

XI. THE GYMANVA OF THE WEST

(*Cymanva y Gorllewin*)

TO TRACE and to trail Welsh immigrants in the vast territory beyond the Mississippi River into the scores of settlements both large and small in the several western states would be well-nigh impossible. Such a task, even if it were possible, would take far more space than can be allotted to the chapter on the Gymanva of the West, or the "Western Gymanva," as it was called for brevity. Very soon after the Welsh migrated into the region immediately west of the Great Lakes they were settling also in the territory west of the Mississippi. The first Welsh settlers in Wisconsin, as we have observed elsewhere, came into Waukesha County in 1840 and into Racine County in 1841. There were also three Welsh settlements in southeastern Iowa as early as 1842 and 1843, namely, the Long Creek settlement in Louisa County and the Old Man's Creek settlement and the Flint Creek, or Dodgeville, settlement in Iowa County, all of which were established about the same time.

The first Calvinistic Methodist church in Iowa—and indeed the first Welsh church of any denomination west of the Mississippi, unless priority goes to the Welsh Congregational Church of Long Creek, which was organized on January 15, 1846—was organized at the Flint Creek settlement.

Rev. David Knowles, a Welsh Congregational minister, writing in May, 1847, gave an account of the organizing of a union church in Flint Creek. Incidentally he mentioned that a Calvinistic Methodist church had been previously organized in the same settlement. After stating that a few Welsh had settled in the community in 1842 or 1843, he continued with the statement: "Gradually the settlement increased, and more professing Christians came, who, for the most part, were Calvinistic Methodists. These organized themselves into a church belonging to that denomination."

Mr. Knowles went on to state that adherents of other religious

persuasions were ill at ease and not satisfied with the Calvinistic Methodist society. They desired a church in which all could unite in common worship without regard to former denominational ties and affiliations. "After long delay," Mr. Knowles continued, "a general conference of all the Welsh was called for a frank discussion and consideration of the matter, with the result that on April 23, 1847, a union church was organized, consisting of Calvinistic Methodists, Wesleyans, Congregationalists, and Baptists, with twenty-two charter members."

The article by Mr. Knowles clearly shows that a Calvinistic Methodist church had been organized in the Flint Creek settlement some time previous to the organization of the union church. When it was organized and how long it continued must remain a matter of conjecture. Our only hint in trying to arrive at a conclusion is Mr. Knowles's remark that "after long delay" most of the Welsh agreed upon the necessity of having a union church. The Calvinistic Methodists united with the union church organization on April 23, 1847. We may assume that the earlier society was organized in 1844 or 1845, for the early Welsh did not live long in any new settlement without the privilege of organized worship. If this assumption is correct, the first Welsh church organized in Iowa was a Calvinistic Methodist church, but it was of short duration.

A Calvinistic Methodist church was organized in the Old Man's Creek settlement in the summer of 1865. The first resident minister of the church was Rev. Griffith Roberts, formerly of Dodgeville, Wisconsin. This church also was of short duration. The community was made up chiefly of Welsh Congregationalists and a church of that communion had been established in Old Man's Creek many years before. The church in the Long Creek settlement will be discussed in its proper place among the churches of the Long Creek Presbytery.

For some time previous to 1880 the Wisconsin Gymanva had consisted of six presbyteries, four of which were within the boundaries of the state; two were beyond the Mississippi River. This extension into Iowa and Kansas caused the leaders to feel that the effectiveness of the gymanva might be impaired. It was also felt that, because of their distance from the center of activi-

ties in Wisconsin, the Long Creek (Iowa) and the Kansas First Presbyteries might suffer as time went on. Added to these considerations was the expectation that other churches would soon be organized in the territory beyond the Mississippi. It was therefore concluded that a new gymanva, more centrally located for the churches in the West, would be advantageous.

The desirability of a new gymanva was entertained, it appears, on both sides of the Mississippi. To the Wisconsin Gymanva in session at Long Creek, Iowa, in October, 1881, two overtures were sent, one from the Kansas Presbytery and the other from the Welsh Prairie Presbytery, on the subject of forming a new gymanva. These overtures resulted in a resolution:

"That the Wisconsin Gymanva views with favor the proposal to organize a new gymanva which should include the States of Iowa, Missouri, Kansas, Nebraska, and Colorado."

It was requested that the matter be submitted to the churches in that area, and that a report be brought to the next gymanva. The attitude of the churches was favorable, and the Wisconsin Gymanva in session at Chicago, June, 1882, resolved that the Long Creek and Kansas Presbyteries constitute a new gymanva.

