, and, as we have seen, debates. Moreover, the society must have been built on broad lines, for its membership included three young people from a Jewish family of Lawrence and two Roman Catholics.

But, on the other hand, it was distinctly a Church society, as shown in several ways. The first article of the constitution proclaimed the name of the society to be "The Pleasant Hour Club of the Methodist Episcopal Church, Lawrence, Kansas," while the second article announced that the object should be "to promote the religious, social, and literary interests of the young people of the Church and congregation." The meetings were held in the lecture-room of the church, and public entertainments given for the benefit of the Church. Every meeting began with devotional exercises. Moreover, the committees on visiting the poor and sick, on literary programs, and on introduction of strangers are prophecies of three departments in the later permanent organization of the Epworth League.

The Pleasant Hour Club seems to have faded away in the spring or summer of 1880—perhaps because it only partially met the need; but the need itself remained. The groping after organization and self-expression on the part of young people, of which this club was an important example, was not confined to Lawrence or the Methodist Church. Within Lawrence and outside of this Church it produced in the '70s the union society already referred to, and in the '80s the Christian Endeavor Societies and allied organizations, themselves parts of wide movements. Within the Methodist Church and outside of Lawrence a number of purely local societies sprang up almost simultaneously, and in the twelve or thirteen years after 1876

these concentrated into five well-defined organizations, with more or less recognition from the Church at large; of these the two that especially found a foothold in the middle West were the Young People's Alliance and the Oxford League.¹⁷⁰ It was the latter, named for Oxford University, where the Methodist movement started, that was adopted in Lawrence; but it was not till 1886—after an interval of nearly six years—that it took the place of the Pleasant Hour Club.

January 21, 1886, the young people of the Church met to form an organization and vote on a constitution submitted by a committee previously appointed. This constitution was simpler, less parliamentary, and somewhat closer to the Church than the preceding one. The object, as here stated, was "the aid of the pastor in church work, religious growth, literary culture, and the sociability of its members." The pastor was to be *ex-officio* president, and the other officers, vice-president, secretary, treasurer, and program committee of three members, were to be elected for a term of six months, the members of the committee being so chosen that no two would retire at the same time. The meeting-place was to be the lecture-room of the church. The first officers elected under this constitution were: vice-president, Olin Templin; secretary, Eva Howe; treasurer, Laura Lockwood; and members of the executive committee, Mina Marvin, Anna Murphy, and C. W. McFarland. In the three and a half years that the society continued, the vice-president's office was held also by Charles Raber, Emmer Peairs, A. J. May, Miss March, Miss Mattie Hyde, and Miss Laura Radford.¹⁷¹ The pastor-president all the time was Dr. Marvin.

The work of this League was of a much more serious character than that of preceding societies. The program was varied now and then by a social good time, musical numbers, or an occasional debate, in which now the young ladies were at times allowed to have a part. But as a rule the hour was divided between two subjects of study—selected portions of the Bible and a very clear and logical outline of the history of Methodism. A few of the topics will illustrate this last; they included "The Wesleys in America," "The Lives of the Early Bishops," "The First Conference in America," and "The Methodist Hymnal." Missionary information was occasionally introduced in roll-call or otherwise, and after the topical history

of Methodism was completed, it was followed by a study of the mediæval Church.

At the beginning of the third year committees were appointed, at Dr. Marvin's suggestion, to look after strangers and those who were ill. At the beginning of 1888 the name seems to have been changed to "Young People's League," without affecting the organization, however.

May 14, 1889, at a representative meeting of the five young people's societies of Methodism, the Epworth League was formed as a successor to all of them. At a meeting of the Lawrence society, July 19th, with the vice-president, Miss Laura Radford, in the chair, Presiding Elder J. A. Motter "presented the nature and benefits of a union of Methodist Episcopal young people's societies conditionally effected at Cleveland, Ohio." At a special meeting ten days later the new organization was adopted and an invitation extended to the Leagues of the district to hold their first annual convention in Lawrence.¹⁷² The constitution was adopted in August, but the charter was not applied for at once. The card from the central office officially recognizing this chapter was dated November 20, 1889, and by that time the Epworth movement had become so widespread that the Lawrence Chapter has always borne the official number 1,334.

The constitution was more elaborate than the earlier ones, but retained many of their features. The object was "to promote an earnest, intelligent, practical, and loyal piety in the young members and friends of the Church, to aid them in constant growth in grace and in the attainment of purity of heart." The work of the League was in six departments then as now, though with names and duties not quite the same.

First, the Department of Christian Work was to seek the spiritual welfare of the members, institute a weekly prayer-meeting or class-meeting, arrange for missionary work, consider the interests of the Sunday-school, and help the pastor in Church work.

Second, the Department of Literary Work was to arrange literary programs, lectures, reading courses, etc., and "to instruct the membership in the distinctive doctrines of this and other denominations, to encourage the reading of the Bible, and to give stimulus to Christian culture."

Third, the Department of Social Work was to perform all

the usual duties of a social nature and in addition was to carry on charitable work.

Fourth, the Department of Entertainment was expected to provide music for League meetings, furnish flowers for the pulpit, and send them afterwards to sick persons.

The fifth and sixth departments of Correspondence and Finance, respectively, had the usual duties of secretary and treasurer, except that the secretary was expected to keep the history and statistics of the society.

The first cabinet elected under this constitution consisted of Olin Templin, president; Howard Peairs, first vice-president; Mina Marvin, second vice-president; Ila Williams,¹⁷³ third vice-president; Laura Lockwood, fourth vice-president; C. W. McFarland, secretary; and Josephine March, treasurer. In September, 1890, Joseph L. Bristow was elected president, but after four or five months he resigned, and was followed by Tom Breese.¹⁷⁴

The influence of the Oxford League long affected the work of its successor. Thus the chief meeting was the business and literary one on a week night, while the "Young People's Class," which is now the important meeting of the Epworth League, was a more or less incidental enterprise, conducted by the first department. For a time the separate departments were so distinct from each other that they had specified times to meet apart from the League as a whole. The provision that the second department should instruct the members in the doctrines of the Methodist and other Churches was in line with the study already begun by the Oxford League, and it was at once carried out. Lectures were given in the fall of 1889 by the Lawrence ministers on their respective Churches, including one by Father Innes on the peculiar doctrines and practices of the Catholic Church. It was also the second department that adopted a foreign tourist course of reading, published in a series of pamphlets, which was completed with very great profit.

In September, 1890, a public vesper service was held, to which the other young people's societies of the town were invited. Talks were given by local members on such subjects as the object of the Junior League, the relation of the League to the Church of the future, etc. The only out-of-town speaker was the Rev. Dan B. Brummitt, of Baldwin, who talked on

the growth of the League, and who is now the editor of *The Epworth Herald*. This program is typical of the self-consciousness of the new Epworth movement and of its importance to the young people of Lawrence. It was also in September, 1890, that the official topic cards were adopted for the Sunday evening meetings and that *The Epworth Herald* began its career in Lawrence with twenty-seven subscriptions.

CHILDREN'S WORK.

Meanwhile, what was being done for the children? The modern idea of diversified work for children seems not to have developed extensively till the days of the Junior League. The Palestine Class and the Band of Hope have already been referred to. The work that was done in the middle of the nineteenth century was chiefly in the nature of catechism classes and the adaptation of the Methodist class-meeting to the child mind. Such attempts were made at least as early as 1868. In September of that year the quarterly report included the statement that a class for children had been started by Sister Wilder. Again, in June, 1873, the pastor reported a children's class for religious instruction under Sister Osborn. A more permanent and extensive effort was made in 1884 in the ministry of Dr. Alderman. As nearly as can be learned now, this resulted from a union revival service conducted by the Friends' preacher, Mrs. Frame, during which many children united with the Church on probation; at any rate, fifty-three persons were received as probationers in the quarter ending March, 1884, and this number included many children. To provide proper instruction for them, Dr. Alderman organized a Children's Class, which seems at first to have met in one of the little front rooms of the Brick Church. It was presided over in the beginning by Mrs. Kellogg and Miss Moore. Miss Moore soon removed from town, and her place was taken by Mrs. W. R. Constant. The meetings took place each Sunday afternoon at 3 o'clock, and soon became so popular that the larger lecture-room at the back of the church was used. The enrollment included sixty or seventy names of children, ranging from eight to sixteen years of age. After Dr. Marvin became the pastor, he suggested a division according to age, which was carried out; Mrs. Constant keeping the children under fourteen and Mrs. Kellogg the older ones. The work continued about six years; before

the expiration of this time Mrs. Kellogg left the city, and Mrs. Constant's assistant from that time on was Mrs. William Busch. This work was a recognized part of the church life, and the leaders were regularly appointed class leaders, making formal reports to the Quarterly Conference. The meetings consisted of instruction in the Bible and doctrines of the Church, with an occasional missionary exercise and frequent repetition of Bible verses. There were also devotional exercises, in which the children received training in public prayer and testimony. The classes involved a simple form of organization, which was paving the way for the extension of the Epworth League movement to the children.

CHAPTER V.

THE STONE CHURCH.

- Joseph Kendall Miller, March, 1891—March, 1895.
 J. Wilbur Somerville, March, 1895—October, 1899.
 Morris Bamford October, 1899—September, 1903.
 Frank Lenig, September, 1903—March, 1907.
 Milton Emory Nethercutt, March, 1907—October, 1909.
 Henry Emerson Wolfe, October, 1909—March, 1915.
 Henry W. Hargett, March, 1915.
 Frank Heron Smith, foreign pastor, September, 1913.
 Gordon Bennett Thompson, student pastor, October, 1914.

The population of Lawrence, according to the Government census of 1890, was 9,997. The Methodist Church, as reported at Conference in 1891, had a membership of 540 in full connection and 32 on probation. By the census of 1910, Lawrence had a population of 12,374. The present membership of the Church is 1,092. Allowing for the moral growth of Lawrence since 1910, it is seen at a glance that the Church has more than kept pace with the town; in both cases the growth has been gradual. In spite of an occasional time of special in-gathering after evangelistic services, these figures tell, for the most part, the story of children trained up for the Church in Sunday-school and Junior League, Methodists from other communities who have removed to Lawrence and cast in their lot with this society, and quiet, patient work on the part of pastor and often of people, which has been constant and effective, but is too personal to be heralded. The story which these figures do not tell is of the hundreds that have come under the ministry of the First Church and perhaps had their names upon its roll and who have died or in the shifting of population have gone on their way to other folds; these, too, must be given a passing glance in any account of the Church which would at all adequately show how large and complex a thing a local society is and how far-reaching is its influence. This is more true in the period on which we are about to enter than in the preceding ones, since the larger the town and the university the greater the shifting.

In other ways there is a contrast between the years of the

Stone Church and earlier ones. This period includes the present and is so familiar that at first glance it seems commonplace. It includes no Civil War nor Quantrell massacre, no drouth nor plague of grasshoppers. Pioneer conditions have long since given place to modern conditions of life. In other days, when the Church needed help, a James S. Griffing or an Ira Blackford made a personal appeal in the land of plenty, indefinitely referred to as "the East," and help was forthcoming. Now the frontier has moved on, if indeed we can be said to have a frontier, and Lawrence has been swallowed up in that indefinite "East," whose function it is to give and not to receive help; and when that help is given, it is not donated personally, but contributed through the less picturesque but more business-like avenue of the duplex envelope.

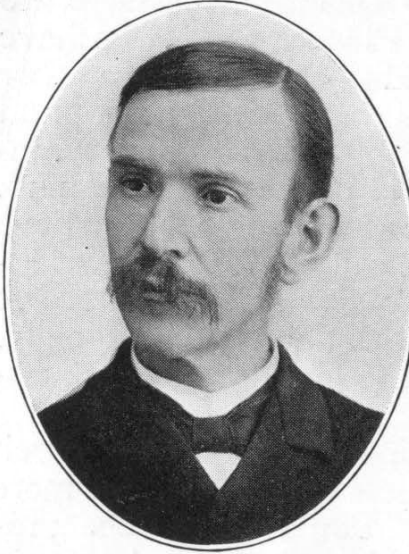
Even the fight against intemperance, which every church must wage in one form or another, is less spectacular and more intangible since the Kansas Constitution received the prohibitory amendment in 1880. However great the danger in other ways, the boys and girls of the Stone Church are brought up without the menace of the open saloon—a condition which this Church in earlier years did its part to bring about.

A conspicuous feature of this period is the multiplication of societies; in this the Church is no doubt keeping pace with other communities and the world in general in a tendency to direct every activity through an organization. Locally, the forming of so many auxiliary societies is perhaps also a reaction after the long and earnest united effort in building the church. Whatever is lost in unity in these societies is made up in the power to put many people to work and divide responsibility.

The present may be compared with the past also as to the length of pastorates. In the first periods four ministers served four years; in the Frame Church there were six pastorates in eight years; in the Brick Church twenty-five years were devoted to the work of ten ministers, averaging two and a half years each; in the twenty-four years and some months of the Stone Church there have been six pastorates and the beginning of the seventh, averaging for the six four years each.

The first of these six ministers was Rev. J. K. Miller, who was born in New Castle, Pennsylvania, in April, 1845. His parents died when he was two years old, and he was adopted by a family of Scotch Covenanters and lived with them till his sev-

enteenth year; he then enlisted in the 38th Iowa Infantry and served under General Curtis until May, 1863. He served



JOSEPH KENDALL MILLER
March, 1891—March, 1895

with General Grant till the capture of Vicksburg and from then on till the close of the war in the Department of the Gulf. After the war he entered Epworth Seminary of Iowa. A visit to his brother, Rev. F. T. Miller, of the Upper Iowa Conference, in 1866, resulted in his membership and later ministry in the Methodist Church. His college course was finished at Upper Iowa University at Fayette, and in 1868 he took his first appointment. After sixteen years in the Illinois Conference, he was transferred to Kansas, preached first in Clay Center and then in Hiawatha, from which place

he came to Lawrence.¹⁷⁵

The church had been in use only a few weeks and services were still being held in the lecture-room when Mr. Miller became the pastor. The first important event was the dedication, which took place May 21, 1891. Bishops Warren and Ninde, three former pastors, Drs. Marvin, Dearborn, and Fisher, and one presiding elder of former years, Rev. J. M. Sullivan, were present on this occasion. Bishop Warren preached at the morning service, after which a subscription was taken, more than covering the outstanding debt. The dedicatory ritual was conducted by Bishop Ninde. A children's meeting was held in the afternoon and in the evening a sermon by Bishop Ninde completed the day.

