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HISTORY
of
The Presbyterian Church
IN NEBRASKA

By

REV. JULIUS F. SCHWARZ, D. D.
Stated Clerk of the Synod of Nebraska.

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Golden Anniversary Edition.

1924.

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John Calvin

JOHN CALVIN THE GREAT REFORMER

Born, July 10, 1509; Died, May 27, 1564.

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PREFACE

The reader who takes interest in the perusal of this volume will appreciate the fact that its production cost no small measure of industry to compile, arrange and write the matter filling its pages after the lapse of over fifty years since the introduction of Presbyterianism in the State of Nebraska.

For facts, figures and data in making this historical survey and compilation of figures we have turned to the most reliable sources. There are, however, many incidents in the annals of every long-established Church that must be treated, if used at all, after getting the most trustworthy information within reach, without an appeal to records. Where dates and other guides to the earliest happenings are not accessible, the author sets up no claim to inerrancy in the recital in the narrative or story of progress. Yet, in the main it will be found accurate in statement and faithful in adhering to the annals as recorded in their consecutive order.

We have consulted the records of Synod, dating from the very beginning; fifty volumes of the Minutes of the General Assembly; "The History of Nebraska;" Kieser's Book Store; "Morton's History of Nebraska, Vol. II;" "History of Lancaster County;" The Walthill Times;" "Presbyterian Law and Usage;" "The Herald and Presbyter;" "Old Elk Hill," and the Bible. Assistance must be acknowledged from the Secretary of the Board of National Missions, Secretary of the former Board of Church Election, Secretary of the Board of Christian Education and the Board of Ministerial Relief and Sustentation. Also the Pastors and Elders who courteously responded in furnishing the pages of history of the local churches.

In the compiling the writer has taken real pleasure, as well as in the preparation of the book for the press; and hopes it will furnish no small mede of satisfaction to the reader, as it presents reminiscenses that will, without doubt, be gratifying to the survivors of the membership of long ago, as well as history for the younger men who may be searching for statistics and ecclesiastical data of times ago.

The AUTHOR.

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CONTENTS

CHAPTER I.

Presbyterianism Explained

1. The Presbyterian System of Government	7
2. Ministry	7
3. Ruling Elders	8
4. Deacons	9
5. The Presbytery	9
6. The Synod	10
7. The General Assembly	10
8. Portrait of the Late Wm. H. Roberts, D. D., LL. D.....	11
9. Worship and Doctrine of the Presbyterian Church	10
10. Portrait of Rev. Lewis S. Mudge, D. D., LL. D., Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A.	15
11. A Doctrinal Declaration	14
12. Terms of Membership	16
13. Convening of the Fiftieth Annual Session of Synod	17
14. Portrait of Rev. Thomas F. B. Smith, D. D., Retiring Moderator	17
15. Portrait of Rev. George E. Newell, D. D., Moderator of Synod	18
16. "The Synod's Contribution Towards the Development of the State"	19
17. Portrait of Judge James R. Dean, Vice-Moderator	19
18. Portrait of Rev. Julius F. Schwartz, D. D., Stated Clerk	25

CHAPTER I.
PRESBYTERIANISM EXPLAINED.

The Presbyterian System of Government.

That portion of the Church catholic, or universal, with which we are connected, and which commands our preference, is designated "The Presbyterian Church in the United States of America." The foundations of this Church were practically laid August 17, 1560, in Scotland.

The first feature of the Presbyterian Church which attracts attention is the Scriptural and liberal character of its government. The foundation of the whole structure lies in the people. With them, as found united in the particular churches or congregations of which the body is composed, originates the authority by which it is governed. The power does not descend from above downward, as in despotisms, but from the people upward, as in representative governments. Each individual member has a voice in the election of the officers of the church with which he is connected. Each church has its own rights guarded, as a member of the body, and its own voice in every question of discipline or doctrine. Regulated by a constitution, law cannot grow into despotism, nor liberty into license. Law and liberty mark every point of the Presbyterian polity.

In the government and care of the church there is found a three-fold division of office. Two of these—the ministry and the ruling eldership—have respect to the spiritualities, the third—the deaconship—to the temporalities and the benevolences of the Church.

Ministry— The first element in this system is the Ministry, that class known in the Presbyterian Form of Government as ministers or bishops. Of the clergy we maintain that They Are All Equal, and that their authority is derived from Christ Himself. Romans, 10: 14-15; Acts, 10: 42; Matthew, 28: 19,20; II. Tim. 2.

When the Spirit has called a man to this holy office, the Church echoes the voice of her Lord. The candidate presents himself, and the ministry, or the Presbytery, which represents the whole body, ordain him and receive him unto their number and fellowship. (Mark, 3: 14.)

The minister becomes pastor of the church through installation performed by the Presbytery or by a committee appointed for that purpose, as may appear most expedient.

The call is presented to the Presbytery under whose care the person called shall be, that if the Presbytery thinks it expedient to present the call to him it may be accordingly presented, and no minister or candidate shall receive a call but through the hands of Presbytery.

The custom of pastor-elect is inconsistent with the express requirements or implications of Form of Government. Presbyteries

are enjoined—To take order that as soon as possible after a licentiate or an ordained minister has been called by the church, and the call has been approved and accepted, such person shall be installed as pastor of the church calling him.

In the election of pastor no person is entitled to vote who refuses to submit to the censures of the church or who does not contribute his just proportion, according to his own engagements or the rules of the congregation, to all its necessary expenses. F. G., Chapter XXV, Section 4. Each pastor is bishop of the church over which he presides and with the Elders has control of all the branches of the church. None is set as superior over his brethren. Like the bishops of the churches mentioned in the New Testament, (I. Tim. 3: 1-7; Titus 1: 7) he is the brother and equal of his fellow-Presbyters.

We hold that in the ministry we have but one master, — that Christ is our Bishop, and "all we are brethren." The ministry thus constituted is the primary element in the Government of our Church. They are charged with the preaching of the Word, the administration of the sacraments, and the oversight of the flocks committed to them. In all the acts and recommendations of the several courts the ministers share the responsibility with the Ruling Elders, who have an equal right with them to deliberate and to vote upon all questions.

Ruling Elders— Another element is that of Ruling Elders. (Acts 14: 23; 16: 4, 5; Titus 1: 5.)

In enumerating the several denominations of persons in the Church on whom its edification depended, the Apostle Paul names, as distinct from various classes of teachers by him specified, one which he calls "governments." In another place he speaks of elders who "ruled" without "laboring in word and doctrine." These officers we denominate Ruling Elders. This class is one distinctly recognized by early Christian fathers as in the Church. It corresponds with a similar class of officers in the Jewish synagogues in the days of the apostles.

It is evident that the object of these officers was the spiritual edification of the people. "They were intended to instruct them in the knowledge of divine truth, to inspire them with pure principles and spiritual affections, to form their individual and social habits to practical holiness and moral order; in one word, to render them meet for the inheritance of the saints in light."

While such is the object of the ministry and eldership, the pastor or bishop of the congregation and the elders who have been elected by the people and solemnly set apart to the office, together constitute the Primary Court of the Church. Of the Court the pastor is mod-

erator or president, and one of the Elders is appointed by themselves as secretary. The body thus constituted is denominated the Church Session. It is charged with the duty of providing for the instruction of the congregation, the religious training of the young, and the discipline of erring members. It is governed in its proceedings by a code of laws adopted by the whole church, and is required to keep a written record of its proceedings, which record is subject to the review and control of a superior court. It has power to admit members to the communion of the church, to exculpate and protect those who are unjustly accused, to admonish such as may be reasonably expected to be reclaimed by gentle means, to suspend from the communion of the Lord's Supper gross offenders, and to sever incorrigible members from their connection with the church. In cases of church discipline every trial is open and public. A good record is required to be kept of all the proceedings; and parties interested are entitled to a copy at their request, without charge, save only the expense of transcribing. If, through the imperfections or bias of this court or any part of it, any person feels himself aggrieved by its decisions, he has the right of appeal to the Presbytery.

Thus, cases of discipline are not brought before the whole church, to create a scandal which might often be greater than the original evil, but come before a body of judicious men, men of godliness and experience, chosen by the church for this purpose. And, should any local prejudice interfere with justice, an appeal is open to a larger and more impartial tribunal.

The Presbyterian form of government also recognizes the office of **Deacons**. (Acts 6: 2-6; I Tim. 3: 8-13.) To them properly appertain the care of the charities of the Church, the relief of the poor, and the management of its temporal affairs. In many places this office has fallen into disuse. It may be that the resuscitation and wise use of the deaconship would relieve the spiritual officers of the churches from cares not properly belonging to them, and preserve them from present temptations "to leave the word of God and serve tables."

The **Presbytery** is the first court above the Session of the individual church. In it, as well as in the Session, is found the great principle of the government of the Church, not by the clergy alone, but by the ministers and the people as represented in the Elders. Each Presbytery is composed of the bishops or ministers of several neighboring churches, and one ruling elder from each church of the Presbytery. It serves both as a bond of union to the several churches, and as a court of appeal to each of their Sessions. Meeting semi-annually, the state of religion in the churches is passed in review. The records of Sessions are examined, that any injustice or irregularity may be rectified.

The **Synod** consists of all the ministers and ruling elders from all the churches within the bounds of several Presbyteries. Where Presbyterian churches are numerous enough to require a still higher Court there is a General Assembly, to which delegates are sent from all the Presbyteries.

The General Assembly is the highest judicatory of the Presbyterian Church. It consists of an equal delegation of bishops and elders from each presbytery, in the following proportion; viz: each presbytery consisting of not more than twenty-four ministers, shall send one minister and one elder; and each presbytery consisting of more than twenty-four ministers, shall send one minister and one elder for each additional twenty-four ministers, or for each additional fractional number of ministers not less than twelve; and these delegates, so appointed, shall be styled, Commissioners to the General Assembly. (Form of Government, Chapter XII. Sect. II.)