Rev. Rees Evans, Cambria, Wisconsin, and Rev. William Machno Jones were commissioned to assist in the work of establishing the new gymanva at a meeting scheduled to be held at Brush Creek, Missouri, October 27, 1882. While on his way Mr. Evans was taken ill suddenly, at the home of Henry P. Edwards, of Welsh Prairie, Iowa, and died there. The passing on of Rev. Rees Evans was a distinct shock to the entire denomination. He was a strong and able preacher and one of the foremost statesmen of the Welsh Church in America.

Representatives of the Long Creek and Kansas Presbyteries assembled at the appointed time and place for the task assigned. Rev. William Machno Jones was elected moderator pro tem, and Elder John H. Jones, clerk. Rev. Richard Hughes, of Long Creek, Iowa, was elected moderator for the ensuing year, and Rev. Thomas E. Hughes, clerk. The gymanva was organized in due form and was scheduled to meet annually. The name adopted was "the Gymanva of the West" ("*Cymanva y Gorllewin*"), or

"Western Gymanva." There were present at the organization eleven ministers and sixteen ruling elders. The gymanva for 1883 was scheduled to convene at Red Oak, Iowa.

The Western Gymanva was the sixth, and the last, of the gymanvas which made up the General Assembly of the Welsh Calvinistic Methodist Church in America. It began with the two presbyteries of Long Creek and Kansas. Later two others, Missouri and Nebraska, were added; and still later, as we shall have occasion to observe, these four presbyteries were merged into two, namely the Eastern and Western Presbyteries of the Western Gymanva. In the first published statistical report of the Western Gymanva (1882) the following churches are listed, but are not grouped according to their presbyterial membership:

In Iowa: the churches of Long Creek, Williamsburg, Welsh Prairie, Red Oak, and a mission branch of the Long Creek Church.

In Kansas: Arvonnia, Bala, Osage, and Peterton.

In Missouri: Brush Creek, Dawn, Huntsville, Plymouth, and Palmyra.

In Nebraska: Blue Springs and Postville.

In Colorado: Erie.

The ministers reported for the same year (1882) were: Rev. John T. Evans, Arvonnia, Kansas; Rev. Edward Thomas, Brush Creek, Missouri; Rev. Hugh X. Hughes, Dawn, Missouri; Rev. John T. Williams, Erie, Colorado; Rev. Henry Williams, Huntsville, Missouri; Rev. Richard Hughes, Long Creek, Iowa; Rev. J. E. Jones, Red Oak, Iowa; and Rev. Thomas E. Hughes, Welsh Prairie, Iowa.

The wide area covered by the Western Gymanva and the small membership and weak condition of many of the churches made a successful organized work in the Western Gymanva very difficult. The great distances between churches and the lack of an adequate number of ministers and pastors to carry on a constructive work were a serious handicap to this gymanva. Changes were frequent and many of the ministers from time to time left the gymanva to unite with the Presbyterian Church in the United States of America. Notwithstanding all this, the Western Gymanva

met a real need and served a definite purpose in its day. The churches which it nourished and maintained were a source of spiritual blessing and encouragement to many a lonely Welsh community during the early years of western migration and settlement. Its service and sustaining influence were even more effective in the later, and more serious, period of transition. Many of the early settlers were so thoroughly Welsh that they needed the service of the Church in their native tongue. Hundreds of them were from Wales and could enjoy worship only in the language to which they had been accustomed. Following the period of early settlement came the period of transition. The Welsh colonies beyond the Mississippi were, for the most part, small and the settlements of limited areas, with the result that adjustments to the new environment took place very rapidly. The Welsh settlements could not resist the impact of influences from without. While the children in Welsh homes in some of the large settlements in the East remained Welsh for two or three generations, the children in many a western settlement became thoroughgoing Americans in the first generation.

The moving spirit in the Western Gymanva was Rev. Richard Hughes, of Long Creek, Iowa, who devoted about a quarter of a century to nourishing and fostering this work. After four years spent in the Big Woods settlement in Minnesota, he came to Long Creek, Iowa, in 1874, and gave the rest of his life to the welfare of the Western Gymanva. He was familiarly and affectionately known to his friends and associates as "*Esgob y Gorllewin*" ("Bishop of the West"), which he so truly was. He was honored because of his incessant labors among the churches in this wide area. It was through his influence that the Welsh General Assembly was held at Cotter, Iowa, in August, 1910. But before the General Assembly came to his beloved gymanva, the "bishop" himself had been transferred "to the general assembly . . . of the firstborn, which are written in heaven, . . . and to the spirits of just men made perfect." He had been taken ill while away from home making a missionary tour of the churches and died on August 22, 1898. Mr. Hughes was an able preacher and an excellent administrator of ecclesiastical affairs. For a number of years before he died he was blind, but he continued his labors



Rev. Richard Hughes.

notwithstanding. His death was a severe blow to the Western Gymanva. He had been its first moderator, and he held the same honored position at the time of his death. The blind "bishop" was the leading light of the Western Gymanva to the very end.