In connection with the dedication occurred the first attempt of this Church to preserve its own history. A leaflet of nineteen pages was published, including a picture of the church, a short historical sketch of the society, an account of the erection and dedication of the building—reprinted from the *Central Christian Advocate*¹⁷⁶—a few tables and lists of officers, and a directory of the membership.

In spite of their recent large contribution to the church building, the ladies in the spring of 1895 realized their hope of

years by acquiring a parsonage. They bought from Mrs. Elizabeth Dixon the house at No. 937 New Hampshire Street, which has since been the home of the minister. Although this occurred too late to be of much use to Mr. Miller, he occupied



THE PARSONAGE, 937 NEW HAMPSHIRE STREET, LAWRENCE, KANSAS.

the house for a short time after selling his own home in the south part of town.

The first family to be regularly at home in the parsonage was that of Rev. J. W. Somerville, who came here in March, 1895. Mr. Somerville was born in Johnsburg, Warren County, New York, October 12, 1860. He lived on a farm till his nineteenth year, and then spent two years as a country teacher, clerk, and bookkeeper. When twenty-one years old, feeling called to the ministry, he entered Troy Conference Academy at Poultney, Vermont, to prepare for his life work. He graduated here in 1886 and from Syracuse University in 1890.

working his way through both schools. Much of this time he was serving as student pastor in near-by churches. In April,



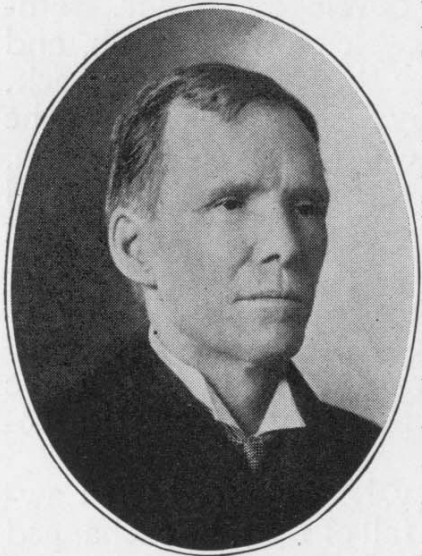
JAY WILBUR SOMERVILLE
March, 1895—October, 1899

1890, he was married to Miss Jessie Burdick, of Troy, New York. After graduation, he joined the Troy Conference, and was at once transferred to Southwest Kansas and stationed at Hutchinson, from whence he came to Lawrence.¹⁷⁷

In the fall of 1895 an unusual series of evangelistic meetings was held by C. N. Crittenton, the millionaire evangelist, and his assistant, Mr. Charles Carpenter, both laymen. A large accession to the Church was the result. It was also in 1895 and again in 1899 that the former short sketch of the Church was reprinted, with a current directory and some additional information about the Church. In 1896 a gift from Dr. Marvin, supplemented by a campaign for contributions, resulted in paying off a debt which had slowly accumulated since the completion of the church; this was celebrated by another jubilee gathering, to which former ministers and members were invited. Besides Dr. Marvin, who lived in town, six former pastors accepted the invitation—H. H. Moore, H. D. Fisher, G. S. Dearborn, S. P. Jacobs, William Jones, and J. K. Miller. The program consisted of an evening of music and addresses on Friday, November 13th, a reception Saturday afternoon, a reminiscent meeting Saturday evening, and a Sunday very full of services, in which the visitors had a prominent part. It was probably in 1896 that a weekly bulletin was adopted, and this method of making announcements has been used, with some slight intermissions, ever since. The bulletin has taken many forms. At one time it was a four-page paper, issued in co-operation with the Baptist, Congregational, and Lutheran Churches, each church using one page. In 1898 Conference was again entertained in Lawrence, Bishop Fowler being the presiding officer. Mr. Somerville, during his residence in Lawrence, took a course in law at the University of Kansas, from which he was graduated in 1899,

and thus he came in very close touch with the student life. He adopted the custom, which has been followed in part since that time, of admitting students to an affiliated membership; this puts them on record in the Lawrence Church without severing their connection with their home societies during the college year.

From the fall of 1899 to that of 1903 the Church was under the ministry of Rev. Morris Bamford, from Oskaloosa, Iowa.



MORRIS BAMFORD.
October, 1899—September, 1903

Mr. Bamford was born in Muscatine County, Iowa, September 16, 1848. He was the son of a United Brethren minister and was brought up in the atmosphere of church work, but did not decide for the ministry till grown to manhood. After completing the public schools, he attended Washington Academy, taught two years, and later took a course at Iowa Wesleyan University, from which he was graduated in 1876. He took up the practice of law at first, but was licensed to preach in 1870, and in the following year was admitted on trial into the Iowa Conference. September 28, 1871, he was married to Miss Frances

C. Melick. Beginning his pastoral work at Morning Sun, Iowa, he served several churches in that State till ill-health made a change in climate necessary. He became a member of the Southwest Kansas Conference for a time, and preached at Nickerson and Garden City. In 1891 he returned to Iowa and remained there until he exchanged pulpits with Mr. Somerville in 1899. He was a trustee of Iowa Wesleyan University for several years and was a delegate to the General Conference in 1896.¹⁷⁸

In 1901 was printed the fourth and last directory of the Church membership, together with the same historical sketch already published, full lists of officers and committees, and a financial statement. In the same year the Men's Club was added to the societies of the Church. A conspicuous local enterprise was the pipe-organ fund. Though a special society had been previously organized to work to this end, it was now

becoming a matter of interest to the Church at large. Much of the work for this object is covered by these four years. Mr. Bamford's sermons included a series of historical ones dealing with outstanding leaders of the Christian Church in all ages since its foundation. There were also special sermons for the old people, sometimes printed in pamphlet form and distributed. The Old Folks' Day or Harvest Home Festival, for which these sermons were especially prepared, was an institution introduced by Mr. Somerville and changed and developed by Mr. Bamford. It was in honor of the older people of the Church, and consisted of an afternoon reception for them during the week,



FRANK LENIG

September, 1903—March, 1907

conducted by the young women of the Epworth League, a special sermon, carriages to take them to church, and flowers as favors. It was also in these years that the First Department of the Epworth League inaugurated Sunday services at the county jail, in which a little later three or four young people's societies cooperated.

When Rev. M. Bamford left Lawrence in the fall of 1903, he exchanged pulpits with Rev. Frank Lenig, of Fort Scott, Kansas. Mr. Lenig was born in Snyder County, Pennsylvania, November 10, 1857; he was educated in the schools of that State, and taught several years before entering the ministry. He united with the Methodist Church in 1872, near Pennfield, Pennsylvania. In March, 1881, he was received on trial in the Central Pennsylvania Conference and was immediately transferred to the St. Louis Conference and stationed at Greenfield. He spent twenty-one years in that Conference, ten of them in St. Louis, and six as presiding elder of Sedalia District. While in St. Louis he matriculated with the Illinois Wesleyan University, receiving several degrees from that institution, and also taking a number of Chautauqua courses. Fort Scott was his first pastorate in Kansas. For three years Mr. Lenig was on the General Board of Control of the Epworth League.¹⁷⁹

In the spring of 1904 the Lawrence Church was again host

to the Annual Conference, at which Bishop Walden presided. In the following autumn the placing of the pipe organ inaugurated a new epoch in the music of the Church. The organ was used for the first time and dedicated November 19th, the sermon being devoted to the use of music in worship. A little later an important change was made in the structure of the building to accommodate the more distinctly social side of church life. The gallery above the lecture-room, with its division into small compartments, had proved less useful than had been expected, because those divisions could not be closed for the use of Sunday-school classes. They were now torn out, and a complete second floor built in the east end of the church, the upper room being arranged as a modern church dining-room and kitchen. Another improvement at about the same time was the building of granitoid steps at the south entrance as a result of a bequest from Mrs. Marvin. At the end of 1905 the old-fashioned cups used at the sacramental service were replaced by a modern individual communion set. It was during Mr. Lenig's pastorate that Kansas passed through one of the periodical crises on the subject of prohibitory resubmission. The Methodist Church was a rallying-point for temperance meetings, and the activity of pastor and people was attested by damage done to the building in revenge. In 1906 Mr.



MILTON EMORY NETHERCUTT
March, 1907—October, 1909

Lenig was appointed to represent the Kansas Conference on the Executive Committee of the State Temperance Union.

From March, 1907, to October, 1909, the pastor was Rev. M. E. Nethercutt, who came to Lawrence from Fort Wayne, Indiana, exchanging pulpits with Mr. Lenig. He was born in Putnam County, Indiana, in 1864, and received his education also in that State, in the public schools and at De Pauw University at Greencastle. He taught two years at Lafayette, Indiana, after graduation, and studied law with the expectation of practicing that profession. Feeling called to the ministry, he joined the North Indi-

ana Conference in the spring of 1891, and from that time till his removal to Lawrence continued his ministry in his native State, serving, among other churches, the First Church, Richmond; Grace Church, Kokomo; and Wayne Street Church, Fort Wayne.¹⁸⁰

The activities of the Church had by this time outgrown the building. The fitting up of rooms in the basement, especially for the use of the Sunday-school, had long been a dream, and in this ministry it became a necessity. In 1909 a large room under the lecture-room and a small one under the parlor were finished, which have since been of great service. This was not the only instance of material improvement. The church was renovated and carpeted, and important repairs were made in the parsonage.

The work at Haskell should be referred to under every pastorate, though it has been carried on so quietly that in the absence of records it is very difficult to obtain details about it. During the ministries of Mr. Somerville and Mr. Bamford it was customary for the Haskell students to attend church in Lawrence and the presence of large numbers of them at the morning service was a weekly occurrence. Of late years rules and schedules of the school have made this attendance impossible except on special occasions, and the work has been carried



HENRY EMERSON WOLFE
October, 1909—March, 1915

on mostly at the school itself. Perhaps the chief features of the work in the ministries of Mr. Lenig and Mr. Nethercutt were special evangelistic services and the organization of the students into classes with official class leaders.

The sixth pastorate of the Stone Church began in October, 1909, when an exchange was effected with Rev. H. E. Wolfe, of Hutchinson. Dr. Wolfe was born near Ortonville, Michigan, of German parentage, and spent his early years on a farm. He taught two years before beginning his college work. He was graduated from Albion College, at Albion, Michigan, in 1886, and from Boston School of Theology three years

later, September 12, 1893, he married Miss Mary Harris, of Lake Linden, Michigan. Dr. Wolfe served three churches in Michigan—First Church, Calumet, First Church, Saginaw, and Court Street Church, Flint; and two in Kansas—Atchison, 1902–06, and First Church, Hutchinson, 1906–09, before taking charge of the Lawrence Church. He is a member of the National Temperance Board of the Methodist Church.¹⁸¹

It was during this pastorate (1913) that this Church entertained the Kansas Conference in its last session before the union with the South Kansas Conference to form one of the largest Conferences in Methodism. The presiding officer at this session was the present resident Bishop, William O. Shepard.

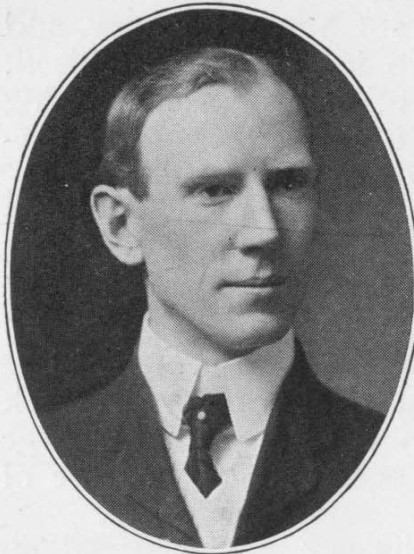
In February, 1914, occurred a historical or memorial week centering about a museum, in which were displayed a large number of articles representing the past and present life of the Church.

In the summer of 1914 the Gospel Team movement, which had its origin in Mr. Somerville's Church at Wichita, became no longer a rumor, but a fact in Lawrence. A band of men from this Church, under the leadership of Mr. William F. Stout, have conducted several meetings in neighboring towns and rural churches and school-houses, telling the Gospel story in a straightforward manner from the layman's point of view. The Gospel Team can hardly be called an "auxiliary society"; it has no organization beyond the appointment of a permanent leader, and a willingness to help is the requisite of membership.

The endowment campaign of Baker University, ending in October, 1914, was met by this Church with a larger subscription than was asked for, in spite of special educational problems at home.