The power of these church courts is both legislative, executive and judicial, and the higher courts are given authority over the lower courts, as set forth definitely in the Constitution of the Church. They all emphasize that Presbyterian government is not by single men, such as diocesan bishops, but by representative assemblies.

Worship and Doctrine of the Presbyterian Church.

"Till I come, give attention to reading, to annotation, to doctrine." I. Timothy 4: 14.

The Presbyterian Church in its worship is marked by simplicity and a close adherence to Scripture precedent. The public worship of God in the Presbyterian Church is not conducted by a prescribed liturgy. The liberty of extemporaneous prayer is restricted by no forms. The heart of the pastor, fresh from the closet and from intercourse with his flock, leads the devotions of the congregation. Every circumstance of his people, their wants, their sorrows, their cares, their fears—may enter into the worship of God's house. It cannot be supposed that liturgies were used in Apostolic times. No one can believe that Paul kneeled down on the shore, when he parted with his friends at Tyre, and read a prayer from a book, or that Paul and Silas used a prescribed form when they prayed at midnight in the prison at Philippi. "The Lord's Prayer" forms no objection to our usage, because it is not given in the same words by the different evangelists, as it doubtless would have been had it been intended as a prescribed form. Besides, it contains no clause asking for blessings in the name of Christ, which our Savior himself solemnly enjoined upon his Church before he withdrew his personal presence. In the subsequent inspired history we find no allusion to this form of prayer, nor any reference to either saying or reading



REV. WILLIAM HENRY ROBERTS, D. D., LL. D.,
Late Stated Clerk Of The General Assembly,
From 1884 to his death, June 26, 1920.

of prayers,—both of which modes of expression are natural for those who employ precomposed forms.

In forming the "Directory of Public Worship," our Church regards the Holy Scriptures as the only safe guide: therefore she does no more than to recommend a judicious arrangement of the several parts of the public service, throwing upon the pastor the responsibility of preparing himself for a proper and edifying performance of those acts of worship which shall be suited to the ever-changing wants of the congregation.

In its teachings the Presbyterian Church addresses itself alike to the mind and the heart.

We believe that instruction is the great instrument of Christianity. Our Savior is the light of the world, and men are sanctified through the truth. We believe that worship and a due cultivation of the religious sensibilities are vastly important, but that just conceptions of the plan of salvation, and a clear view of the principles by which men ought to be governed are the primary consequence, as indispensable to securing a right quality of worship and real acceptance with God.

The doctrines of the Presbyterian Church are Calvinistic. They are so called, not because Calvin invented them. They were the doctrines of all the leading Reformers,—of the Waldenses, for five or six hundred years before the Reformation, of Augustine and the primitive Church; and especially are they distinctly exhibited in the word of God. This system of doctrine is clearly set forth in the Westminster Confession of Faith and the Larger and Shorter Catechisms, and compiled in the Apostle's Creed.

Without pretending to expound fully the great principles more amply unfolded in the standards of the Church, we may say, briefly, that the Presbyterian Church maintains, that since the fall of Adam, and in consequence of his lapse, all men are naturally destitute of holiness, alienated entirely from God, and justly subject to his eternal displeasure. The plan of man's recovery from this state is, from first to last, a system of unmerited grace. The meditation of Jesus Christ, including his instructions, his example, his sacrifice on the cross, his resurrection, ascension and intercession, are the means of bringing men back to God. Yet these means would be without efficacy if there were not revealed to man a gratuitous justification through the merit of our Savior's sacrifice, and if the Holy Spirit did not by his own invisible agency cause sinners to accept a free pardon and salvation. Hence the provisions of mercy are gratuitous, not only depending on the sovereign grace of God, but

the disposition to accept these provisions is produced by a sovereign interposition of the divine Spirit.

"Known unto God are all his works from the beginning of the world." "All the dispensations of his grace, as well as of his providence, and, amongst the rest, the effectual calling and salvation of every believer, entered into his plan from all eternity." "Yes, so as that thereby neither is God the author of sin, nor is violence offered to the will of the creatures nor is the liberty or contingency of the second causes taken away, but rather established." That man is free as to his will, that a full provision for all men is made in the atonement, and that it is not the will of the Father that any should perish, is abundantly evident from the Scriptures. Jesus Christ is offered in the Gospel as a full, free and willing Savior to all who repent and believe. Men perish because they will not come unto him that they might have life. For the false inferences drawn from the Scriptural doctrines by opponents, Presbyterians cannot be held responsible. The distinction between a doctrine and the inferences which men choose to draw from it is not to be overlooked.

The General Assembly of 1910 recorded "The Doctrinal Declaration," commonly called the Five Points, and reaffirmed the Five Essential Points of Doctrine in 1923 as follows:

A Doctrinal Declaration

*Adopted by the General Assembly 1910.
Reaffirmed by the General Assembly in 1923*

1. "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error."

2. "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary."

3. "It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God."

4. "It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession."

5. "It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."



REV. LOUIS S. MUDGE, D. D., LL. D., Stated Clerk
Of The General Assembly of the Presbyterian
Church In The U. S. A.

THE HISTORY OF THE
Terms of Membership. .

The only terms of membership are the conditions of salvation. "A profession of faith in Christ and obedience to him is all that is required in order to be baptized." Faith in Christ involves repentance for sin, dependence for salvation solely upon His atoning work, recognition of His deity, acknowledgment of His authority as Lord and acceptance of the Scriptures as the Word of God. Every one who is conscious of his lost condition and realizes that he is in need of a Savior is a worthy applicant for membership in the Church of Jesus Christ. In appearing before the Session for admission into the Church the following questions must in all sincerity be answered in the affirmative:

1. Do you believe in one God, Father, Son and Holy Ghost?
2. Do you believe in Jesus Christ as the only begotten Son of God, and do you receive Him as your Savior and acknowledge Him as your Lord?
3. Do you believe in the Holy Scriptures as the word of God, and accept them as the infallible and supreme rule of faith and conduct?
4. Do you promise to endeavor to lead a consistent Christian life?
5. Do you promise to obey the rules of this church, to contribute to its support according to ability, to attend its services, and to promote its peace, purity, and welfare, so long as you remain a member?

The habits that every Christian should indulge in are, daily prayer, regular reading in the word of God and faithfully to perform the duties as a church member.



GOLDEN ANNIVERSARY SERVICE.

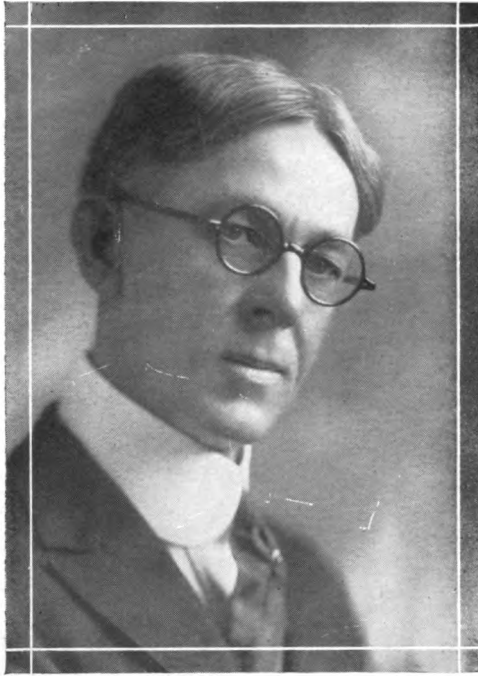


REV. THOMAS F. B. SMITH, D. D. Retiring Moderator

The fiftieth annual session of the Synod of Nebraska was held in the First Presbyterian Church of Kearney, Nebraska, October 16-18, 1923. The Synod was opened with a sermon by the retiring Moderator, Rev. Thomas F. B. Smith, D. D., who chose for his text Exodus 34: 2, "Be ready in the morning."

A historical illustrated address was given by the Rev. Robert W. Taylor, D. D., showing pictures of many of the early workers in the Synod of Nebraska, together with scenes and the first churches that were built in the Synod.

The Synod was constituted with prayer led by Dr. Thomas F. B. Smith. The name of the Rev. George E. Newell, D. D., of the Presbytery of Hastings was placed in nomination and unanimously



REV. GEORGE E. NEWELL, D.D., Pastor
of the First Presbyterian Church
of Hastings, Nebraska
and Moderator of the Synod of Nebraska.

elected. The Moderator chose as Vice-Moderator, Judge James R. Dean of the Presbytery of Kearney.

A Golden Anniversary Committee had been appointed in the meeting of Synod held in York, October 17-19, 1922, naming as the personnel, Rev. Benjamin Markley Nyce, D. D., Rev. John H. Carpenter, D. D., and Rev. Julius F. Schwarz, D. D. Rev. Schwarz, as the Stated Clerk of the Synod, was chosen by the Committee to prepare a historical research which appears in Chapter II, under the head of "The Beginning of the Organized Life and the Development of the Synod of Nebraska of the Presbyterian Church in the U. S. A."



JUDGE JAMES R. DEAN, Elder of
The Broken Bow Presbyterian Church
And Vice-Moderator of The Synod of Nebraska.

The Synod's Contribution toward the Development of the State.

Address delivered by the Vice-Moderator, Judge
James R. Dean of the Nebraska Supreme Court,
at the Fiftieth Anniversary of the Synod of Nebraska Held at
Kearney, October 16-18, 1923.

Fathers and Brethren:

The human mind is given to the observance of the anniversaries which mark the high points in religious and civil progress. But the observance of an anniversary standing alone is of small moment. It is the work that is done after the anniversary that counts. It is said that Mrs. Browning, looking from her window at the stream of flowers which were poured by the young men on the spot where

Savonarola fell, wondered what would be the fate of Italy if the young men were content with strewing flowers.