For reasons briefly referred to in the foregoing pages, one can readily understand that the Western Gymanva had no easy road to travel. There were seasons of struggle and times of discouragement. At its annual session in October, 1896, the question of "the advisability or inadvisability of discontinuing the gymanva and of uniting with some other gymanva" was discussed. It was then submitted to the churches, through the presbyteries, for a vote. When the result was reported to the gymanva of 1897, it was learned that all the churches favored its continuance. A resolution prevailed at the same time to reduce the four presbyteries then existing to two, to be known as the Eastern and Western Presbyteries of the Western Gymanva. The Eastern Presbytery included the Long Creek and Missouri Presbyteries, and the Western, the churches of the Kansas and Nebraska Presbyteries and the Red Oak Church in Iowa, which was close to the Nebraska border and far removed from the other churches in the former Long Creek Presbytery.

This arrangement of two presbyteries lasted for a decade or more. To the gymanva in session in September, 1918, came an overture from the Eastern Presbytery, requesting that the two presbyteries be united, or that certain churches be transferred from the Western to the Eastern Presbytery. The Eastern Presbytery had but five churches, some of which were very weak, while the Western Presbytery had eleven churches. The overture was tabled for a year, and during that year the churches voted on the question of uniting with the Presbyterian Church in the United States of America. When the report was announced to the gymanva at Denver, in 1919, it was found that eleven of the churches favored union and one was opposed. A resolution then prevailed to present the vote to the Welsh General Assembly, informing that body of the large majority in the Western Gymanva favoring union with the Presbyterian Church in the United States of America.

The Eastern Presbytery overtured the gymanva of 1921, in

session at Wymore, Nebraska, to dissolve the gymanva and to grant permission to its churches to unite with the presbyteries of the Presbyterian Church in the United States of America most convenient to them. The overture was fully and freely discussed, and a motion prevailed to submit the question to the churches and, later, to call a special meeting of the gymanva to consider the report. This meeting convened in special session at Wymore, Nebraska, on December 6, 1921. The reports disclosed the fact that the churches in the gymanva were unanimous in favor of dissolution and of uniting with the Presbyterian Church. They were received by the General Assembly of the Presbyterian Church in the United States of America, held in Des Moines, Iowa, in May, 1922.

When one considers the extensive area covered by the Western Gymanva, its limited number of churches spread over this vast area, the relative weakness of many of the churches established in Welsh communities of small radius, and the consequent rapid assimilation of those communities into the larger American community, it is not surprising that the sixth, and last, gymanva of the Welsh General Assembly to be organized should also be the first to be dissolved.

THE LONG CREEK PRESBYTERY

The Wisconsin Gymanva in session at Dodgeville, October, 1869, passed the following resolution in regard to a new presbytery:

"It is considered advisable, in the absence of a better arrangement, to form the three small churches of Long Creek, Williamsburg, and Welsh Prairie, which are in Iowa, into a separate presbytery, to be regarded as an additional presbytery of the Wisconsin Gymanva under the name 'Long Creek Presbytery.'"

On May 28, 1870, the Long Creek Presbytery convened for the first time at Long Creek, Iowa, where it was organized in due form. Elder Evan H. Davies, of Long Creek Church, was elected moderator, and Elder James Thomas, of Williamsburg Church, clerk. The second meeting of the presbytery was scheduled to be held at Welsh Prairie Church, in May, 1871.

Such, in brief, is the beginning of the Long Creek Presbytery,

presbytery which has had more varied experiences and connections than any other in the Welsh General Assembly. To begin with, it was formed as a fifth to the four presbyteries then existing in Wisconsin. In the next place, it was stretched out to include three small churches in the State of Kansas. Then the Kansas churches withdrew and became a separate presbytery, known as the Kansas First, or the Sixth Presbytery of the Wisconsin Gymanva. It was not long thereafter that the two small presbyteries west of the Mississippi were divorced from the Wisconsin Gymanva and united to constitute the Western Gymanva. Shortly thereafter, the Long Creek Presbytery extended itself into Missouri and included within its bounds all the Calvinistic Methodist churches of that state, only to have them withdraw a little later to constitute the Missouri Presbytery. By this time the Long Creek Presbytery was adding to itself churches in Nebraska, but these again in a few years separated from Long Creek, having gained sufficient momentum to carry on for themselves, and the Presbytery of Nebraska was formed. Finally under the stress of weakness, due to withdrawals, the Long Creek Presbytery petitioned the Western Gymanva for a realignment of presbyterial boundaries and a rearrangement of the presbyteries, reducing the four then existing to two, to be known as the Eastern and Western Presbyteries.