The two most conspicuous developments in the last five years have been in missionary interest and work among the students. To make the first of these plain, it is necessary to go back to Mr. Bamford's ministry, when his daughter, Miss Gertrude Bamford, was leading the young people of the Epworth League in mercy and help work, and when the choir of the Church was the widely-known Jayhawker Quartette. The bass singer of the quartette was Frank Heron Smith, a son of Dr. and Mrs. E. Smith, present members of the Church. He was born in Viola, Mercer County, Illinois, but removed with his parents to Nebraska at the age of two years, and received his

early education in that State. After graduating from the high school at Burchard, Nebraska, and the Pawnee City Academy,



FRANK HERON SMITH
Foreign Pastor, September, 1913

he taught one year in a country school and then removed with the family to Lawrence and entered the University of Kansas. He held the office of president in the Young Men's Christian Association, and while attending a Student Conference at Lake Geneva, Wisconsin, dedicated his life to the ministry in the foreign field. He went from here to Garrett Biblical Institute at Evanston, Illinois, and while a student of theology there had charge of a church at Brighton Park, now McKinley Park. On December 24, 1903, he was married in Fort Scott to Miss Gertrude Bamford, and for a year they continued together

the pastoral work in a suburb of Evanston. In the summer of 1905 they sailed for Japan, and for seven years their work was of great personal interest to the Lawrence Church. They were stationed at first in Negoya and later in Nagasaki, where Mr. Smith for a time had charge of the boys' school along with his evangelistic work. During the latter part of the seven years he was superintendent of mission work to the Japanese in Korea. In June, 1912, they reached Lawrence for their first furlough and spent fourteen months in this country, much of the time in Lawrence. During these months they gave freely of their time and strength to the First Church and came in contact with every department of it. This was an opportunity that comes to but few churches, and when they were ready to return, the interest was so great that this Church assumed a large per cent of their support, and received from the Mission Board the right to call Mr. Smith its "foreign pastor." They sailed for Japan August 19, 1913, and took up again their work in Nagasaki. After a few months the Japanese Conference transferred them to Korea, where Mr. Smith is at the head of the work among the Japanese.¹⁸² The First Church has the satisfaction not only of contributing to the support of one of its own missionaries, but also of helping to maintain a Christian home in Korea.

To understand the latest important step in church development it is necessary to go back to the beginning of the present pastorate, and review the work that has been done among the students, both at the University and at Haskell Institute. Very early in his pastorate here Dr. Wolfe readopted the affiliated membership system, organized the Students' Wesleyan Guild, and systematized the work of the young people's societies. He formed the plan of presenting every Friday night during the first semester and sometimes during the college year a free entertainment in the church, open to the public. The excellent lectures, music, and readings included in these programs made a very wide appeal to the Church people and were by no means confined (as they were, of course, intended not to be) to the students, but they are referred to here because they contributed to the social side of the student work. The series of entertainments included at stated intervals social gatherings for the young people, which were arranged by the Epworth League, the Young People's Department of the Sunday-school, and the Students' Wesleyan Guild in rotation, more people in this way sharing the responsibility and the active interest. A little later a committee of women, of which Miss Nancy Longanecker is chairman, divided the entire list of non-resident student girls, each taking a few to become personally acquainted with. This committee entertains all the girls with a reception once a year, besides numerous private entertainments in the smaller groups.

There has been a growing conviction in many States and several denominations that a Church must not only establish colleges under its immediate control, but must give some special attention to its students in State institutions. Resulting from this idea is the student pastorate—an office which is being developed in many places and of which there are several examples in the churches of Lawrence. The need is especially great in this Church, since the University has in the present year 666 students of Methodist membership or preference out of a total enrollment of 2,812. Dr. Wolfe began very early in his pastorate to work on this problem, and the first result of his agitation in the Conference was the granting to this Church of its own educational collection to be used in the local student work. For several years one student or more was employed to assist the pastor in reaching the student body; Walter C. Mayer was

the first to hold this office. One year the fund was divided among several students, who gave a specified amount of time in definite work for the Church.

Meanwhile the Haskell work also was requiring special help. It had gradually become the custom of the Haskell authorities to set apart Tuesday evening for denominational religious meetings and assign a class-room of the school to each church that wished to hold such a service, the pastor or some one representing him going out to conduct it. Dr. Wolfe had the assistance in this work of Mr. Clay Fisk in the winter of 1912-13 and of Mr. Morton McKean in the following winter. Meanwhile the Woman's Home Missionary Society of the Kansas Conference employed two young women of the First Church, Miss Amy Woodbury and Miss Bessie Daum, in the winter of 1912-13, and since that time Miss Woodbury and her mother, Mrs. B. H. Woodbury, to do the personal work among the Haskell girls. By the co-operation of these agencies an interested Methodist congregation has been built up, including about a hundred young people, of whom thirty-two are members of this local Church and many others retain their membership at their homes. Three of them are preparing to return as missionaries to their own people. The Haskell congregation is now organized into the Methodist Club, of which Jubal Wilson is president, Evelyn Pierce secretary, Miss Woodbury treasurer, and Irene Hudson pianist.



GORDON BENNETT THOMPSON
Student Pastor, October, 1914

In the summer of 1914 all these efforts reached a culmination in the decision that the pastoral work at the University and the work at Haskell, except that done among the girls by the representatives of the Home Missionary Society, should be taken over by an assistant minister, to be known as the "student pastor." The expense of this work is provided for by a fund, to which the Lawrence Church makes a large contribution, but which is also shared by the three Conferences of Kansas and the Wo-

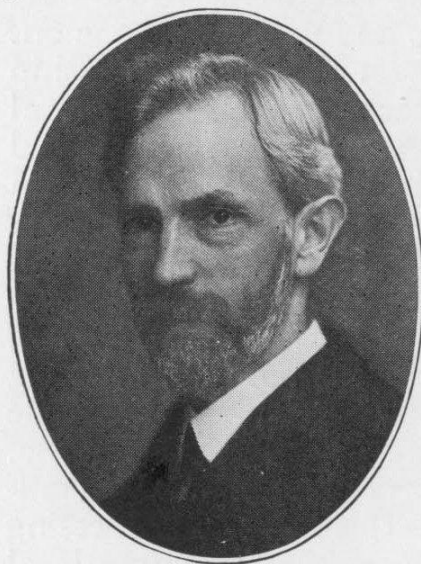
man's Home Missionary Society, the latter contributing because of its interest in the Indians at Haskell.

The man chosen to fill for the first time the office of student pastor is Rev. Gordon Bennett Thompson, who was born in Dodgeville, Wisconsin, received his early education in Nebraska, and worked in a printing office for several years in that State. At the age of eighteen he removed with his parents to Kansas City, Missouri, and took his college preparatory course there in the Academic Department of Kansas City University. He did his college work at Baker University, graduating in 1905, and serving several pastorates in Kansas both during and after his college course. September 2, 1902, he was married to Miss Harriet Sterling (Baker, 1906), of Peabody, Kansas. In 1909 he went to Boston University School of Theology for three years of special study, during which time he was a pastor of Pilgrim Congregational Church at Harwick Port, Massachusetts. After leaving Boston, he served a pastorate of two years and a half in Chattanooga, Tennessee. Mr. Thompson began his work in Lawrence on October 1, 1914, and therefore this department of the church work has now been in progress for some

months. An important feature of the winter's work was the recent visit of Bishop Henderson and the accompanying religious campaign among Methodist students, a large number of whom dedicated themselves to special religious work.

The present pastor, appointed by the Conference of 1915 to succeed Dr. Wolfe, is Rev. Henry W. Hargett, who came to Lawrence from the First Church of Emporia, Kansas. Dr. Hargett was born in Sandusky, Ohio, removed to Akron at the age of four years, and received his early education at that place. In 1889 he was graduated with Phi Beta Kappa hon-

ors from the Ohio Wesleyan University at Delaware. His work here included the college course and two additional years in Bible study and oratory and was followed by similar work at Chautauqua, New York. June 19, 1890, he was married to



HENRY W. HARGETT
March, 1915

Miss Adele Hudson, of Delaware (Ohio Wesleyan, '90). He joined the Ohio Conference in 1891, and between that time and his Emporia pastorate served the following Churches: Bloomingburg, Malta, Bigelow Chapel, Portsmouth, in Ohio; First Church, Ottumwa, Iowa; and First Church, Carthage, Missouri.

This little book has begun at the beginning of Lawrence Methodism and has traced the history of the Church to the present time as fully and accurately as records will permit; and yet, though one local church seems at first glance such a simple thing, there are events in the past that have not been noted and facts in the present that have not been accounted for. Many things in the life of a church belong to no one time or one ministry and are so natural and constant that one takes them for granted without question. For example, the prayer-meeting is not an organization and has not been considered; it has no officers and no program beyond that implied in the name; and yet every week in these sixty years, with possibly a few exceptions, it has been an inspiration to part of the Church membership. Again, the class-meeting has attracted no outside attention and left but few records and yet it has gone on. True, the original geographical division of the membership into classes has given place to special societies; but the general class-meeting Sunday morning before the regular service has had almost a continuous existence. The leader for the first dozen years of the Stone Church was Mr. Charles S. Duncan, the last of the charter members; later leaders have been Mr. J. B. Folks, Mr. B. H. Woodbury, and Mr. Hugh Blair. Nothing has been said, except incidentally, of the official board or Quarterly Conference, which is not an auxiliary society, but the Church itself, meeting in representative business session. The official board is made up of the stewards, trustees, class leaders, resident ministers, and presidents of all societies that have Disciplinary recognition; while the Quarterly Conference is this same body, meeting with the district superintendent and thus connecting the local society with the Church at large. Every movement which concerns the Church as a whole in all these sixty years has been passed upon by one or the other of these bodies, without being here specifically referred to in connection with them.¹⁸³ Some changes in the constitution of this body have been made from time to time as new societies have been organized and their

presiding officers recognized as members of the board. Up to 1880 the Discipline specified that the official board should include *male* Sunday-school superintendents and presidents of societies; since that time the qualifying adjective has been omitted; and several women are now members of the official board.

Probably there has been no year and almost certainly no pastorate without some special evangelistic campaign, each more important than all the others to the lives that have come under its influence, and yet only two or three of these have been named. In many instances this service has been followed by a "probationers' class," in which the pastor has labored faithfully for weeks explaining the meaning and duties of Church membership.

Financially, this Church began its career, as we have seen, as a beneficiary of the Missionary Board. Even after it became self-supporting, it doubtless lived through the period common to almost all small churches in which various money-making expedients are resorted to to meet running expenses. For some years it was customary to rent the pews, the last known illustration of this being in 1876.¹⁸⁴ At first money was collected in the classes and turned into the general treasury by the class leaders; this soon gave place to the envelope system and the general Sunday collection, but for years it was common to make up a special deficit now and then and to present the benevolences separately or in groups apart from local finances. To-day the finances of the Church are conducted by business methods, and many years and many persons have contributed to that result. A budget is arranged in the beginning of the year, and for two years now an every-member canvass has provided an equally thorough system of pledges, including both local expenses and benevolences; these pledges are paid by means of the duplex envelope, the benevolent cause being automatically met without separate pleas from the pulpit. The whole system is looked after by a financial secretary, and the books of the Church are kept as accurately as those of a modern business house.

Little has been said about the co-operation of this with other churches, though the Ministerial Alliance, which we saw resulting from the union meeting of 1872, has probably had a continuous existence from that time to the present. United

effort has been made in many activities, and it is customary in the hot weeks of the summer to combine the evening services.

Nothing has been said of the communion service, held once a quarter, and but little of the music, which is so important a factor in every service; nothing of the Church papers, which have helped to bind this with other societies in a common interest; no reference has been made to the charitable enterprises of the Church, in which the right hand knows not what the left hand does. In this work it has been customary for some years to co-operate with other agencies through the Social Service League.

Most important of all are the lives which this Church has helped in greater or in smaller measure to mould for service. These are so many and in such varied fields of labor that it is impossible to take note of even a small proportion of them. But it is especially fitting that some mention should be made of the men and women who have been members of this Church and have gone out into definite religious work as ministers, deaconesses, Christian Association workers, or missionaries. A complete list it is impossible to obtain, but a careful search through the various Church records has yielded the following:

January 30, 1858, S. W. Lloyd and W. A. Kenny were licensed to preach by the Lawrence Quarterly Conference. Mr. Kenny died in Lawrence while attending the Annual Conference here in 1863. Mr. Lloyd was later the pastor here, as already noted.

Marcus D. Tenny was recommended to the Annual Conference March 19, 1859.¹⁸⁵

Silas Green, the first class leader, was licensed to preach March 19, 1859, and the same day A. C. McNeal was recommended to the Annual Conference.

February 11, 1860, E. B. Wheeler and Thomas Mixer were recommended to the Conference.

Job Hague was recommended for Conference membership February 22, 1862.

Louis Biggs joined this Church in full connection in October, 1867. He was afterwards a member of this Conference and pastor for a time of the North Lawrence Church.

W. H. Fisher was ordained in 1867.

J. A. Staveley, for years a pastor and presiding elder in

this Conference, joined this Church on probation November 13, 1883.

L. K. Billingsley entered the ministry in the '80s.

A. Gill took up evangelistical work after the Crittenton meetings.

F. M. McHale became a minister of the Christian Church in the late '90s.

Jacob Hammaker, who worked with the young people of this Church and taught in the Junior League while a student at the University, entered Garrett Biblical Institute to prepare for the ministry in October, 1896.¹⁸⁶

Wilkie Clock, a graduate of the University, became a minister and afterwards did city missionary work in Kansas City.

Charles E. Taylor, Kansas University, '01, for several years active in the local Epworth League and Sunday-school, began his work as a local preacher here in 1897 and was admitted on trial into the Kansas Conference in 1901. He is now pastor of the church at Camp Point, Illinois.

Ernest Weise, Kansas University, '02, took his first orders in the Church in the Lawrence Quarterly Conference and was recommended to the Annual Conference September 1, 1906.

Jasper Mayer was licensed as a local preacher in February, 1914.

Miss Belle Kellogg went from this Church in September, 1890, to the Training School for Deaconesses in Chicago, to prepare for her life work.

A few months later Miss Nellie Jones¹⁸⁷ also began her deaconess training in Chicago. She received her license at Baldwin in March, 1893, being the first deaconess licensed in this State.

In 1900 Miss Ada Kunkel¹⁸⁸ graduated as a nurse-deaconess from the Training School in Kansas City.

In 1914 Miss Martha Hanson graduated as a visiting deaconess from the Kansas City school.

Miss Agnes Radford, Kansas University, '98, was for some time a State officer of the Young Women's Christian Association. At least two other former members of this Church are doing work in this field—Mabel Stafford, Kansas University, '01, and Helen Stafford, Kansas University, '03.

Walter C. Mayer is doing Young Men's Christian Association work.

Miss Eva Shultz, a former member of this Church, was a missionary to South America for a number of years in the '80s and '90s.