July 4, 1775, the Declaration of Independence was given to the world and the anniversary has been observed ever since by patriotic speech and fireworks. But the signing of the Declaration of Independence of itself would have accomplished nothing had it not been for the valor of those who signed and who at once went to work to bring about the fruition of the hopes which found expression in that historic instrument. It was not the signing alone that counted but it was the seven years of work and war which followed the signing that made our country free. It follows that if we give over the 4th of July to speeches and fireworks alone it avails nothing unless the exercises are followed by courageous, intelligent and organized work for Americanism and American ideals throughout the year.

So it is with the work of the church. We may have our anniversaries and we may sound paeans of praises in honor of the great church leaders and our faithful ministry but unless this is followed by untiring work the anniversary will be fruitless of worthwhile results. I am glad to say that in Nebraska the Presbyterian church as an organized body, under the guidance of the Synod, has been alive to its opportunities. But we must give our attention to present problems.

In national affairs it is of course well to dwell upon the heroic deeds of the Pilgrim fathers and of the Cavaliers of 140 and 150 years ago and to direct the attention of young and old to the marvelous work they accomplished. To mention the names of Washington, Jefferson, Adams, Franklin and of Captain John Smith, Calvert, Oglethorpe, Berkely, and their contemporaries, is to bring to mind one of the most colossal achievements in all the realm of time, namely, the founding of the United States of America. And it is well that we direct the thought of the young people to their example. But it will not do to stop with the spoken work of eulogy. We must do more. We must carry on.

You will recall that Lincoln emphasized this thought in his speech on the battle field of Gettysburg when he said: "The world will little note nor long remember what we say here. But it will never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here thus far so nobly advanced." An unfinished work is the heritage of every generation. And it is our heritage. It is the burden of the race because the work of civilization is never finished. It has been well said that we build upon the foundation which is left by those who have gone before and those who follow us must take up and carry on the work where we leave off.

The question before us then, is what are some of the things that we should do in order that the church work may be carried on and greater advancement be made in the 50 years that are to come than has been made in the 50 years that have passed. I apprehend that one of the first things is to get the men of the church to work. The women are all at work. There is no trouble on that feature of church activity. They have their ladies' aid and it is the parent of missionary and other useful societies.

But what are they doing? It used to be said that when the young man arrived at the age of 21 years or thereabouts he had outgrown the sabbath school and was content with the attendance upon the regular church services and sometimes even that was abandoned. You will recall that it used to be said of some of our western churches that they had just enough men to fill the church offices such as the session and the board of trustees and the like. And sometimes the same men filled both. But that is no longer true. A change has come over the churches in this respect and men generally are beginning to take a more lively interest in church activities than formerly. And the men of our church are benevolent in all that has to do with church support and humanitarian work generally. On this point I strongly urge the system of tithing and am glad to note that at least once a year this plan of giving receives special attention in our churches from the pulpit under the direction of the Synod.

The drouth of 1894 will be long remembered. The earth was like iron and the skies were like brass. Scarcely any rain fell throughout the year. There was a seed time but there was no harvest. The Presbyterian Church came to the relief of the stricken people of the state generously.

Dr. Sexton, who was then Synodical Superintendent, in his annual report to Synod made these observations: (For this excerpt I am indebted to Dr. Schwarz, our efficient stated clerk;)

"No true record can ever be made on earth of the self-denying labors of our ministers and the members of their congregations in hunting up the worthy destitute in order to relieve their necessities. From all sources relief supplies for the destitute came into our hands, and who was better qualified to make the distribution than the missionaries on the ground who knew the people? So far as can be learned from the brethren engaged in active relief work, many thousands of people have been kept from actual suffering by the timely distribution of food, fuel and clothing to those most in need of such supplies. The Presbyterian relief association of Nebraska organized about the last of January for the purpose of securing funds to provide feed and seed for the farmers, received and loaned over \$10,000.00. The Rev. W. B. Ringland, D. D., was the treasurer of this fund."

"For direct relief work in supplying the needy with food, fuel and clothing over \$7,000.00 in cash has been received and distributed by our missionaries within the bounds of our Synod. In addition to this about eighty-five boxes and 550 barrels of clothing as well as full carloads of flour have been received and distributed among our needy people. The Presbyterian church has taken high rank among the Christian workers engaged in supplying the wants of the destitute, and in time to come the fruits of such self-denying efforts will become manifest in the enlargement of our spiritual influence. Our thanks are due the many friends throughout the land who so kindly remembered us in our time of need and so generously responded to our appeals for aid. Our hope and prayer is that they may receive the blessing promised to the liberal soul, and with that also the greater blessing of eternal life."

I am glad to present the forgoing excerpt from the report of that pioneer missionayr, Dr. Thomas L. Sexton.

The Y. M. C. A. is one of the greatest factors in evangelism and the Presbyterians have taken a prominent part in the contributions which go to keep it moving along. The attitude of our church in respect of law enforcement is flattering. Our people have taken a prominent part in ridding the nation of the saloon and of the whiskey traffic generally. It goes without saying that Presbyterians stand for law and order. They stand for undiluted Americanism.

Sabbath observance is very largely practiced by our people and a day has been set apart upon which the ministry of our church present that subject to their people. Did you ever stop to think of the revolution that has been wrought in the social and economic life of this nation by the automobile? The introduction of the motor propelled vehicle into the already complex relations of life has brought about conditions which were unthought of only a few years ago. The automobile which is here to stay is the greatest factor in the business and social life of this age, and by it the fundamental activities of our people have been vastly changed. It has imposed new and untried duties and burdens upon all the people in their mutual relations everywhere. But it has been said by some that the automobile has caused decreased attendance upon the Sabbath services in our churches. I do not think so. Right-minded persons will use this modern conveyance as a means to take them to the church rather than to take them away from its ministrations. Rev. Dr. Bible who will address you this evening on Foreign Missions told me yesterday, coming over from Lincoln, that in China a ch'naman is taken into the church on probation and one of the requirements is that, if the man is a merchant, he must close his store on the Sabbath day and in China that means much because they have no day of rest.

I do not know what others may think but my thought is that all of us may well say in the language of the old song, "The Old-Time

Religion is Good Enough for Me." Some innovation in the manner of church services are doubtless entirely proper but with it all we must not forget the words of the Master, who said, "And I, if I be lifted up from the earth, will draw all men unto Me."

It has been said that the radio will destroy church attendance because the people can sit at their ease in their homes and there enjoy the church services and so remain away from the church house. A few evenings ago I heard Prof. Kent of Yale, a prominent church man, deliver an address at Lincoln at the annual meeting of the Congregational church. He said he did not fear the radio in this respect. He expressed the belief that the attention of the hearer would be directed to the man who delivered the sermon and his personal presence would thereby be attracted to the church.

An old Presbyterian once said to me that the Presbyterian church in the United States bears the same relation to the moral and religious fabric of our country that the Rocky Mountain range bears to its material structure. In other words, it was, in his opinion, the backbone of the nation. His observation was of course one of loyalty to a church that he loved. But perhaps there are Presbyterians who would admit it without argument, as the lawyers say.

Did you ever stop to think how slow is the growth of a worthwhile idea? Did you ever stop to think how slow has been the progress and growth of this nation? You cannot hasten the growth nor the normal development of a nation any more than you can hasten the growth and normal development of a child. All history teaches this. To bring out this point I heard Prof. David Swing of Chicago use this illustration about a year before he died. He said that ages were required to bring the human race to a point where it could apply itself to wisdom. His subject that morning was taken from the Ninetieth Psalm where it is written: "So teach us to number our days that we may apply our hearts unto wisdom." He said that the world had revolved on its axis for more than six thousand years before the human race discovered that it was easier to draw a loaded wagon on two parallel rails than to drag a loaded wagon through mud without the rails.

It is said that where there is no vision the people perish. My friends, were it not for vision we would yet be dragging loaded wagons through the mud. And this would be true in every avenue of human activity.

The Christian church today has the greatest opportunity it has ever had for real service to the human race. In view of the catastrophe of war which has engulfed the world men say that the Christian religion has failed. My friends, it is not the Christian religion that has failed, it is the human race that has failed to apply its principles to the affairs of men.

What a spectacle the world presents today. Russia in ruins. Germany on the point of collapse. France is engaged in a struggle to preserve a place amongst the nations. England staggering under a burden of debt and harassed by the unemployment of its people. Italy in a local ferment and China disrupted with civil war. Japan has been devastated by an earthquake.

What a contrast the United States presents when compared with the devastation that has overtaken all the rest of the world. How trivial are the evils which beset us in comparison with other countries. Our continent has vast resources and Alaska has apparently only now been discovered or, at all events, its vast possibilities and its hidden wealth has only now been made known to us. It goes without saying that we have an intelligent and industrious population. We are protected by thousands of miles of ocean from the rivalry of other nations and we have no age-old heritage of hate. The Spanish American War and the World War have served to bring what was once discordant sections into the bonds of brotherhood. There is not a man, woman or child in all this vast domain who should not be thankful for the blessings which we enjoy and for the prospects that they will continue. In a country so circumstanced the Christian people should take their rightful place as a leader and all our denomination should join in all that has to do with bringing about a spirit of brotherhood that we may realize that we are one people and that God is the father of us all.

The recent Disarmament Conference that was held at Washington was one of the high points in the history of our country. The name of President Harding, who called the international conference, will be immortalized in the history of our country by this one act as was the name of President Monroe under whose administration the Monroe Doctrine first took definite form.

"My friends, for all the blessings which have been strewn upon the pathway of our people we as an organized church should be thankful to the Giver of all good."