Perhaps another and different view of the Long Creek Presbytery would be more magnanimous, more adequate, and equally true to fact. It is to look upon the Long Creek Presbytery as the most self-denying and productive of the presbyteries west of the Mississippi River, for it became the prolific parent of three others and nourished them all. The Long Creek Presbytery was dissolved in 1897, when its churches became members of the then newly organized Eastern Presbytery of the Western Gymanva.

THE CHURCHES OF THE LONG CREEK PRESBYTERY

Salem Church. The first Welsh people to migrate into Iowa were Arthur Griffiths and his family, who located in the Long Creek settlement in October, 1842. His parents soon followed him. William Arthur and his wife came to the settlement in 1844. These families and other Calvinistic Methodist friends united in estab-

lishing the first church in the settlement, which was the Zion Congregational Church, organized January 15, 1846. All worshiped together happily for a number of years. As the settlement grew, the Calvinistic Methodists decided to organize a church of their own. The prominent Davies family arrived in the settlement in 1852. Evan Davies was a staunch Calvinist. Later Evan E. Davies became the first treasurer of the Western Gymanva, and Joseph Davies was an elder of prominence and of large influence in the presbytery and the gymanva.

With the arrival of such families, the Calvinistic Methodist spirit increasingly asserted itself. Arthur Griffiths, Evan H. Davies, and others withdrew from the Zion Congregational Church in October, 1859, to organize the Salem Church of Long Creek. It had fifteen charter members and had at the time a Sunday School with an enrollment of twenty-eight. Sunday School was held on Sunday morning, and prayer services at two and six o'clock in the afternoon. A fellowship meeting was conducted on Friday of each week. The first pastor of the church was Rev. Hugh Davies, who began his labors in 1860 and remained six years. The first elders of the church were Arthur Griffiths, Evan Davies, and John H. Davies. When the Western Gymanva was dissolved in 1921, Salem Church transferred its membership to the Waukesha Presbytery in the Wisconsin Gymanva. It is still active.

Welsh Prairie Church, Iowa County. The Welsh Prairie Church was organized in 1868 by Rev. Ebenezer Salisbury, who also became its first pastor, remaining in the service of the church for six years. He was followed by Rev. Thomas E. Hughes, who remained on the field fourteen years. Early elders were John H. Roberts, John Jones, John Edwards, and Henry P. Edwards. The Welsh Prairie Church was dissolved about 1906.

Williamsburg Church, Iowa County. The church at Williamsburg was organized in the home of Roger Jones, in 1869, and a church edifice was built the following year. For several years, the Williamsburg Church had no resident pastor on the field; the pulpit was supplied by young men who were candidates for the ministry. In 1874 Rev. Thomas E. Hughes became the first pastor, when he accepted a call to the Williamsburg and Welsh

Prairie joint pastorate, remaining in the service of the two churches for fourteen years. The early elders at Williamsburg were Evan Prichard, John H. Jones, and Henry P. Edwards. The church united with the Presbyterian church of Williamsburg in 1918.

Red Oak Church (Wales), Montgomery County. The first we learn of a religious cause in Red Oak is when the Welsh General Assembly of 1873 appropriated fifty dollars to defray the expenses of a delegate to go to "Red Oak Junction" for the purpose of organizing a mission church.

The Welsh first settled in the Red Oak community in 1871, and the growth of the settlement was very rapid for several years following. The Red Oak Calvinistic Methodist Church was organized in May, 1874, with twelve charter members. The membership quadrupled in the first three years although the church was without a resident pastor. It was almost two hundred miles away from its nearest sister church in the Long Creek Presbytery. The first pastor was Rev. John Jones Cardy, and he was succeeded by Rev. John E. Jones. The first elders were John G. Jones and John H. Roberts. When the Western Presbytery was formed, in 1897, Red Oak Church became a member of that presbytery and it is still an active church.