Miss Laura Radford, Kansas University, '94, did Young Women's Christian Association work in this country for several years and then went to India, where, for a number of years, she has been a missionary, working especially among English-speaking girls.

Perry Hanson, a member of this Church while secretary of the Young Men's Christian Association at the University, has for some years been a missionary in China.

Richard Williamson, also an Association secretary, went to Mexico as a missionary.

Frank Smith and Gertrude Bamford Smith have already been named.

Miss Roxana Oldroyd Kansas University, '04, is teacher of botany at the Isabella Thoburn College at Lucknow, India.

Miss Beryl Lovejoy, Kansas University, '11, went to South America in the summer of 1914 to teach in a school for girls under the direction of the Woman's Foreign Missionary Society.

This Church has been represented in the Student Volunteer Band at the University ever since it was organized, and many of the missionaries already named have been its members. The Methodist Volunteers who are now students in the University or have been in the last two years are Ralph Hartsough, Jasper Mayer, Mable Nowlin, Fred Soper, Kate Daum, Vanetta Hosford, Ralph Burnham, Nina Kanaga, McKinley Warren, Esther Burke, William Burns, Waldo Oechsli, Marie Russ, and Christine Freark.

CHAPTER VI.

THE STONE CHURCH CONTINUED—AUXILIARY SOCIETIES.

THE SUNDAY-SCHOOL.

When the Stone Church was completed, it was planned that the Sunday-school, in spite of its flourishing condition, should be confined to the lecture-room and make no use of the auditorium. Four months after the dedication the school was occupying the whole church. A constitution, adopted in 1891, shows that the officers were : superintendent, assistant superintendent, secretary, treasurer, and librarian. The Primary Department was the only one that had been separated from the main school. Since that time the Sunday-school has not only grown in numbers, but has greatly developed its department work.

The persons who have held the office of superintendent in these years are Olin Templin, Dr. Marvin, W. F. March, E. F. Engel, F. P. Smith, H. B. Peairs, W. F. Presby, W. E. Higgins, C. E. Merwin, and the present superintendent, E. S. Weatherby.¹⁸⁹

The Primary superintendent, who came from the old church and continued in the new, was Mrs. John Hume. In 1893 and 1894 Mrs. Wilcox and Miss March served for a short time each, after which Mrs. C. H. Brett had charge for nine consecutive years; during these years the school was graded with reference to the grades in day school. Miss Martha Pittenger¹⁹⁰ supervised the department from 1903 to 1909, and was followed by Mrs. C. W. McFarland, the present superintendent. Changes have been made from time to time in the character and arrangement of the work. In 1913 the new graded lessons were adopted. The department includes nine classes.

About 1898 the department next above the Primary, now known as the "Junior Department," was separately organized and was held for a time by Miss Hannah Oliver. In 1900 she was succeeded by Mrs. G. W. Maffet, who is still in charge. This department was badly hampered for a room till the dining-room was fitted up and the Junior classes were tem-

porarily quartered there. Since 1909 they have been permanently established in the new basement room, where each class has a table and is separated from the other classes by a series of screens. Here, too, the latest graded courses of study have been adopted and also a system of grading by which the student is held responsible for his work. Fourteen classes are engaged in this study.

The next group to become a separate unit within the school is that which includes students of high-school age and is known as the "Intermediate Department." This was recognized and in some ways treated as a complete department about as early as the Juniors, but seems not to have been separately organized under a superintendent till 1905; since that time it has been presided over by Dr. E. H. Varnum, Mrs. C. H. Brett, Mrs. J. T. Constant, and the present superintendent, Mrs. G. Mark Brown. This department has eight classes—four of boys and four of girls—all doing graded work. Besides the usual social life which all departments and most classes have within themselves, the Intermediate boys are interested in inter-denominational athletics, and have tournaments and match games now and then at the Young Men's Christian Association.

The young people have always had a prominent place in the Sunday-school and were the pioneers in class organization. In this connection perhaps special mention should be made of a class of young men known as "Class No. 12," and a corresponding group of young women, who were particularly active in all church enterprises in the earlier years of the Stone Church. These and other classes included many University students from out of town, and for years Professor Blackmar taught a group of young people in the church parlor, who were pre-eminently the "University Class" and disbanded in the summer. In 1905 the University Department was separately organized, Professor W. E. Higgins being the first superintendent and Professor S. J. Hunter the second; after them, two students held the office for a short time each—E. B. Gift and William Caldwell. From December, 1910, to the summer of 1912 Mrs. J. R. Bechtel had charge of the department, and she was followed by Miss Helen Clarke. The name has more recently been changed to "Young People's Department." For the past four years it has been customary to publish a leaflet in Sep-

tember announcing the teachers and courses for the coming year, and during registration week at the University a copy of this is sent to each student who is a member of or has a preference for the Methodist Church. The students of the Business College and many persons who are not enrolled as students are also included. These classes offer much variety of subject. They are organized in September and continued till June. During the summer months all young people who remain are united in one large class. In 1913-14 an experiment was tried of holding about half the classes before church and the others at 12 o'clock, the general Sunday-school hour. This year the whole department, except one class, is held at the earlier hour. Since Mr. Thompson became student pastor, he has been also superintendent of the Young People's Department.

The remainder of the school after the separation of these various parts is made up of the adult classes. They have long been recognized as a unit under the special supervision of the assistant superintendent of the school, but have only recently been organized as a department. The superintendent is Mr. Percy Gaskell.

The Home Department, which extends the Sunday-school to those not able to be present, has had a somewhat intermittent career. It was organized in 1904 under Miss Minnie Reitz, and has since been carried on at times by several other superintendents, including Mrs. William Long, Mrs. C. W. McFarland, Mrs. C. S. Freark, Mrs. C. H. Brett, Mrs. J. T. Stubbs, and Mrs. A. L. Plowman.

For seven years or more the babies of the Church and congregation have been regular members of the Sunday-school through the Cradle Roll. Miss Edith Benson was appointed in 1907 to have charge of this work, and it has since been carried on by Mrs. H. H. Holmes, Mrs. W. H. Quakenbush, and the present superintendent, Miss Gracia Blair.

It has been shown that this school, many years ago, had an active interest in missions. The old method of organizing a missionary society was continued well into the years of the Stone Church, and this society had charge of a monthly collection and a monthly missionary talk or exercise. The present method of conducting missionary work in the school is through a superintendent, elected as all superintendents are elected. This office was established here in the summer of 1913 and has

been held since by Mrs. J. R. Bechtel. The school has a share in the support of the foreign pastor and also makes an annual contribution to home mission work.

The Sunday-school Board, the governing body of the school, has always had its business meetings, and in addition the teachers have kept up much of the time a weekly meeting for preliminary study. Since the introduction of graded work and special courses, a general study for all teachers has been increasingly hard to arrange. At present the board has a supper once a month, followed by a business meeting and workers' conference.

The average attendance of the school in the last four months of 1914 was 435. The present enrollment includes: Beginners, 20; Primary, 80; Junior, 120; Intermediate, 62; Young People, 250; Adults, 125; teachers and officers, 65; Home Department, 15; Cradle Roll, 20; total, 757.

LADIES' AID SOCIETY.

The ladies continued their activities in the new church without interruption, and, as we have seen, had recovered in the spring of 1895 from the long strain of church-building and were ready to assume the responsibility of buying a parsonage. The total cost was \$2,800, of which a considerable sum was paid down and the rest in yearly installments. This large undertaking was finished in 1901. In 1895 Mr. Somerville felt that a larger number of women could be enlisted in the work of this society if a geographical division were made, similar to the one that had developed naturally some years earlier. Accordingly, a new constitution was adopted, providing for a president, three vice-presidents, a secretary, and a treasurer, for the whole society, and a business meeting to be held annually. The work was to be carried on through three divisions, the first including the women living west of Massachusetts Street and north of Berkeley, the second those west of Massachusetts and south of Berkeley, and the third those east of Massachusetts. The respective presidents of the three divisions were to be the vice-presidents of the general society. This arrangement has continued to the present time, except that for the last three years the first and second divisions have been working together. The presidents of the general society since the reorganization have been Mrs. G. L. Howe, Mrs. Emma

Wall. Mrs. H. B. Asher, Mrs. S. J. Churchill, and Mrs. E. J. Parker.¹⁹¹ Since the parsonage debt was paid, the ladies have contributed to the organ fund, helped to fit up the dining-room and kitchen and the two rooms in the basement, made repairs on the parsonage, and carpeted the church. The methods of gaining money for these enterprises have been much the same as in former years, with the addition of the rummage sale, which was introduced here from Boston by Mrs. Perry about 1900. Of recent years, other methods have largely given place to dime teas, which are of value both socially and financially.

WOMAN'S LEAGUE.

About the time that Mr. Somerville divided the Ladies' Aid into three parts, he found also in the Church a number of younger women who were not working with this society. He organized them into a social group not unlike the Ladies' Aid, but distinct from it, having the name "Pipe Organ Society," and working toward the object implied in that name. This society now entered upon a career of teas, dinners, bazaars, etc., an account of which would be mere repetition. The presidents up to 1904 included Mrs. Bowman, Mrs. Wilson, and Miss Margaret Oliver.¹⁹² By the fall of 1904 they were able, with some help from other societies, to install the organ. Although the purpose of the society was now accomplished, the pleasant social relations that had resulted from the long work together could not be easily broken, and it was decided to continue the organization. The name was changed to Woman's League and a constitution adopted, which stated the object of the society to be "to promote the social interests of the Church and render aid in such causes and enterprises of the Church as may call for its co-operation." The president's office in the last ten years has been held by Mrs. E. F. Engel, Mrs. A. P. Hultz, Mrs. J. T. Constant, Mrs. C. W. McFarland, and Mrs. C. E. Merwin.¹⁹³ The work has been more and more social in character. Of late years a systematic arrangement has been made between this society and the divisions of the Ladies' Aid by which the social gatherings are held in rotation. By charging annual dues and giving an occasional supper or bazaar, the Woman's League have been able to help in fitting up the kitchen and keeping it well stocked, have made repairs and additions to the parsonage, have helped the Epworth

League to buy a piano, and at present are furnishing flowers for the pulpit. Their monthly social meetings are free of charge, and they have at various times undertaken systematic calling on strangers, have assisted the Home Department of the Sunday-school, and have helped the Epworth League in receptions for the students.

BROTHERHOOD.

October 10, 1901, a company of Methodist men, meeting at the home of Superintendent F. P. Smith, decided that it would be of mutual benefit to meet frequently and in larger numbers to get better acquainted and discuss subjects of common interest. They therefore organized the Men's Club, in which men who were members and friends of the Church were eligible to membership, and the purpose of which was "to cultivate Christian fellowship and advance the interests of the Church." These meetings have been held with more or less regularity from that time to the present, occurring usually on Thursday evening at the home of a member, and consisting of a paper or address, followed by discussion, and a social hour. Occasionally a banquet has been given. For the first few years the club was not only a social organization, but also a money-making one. It carried on several enterprises, including some successful lecture courses, and from the proceeds donated the individual communion set to the Church, gave \$100 to the parsonage fund, and also contributed toward the purchase of the pipe organ. Since 1906 no attempt has been made to make money. In 1908, at the suggestion of Dr. Nethercutt, the name was changed to "Brotherhood" and the society thus brought in touch with the Brotherhood movement throughout the Church. Since 1911 the club has been merged with the Brotherhood Class of the Sunday-school. Besides the social meetings and discussion of current topics, the Methodist men have been associated with the affiliated brotherhoods of Lawrence in special efforts to procure enforcement of the prohibitory law and other activities. The office of president, both before and after the change of name, has been held by F. P. Smith, W. E. Higgins, Dr. E. Bumgardner, E. S. Weatherby, Dr. Chambers, C. O. Bowman, and Dr. Varnum.¹⁹⁴

EPWORTH LEAGUE.

The organization and work of the Epworth League, as established in 1889, has already been considered, but the years since that time have brought much activity and many changes. The persons who have presided over this activity since 1891 are E. F. Engel, Miss Laura Radford, John Cramer, Frank Messenger, F. P. Smith, Howard Peairs, Glen Sherman, Earl Shelly, Arthur Case, Emmer Peairs, R. R. Price, Dr. E. E. Evans, George V. Kumler, W. H. Quakenbush, S. P. Bell, Byron Parcels, J. H. Jonte, Mrs. J. R. Bechtel, E. S. Weatherby, Frank Messenger, Miss Lo Alma Brown, and Miss Opal Woodruff.¹⁹⁵

In view of the literary origin of the League, its development is most significant. Some stress was laid in the first few years on the care of the old and sick, and some attempt was made at charitable work. In 1893 this was given to a separate department, known as the "Department of Mercy and Help," under the second vice-president. The First Department undertook to look after spiritual work, not only within the chapter, but outside of it. In 1892, when Miss Laura Radford held this office, some city missionary work was undertaken, and probably every first vice-president after that carried on some missionary enterprise. In 1900, when Miss Geneva Bamford was first vice-president, a sub-committee on missions was organized, which took charge of a monthly missionary meeting, organized mission study classes, procured a missionary library, and conducted Sunday afternoon meetings once a month in the county jail. This change, like all the others, was in keeping with the development of the Epworth League everywhere, and in 1903 the general constitution was changed, making the Second Department that of World Evangelism. Mercy and Help was put under the third vice-president, and literary work, which for some years had been constantly crowded out, was combined with that of the Social Department. Recently the title "Mercy and Help" has given place to the more modern name of "Social Service."

The First Department during all these years has provided a weekly prayer-meeting of great value to the young people, has organized special Bible study groups and promoted private Bible study through the Morning Watch and otherwise. For the last two years the young people have conducted in No-

member a remarkable series of evangelistic services, known as "Win-my-chum Week," involving personal work.

In addition to the work already referred to, the Missionary Department has looked after missionary contributions. The League has often supported a Bible reader or a student in some mission school.