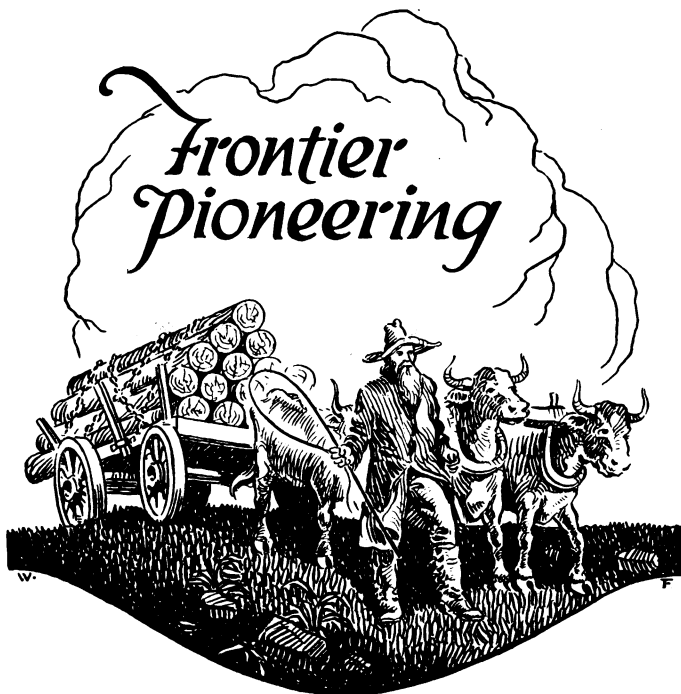


STATED CLERK OF THE SYNOD



Faichfully Yours,

Julius F. Schwarz



BEGINNING OF THE ORGANIZED LIFE
and the
DEVELOPMENT OF THE SYNOD OF NEBRASKA
of the
PRESBYTERIAN CHURCH
in the
United States of America.

By
REV. JULIUS F. SCHWARZ, D. D.,
Stated Clerk of The Synod.

CONTENTS AND INDEX.

CHAPTER II.

The Beginning of the Organized Life and the Development of the Synod of Nebraska of the Presbyterian Church in the U. S. A.

1. Naming Nebraska	29
2. The First Christian Work done in Nebraska among the Indians	30
3. Indian Mission Building	31
4. Rev. William Hamilton	38
5. Dr. Susan LaFlesche Picotte	33
6. Walthill Indian Hospital	35
7. First Foundations of the English Speaking Presbyterian Church	36
8. Overture to General Assembly asking for A Synod	43
9. Rev. Nahum Gould	45
10. Rev. John T. Baird D. D.	45
11. List of Moderators and Stated Clerks	45
12. Other Presbyteries Organized	47
13. Rev. Thomas L. Sexton, D.D.	45
14. Enrollment of the Members of Synod by Presbyteries	90
15. List of Disbanded Churches	102
16. Rev. and Mrs. Henry M. Giltner	37
17. Synodical Missionaries Appointed	49
18. Pastor Evangelists and District Missionaries	50
19. Rev. Robert L. Wheeler as Missionary	40
20. Sunday School Missionaries	57
21. Mission Work Among the German Speaking People	60
22. Mission Work Among the Bohemian Speaking People	64
23. Educational Interests	68
24. Bellevue College Organized	66
25. Hastings College Organized	68
26. Amended Certificate of Incorporation of Hastings College	79
27. Omaha Theological Seminary	82
28. University Work and Pastor	88
29. Pastors, Officers and Members A Factor	89
30. Women's Synodical Society	100
31. Summary and Concluding Statement	108
32. Officers of the Present Day Synod	112
33. Standing and Permanent Committees of Synod	112
34. Portraits of The Clerks	113
35. Incorporation and Standing Rules of the Synod	114
36. Golden Anniversary Veterans	120
37. List of Ministers Deceased	125
38. Map of the Synod of Nebraska	48

CHAPTER II.

GOLDEN ANNIVERSARY.

We are looking today across a half century into a period of peculiar interest to the churches and members of the Synod of Nebraska. If we were to choose a text we should turn to the words

“And when they were come, and had gathered the church together, they rehearsed all that God had done with them. . . And there they abode for a long time with the disciples.”

Naming Nebraska

The first white settlement of any importance was Fort Atkinson, established in 1819, abandoned in 1827. It was located upon the Council Bluff, adjoining the present town of Fort Calhoun, sixteen miles north of Omaha. It was the furthest west post of the United States Army, headquarters of the Sixth Infantry and Rifle Regiments, with a population, military and civil, of over one thousand people. It was the focus of the fur-trading for a vast region. The records of this fort in the State Historical Society library show that there was the first school, first library, the first farm experiment station, the first rainfall record, the first saw mill and the first white child born in the Nebraska region.

The new Nebraska Territory was five times as large as the present state of Nebraska. It stretched all the way from Kansas to Canada and from the top of the Rocky Mountains eastward to Iowa and Minnesota. It was the home of the Buffalo, the prairie dog and wild Indians. The Indian tribes found in Nebraska by the first white explorers include these: The Otoe, Omaha and Ponca tribes, each numbering 2,000 to 3,000 people and dwelling on both sides of the Missouri river, the Otoe in the southeast, the Omaha in the middle and the Ponca near the mouth of the Niobrara river. These tribes were related in blood, language and customs to each other and also to the great Sioux tribes which lived farther north and west.

The Pawnee nation occupied the central part of Nebraska from the Loup river south to the Republican and numbered about ten thousand people. Their language, customs and traditions were very different from those of any other Nebraska tribe.

West of the Pawnee nation the Indian tribes included the Brule and Oglala Sioux, the Kiowa, the Cheyenne and Arapahoe, and sometimes the Comanche. These tribes spoke different languages. They were hunting tribes and generally at war with the Pawnee and other tribes in eastern Nebraska. Altogether about 40,000 Indians made Nebraska their home or hunting grounds.

Nebraska received its name from the Otoe Indian word for the Platte river, Ne-brath-ka, meaning Flat Water. The first suggestion of this name was made by Lieutenant John C. Fremont in his report of explorations in this region in 1842-44. According to Mr. Addison E. Sheldon, Secretary of the State Historical Society, the secretary of war, William Wilkins, adopted this suggestion in his report of November 30, 1844, saying, "The Platte or Nebraska being a central stream would very properly furnish a name to the territory."

Bellevue, twenty four miles below Fort Atkinson, became a fur-trading post and United States Indian Agency about 1823. It is the oldest existing town in Nebraska.

The first officers appointed by President Pierce under the provisions of the organic bill were: Francis Burt, of South Carolina, Governor; Thomas B. Cuming, of Iowa, Secretary; Fenner Ferguson, of Michigan, Chief Justice; James Bradley, of Indiana, and Edward R. Hardin, of Georgia, Associate Justices; Mark W. Izard of Arkansas, Marshal; and Experience Estabrook, of Wisconsin, Attorney.

The First Christian Work Done in Nebraska.

The exploration of the region drained by the Missouri, in 1804, paved the way to more commercial undertakings. In 1805, Manuel Lisa, a wealthy Spaniard, with a party in search of trading grounds, reached the lands north of the Platte. The beauty of the scene caused him to exclaim "Bellevue," by which name the spot has been since designated.

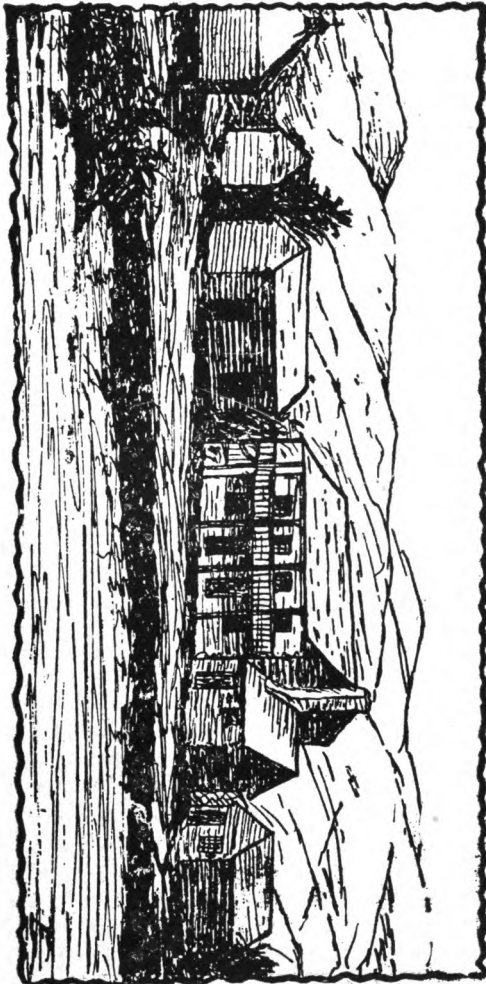
In 1842, Col. A. Sarpy became agent of the American Fur Company at Bellevue, and, for thirty years, was the leading spirit of the region. To this place the Indians for hundreds of miles around brought their furs and exchanged them for such luxuries as the white man had acquainted them with.

One year previous to Col. Sarpy's arrival, the United States Government transferred the Agency, formerly at Fort Calhoun, or Old Council Bluffs, to Bellevue. It is at this place where Rev. John Dunbar began work among the Omaha Indians as far back as 1834. The Presbyterian Church established a Mission for the Indians. The work was in charge of Rev. Moses Merrill, and later of Rev. Edward McKinney, Rev. John Quinby and Rev. William Hamilton.

In the fall of 1846, the Presbyterian Board of Missions sent Rev. Edward McKinney to select a suitable place for the founding of a mission school in the vicinity of the Platte. After a careful examination of the locality, he chose Bellevue, and erected a log house for his residence. In the spring of 1847, Mr. Walter Lowrie, Secretary of the Board, visited Bellevue and confirmed the selection, at the same time ordering the construction of necessary buildings on the plateau. These were finished in 1848.