Dawn Church, Livingston County, Missouri. A union church of Calvinistic Methodists and Welsh Congregationalists was organized at Dawn on February 14, 1868, with thirty-three charter members. The church was organized by Rev. E. B. Turner, of Hannibal; Rev. E. D. Seward, of Laclede; and Rev. Thomas Pugh. Mr. Pugh became the first pastor. Two deacons were elected when the church was organized. Rev. Thomas Williams, of Rome, New York, preached in this church on March 15, 1868. In 1871 the Calvinistic Methodists withdrew from the union church and organized a church of their own, with William Griffiths and Joshua Williams as elders. The Dawn Church was received into the Long Creek Presbytery on October 1, 1875. The church has been dissolved.

Bala Church, Riley County, Kansas. The corner stone of this church was laid on June 20, 1872. For a brief period previously

the church in Bala had been a union church, with a Congregational minister in charge. Some of the Congregationalists withdrew and the remaining members decided to become identified with the Calvinistic Methodist denomination. They appealed to the Ohio Gymanva for assistance in organizing the church, and Rev. Owen Evans, of Cincinnati, was commissioned to visit the people and, if conditions were favorable, to organize a church. Bala Church was organized, the new church edifice was dedicated, and the church was received into the Ohio Gymanva all on the same day, namely, June 5, 1873. The church was transferred to the Long Creek Presbytery on October 1, 1875. The society is still active.

South Gap Church and Low Gap Church, Plymouth, Carroll County, Missouri. The location of the South Gap Church is difficult to determine. The Low Gap Church was located at, or near, Plymouth, in Carroll County, about ten or fifteen miles south of Dawn. Both South Gap and Low Gap are mentioned as church locations. There is a possibility that both names refer to the same place.

The church at South Gap, according to the records, was received into the Long Creek Presbytery at the same time as the church at Dawn, October 1, 1875. There is nothing to show when the Low Gap Church was received, but it is recorded as entertaining the Long Creek Presbytery, October 12-16, 1877, with the church at Dawn—a serial meeting of the presbytery. The South Gap Church has long since been dissolved.

Arvonias Church, Kansas. The Arvonias Church was dedicated on December 7, 1878, and had been received into the Long Creek Presbytery at a meeting held at Low Gap and Dawn, Missouri, October 12-16, 1877. It continues its service.

Osage City Church, Osage County, Kansas. This church was received into the Long Creek Presbytery at a serial meeting of the presbytery held at Dawn and Low Gap, Missouri, October 12-16, 1877.

Huntsville Church, Randolph County, Missouri. The church at Huntsville was organized by Rev. Richard Hughes in 1877, and the church edifice was built the same year. The church was re-

ceived into the Long Creek Presbytery, in session October 12-16, 1877, at Dawn and Low Gap, Missouri.

Brush Creek Church, Near New Cambria, Macon County, Missouri. Brush Creek Church was built in 1878 and was dedicated on November 2 of the same year. The dedication of this church is reported to be the first Calvinistic Methodist church built in the Brush Creek community. Concerning this we shall have more to say when discussing the Missouri Presbytery. The church was received into the Long Creek Presbytery at the time of its dedication at an adjourned meeting held at Brush Creek on November 2, 1878.

Givin Church, Iowa. Givin Church was received into the Long Creek Presbytery in November, 1878. The church has been dissolved.

Palmyra Church, Marion County, Missouri. The Calvinistic Methodists in Palmyra petitioned the Long Creek Presbytery for a church in Palmyra in 1878. The petition was granted and a committee was appointed to organize the church in Palmyra.

Blue Springs Church, Gage County, Nebraska. Blue Springs Church was received into the Long Creek Presbytery at a serial meeting of the presbytery held at Welsh Prairie, Williamsburg, and Long Creek, October 2-10, 1880. Blue Springs was the first Calvinistic Methodist church to be organized in Nebraska.

Postville Church, Platte County, Nebraska. The church at Postville was organized by Rev. Richard Hughes, October 27, 1881, with seventeen charter members and was received into the Long Creek Presbytery the following year.

Excelsior Church, Mahaska County, Iowa. Excelsior Church was located about three miles southeast of Oskaloosa, Iowa. The Welsh were attracted to the place by coal-mining prospects. Excelsior Church was organized by Rev. Richard Hughes, representing the Long Creek Presbytery, on March 9, 1884, with thirteen charter members. The first elders were Robert Roberts and Edward Hughes. A substantial church was built immediately and dedicated in the spring of 1885.

Carbonado Church. The Carbonado and Excelsior Churches are the same. The center of coal operations moved from Excelsior

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

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

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

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

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

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

The Long Creek Presbytery had in its membership as many

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

THE KANSAS PRESBYTERY

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

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

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

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