The local mercy and help work has been to carry flowers and fruit to the sick, hold prayer-meetings and sometimes communion services with old people and invalids, serenade them on Christmas eve and other times, and provide for Old Folks' Day. In addition to this, fruit and other supplies have been sent to Bethany Hospital in Kansas City. In 1902 a gift from Mrs. Jamison enabled the League to establish a bed at Bethany, and some years later a pledge of \$500 was made to the hospital, which has now been met.

The Fourth Department looks after the subscription to *The Epworth Herald* and provides social diversion for the young people of the Church. The reception to new students in the fall has been an annual event since 1891, and other expedients have been devised for bringing the strangers in touch with the League. One year the young people kept "open house" during registration week, holding an informal party each evening for new students, especially, who were lonely.

Meanwhile the district organization has continued, and Lawrence has furnished its quota of the officers that have carried on that work. The convention has been entertained here in 1891, 1895, 1901, and 1909. In 1896 Presiding Elder W. H. Zimmerman¹⁹⁶ suggested holding the convention on the Bonner Springs camp-ground, and for several years this was done. For some years the convention has been supplemented with an outdoor institute, gathering together the League workers of many districts. This is held at Baldwin for one week in the summer, and offers instruction by specialists in Bible study, mission study, and all departments of modern work among young people.

In the fall of 1914 the Epworth League was rapidly outgrowing the lecture-room; moreover, the younger members, especially those of high school age, were not receiving the training which they ought to have, because they were so completely swallowed up in the crowd of older and more experienced workers. A separate society was therefore organized, which is

called the "High School League," and which in its work and constitution is precisely like the chapter already described; technically, it is a part of the older chapter, since no new charter has been applied for. The officers are: president, Nora Bennett; first vice-president, Olive Constant; second vice-president, Grace Gaskell; third vice-president, Hazel Riggs; fourth vice-president, Irving Kendall; secretary, Carl Walker; treasurer, Lee Soxman; organist, Elfrieda Dueker; chorister, Margaret Wolfe.

JUNIOR EPWORTH LEAGUE.

The children's society under Mrs. Constant and Mrs. Kellogg seems to have continued practically till the removal to the new church; the removal of Mrs. Constant from the city soon after this made a change necessary; moreover, the Epworth movement involved children as well as grown people, and the flourishing Senior League in its first two years frequently discussed Junior problems. It was in the summer of 1891, a few months after Mr. Miller took charge of the Church, that he called a meeting of the children and formed an organization. The charter is dated September 7, 1891, and its official number is 519. This society was modeled exactly on the older one, having the same offices and the department committees appointed and to some extent at work. Besides the elected officers, however, there was a superintendent and a corps of teachers who conducted systematic Bible study in a series of classes during a part of the Junior League hour. One class finished a printed course of study, for which they received diplomas at a public graduation. The leading of Sunday devotional meetings, doing elementary mercy and help work, and having a part in Junior social life, was excellent training for the children. The Juniors were represented also in the annual conventions. In the convention of 1892 an afternoon session was devoted to the Junior Leagues, which were present in considerable numbers. Among other exercises, they sang a song written for the occasion by Rev. Dan Brummitt, of which the chorus follows:

"Look up, lift up, 'tis the Epworth Army,
Marching, singing, battling for the King,
Watching, waiting for the glad day's dawning
When His praise a ransomed world shall sing."

The office of superintendent in these early years was held by Mrs. W. J. Busch, Mrs. George March, Mrs. W. H. Zimmerman, Miss Hannah Oliver, and Miss Jessie Arter.

When Mr. Somerville took charge of the Church a number of the older boys and girls who were already identifying themselves with the Senior League were still clinging to their Junior class work, and thus making the organization less useful for the younger ones. He introduced these people to regular membership in the Epworth League and fixed an age limit for the Juniors. A few months later Miss Arter resigned and was followed by Mrs. G. W. Maffet, who had charge of the League for about thirteen years. The work was now reorganized without the separate Bible classes, but with much study and excellent Bible drills in the League as a whole, besides the department work and devotional exercises. Since Mrs. Maffet's resignation in 1909 the League has been conducted for a time by three different superintendents—Mrs. Ella Tripp, Mrs. W. H. Layton, and Mrs. T. J. Faulkner. The League is not meeting at present. A special feature of the more recent work was a monthly church service, with a sermon by the pastor.

STUDENT WESLEYAN GUILD.

In 1910 Dr. Wolfe organized the Student Wesleyan Guild, a local organization, of which every student who is a member of or has a preference for the Methodist Church is by that fact a member. Since the students have become too many to be easily absorbed into the Church, this gives them an organization of their own and a standing in church life which they would not otherwise have. When Mr. Walter Mayer was student assistant to the pastor he was also secretary of the Guild, and the combined activity of these two offices included keeping a card catalogue of Methodist students, calling on the students, sending them announcements of church services, writing letters to their homes, and assisting the officers of Sunday-school and Epworth League in coming in touch with them.

One of the chief features of the Guild has been a series of addresses by prominent men of the Church; such addresses are made in the regular evening service of the Church, the student president of the Guild presiding jointly with the pastor. The Guild has numbered among its speakers Bishops Hamilton,

Shepard, Luccock, and Quayle, and Dr. C. B. Spencer, of *The Central Christian Advocate*.

In the spring of 1913 Dr. Wolfe devoted a Sunday evening service to Church life from the student point of view, and six young people who were about to graduate from the University talked impressively of this subject and their relation with the First Church.

The presidents of the Guild have been Walter Mayer, William E. Shultz, Byron Parcels, J. T. Faulkner, Carl Dunbar, Fred Soper, and James B. Ramsey.¹⁹⁷

FOREIGN MISSIONARY SOCIETIES.

The work of the Woman's Foreign Missionary Society in the Stone Church has been a continuation and expansion of its earlier work. The chief meeting has been always the monthly gathering, usually at a home, which has its social features, but is mainly a study of mission-fields and problems; this study has been wide and sympathetic and has included a number of textbooks, supplemented with papers, reports, and letters from the foreign field. The society has been especially fortunate in the presence from time to time of returned missionaries, who have told of the work from first hand. Financially, the society has contributed not only its annual dues, but thank-offerings and mite-box collections, besides special gifts. A number of people have given through this organization \$30 or some other amount to pay for a scholarship or support a Bible woman. Bequests have been made also by four former members—Mrs. Cameron, Mrs. Sparr, Mrs. Dixon, and Mrs. Jamison.

The presidents since 1891 have been Mrs. Sparr, Mrs. Marvin, Mrs. J. Kilworth, Mrs. Stafford, Mrs. Brett, Mrs. Spaulding, Mrs. Brady, and Mrs. Burke.¹⁹⁸

Methodist women everywhere who are interested in foreign mission work have not been content to confine that interest to themselves, but began some years ago to train up others to recruit their ranks as time goes on; for this purpose the Foreign Society has developed three allied organizations—the Standard Bearers for young ladies, the King's Heralds for children from eight to twelve years of age, and the Little Light Bearers for babies and the younger children; the two last named including both boys and girls. The last or youngest of these societies was the first to be established in Lawrence. In December,

1905, Mrs. C. H. Brett organized a band of Little Light Bearers, which has been continued intermittently since. Because of the extreme youth of the members, this can hardly perhaps be called an organization in the usual sense of the word. The children are enrolled as members, pay a low rate of dues, take *The Junior Missionary Friend*, so that those who are old enough to enjoy the stories may be getting some missionary information, and once a year they are brought together in a social gathering.

The King's Heralds were organized in November, 1911, and elected officers as follows: president, Lawrence Constant; vice-president, Wilma Miller; secretary, Ora Nicholson; corresponding secretary, Christian Freark, Jr.; treasurer, Catherine Oder. Mrs. C. O. Bowman was superintendent for some time, and was followed by Mrs. F. E. Burke, who has had charge for the past three years. The organization demands a monthly meeting, but the children usually meet every two weeks at the home of Mrs. Burke. The first hour is devoted to a series of little books, called "The World Family," the study usually including the geography, customs, and religions of heathen countries. In the second hour they look at books and play games, including the games of Japanese, Chinese, and other foreign children, which have an educative value. The members pay a fee of twenty-five cents a year, take the official paper, and wear the badge of the society, which is in the form of a little trumpet. The present officers are: Lorene Hobbs, president; Marion Wolfe, secretary; and Mary Melton, treasurer.

Meanwhile the girls of high-school age have a very flourishing organization of Standard Bearers, which, except for the age of the members, is a duplicate of the Foreign Missionary Society. At a meeting held at the parsonage November 16, 1910, Mrs. H. E. Wolfe formed this society with seventeen charter members. The meetings are held monthly. Each has its social features, in which a committee of three or four girls looks after the entertainment. Each has also devotional exercises and a program of missionary information, besides the study of a book, such as "Gail Hollister's Heritage," "Under Marching Orders," and "Our Work for the World." Dues, thank-offerings, a birthday-box, and an occasional money-making enterprise have enabled the girls to make a considerable contribution to missionary work. Part of the time they have

supported a Bible reader in Rangoon, Burma, besides packing Christmas boxes for mission schools. They have presented a Chinese wedding and several other instructive entertainments, including an extensive missionary pageant in the fall of 1914. Mrs. Wolfe has been the superintendent throughout. The office of president has been held by Marion Le Seur, Harriet Stevenson, Florence Hoar, Olive Constant, and Frieda Daum.¹⁹⁹

HOME MISSIONARY SOCIETIES.

The women of Methodism had been organized in their foreign missionary work eleven years before any systematic unity was given to the innumerable local efforts to meet needs in the home land. The Woman's Home Missionary Society was organized July 6, 1880, largely because of the need of mission work among the freedmen of the South. The Lawrence Church, like many others, felt hardly strong enough to support the two organizations, and though many things were done that could be classed as home mission work, it was not till 1896 that a separate society was formed; December 21st of that year a meeting, called by Mr. Somerville, was held at the church, at which an organization was effected with twenty-two members. The following officers were elected: president, Mrs. Maffet; vice-president, Mrs. Parker; recording secretary, Mrs. Stanton; corresponding secretary, Mrs. Zimmerman; treasurer, Mrs. McMillan.²⁰⁰ This was not a lasting society, for it continued only until April, 1898; but during these few busy months the members gained much information and gave much help. A monthly meeting provided a study of home mission-fields and at these meetings and special ones boxes were packed for frontier ministers' families and some charitable work carried on in Lawrence.

In 1904, during the Conference session, the society was reorganized. Mrs. Florence Wark Bechtel, herself a former missionary to the Pottowatomie Indians, was elected to the presidency, which office she held for nine years; it is now held by Mrs. Emma Welch.²⁰¹ Like the Foreign Society, this one meets once a month and spends an afternoon in gaining information about home mission work, either by the systematic study of a book or by topical reports and papers. The financial arrangement is similar in both societies and so is the custom of having a public thank-offering service once a year with an

address on Sunday morning. The fields that share the study and support of this society include the Negroes and mountain whites of the South, the immigrants of all nationalities as received at the ports and settled in the cities, the Mormons of Utah, the Mexicans in railroad and mining centers, the Indians, both at school and on reservations, the Orientals on the Pacific coast, the Esquimos of Alaska, and natives of island possessions. Besides the annual contribution to the general work, the society has carried on a number of special enterprises. For several years they have supported a girl in an orphanage in Porto Rico. In the summer of 1913 the national organization, of which this society is a part, sent two girls of the Lawrence Church, Bessie Daum and Martha Hanson, to do missionary work on the Pottowatomie Reservation north of Topeka. The Conference organization has provided for the work at Haskell, already referred to. The local society has now about sixty members.

The Home like the Foreign Society has provided for the training of younger persons and has arranged for this purpose a series of three organizations, corresponding very closely to those already described.

The youngest of these, the Mothers' Jewels, does for the children, from the home point of view, what the Little Light Bearers' band does from the foreign, and is conducted in the same way. It was introduced in Lawrence in July, 1906, with Mrs. C. C. Rittenhouse as superintendent, and the work has been conducted since by Miss Nellie Pittenger²⁰² and Miss Mantie Sirpless. The dues and mite-box collections amount to about six or seven dollars a year, and there are at present ten subscribers to the official paper, *The Children's Home Missions*.

The society of Home Guards includes children from ten to fourteen years of age and meets once a month or oftener for a study of home mission problems. The organization here dates from 1908. Mrs. Bechtel was the first superintendent, and was followed by Mrs. Clara Brown. In 1913 Miss Esther Burke and Miss Nina Kanaga had charge. The society was then supervised for a time by Miss Nancy Longanecker and her Sunday-school class of young ladies. The present superintendent is Miss Edith Benson. The children have, besides money contributions, made bedding for the Mothers' Jewels

Home and helped in packing boxes for the frontier. At least part of the time some organization has been maintained, with officers among the children themselves. The present officers are Grace Gaskell and Mabel Bennett.

The Home Missionary Society had been organized the second time only about a year when its young women's branch, or Queen Esther Circle, was formed. The organization and methods of this society and the character of its meetings and work are so complete a reproduction of those of the older organization that no description of them is necessary. They, too, have not only studied the problems of home mission work, but have expressed their enthusiasm in tangible results. For several years they supported an orphan girl in Porto Rico and at present they are educating a girl in the Rebecca McClesky Home in Boaz, Alabama. They have packed boxes for the frontier, done charitable work in Lawrence, and entertained the Methodist girls at Haskell Institute. The office of president has been held by the Misses Dollie Beeler,²⁰³ Lucy March, Grace Light, Ruby Briggs, Edith Benson, Stella Simmons, and Gracia Blair.²⁰⁴ The superintendents have been Mrs. Bechtel, Mrs. J. L. Brady, and Mrs. Dunmire.