A school had been opened by Messrs. Dunbar and Ellis, on Coun-

cil Creek, up the Platte, before the formal opening of the Bellevue school; but Indian hostility to the effort had resulted in its abandonment. Thus it is that the Bellevue mission was the second school begun in the territory afterward called Nebraska. R. E. Reed was the first Superintendent, and the mission force consisted of Rev. Edward McKinney and family and Mr. R. E. Reed.

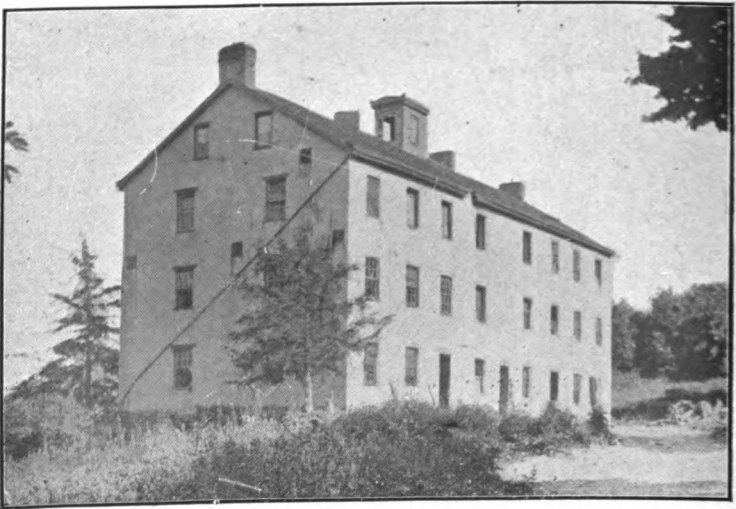


Mission House and the old trading post of the American Fur co. at Bellevue, Erected 1810.

The present Omaha Reservation comprises 135,122 acres in Thurston, Cumming and Burt counties, and there are at present 1,400 Indians living on this reservation; 700 of whom own their own farms, either leasing or cultivating them. According to Government sta-

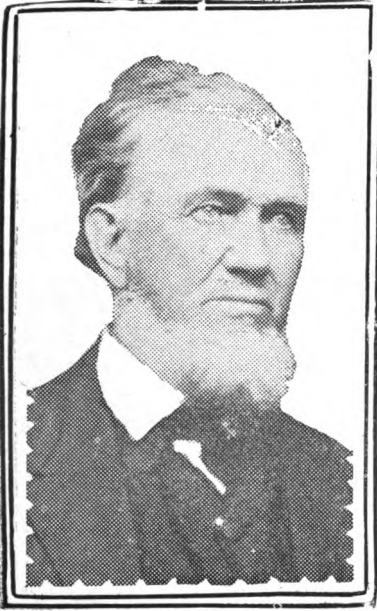
tistics from 80 percent to 85 percent of these Indians are afflicted with some kind of disease; about 25 percent with tuberculosis. Our mission center for this reservation is at Macy, nine miles out from Walthill.

In 1845 the Omahas had neither school nor missionary; neither had the Pottawattomies, who were then situated across the river from them, any school at that time. But the Presbyterian Board of Missions was then erecting a large and commodious school-house for the Iowas and Sacs and Foxes.



The accompanying engraving represents the mission building erected on the Omaha Indian Reservation in 1856 by Rev. William Hamilton, under the Presbyterian Board of Foreign Missions. It was built shortly after the removal of the Indians to their new reservation, then in Blackbird County, and for the first three years was in charge of the Rev. Dr. Sturgis. He was succeeded by Rev. R. J. Burt, and he in turn in 1867 by Rev. William Hamilton. The building was three stories above the basement, 75 x 35 feet in dimensions, and was all concrete except the basement, which was of stone. In recent years the building became dilapidated and was wrecked.

Rev. William Hamilton, better known as Father Hamilton, gathered and organized a congregation of the Omaha tribe, known as the Blackbird Hill Presbyterian Church. He entered upon his life service of consecration to the welfare of the Indians. During the summer of 1837 he was accepted by the Presbyterian Board of Foreign Missions as their missionary and ordained in October of the



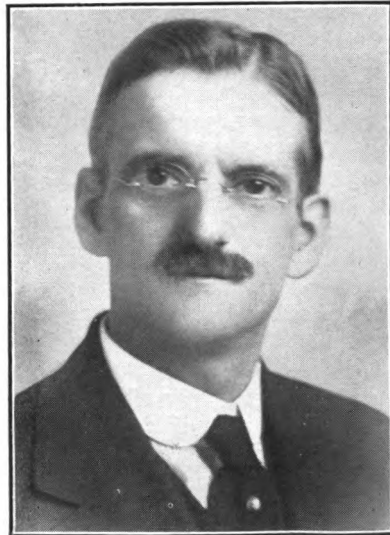
REV. WILLIAM HAMILTON
† September 17, 1891.



DR. SUSAN LA FLESCHE PICOTTE
† September 17, 1915.



REV. GEORGE ARTHUR BIETH
† August 13, 1922.

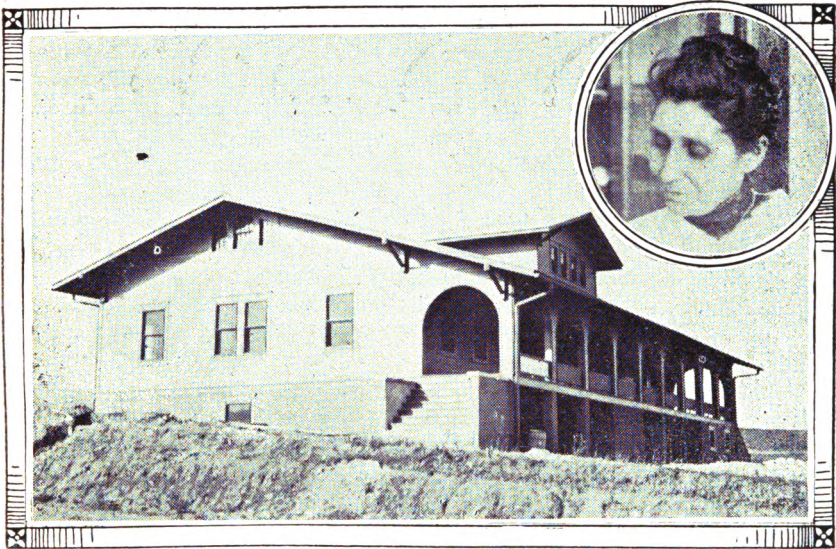


REV. ROBERT McELWEE
Present Missionary to the Omaha
Indians.

same year. He immediately started westward. Leaving Pittsburg October 30, 1837 they arrived at the Iowa and Sac mission on Wolf river, December 29th, following. He remained here as a missionary for fifteen years, when he was transferred to the Omaha and Otoe mission, at Bellevue, Nebraska, arriving there June 6, 1853. He continued with quiet, patient, steadfast fidelity to the end of about fifty-four years. Father Hamilton undertook the task of translating the Gospel Hymns from the English to the language of the Omaha tribe. When completed he was advised by the Government officials not to use them. In another chapter of this book Rev. Hamilton's labors and achievements will be given in detail.

The first successor to the pioneer Missionary and Pastor was Rev. Jopley, who was succeeded in 1901 by Rev. William A. Galt. Rev. Findley and Rev. Henry Stewart supplied the field for a brief time until in April 1908 Rev. George Arthur Beith accepted the call to the Blackbird Hill Church and was installed as the pastor on June 16, 1908. For nine years Rev. and Mrs. Beith labored with the Indian people with devotion, sacrifice and zeal. During his pastorate the church was enlarged and repaired to the extent of \$2,500.00. During this time he also negotiated with the Government for a property to be used as a home for the missionary where Rev. and Mrs. Beith lived to May 2, 1917. Rev. J. J. Britell was the successor to the last-named pastor who was succeeded by Rev. Robert McElwee who is in charge of the work at the present time. The property values at the Mission station amount to about \$8,000.00. The Elders of the Indian Church are Levi Levering, Hiram Walker, Dan Walker and Thos. McCauley, representing a membership of eighty communicants.

Of the many who were led to Christ, through the preaching of the Gospel, we would single out a woman who developed a very superior personality. It is the late Dr. Susan LaFlesche Picotte, who occupies a very unique place in the grateful memory of the Church. Her father was Chief Joseph LaFlesche, or Iron Eye. Her mother's name was Mary, the daughter of Ni-ko-mi of the Iowa tribe. Although the Chief had never had opportunity to learn to read and write, he was very anxious that his children should receive all educational advantages it was possible for them to have. So as they became old enough they were all sent to the mission school maintained on the Omaha reservation by the Presbyterian Board of Foreign Missions. Girlhood found the daughter of the Chief in the institution of learning, applying herself diligently to mastering the education of the white man. The great passion of her life was the welfare of her people for which she gave herself unselfishly, passionately to the task of relieving, helping, and uplifting the Indians. She was ever trying to bring into visible evidence her vision in the interest of her people. The hospital at Walthill, Nebraska, is a monument to her unceasing labors; it is only one of her actualized dreams.



Walthill Indian Hospital.

Dr. Picotte had the distinction of being the only Indian person, man or woman, ever commissioned as a Medical Missionary by the Presbyterian Board of Home Missions. She held her leadership among the Omaha Indians as the most influential person, in spite of the prejudice and tradition that the Omahas had never been led by a woman.

She was the physician for practically the whole Omaha tribe. She led a delegation of her tribesmen to Washington to treat with the government authorities on the most important and most successful mission ever undertaken by the tribe. Because of the protest she signed and presented, the sale of liquor in the towns on the Omaha and Winnebago Indian Reservation is forever prohibited in the title conveyances. Hardly an Omaha Indian is living who has not been treated and helped by her. Seldom did she accept remuneration, but from her purse she gave willingly to her people to buy medicines or necessities, and to bury their dead, without thought of recompense or reward. To her such acts were a God-given duty that imposed not even an obligation of gratitude.

For more than twenty years before her death, and while she was accomplishing her life work, she suffered constantly from the malady which finally brought death, September 17th, 1915. Her farewell message to her tribe breathe the earnestness of her life. To her pastor, Rev. George A. Beith she conveyed the following message on her deathbed, "I shall not see them again, tell them for me, that I want

them to go to church; tell them that I said this—that Dr. Picotte said it." Her husband having preceded her in death she was survived by two sons, at the time of her demise, attending the Nebraska University, also one sister, the wife of W. T. Diddock, an Elder of the Walthill Presbyterian Church.

In addition to the Mission work on the reservation the Government conducts a school for Indian young people at Genoa. For years we tried to maintain a church at that point, but finally it was dissolved and the interests of our young Indians are looked after by Rev. J. M. Hinds, pastor of the Congregational Church at Genoa.

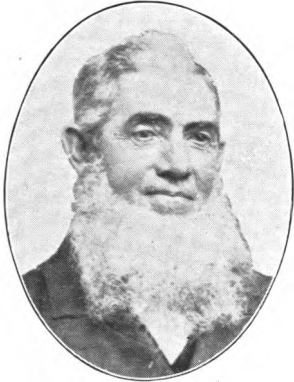
First Foundations of the English Speaking Presbyterian Church.

Before settlers could secure title to land the United States made treaties with the Indians for their land. The first treaties were made in 1854 with the Omaha and Otoe Indians by which about 5,000,000 acres of land in eastern Nebraska were purchased, surveyed and opened to settlement. The first governor, appointed by President Franklin Pierce, was Francis Burt of South Carolina. He reached Bellevue October 7, 1854 and died there October 18. Thomas B. Cuming, the secretary of state, became the acting governor. The first conflict in the new territory was between Bellevue and Omaha for territorial capital. Omaha was then a little village in the woods with a ferry across the river to Council Bluffs, which was the large town of the region. Acting Governor Cuming favored Omaha. He called the first session of the territorial legislature to meet in Omaha January 16, 1855.

In 1855 the Rev. Henry M. Giltner caught the vision of the promising plains of Nebraska. With his bride he journeyed from Hanover Indiana, under a commission from the Presbyterian Board of Home Missions as a missionary to the Nebraska Territory. They traveled in their own conveyance. After a tedious journey and detentions by sickness the Rev. Giltner became somewhat disheartened as they were crossing the unbroken prairies of Iowa. He said to his young bride, "I believe I have not heard the Lord aright. He wants us to go some other place, and has intercepted us by these sicknesses. Shall we not go back?"

The brave bride on her wedding tour, replied, "No, I propose that we go over and possess the land."

That was an inspiration, a challenge, a spark that ignited the zeal of the pioneer whose heart was full of passion for souls that were without salvation. They continued their journey toward the terminus of their adventure. They crossed the river at Nebraska City, then the principal settlement in the new territory. Rev. Giltner entered at once upon his chosen work with great earnestness, and soon gathered a group of people for the organization of a Presbyterian church, and the means for the erection of a house of worship. After nine years of faithful service he removed to Pawnee



Rev. Henry M. Giltner.

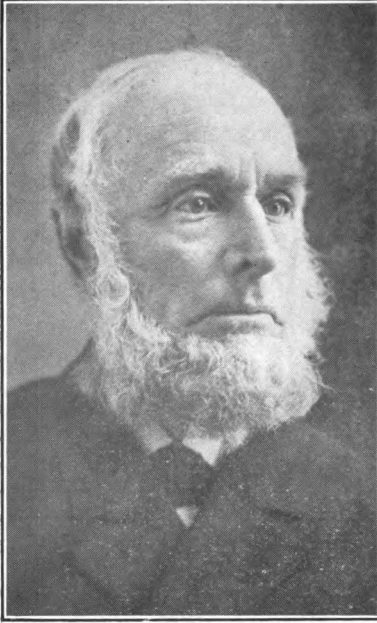


Mrs. Henry M. Giltner.

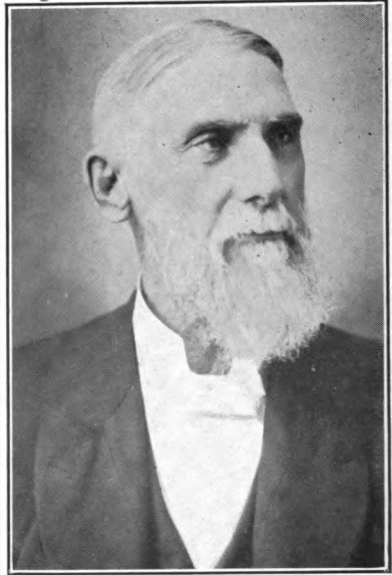
City in 1864. There he remained about twelve years, preaching in school houses and private homes until another edifice for the congregations could be erected. After twelve years pioneer work in and about Pawnee, he located at Aurora, where he spent the remainder of his life, excepting three years spent in Logan County with his sons, caring for his invalid wife, who died there January 19, 1893. Rev. Giltner died at Aurora April 7, 1903.

The foundation of the Presbyterian church having been laid, other missionaries and pastors joined hands in stretching forth the curtains of their habitations; to lengthen the cords and drive their stakes with those who had previously said, "In the name of our God we will set up our banners here." The tide of immigration began to turn in favor of the new territory. The prairies began to be converted into a beautiful landscape of broad undulating fields of waving grain; of acres upon acres of corn; of field products, varied and many. Life was added to the scene by lowing herds, the bleating sheep. Life became hallowed. Gradually the sub-domiciles became cellars; and basements for more dignified quarters. Stately trees waved their welcome to the weary wanderer seeking shelter from the heat of the day. The little school houses, that have become the most valued possessions of the state, were here and there in evidence with unfurled banners of the Stars and Stripes. Houses of worship began to attract the spiritual minded immigrant.

In the General Assembly minutes of 1862 the church of Nebraska City is the only church in Nebraska Territory reported and was then in the Des Moines Presbytery. At a meeting of Glenwood, Iowa, the Presbytery of Missouri River was formed. There were thirteen churches. Two of them being in Nebraska: Nebraska City, Rev. Henry M. Giltner, pastor, and the Nebraska City German church, Rev. C. H. Heckman, pastor.



Alanson T. Wood.



Rev. Joel Warner.

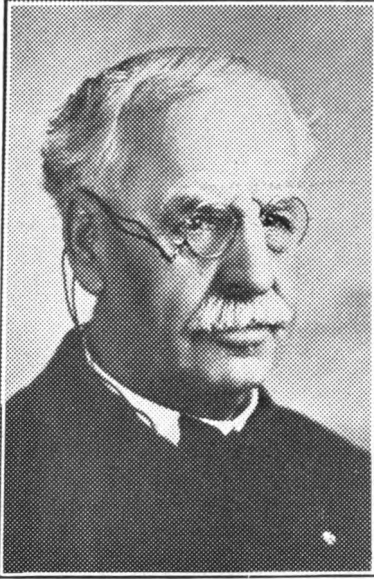
The Rev. Joel Warner, son-in-law of Father William Hamilton, came to Nebraska Territory in August, 1865. He taught the Bellevue school the following winter and the Columbus school the next year. He was appointed as Government teacher for the Omaha Indians by President Ulysses Grant, serving in this capacity for four years, when he was called to become County Superintendent of the public schools of Burt County. He was enrolled as a member of the Synod in 1876. Rev. Warner has served the churches of the Nebraska Synod the greater part of forty-eight years. At this writing he is past eighty-five years of age, on the Honorable Retired Roll, living in Hooper, Nebraska. After having lived together with his wife for fifty-five years, she passed to her reward, September twenty-eighth, 1923.

The Rev. Alanson T. Wood came to Nebraska in the fall of 1869, commissioned by the Home Mission Board, and began preaching at Helena, Tecumseh and Elk Creek. At Helena a lot was donated for the proposed church edifice and one lot to be owned by Rev. Wood. The church was erected, which became the center of a group of preaching points. Preaching appointments were made un-

der large trees on the bank of the river, also in the homes of John Wilson, on Turkey Creek; Harrison Curtis, on Coon Creek; a school house at Rock Ford, of the Nemaha, and in one near David Livingston. These points were from four to eight miles from Helena in all various directions. The Helena church became the forerunner of the present Hopewell church, in Otoe County. He preached in the court house in Tecumseh and various school houses in Johnson County, thus extending Mission Field over a territory of thirty miles in length. The Helena church, in later years, was sold to the Methodists, and moved some six miles southwest to the vicinity of Smartville. Rev. Wood moved to Falls City and was the first pastor of the Presbyterian church there. The first services were held in the Court House and later in the Episcopal church chapel. He also supplied Salem, and held services in a school house south of town, and northwest in what was known as the Hall neighborhood, which was near the present town of Verdon. Trying days came upon this earnest and untiring Missionary at Falls City. He had raised funds to build a church. A lot was purchased and the lumber was on the ground when his wife was taken ill while Rev. Wood was attending Presbytery at Beatrice, in 1873, the year of the Easter blizzard. She died before the absent husband could be notified of her illness. This caused the family to be scattered and the faithful minister resigned his pastorate and went to Beloit, Kansas. His son, Elder D. J. Wood, is today a member of the Session of the Fairbury Presbyterian church. He is also the chairman of the Presbytery's Committee on Ministerial Relief and Sustentation.