The best part of the history of any church is the part which cannot be written except as it is inscribed here and there in lives transformed and hearts uplifted, directly or indirectly, by the services of the church. These are innumerable chapters so diverse in nature, so widely scattered, and so intimately mingled in the complex of character that no human hand can gather them up. The part that can in some measure be written is the history of the church's development as an institution—the outward expression of inner life. Looked at from this point of view, each local society is conditioned on the one hand by the denomination of which it is a part, and to watch its growth is to note in miniature the changes in form and organization of the denomination as a whole. It is conditioned, on the other hand, by the community in which it is placed, and to study its life is to know something of the life of the community. Many things in the present history would, with a few changes in name and date, be just as true of any other church in Methodism, and other things, with similar changes, would be just as true of any other church in Lawrence. Activities have been added and developed for the most part to

meet local needs or wide-spread ideals. If this little book may show in any considerable measure how this development has taken place and what is the present organization and work of the Church, it will have fulfilled its purpose.

Perhaps the growth of sixty years can be summed up most clearly by a sharp contrast between the Church in the past and in the present. In 1855 the Lawrence society had perhaps a dozen members, no property or material assets, no auxiliary societies except a small Sunday-school, a fractional interest in a pastor who rode a circuit from Wyandotte to Fort Riley, and a missionary appropriation by which it gained support from the benevolence of more fortunate communities. In those days the eyes of all the world were on Lawrence; to-day the eyes of Lawrence are on all the world. In 1915 the Church has 1,092 members, property valued at \$54,000, fifteen auxiliary societies, many of them affiliated with larger organizations; one regular pastor, one foreign pastor, one student pastor, financial investments in many Church enterprises, a number of student volunteers, and innumerable personal ties connecting the home Church with the work of the world.

NOTES.

1. Sara T. D. Robinson, "Kansas, Its Interior and Exterior Life," p. 29.
2. Wm. H. Goode, "Outposts of Zion," p. 240. The letter announcing this plan to Mr. Goode was dated May 15th. The bill passed the House May 22d and the Senate May 24th and was signed May 30th. On June 3d was issued the final appointment to Mr. Goode, signed by Bishop Ames.
3. "Outposts of Zion," p. 240; "Methodist Missions Among the Indians of Kansas"; Transactions of the Kansas Historical Society, IX., p. 179.
4. F. S. McCabe, "The Churches of Kansas"; Transactions of the Kansas Historical Society, III., p. 425; and "Outposts of Zion," p. 254.
5. Charles Robinson, "The Kansas Conflict," pp. 24 and 73.
6. John Speer, "Patriotism and Education in the M. E. Church"; Transactions of Kansas Historical Society, VII., p. 494; and reminiscent article in the *Lawrence Daily Tribune*, June 3, 1876.
7. Illustrated History of Kansas, published by A. T. Andreas, 1883, p. 327; *Lawrence Tribune*, June 21, 1876.
8. Manuscript letter by Mr. Ferrill, November 25, 1905, in Kansas Historical Society, Topeka.
9. "Outposts of Zion," pp. 276-280.
10. Minutes of the Missouri Conference, 1854.
11. "Outposts of Zion," pp. 312-15; Memorial Book and Directory of the First M. E. Church of Lawrence.
12. "Outposts of Zion," p. 330.
13. *Herald of Freedom*, January 20, 1855.
14. *Ibid.*, May 5, 1855.
15. These letters in original manuscript are in the collection of the Kansas Methodist Historical Society at Baker University.
16. Mr. Griffing continued in travelling connection with the Methodist Church for nearly twenty-five years, always in the Kansas Conference. He served about fifteen Churches, including North Lawrence, Indianola, Burlingame, and Junction City. His last charge was Second Church, Manhattan. He died April 3, 1882.—*Kansas Methodist*, April 3, 1882; Alumni Record of Wesleyan University; Transactions of Kansas Historical Society, VIII., p. 134, foot-note; article in the *Daily Tribune*, March 21, 1876.
17. "Outposts of Zion," p. 324.
18. Mr. Dennis returned to Iowa in 1866 and was stationed at Burlington. After a few years, he was transferred to the Illinois Conference, and there served faithfully till he was superannuated in 1885; after that, when strength would permit, he did evangelistic work. He died June 25, 1890, at Knoxville, Ill.—*Northwestern Christian Advocate*, June 25, 1890; manuscript in Kansas Methodist Historical Society. Unless otherwise stated, it may be assumed that all further biographical sketches in this book are taken from manuscript material in the Kansas Methodist Historical Society.

19. "Six Months in Kansas," p. 147. By a Lady (Hannah Anderson Ropes). Boston, 1856.
20. "Kansas, Its Interior and Exterior Life," p. 29.
21. *Ibid.*, p. 160.
22. Mr. Goode says in "Outposts of Zion," after describing the hotel, "Here also we organized a society with respectable numbers and fair prospects," but does not make it clear that this was done at this time.
23. To avoid omitting anyone, this list has been made to include every one named as a charter member by the Illustrated History of Kansas, the Memorial Book of the Church, and Mr. Ferrill's letter. But twelve persons are named here, and the original membership has been placed by different writers at seven and eleven.
24. Minutes of the Missouri Conference, 1855.
25. Irwin Lovejoy, his son, was the first child born in Manhattan. Mr. Lovejoy was chaplain of the first free State Territorial Legislature, chaplain of the first State Legislature, and in the Army chaplain of the 7th Kansas Regiment. After the war he identified himself with the Free Methodist Church and continued in that denomination the remainder of his life, serving at one time the small congregation in Lawrence. He lived on a farm for many years, and was an enthusiastic horticulturist. His death occurred at Baldwin, Kansas, October 3, 1904. See Transactions of Kansas Historical Society, VII., p. 497. For a biographical sketch and picture of Mr. Lovejoy, see the *Lawrence Jeffersonian Gazette*, July 5, 1900.
26. *Herald of Freedom*, May 5, 1855.
27. The recollection of an old resident of Lawrence has furnished a fairly vivid picture of a service in this hall in December, 1855. The small congregation, "not to exceed twenty-five or fifty," listened to a sermon by Mr. Dennis and an exhortation by Mr. Lovejoy, and James H. Lane made a profession of faith.—R. G. ELLIOTT, as interviewed by Dr. Bumgardner.
28. *Herald of Freedom*, May 26, 1855.
29. A historical account prepared for the corner-stone of the present church and copied in a contemporary newspaper.
30. Abstract of title to this lot, held by Dr. E. Bumgardner. The deed was recorded August 16, 1858.
31. *Kansas Free State*, July 9, 1855.
32. James S. Griffing to Augusta Goodrich, August 6, 1855. Rev. James Shaw, who was presiding elder of this district in 1861-62, says in his "Early Reminiscences of Pioneer Life in Kansas" (p. 46) that he met the agent of the Lawrence Church in Detroit, Michigan, introduced him to Church members, and helped him make collection for a Lawrence building before "he ever thought of coming to Kansas." He came to Kansas in March, 1857.
33. It is perhaps impossible to locate this site exactly, but the majority of persons consulted place it near this lot. Bishop Baker spoke of it at the time as "on the border of the town." The earliest printed statement found locating "The Tent" is that of Baxter Dennis in *The Kansas Methodist*, May 26, 1881. Mr. Dennis, who was a probationary member of the first Conference, placed "The Tent" on the Episcopal lot. The Memorial Book, printed in 1891, makes a similar statement, based, no doubt, on the recollection of C. S. Duncan.

34. John Speer, in his "Life of Lane," says that the division of the Church had caused the Methodists to be "marked as enemies by the whole pro-slavery organization." "On the other hand," he adds, "I have seen thirty or forty men, most of whom cared nothing about the Church and some of them caring for no Church and no religion, go to a camp-meeting armed to the teeth, swearing that no Methodist assembly should be broken up while they lived. The first Methodist Conference came together under great apprehension of violence and with the distinct assurance that it should be protected." P. 85. See also an editorial by Mr. Speer in the *Lawrence Daily Tribune*, March 6, 1876.

35. "Outposts of Zion," p. 370.

36. Bishop Baker's letters, written at the time to his family, published serially in *Zion's Herald* and reprinted in the *Central Christian Advocate* in the early weeks of 1857.

37. Not only this, but Kansas was looked on as a mission-field in other ways. The Sunday-school report to the Quarterly Conference, November 1, 1857, was signed "Ira Blackford, Missionary."

38. The original manuscript minutes of this and later Conferences, as well as printed reports, are in the possession of the Kansas Methodist Historical Society and have been consulted for this chapter; also "Outposts of Zion," p. 370, *cir.*, and the article by Baxter Dennis in *Kansas Methodist*, May 26, 1881. This Conference extended north as far as Canada and west to the Rocky Mountains, comprising a territory which of recent years has included twelve Conferences. Many changes in the arrangement of districts have been made from year to year. In 1860 there were two districts in Nebraska, five in Kansas, and one in Colorado. In 1861 Nebraska was separated from Kansas, and in 1864 the Rocky Mountains were organized into a separate Conference. In 1871 occurred the division into Kansas and South Kansas Conferences. In 1883 these were both subdivided, forming the Northwest and Southwest Kansas Conferences, respectively. In 1914 the two eastern Conferences of the State were reunited.

39. The minutes of the Quarterly Conference, beginning with this meeting, have been preserved and form an almost unbroken record for thirty years.

40. Mr. Blackford spent the last years of his life in Michigan and died at Kalamazoo, July 5, 1889. Mrs. Blackford died at Grand Rapids, Michigan, December 22, 1909.

41. In December, 1856, he preached at the house of "the widow Sanders, across the creek," and in February, at Mr. Thomas's, in the east part of town.

42. *Herald of Freedom*, April 25, 1857.

43. *Leavenworth Herald*, quoted in the *Illustrated History of Kansas*, p. 321.

44. Mrs. Blackford's reminiscences, quoted by her son, Rev. O. J. Blackford, of Brockport, New York.

45. This church is still standing and is now owned and occupied as a home by Dr. and Mrs. Edward Bumgardner, members of the First Methodist Church. Dr. Bumgardner is one of the directors of the Kansas Methodist Historical Society. In August, 1913, at his own expense, he marked the site with a stone tablet bearing the following inscription:

"Site of the First Methodist Church in Lawrence. Bought July 6, 1855; building erected 1857; used as a morgue August 21, 1863."

46. *Lawrence Republican*, November 18 and December 30, 1858.

47. An unsigned letter on the Episcopal Church, apparently by some former pastor or member, in a manuscript collection in Kansas Historical Society, Topeka.

48. In October, 1863, the Franklin Church was moved to Lawrence, placed on Vermont Street near Henry Street, and used by R. W. Luddington as a business house.—*Kansas State Journal*, October 15, 1863.

49. No official reference to the superintendent by name has been found before 1860. In a chronological list of the superintendents published in the Memorial Book of 1891, Jacob Davis is named first and C. S. Duncan second. This statement about Mr. Duncan is based also on the recollection of several persons consulted.

50. See Quarterly Conference Minutes, 1858. Mr. Parker died in 1860, a superannuated member of the South Kansas Conference.—*Kansas Methodist*, March, 1881.

51. A letter over the signature "W." in the *Central Christian Advocate*, May 19, 1858.

52. *Lawrence Republican*, December 2, 1858, and March 10, 1859. He was survived by his wife and three children, who made their home in Lawrence for many years. Mrs. Dodge is remembered as an active member of the Church. A little personal memory of Mr. Dodge is to be found in Mr. Shaw's "Early Reminiscences," etc., p. 51.

53. Mr. Moore was chaplain in the Army from July, 1861, to May, 1866. He, with others, was instrumental in founding the famous summer resort at Chautauqua, New York, and for twenty-two years he was a trustee of the Chautauqua Association. He did editorial work for eighteen years, and was the author of six books, including "Matter, Life, and Mind" and "The Republic to Methodism, Debtor." He died at Daytona Beach, Florida, April 30, 1913, aged ninety-three years.

54. Minutes of Kansas Conference, 1861.

55. Letters from Joseph Dennison to James S. Griffing, November 21 and 30, 1860, and January 3, 1861, in Kansas Methodist Historical Society.

56. *Central Christian Advocate*, October 24, 1860, and February 6, 1861.

57. Quarterly Conference Minutes, February 16, 1861.

58. *Ibid.*, September 29, 1860.

59. "The Gun and the Gospel," an autobiographical work, by Mr. Fisher. After serving several years as chaplain in the Army, superintendent of contraband Negroes, and agent of the Western Sanitary Commission, Mr. Fisher returned to the regular work of the ministry and acted as presiding elder of the Baldwin District, of which Lawrence was then a part (1864-68), pastor in several places, and trustee and financial agent of Baker University. In 1874 he returned to the Pittsburgh Conference and did pastoral and city missionary work for three years; he then took charge of a Church in Omaha, Nebraska, and later spent some time in the West as pastor at Salt Lake City and agent of the Bible Society in Utah and Montana. Early in the '80s he returned to Kansas and became editor and joint proprietor of *The Kansas Methodist*, a local Church periodical. He also spent some years as a temperance organizer, and filled

several other pastorates, finally retiring from active work in 1895. Mrs. Fisher died in Topeka, February 8, 1901, and Mr. Fisher died at the home of his son in Baldwin, October 29, 1905.

60. During the war Mr. Ferrill was chaplain of the 16th Kansas Regiment. He preached in Kansas twelve years and later returned to Missouri, where he died in 1906.—*Central Christian Advocate*, February 4, 1906; *United States Biographical Dictionary, Kansas, 1879*.

61. Interview with Mrs. Mary Killam, of Lawrence.

62. *Lawrence Republican*, December 30, 1858.

63. Record of first Quarterly Meeting for 1858-59.

64. In the report of the Kansas Churches for the World's Fair at Chicago, compiled by Miss Emma Roseburgh (original in Kansas Historical Society, Topeka), it is stated that Mrs. H. D. Fisher organized the Ladies' Society in 1861. On the other hand, a former member says the ladies were already organized when she came here in 1860.

65. *Kansas State Journal*, December 26, 1861.

66. *Ibid.*, May 9, 1861.