On April 30th, 1869, Presbytery met in Sioux City, Iowa, where Rev. Cleland Elliott and Rev. Sheldon Jackson held that famous prayer meeting on the bluff just outside of the city. The bluff was called "Prospect Hill," near the grave where Mr. Floyd, who was on the Lewis and Clark expedition to the Pacific and where since the fine monument has been erected—on Floyd River. From the named point these pioneers could see Iowa, Nebraska and the Dakotas; and in vision Wyoming, Arizona and New Mexico. And there they pledged themselves as pioneer missionaries. The Rev. Sheldon Jackson was instrumental in organizing a number of churches in Nebraska, as will be noted in another chapter of this book.

Robert Lucius Wheeler, D. D., from New York, crossed the Missouri River at Omaha, December 12th, 1870, joined a surveying party at Columbus, Neb., and lent a hand to the re-survey of section lines in Polk County. That winter he lived in an abandoned hunter's dug-out on the banks of the Big Blue River just east of the Frank Hibler homestead. He helped to lay out the county seat of Polk Coun-



Robert Lucius Wheeler, D. D.



Mrs. Robert Lucius Wheeler.

ty, Osceola, the only resident (temporary) was a big rooster prairie chicken sitting on a gopher knoll. Rev. Wheeler later taught school in Washington county. In 1876 he filled an appointment at Tekamah for the Rev. John C. Sloan, then a Deacon, and Bible school Superintendent of Clarks Presbyterian Church on Bell Creek, (now Craig). He was brought by the Session of Tekamah church to Omaha, and given licensure by Presbytery of Omaha in First Church, 17 Dodge Street, Rev. George B. Stewart, D. D., pastor, Sept. 1876, and directed by H. M. Committee to go to Ponca, with the counties of Dixon, Dakotah, and Cedar as a parish, to live at Ponca. Rev. Wheeler began work in Sept. 1876, as directed remaining until sent by Dr. John Hall, Superintendent of Assembly's committee on Home Missions in May, 1888 to South Omaha, to take care of a group of Presbyterians he had organized in May 1887 in a school house, while attending the meeting of Assembly at Omaha, as delegate-representative for General Assembly's committee on Temperance, for Isaac Hayes of Pittsburg, Pa. Dr. Wheeler is pastor-emeritus at the present time of the R. L. Wheeler Memorial Presbyterian Church, the out-growth of the church of 1887, and the third building erected by Dr. Wheeler in South Omaha. Rev. Elmer E. Emhoff accepted a call to this church from York, Nebraska, in March, 1924.

The Wonderful Years, "The years of God's right hand," as described by Dr. Wheeler: from '76 to 1888 on the north border line of the great Presbytery of Omaha, extending from South Sioux City on the east to Red Cloud's Tepee, in the Black Hills on the West, at Pine Ridge Indian Agency. All through this border brother Wheeler did "the work of an evangelist," on horse back, and later by "buck board." Those were the days of "the covered wagon," that blazed the way across Nebraska's prairie for the Pioneer church, of which Wheeler and his wife were promoters. Dr. Wheeler, and his wife, are now 73 years of age, and great have been the changes in our Presbyterian fellowship, rich and great as the Presbyterians now are, there yet lingers a charm about the early trails of God's elect who endured some privations, but joyed in the greater felicitations of that fealty and blood-brotherhood of the days of the pioneer cabin. Men who took joyfully "the spoiling of their goods," by Indians, grasshoppers, hail-storms and prairie fires. They endured the pangs of homesickness, that they might leave a "better inheritance" to the sons of Joshua, as they press forward to God's promised land of tomorrow. Our God has so ordained it—so shall it be.

The Nebraska Ministers and churches as given in the Minutes of 1870 are as follows:

In the Presbytery of Omaha,

Alexander Sutherland, S.S.,	Schuyler, S.S.
Alanson T. Wood, S.S.,	Helena, S.S.,
John M. Peebles, S.S.,	Decatur, S.S.
John L. Gage (Fremont, Nebr.)	Cincinnati, S.S.
Benjamin F. McNeill, S.S.,	Beatrice, S.S.
Francis M. Dimmick, S.S.,	Omaha Second, S.S.

The Presbytery of Omaha also included three ministers and five churches in Iowa, to which Synod the Presbytery belonged.

In 1871 Rev. James D. Kerr was at Nebraska City in charge of the church, which had 140 members, Rev. John T. Baird at Brownville with 91 members, Rev. Benjamin F. McNeill at Beatrice with 18 members, Rev. Daniel W. Camerin at Plattsmouth with 64 members, Rev. Jeremiah B. Jong at Tekamah with 15 members, Rev. John Wallace at Silver Creek, Rev. Charles H. Heckman was at Salt Creek and Rev. Harlan Page Peck at Lincoln, where he organized the First Church.

The first church organizations were connected with those in South-western Iowa, and in Presbyteries known as Council Bluffs, organized in 1856; Omaha Presbytery, organized in 1858; Missouri River Presbytery, organized in 1862; and the Omaha New School, organized in 1867. After the reunion of the Old and New School Assemblies in 1870 the Presbyteries of Missouri River, old school,

and the Omaha new school, were united July 15, 1870, under the name of Missouri River. The territory covered by this Presbytery included the entire state of Nebraska, together with Wyoming, Montana, and Utah. At a meeting of the Synod of Iowa South, October 1872, the Presbytery was divided into three Presbyteries, Council Bluffs, Omaha, and Nebraska City.

The Presbytery of Omaha included all the territory north of the Platte river: The Presbytery of Nebraska City included all the territory south of the Platte river.

In 1873 the Presbytery of Kearney was constituted, including all the territory west of the east line of Nuckolls, Clay, Hamilton, Boone and Antelope Counties.

The churches and ministers constituting the Presbytery of Nebraska City in 1873 were, Churches: Nebraska City, Beatrice, Ebenezer, Plattsmouth, Summit, Salem, Brownsville, Lincoln, Tecumseh, Helena, Simeon, Falls City, Seward, Ulysses, Pleasant Prairie, Fairmont, Alexandria, Fairbury, Peru, York, Pawnee City, Humboldt, Meridian, Marietta, Swan Creek, Wahoo, Highland, Luicville, Hopewell, Momenca, and Glengary. Only seventeen of the thirty-one named churches are still existing.



The Rev. Sheldon Jackson, D. D.

Ministers members in 1873: Nelson C. Robinson, William T. Bartle, Henry M. Giltner, James D. Kerr, John T. Baird, Albanus S. Powel, George B. Smith, Francis M. Hickok, H. B. Cunningham, D. D., John B. Linslea, David B. Fleming, George J. Schultz and Francis X. Miron.

The churches and ministers constituting the Presbytery of Omaha in 1873 were, Churches: Omaha First, Blackbird Hills, Florence, West Point, Wisner, Decatur, Lyons, Darly Branch, Ponca, Elk Valley, Columbus, Madison, Tekamah, Belle Creek, Schuyler, Bellevue, Papillion, Fremont and Omaha Central. 15 of the 19 are on the roll.

Ministers: George D. Stewart, D. D., Simion Peck, William Hamilton, William McCandlish, Alpha Wright, George L. Little, John M. Peebles, Walter H. Clark, Abner D. Chapman, Joseph M. Wilson, Alex S. Foster, Jeremiah B. Long and J. C. Sloan.

The churches and ministers constituting the Presbytery of Kearney in 1873 were, Churches: Kearney Junction, Hastings, Aurora, Gibbon, North Platte, Plum Creek, Overton, Wood River, Grand Island, Verona, Lone Tree.

Ministers: Nahum Gould, George W. Newell, James A. Griffes, George A. Hutchison, Warren Norton and Charles S. Marvin.

Overture to General Assembly Asking for the Organization to be Known as the Synod of Nebraska.

Nebraska City, Nebraska, October first, 1874.

In the General Assembly of the Presbyterian Church in the U. S. A. which held its session in St. Louis, Missouri, May, 1874, "The Committee on the polity of the Church presented their report, which was adopted, and is as follows: Overtures Number 10, 11, 12 and 13 from the Presbyteries of Omaha, Nebraska City, and Kearney, praying to be constituted a Synod to be called the Synod of Nebraska." The Committee recommended that their petition be granted, and that the time of the first meeting of the Synod be the first Thursday in October, One Thousand Eight Hundred and Seventy-four (1874.) at seven o'clock P.M., in the First Presbyterian Church of Nebraska City. That the Rev. Nahum Gould preach the sermon, and preside at the organization of the Synod, until a Moderator be chosen; or, in case of his absence, or inability to act, the oldest minister present.

In accordance with the above order, the Synod of Nebraska met in the First Presbyterian Church of Nebraska City, Neb., October 1st. 1874, at 7 o'clock P. M., and was opened with a sermon by Rev. Nahum Gould, taking his text from Hosea 8: 12, "I have written to him the great things of my law but they were counted as strange things."

Synod was then constituted with prayer by the Moderator, Rev. Nahum Gould. The roll was called and the following were present:

Presbytery of Kearney: Ministers, Nahum Gould, George W. Newell, James M. Griffes, George A. Hutchison, Warren Norton.

Churches represented: Elder E. N. Lord, Kearney Junction; A. L. Wigton, Hastings, and C. P. Dick, Aurora.

Presbytery of Nebraska City: Ministers, Nelson C. Robinson, William T. Bartle, Henry M. Giltner, James D. Kerr, John T. Baird, Albanus S. Powel, George B. Smith and Francis M. Hickok.

Churches represented: Elders George M. Brinker, Nebraska City; J. A. Hill, Beatrice; Alexander Allen, Ebenezer; R. Moody of Peru.

Presbytery of Omaha: Ministers, George D. Stewart, D. D.