67. Mrs. Loretta Hard Greer, Spokane, Washington, letter of July 23, 1913.

68. Mrs. Margaret Duncan Gregg, Honolulu, Hawaii Territory.

69. Mrs. Greer. See note 18.

70. Mrs. L. C. Mann, Orlando, Florida.

71. Dr. R. Cordley, *A History of Lawrence, Kansas*, pp. 182-5; H. D. Fisher, "The Gun and the Gospel," p. 169. Mr. Fisher and two other chaplains were appointed to oversee the settlement of Negroes in Kansas, the theory being that in the absence of many men at the front labor was greatly needed to gather the crops.

72. "The Gun and the Gospel," p. 167.

73. *Kansas State Journal*, July 3, 10, 1862.

74. Minutes of the Quarterly Conference.

75. *Ibid.*

76. Minutes of these meetings in the same volume with Quarterly Conference Minutes.

77. *Kansas State Journal*, February 5, 1863.

78. See note 27.

79. Here during Conference the Sunday-school gave a concert under the direction of Mr. Hard and Mr. Farnham. The Lawrence Band took part in the entertainment. The program, in part at least, has been preserved and might perhaps have an agreeable familiarity to some who were present:

"Who Bids for the Little Ones?" By Miss Maggie Duncan.

"Peace! Be Still!" By an angelic little being hardly able to toddle to her place. Her name, we believe, is Flora Shaw.

"God." Spoken by Miss Cone.

"The Orphan's Faith." By Margaret Miller.

The principal piece, "The Three Graces"—Faith, Hope, and Charity—by Mary Hackley, Mary Anderson, and Josie Hoyt in the chief parts and a chorus of sixty or seventy children, dressed in red, white, and blue.—*Kansas State Journal*, March 19, 1863.

80. *Kansas State Journal*, May 28, 1863.

81. *Ibid.*, February 23, 1865. At the end of 1866 Mr. Paddock, because of impaired health, was re-transferred to the Genesee Conference.

Here he served six appointments till he was superannuated in 1881. June 6, 1897, Mr. and Mrs. Paddock celebrated their golden wedding anniversary at Cornhill Church, Rochester, New York. Mr. Paddock's death occurred in 1907.—*Obituary in Annual Report of Genesee Conference, 1908.*

82. *Kansas State Journal*, March 26, 1863.

83. Quarterly Conference Minutes, June 8, 1863.

84. *Kansas State Journal*, August 13, 1863. By vote of the congregation present, the sermon was published.

85. His guest, Rev. James Lawrence, a Methodist minister, and now a resident of Lawrence, also escaped.

86. Professor Parker, of Baker University, who was visiting at the C. S. Duncan home on Louisiana Street, near Winthrop, had an escape similar to Mr. Fisher's by means of Mrs. Duncan's manipulation of a feather-bed and a red piano-cover. The Griffing collection of manuscript letters in the Kansas Methodist Historical Society contains a letter to Mr. Griffing from C. E. Lewis, dated August 27, and giving an account of the raid.

87. Mr. Brooks died in Grand Junction, Colorado, December 19, 1914. His daughter, Mrs. C. S. Freark, is a member of the Lawrence Church.

88. This book is still in possession of the Church officials.

89. *Kansas State Journal*, November 13, 1863. This is where the Masonic Temple now stands.

90. *Ibid.*, March 31, 1864.

91. There seems to have been no regular supply. Mr. Dennis, being a resident of Lawrence, probably served part of the time; so also did W. H. Fisher, a local preacher and a clerk in Eldridge & Ford's store.—*Letter of Mr. Fred Eggert, of Portland, Oregon, February 5, 1913.*

92. Memorial Book of the Church.

93. A manuscript letter from him to H. D. Fisher from Indianapolis, November 11, 1863, in Kansas Methodist Historical Society. He had already collected \$2,500.

94. He later took a partner, and the firm of Gill & Granger completed the church.

95. Autobiography of P. D. Ridenour, pp. 181-2.

96. *Kansas State Journal*, July 7, 1864.

97. Quarterly Conference Minutes, October 3, 1864.

98. *Kansas Daily Tribune*, August 24, 1865.

99. *Ibid.*, August 27, 1865.

100. Minutes of Annual Conference. Leavenworth was made headquarters the following year.

101. Methodism in North Lawrence began with two families in the summer of 1864. A class was soon formed, with ten members. The building of the Union Pacific Railroad quickly populated the town and increased the Church.—*Letter by L. F. Walden in Central Christian Advocate, December 27, 1865.* The building was dedicated in March, 1870; Rev. W. K. Marshall preaching the sermon.—*Central Christian Advocate, March 9, 1870.*

102. For a description of the church, see *Central Christian Advocate*, April 19, 1865.

103. Quarterly Conference Record, December 13, 1869, and January 31, 1870; *Central Christian Advocate*, March 9, 1870.

104. He was president of the trustees of Baker University for thirty years and was a member of the General Conference in 1872 and 1892. He served as presiding elder in several districts. He retired from active work in 1898, and died September 25, 1903. Mrs. Dearborn died in the fall of 1912.—*Minutes of Kansas Conference, 1904; Central Christian Advocate, October 7, 1903, and October 28, 1903.*

105. In 1872 Mr. Harford was a delegate to General Conference. He left the Kansas Conference the following year, and for three years preached in Colorado; he then removed to California and served several Churches in that State. His last charge was Petaluma, and there he died June 2, 1883.—*Central Christian Advocate, June 20, 1883.*

106. *Minutes of Annual Conference, 1871.*

107. *Minutes of Quarterly Conference, June 2, 1869.*

108. *Kansas State Journal, October 16, 1868.*

109. *Ibid., February 11, 14, etc., 1869.*

110. Mrs. Blackwelder, of Chicago, and Mrs. C. G. Dunlap, respectively.

111. *Central Christian Advocate, April 19, 1865.*

112. After leaving Lawrence, Mr. Marshall served six years in Missouri and sixteen years in Minnesota, both as pastor and presiding elder, before a failure in health forced him to retire from active work; since that time he has written two works of fiction, one entitled "Bud, A Story of the Church of the New Humanity," and the other, "The Entering Wedge, A Story of the Pioneer Days of Kansas." The latter is located in Lawrence and is based on some of the events of the town's history. Both books are published by the Methodist Book Concern. Mrs. Marshall passed away in 1902. Mr. Marshall is still deeply interested in Church work, and was one of the newspaper correspondents at the last session of the General Conference. His present address is Hotel Clinton, Minneapolis, Minn.

113. *Kansas Weekly Tribune, February 11, 1873.*

114. *Ibid., January 2, 1873.*

115. *Quarterly Conference Minutes.*

116. *Daily Kansas Tribune, October 22, 1872.*

117. *Minutes of Kansas Conference, 1874.*

118. *Central Christian Advocate, January 13, 1875.*

119. *Quarterly Conference Minutes, March 28, 1874.*

120. *Record of the Trustees.*

121. *Daily Kansas Tribune, February 17, 1874.*

122. *Ibid., March 10, 1874.*

123. *Ibid., March 21, April 3, etc., 1874.*

124. *Illustrated History of Kansas, p. 234.*

125. Mr. Lloyd went from here to St. Paul and from there to Minneapolis. In 1879, because of Mrs. Lloyd's ill-health, he was transferred to the Genesee Conference, where he worked continuously till his retirement in 1906. His pastoral work has been supplemented by lecturing, the publication of articles and sermons, and editorial work on a prohibition paper. Mrs. Lloyd passed away in 1910. Mr. Lloyd's address is No. 102 Glenwood Avenue, Buffalo, New York.

126. Mr. Phillips went from here to Colorado; later, withdrawing temporarily from the ministry, he studied law, and was admitted to the bar in Olathe, Kansas; from this on the two professions divided his attention. He practiced law for a time in Gunnison, Colorado, was pastor of

the First Congregational Church in Leadville from 1882 to 1887, and later removed to Los Angeles, California, where he built a church and was its pastor for several years; being active also in temperance work. For the last fourteen years of his life he was legal adviser to a large insurance company. His death occurred November 22, 1913.

127. From Lawrence Mr. Henning went to further pastorates in Kansas and Illinois, being transferred to the Illinois Conference in 1881. Here he lost his eyesight and as a result was superannuated in 1883. He returned to Kansas City, where he conducted a mission in the winter of 1885-86, and later went to California and lived for a time on a farm. In 1889 he was back at newspaper work in San José, and two years later took charge of the *California Christian Advocate* at Los Angeles. He afterwards transferred his membership to the Congregational Church, and served several Western churches. His sight was almost completely restored. After another long interval on a fruit-farm, he had charge of a Unitarian Church from February, 1912, to August, 1913. The present address of Mr. and Mrs. Henning is No. 235 South Sixteenth Street, San José, Calif.

128. Quarterly Conference Minutes, November 7, 1879. See also the Church roll-book for names of members and leaders of these nineteen classes.

129. Manuscript biography in Kansas Historical Society, Topeka. Mr. Jacobs is the author of a number of pamphlets and articles and several books, including "The Real Christian" and "Christ in Ethics." Some of his writings are in the Hindustani language. He continued his missionary work till 1887. Mr. Jacobs is still a member of the Kansas Conference, now in the superannuated relation. Mr. and Mrs. Jacobs are living at Bloomdale, Ohio.

130. Dr. Jones went from here to Leavenworth, and in 1884 joined the St. Louis Conference, where his successive labor in three charges and one district rounded out his pastoral life. In 1892 he was a member of the General Conference. Mrs. Jones died in 1895, and he passed away at the home of their daughter, Mrs. G. L. Walls, in Kansas City, January 1, 1898.—*Central Christian Advocate*, Quoted in *Lawrence Bulletin*, January 9, 1898.

131. The following persons had held the office of presiding elder of this district since the one last referred to: Rev. W. R. Davis, 1868-72; Rev. J. Boynton, 1872-75; Rev. J. J. Thompson, 1875-77. Mr. Sullivan was followed by Rev. J. R. Madison, 1881-85.

132. *Daily Tribune*, March 19, 1877.

133. Dr. Alderman stated in connection with his paper that when money was raised in the East for the building of the Brick Church he was a young chaplain, at home on furlough, and he contributed \$20 to this fund.—*Lawrence Daily Journal*, April 18, 1884; *Central Christian Advocate*, April 2 and September 24, 1884.

134. Dr. Alderman also served pastorates in Portland, Oregon, and Atchison, Kansas. He then removed to Kansas City, Kansas, became pastor of the Washington Avenue Church, and retained his residence there the remainder of his life, acting for twelve years as presiding elder, part of the time (1897-1903) in the Kansas City District, of which Lawrence is a part. When strength was failing he continued his service as assistant pastor of the Washington Avenue Church. Mrs. Alderman died in May, 1912; two months later, July 10th, he followed, after a ministry of fifty-

eight years, the senior in point of service in the Kansas Conference.—
Central Christian Advocate, July 17, 1912.

135. When his ministry in this Church was ended, Dr. Marvin retired from pastoral work and spent the remainder of his life at his home in South Lawrence. He passed away July 9, 1901. Mrs. Marvin, for several years an invalid at the home of their daughter, Mrs. A. M. Wilcox, followed in December, 1904.

136. This account of the subscriptions is based on a historical paper about the building of the church, preserved in manuscript in Dr. Marvin's subscription-book.

137. Report of committee on laying of corner-stone, preserved in subscription-book. The corner-stone contained, among other things, an historical paper, tracing the origin and progress of the Church; this was printed in a contemporary newspaper.

138. *Republican Daily Journal*, October 23, 1870; *Daily Tribune*, February 7, 1876.

139. *Daily Tribune*, October 19, 1878.

140. Some of these banners are still kept in the church.

141. Now Mrs. John Hume.

142. Judge A. H. Foote, in a written interview, January 10, 1913. He died at Seattle in October, 1914.

143. As to the other officers, fewer records have been kept, but they included at least the following persons: George March, Joseph Charlton, Dr. H. S. Gardner, Miss Mary Snowden, Miss Josephine March, Mrs. A. H. Foote, Mrs. Finley, Mrs. Borgolthaus, E. Kreiser, W. F. March, Mrs. H. B. Asher, Miss Hattie McFarland (Mrs. O. C. Le Seur), R. J. Borgolthaus, Charles Blackmar, E. B. Pierson, Charles McFarland, Charles Duncan, Jr., Charles Simmons, Mr. Lou Gilham, Miss May Wilmoth, and Miss Alice Collier (Mrs. D. Rankin).

144. The treasurer's book containing records of these contributions has been preserved.

145. *Daily Tribune*, February 4, 1876.

146. Memorial Book of the Church.

147. *Republican Daily Journal*, April 18, 1869.

148. *Daily Tribune*, January 25, 1878.

149. *Daily Kansas Tribune*, December 21 and 22, 1872.

150. *Ibid.*, June 19 and 20, 1872.

151. *Daily Tribune*, February 10, 1876.

152. Others who held office in these years, not already referred to are Mrs. S. A. Kilworth, Mrs. Manley, and Mrs. Marvin.

153. The others who held office during this period included Mrs. Ridenour, Mrs. Dixon, Miss Morrow, Mmes. Campbell, Smith, Jacob White, Jones, Beard, S. H. Hamilton, Gillham, E. B. Ford, Henry Jones, Carrie Thompson, Alderman, Rowe, Sherman, E. B. Goode, Hand, Lockwood, Brewer, O'Brien, Savage, Manley, Miss Odell, and Mrs. Brett.

154. The account of this, as of most of the societies, is taken from the manuscript minutes. This society has unbroken records from the organization to the present time.

155. *Republican Daily Journal*, May 5, May 19, October 3, and December 5, 1869.

156. In the newspapers it is sometimes referred to as the Young

Association of the Methodist Church.—*Daily Tribune*, November 18, 1875.

157. *Daily Tribune*, November 18, 1875.
158. *Daily Tribune*, December 22, 1875. The demand for young people's work must have been general. About the same time that this organization was going on there was a Young Folks' Christian Union, probably the same as the Union Society, already referred to, that grew out of the Hammond revival. (*Daily Tribune*, May 22, 1877.) Some persons have confused this with the Methodist Society.
159. Mrs. J. W. Pike, of Silvis, Illinois; Mrs. C. W. Smith, of Stockton, Kansas; Mrs. H. B. Asher and Mrs. F. O. Marvin, respectively.
160. *Daily Tribune*, May 3, 1876.
161. Minutes of Woman's Foreign Missionary Society.
162. *Daily Tribune*, April 23, 1877.
163. This was amended later to read "each Thursday evening."
164. The minutes of this Society have been preserved in full.
165. *Daily Tribune*, November 11, 1878.
166. *Ibid.*, November 22, 1878.
167. *Ibid.*, December 6, 1878.
168. Mrs. A. M. Wilcox and Mrs. Samuel Gatch, respectively.
169. Others who held office were F. A. Dickinson, Miss Annie Tosh, W. F. Presby, Miss Mollie Herrington, Miss Cora Wiggs, and C. J. Simmons.
170. The Kansas Conference of 1889, meeting in Lawrence, recommended that one or the other of these societies be established in each charge. For the names and a brief account of these five societies, see "Epworth League Methods," by D. P. Brummitt, Chapter I.
171. The others who held office were: Clara Manley, E. B. Pierson, Sarah White, May Churchill, Ella Hyde, Mary Adams (Mrs. J. W. Stamp, Manes, Missouri), Miss Parker, Harry Hall, Emma White, George Kumler, Jennie Weller, and Miss Roberts.
172. This convention met August 14th, organized, and adopted a constitution for the district. A number of Lawrence young people were actively concerned in the organization. Miss Lockwood was elected district secretary at this convention.
173. Mrs. Louis Russell, Maywood, Illinois.
174. Other members of the cabinet were: Laura Radford, E. F. Engel, Mrs. Bowman (now Mrs. H. B. Sparks), Geroqe Kumler, and E. B. Pierson.
175. *Junction City Union*, February 5, 1897. After leaving Lawrence, Mr. Miller served Wellington, Junction City, and Manhattan. At the last place he was mayor of the town for two years. After several years in the supernumerary relation, he served a short time at Rossville. In 1912 he was superannuated. Mr. and Mrs. Miller live at No. 1420 West Tenth Street, Topeka, Kansas.
176. March 27, 1891.
177. From the time when he left here till 1907 Mr. Somerville had charge of the Church at Oskaloosa, Iowa. He was then pastor of the First Church, Bloomington, Illinois, till 1910, when he was transferred to his present charge, St. Paul's Church, Wichita, Kansas; from this Church has emanated the Gospel Team movement, which has become so prominent a part of Church work in the middle West. The last General Conference made Mr. Somerville chairman of the Eighth District Evangelical

Committee. The present address of Mr. and Mrs. Somerville is No. 220 West Thirteenth Street, Wichita, Kansas.

178. *Central Christian Advocate*, October 9, 1912. After leaving here, Mr. Bamford served a short pastorate in Fort Scott, Kansas. Being forced by ill-health to seek a higher climate, he removed to Nebraska and had charge of two churches, at Hastings and Ord, for three years each. Because of further illness, he retired from the active ministry in 1910, and made his home at Hastings, where for two years he assisted in Church work as strength would permit. He died September 21, 1912. Mrs. Bamford's home is in Hastings, Nebraska.

179. Mr. Lenig went from here to Fort Wayne, Indiana, and has since been stationed at Huntington, Connersville, and Bedford, in the same State. The present address of Mr. and Mrs. Lenig is Bedford, Indiana.

180. In September, 1909, Mr. Nethercutt went to the First Church, Hutchinson, Kansas. Three years later he removed to Iowa and took charge of the Wesley Church, Des Moines.

181. By the Annual Conference of 1915 Dr. Wolfe was transferred from this Church to the superintendency of the Topeka District. The present address of Dr. and Mrs. Wolfe is No. 1261 Tyler Street, Topeka, Kansas.

182. Their present address is Little West Gate, Seoul, Korea. Mr. Smith has been chosen to lead the singing at the World's Sunday-school Convention to be held in Tokyo in 1916.

183. The following list includes the names of official members that have been found, except those that have been referred to in some other connection: James Anderson, James Alexander, J. M. Graham, George F. Killam, John Faulds, L. H. Nichols, A. Countryman, B. M. Hoag, A. J. Totten, J. E. Davis, A. B. Hill, Henry Ruthnuff, D. C. Alison, Thomas Pearson, Luther Cone, J. A. Hard, Mr. Cunningham, J. T. Hall, Mr. Horner, G. W. Hubbard, A. Adams, L. B. Dooley, W. Salsbury, J. B. Dooty, T. H. White, A. J. Sparr, G. C. Wilder, F. A. Gorrill, J. R. Good, C. F. Eggert, E. R. Russell, J. P. Foster, Mr. Macomber, S. P. Murch, George Hyde, Dr. J. Hensley, W. Moyes, W. B. Covell, H. S. Tipton, Mr. Hull, C. Worthington, Mr. Knox, Wm. H. Campbell, T. J. Wood, R. B. McKim, W. Bedale, G. N. Lindsay, A. Markley, J. H. Gilham, Israel Peters, Fitch Reed, Raiford Wiggs, J. P. Foster, E. Munk, A. Palmer, W. R. Constant, Oliver Hamilton, George Savage, Wm. Kellogg, David White, W. A. Boucher, J. J. Russell, C. W. Sexton, Wm. Plaskett, John Hume, A. P. Brewer, A. F. Savage, C. Hambleton, E. B. Gorsuch, G. G. Trowbridge, J. R. Kenyon, W. S. Allen, W. B. Blood, T. H. Costin, Mr. Guy, W. H. Cole, Mr. Dunn, A. K. Johnson, M. M. Manley, B. F. Smith, J. H. Miles, Rev. J. O. Roberts, Jos. Parrott, B. F. Olds, O. L. Tyndal, A. L. Stanton, F. P. Wellman, H. A. Peairs, Thomas McFarland, J. W. Wolgamott, H. Hunsicker, J. A. Spaulding, D. O'Brien, J. L. Butler, F. S. Perry, James Lawrence, R. H. McDade, C. P. Starkweather, E. J. Parker, S. J. Hunter, Ed. Klein, F. S. Hester, S. S. Weatherby, J. C. Bernhard, J. S. Hall, C. S. Freark, E. J. Willis, George Clark, I. F. Hughes, A. Boicourt, J. F. Brock, O. C. Bowman, H. H. Holmes, J. L. Messenger, F. W. Hosford, J. R. Bechtel, C. C. Shaler, F. E. Burke, J. B. Russell, W. R. Stubbs, E. H. Dunmire.

184. *Daily Tribune*, April 12, 1876.

185. See *Transactions of Kansas Historical Society*, IX., p. 291.

186. Lawrence Church Bulletin, September 6, 1896.
187. Mrs. F. A. Wooton, of Lawrence.
188. Mrs. S. T. Gillispie, of Lawrence.
189. Others who have held office in this period are: E. B. Pierson, Hugh Blair, Mr. Wilmoth, C. W. McFarland, George Kumler, Margaret Oliver, Herbert Stanford, Mr. Heck, John Hall, Nelson Clinger, Ernest Duke, John Thoburn, W. J. Busch, Mrs. Busch, Charles Woods, R. R. McFarland, Earl Shelly, Byron Parcels, Frank Ford, Richard Woodbury, Frank Gee, W. H. Quakenbush, Clyde Constant, Claude Gee, Lloyd Black, Paul McFarland.
190. Mrs. D. F. McFarland, of Urbana, Illinois.
191. Other officers have been Mrs. Marvin, Mrs. W. F. March, Mrs. J. Nicholson, and Mrs. Maffett.
192. Other officers were Mrs. Shanklin, Miss Hannah Oliver, Mrs. Murphy, Mrs. I. W. Kilworth, and Mrs. Bumgardner.
193. Other officers have been Mrs. Butler, Mrs. H. B. Peairs, Miss Shaler, Miss Lena Badsy (Mrs. T. D. Funk), Mrs. Wilson, Mrs. Pickens, Mrs. Busch, Mrs. U. G. Mitchell, and Mrs. F. W. Blackmar.
194. Other offices have been held by F. W. Blackmar, C. E. Merwin, J. T. Constant, R. K. Nicholson, Dr. E. Smith, J. M. Boyd, and C. W. Murphy.
195. Other offices have been held by Mrs. Le Seur, Mrs. Wilcox, Mary Adams, Mrs. Busch, Jessie Parrott (Mrs. A. H. Griess), Anna Murphy (Mrs. Blanford, Rockwell, Iowa), Philip Parrott, W. C. Fogle, Mr. Heck, Agnes Radford (Mrs. Fassett, Seattle, Washington), Nellie McFarland, E. B. Pierson, John Thoburn, C. E. Taylor, Mrs. Larrick, Martha Hyde, Ila Williams, Jessie Arter (Mrs. W. J. Busch), Josephine March, Margaret Oliver, Robert McFarland, Herbert Clarke, Nellie Newson (Mrs. C. W. McFarland), Cecil Stanford (Mrs. A. P. Hulst), May Woods (Mrs. F. H. Vaughn), Lillie Henry (Mrs. E. S. Holmes, Wray, Colorado), Mrs. Bumgardner, Arthur Wherry, Mark Beach, Alice Irwin (Mrs. Hull, Calexico, California), Maud Shaler, Mrs. Anna Arnett, F. H. Roberts, Frank McFarland, Geneva Bamford (Mrs. C. A. Whitney, Brooklyn, New York), Lillian Hinman (Mrs. Earl Shelly, Oklahoma City, Okla.), C. W. McFarland, Etolie Simons, Gertrude Bamford (Mrs. Smith), Frank Foster, Minnie Reitz, Maud Cramer (Mrs. Boswell, Baxter Springs, Kan.), Mrs. F. H. Roberts, Tom Ford, Helen Clarke, Dr. E. H. Varnum, Evelyn Emmett, C. A. Whitney, Bertha Zimmerman, Mary Clarke, Nellie Pittenger (Mrs. Countryman, Phillipsburg, Kansas), Ruby Jackson, Rose Bond, Albert Reitz, Amy Woodbury, Blanche Woodbury, Myrtle McConnell, Bertha Bayless, Fred. Bayless, Clara Eberhart (Mrs. Burke, Ottawa, Kansas), Olive Lenig (Mrs. Richard Woodbury, Kansas City), Christine Freark, Edith Wolgamott, Gracia Blair, Lucie March, Loren Brown, Jessie Roberts, Elwood Klein, Lawrence Elgel, Don Soxman, Jasper Mayer, Bess McClure, Hazel Hall, Nina Kanaga, Esther Burke, Vanetta Hosford, Claude Dixon, Neal Ireland, Mrs. Walter Doggett, Carrie Cothlin, Martha Pittenger, Glenn Seamans, L. H. Emmett, Ed. Emmett, Lou Simmons, Lenna Wolgamott, Alice Smith (Mrs. French), H. H. Thompson, Grace Light, Della Harbeson, Naomi Light.
196. Mr. Zimmerman was presiding elder from 1893 to 1897, and lived in Lawrence; the presiding elder from 1903 to 1909 was Rev. J. S. Ford, and from 1909 to the present time Rev. S. J. Heaton.

197. Other offices have been held by Lucie March, Clarence T. Rice, Opal Woodruff, Frank Messenger, H. A. Alexander, Loren Brown, Naomi Light, Edith Lovejoy, Paul Ross, Rex Diveley, Ruth Plowman, Anna Johnson, Morton McKean, Walter M. Doggett, Otilia Dueker, Florence Alsop, Asa Trueblood.

198. Other officers not already named in Chapter IV. are Mrs. Tremper, Mrs. Elwell, Mrs. A. A. Stanford, Mrs. J. S. Perry, Mrs. W. H. Zimmerman, Mrs. J. D. Miles, Mrs. E. J. Parker, Mrs. I. Nicholson, Mrs. Pierce, Mrs. Bamford, Mrs. Ford, Mrs. McFarland, Mrs. Busch, Mrs. C. Worthington, Mrs. Long, Mrs. Clara Kanaga, Mrs. Nellie Beeler, Mrs. S. S. Weatherby, Mrs. S. A. Addis, Mrs. C. Ketels, Mrs. H. B. Asher, Mrs. L. A. Seamans, Mrs. O. Hosford, Mrs. John Hume, Mrs. C. S. Freark, Mrs. J. R. Kenyon, Mrs. J. R. Allen.

199. Other offices have been held by Maud Moore, Ruth Dunmire, Gladys Hobbs, Zelda Pipes, Mary Roberts, Madge Parrish, Irene Manrose, (Mrs. Errol Welch), Edith Wilson, Marie Brown, Nora Bennett, Ruth Adair, Ruth Bayles, Frances Allen, Elma Hunsicker, Helen Nicholson, Hazel Riggs.

200. Other officers were Mrs. Howe, Mrs. Walker, and Mrs. Perry.

201. Other offices have been held by Mmes. Rittenhouse, McFarland, Busch, Quakenbush, Lenig, Butler, Kanaga, Brown, Varnum, Weatherby, Holmes, Sherfy, Gillispie, Constant, Smith, Beal, Brady, Hosford, Wilcox, Emmett, Busch, Burke, and Lynn, and Misses Sampson and Woodbury.

202. Mrs. Countryman, Phillipsburg, Kansas.

203. Mrs. E. H. Dunmire.

204. Other offices have been held by Guila Meyers (Mrs. Anderson, of Iola), Frances Gibson (Mrs. Stacey, of Salt Lake City), Lida Le Seur (Mrs. Tillotson, of Pittsburgh, Pennsylvania), Letha Edmonds (Mrs. Barcells), Ruth Pears, Amy Woodbury, Lucy Buck (Mrs. Edie), Alice Blair (Mrs. Bruckmiller), Alice Smith (Mrs. French, of Abilene), Naomi Light, Harriet Stevenson, Nina Kanaga, Wilma Arnett, Martha Pittenger, Vanetta Hosford, Jessie Roberts, Flora Hosford, Agnes Engel.

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