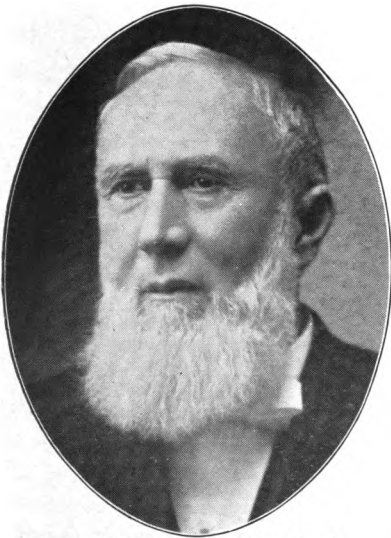
Churches represented, Elder J. R. Meredith, Omaha.

Rev. John T. Baird, D. D., was elected Moderator, Rev. James A. Griffes, Temporary Clerk, and Elder C. P. Dick, Assistant Clerk.

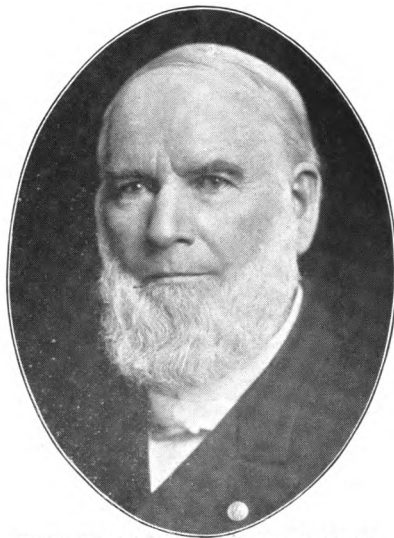
The Committee to nominate permanent officers nominated Rev. John T. Baird, D. D., as Stated Clerk and Treasurer. Dr. Baird was Stated Clerk of the Synod for thirty-three years. Having declined a re-election in 1908, the Rev. Thomas L. Sexton, D. D., of Nebraska City Presbytery, was unanimously elected as Stated Clerk and Treasurer. In the meeting of 1908 Dr. Sexton placed in nomination the name of Rev. Julius F. Schwarz, D. D., who was elected as Stated Clerk and Treasurer of the Synod for a term of three years. The fourth term of the present Clerk and Treasurer expires at this time, completing twelve years, having just been reelected for another term of three years.

MODERATORS.

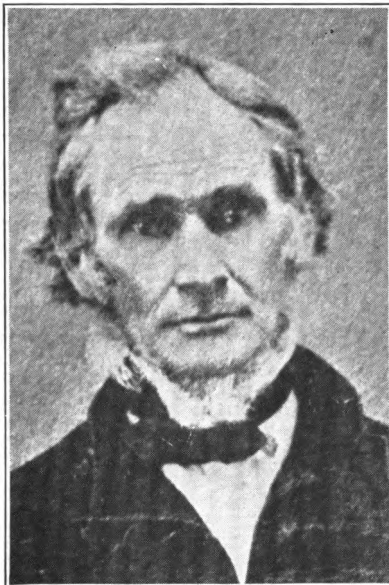
Year	Name	Place of Meeting
1874	*Rev. Nahum Gould, Convenor	Nebraska City
1874	*Rev. John T. Baird, D. D.	Nebraska City
1875	*Rev. George D. Stewart, D. D.	First Church, Lincoln
1876	*Rev. George W. Newell	First Church, Omaha
1877	*Rev. James D. Kerr, D. D.	Fairmont
1878	*Rev. J. Augustus Hood	Hastings
1879	*Rev. Henry M. Giltner, D. D.	First Church, Omaha
1880	*Rev. Allen F. Randolph	Brownville
1881	*Rev. Joshua Riale	Grand Island
1882	*Rev. George T. Crissman, D. D.	First Church, Omaha
1883	*Rev. John Fleming, D. D.	York
1884	*Rev. Edward L. Dodder	Hastings
1885	Rev. William E. Kimball, D. D.	Central City
1886	*Rev. William J. Harsha, D. D.	Second Church, Omaha
1887	*Rev. Frederick Johnston	First Church, Lincoln
1888	*Rev. Thomas L. Sexton, D. D.	Madison



REV. JOHN T. BAIRD, D. D.
First Moderator.
Stated Clerk from 1874 to 1907.



REV. THOMAS L. SEXTON, D. D.
Synodical Missionary From 1886 - 1907.
Stated Clerk from 1908 to 1910.



REV. NAHAM GOULD,
Convener.

THE HISTORY OF THE

1889	*Rev. William F. Ringland, D. D.	Hastings
1890	*Rev. Harvey Wilson	Kearney
1891	*Rev. William R. Henderson, D. D.	Westminster, Omaha
1892	Rev. John C. Irwin	First Church, Beatrice
1893	*Rev. Harry Omar Scott, D. D., Pender	Grand Island
1894	*Rev. Edward H. Curtis, D. D.	Grand Island
1895	*Rev. Newell S. Lowrie	Nebraska City
1896	*Rev. John C. Sloan	York
1897	Rev. David R. Kerr, Ph.D., D.D., LL.D. First Church, Omaha	
1898	Rev. Thomas C. Clark, D. D.	Hastings
1899	*Rev. William M. Porter	Wayne
1900	*Rev. John Gilmore	Central City
1901	Rev. Samuel F. Sharples, D. D.	Pawnee City
1902	Rev. Horace P. V. Bogue, D. D.	Knox Church, Omaha
1903	*Rev. Robert M. L. Braden, D. D.	York
1904	Rev. George A. Ray, D. D.	Grand Island
1905	Rev. E. Van Dyke Wight, D. D.	Holdrege
1906	*Rev. Samuel R. Belville	Second Church, Lincoln
1907	Rev. Samuel Light, D. D.	St. Paul
1908	Rev. James G. Clark	Wayne
1909	Rev. Daniel E. Jenkins, Ph.D., D. D.	Minden
1910	Rev. George F. Williams, D. D.	Beatrice
1911	Rev. John W. Pressley	North Platte
1912	Rev. Barzillai M. Long, D. D.	Hastings
1913	Rev. John M. Caldwell, D. D.	North Church, Omaha
1914	Rev. Thomas C. Osborne, D. D.	Madison
1915	Rev. Nathaniel McGiffiin, D. D.	Aurora
1916	*Rev. William H. Cooper	Hastings
1917	Rev. Frederick G. Knauer, D. D.	Omaha
1918	Rev. Leon D. Young, D. D. LL. D.	Lincoln
1919	Rev. John E. Farmer, D. D.	Central City
1920	*Rev. Thomas K. Hunter, D. D.	Fremont
1921	Rev. Edwin Hart Jenks, D. D.	Omaha
1922	Rev. Thomas F. B. Smith, D. D.	York
1923	Rev. George E. Newell, D. D.	Kearney

STATED CLERKS.

*Rev. John T. Baird, D. D.	1874-1907
*Rev. Thomas L. Sexton, D. D.	1908-1910
Rev. Julius F. Schwarz, D. D.	1911-

*Deceased.

OTHER PRESBYTERIES ORGANIZED.

The three Presbyteries with which the Synod began her organized life multiplied into six as "the Lord added to the Church daily such as should be saved." The Presbytery of Kearney was divided into two Presbyteries in the year 1881; that part lying north of the Platte river retaining the name; and the territory south of the Platte being called the Presbytery of Hastings. But the churches continued to grow, and the division did not long suffice the growing needs of the Presbyterian household of faith. The territory occupied by the presbyteries of Omaha and Kearney was too large for the convenience and comfort of its members. It was decided to re-adjust presbyterial lines and add still another name to the Synodical roll. This change was ordered at a meeting of Synod in 1884; and the next year the good mother entered upon the birth-roster of her children that "most euphonious and beautiful of all her family names," Niobrara.

And still the lines were extended. In the year 1893 the Synod ordered the erection of another Presbytery in the northwestern part of the state, which was enrolled the following year by the name of Box Butte, with a constituency of six ministers and seventeen churches.

The bounds of the six presbyteries at the present time are as follows, (Minutes of Synod page 35, 1911.)

The Presbytery of Box Butte shall consist of all the ministers and churches within the counties of Sioux, Scottsbluff, Banner, Kimball, Dawes, Box Butte, Morrill, Cheyenne, Sheridan, Garden and Deuel.

The Presbytery of Hastings shall consist of all the ministers and churches within the counties of Perkins, Chase, Dundy, Lincoln, south of forty-one degrees latitude, Hayes, Hitchcock, Frontier Redwillow, Gosper, Furnas, Phelps, Harlan Kearney, Franklin, Adams, Webster, Hamilton, Clay, Nuckolls, and that portion of Dawson and Hall Counties, south of the Platte River.

The Presbytery of Kearney shall consist of all the ministers and churches within the counties of Grant, McPherson, Keith, Hooker, Thomas, Logan, Lincoln, north of forty-one degrees meridian latitude, Blaine, Lup, Custer, all of Dawson and Hall counties north of the Platte River, Garfield, Valley, Sherman, Buffalo, Wheeler, Greeley, Howard, Boone, Nance and Merrick.

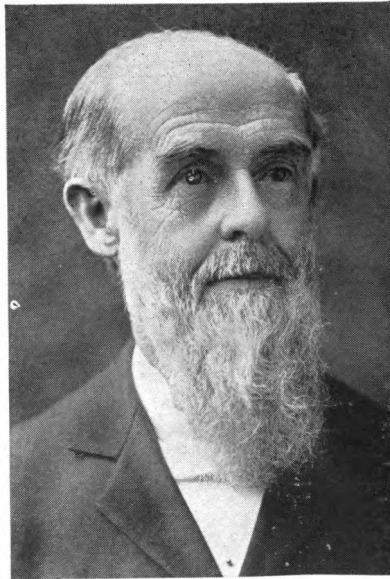
The Presbytery of Nebraska City shall consist of all the ministers and churches within the counties of York, Seward, Lancaster, Cass, Fillmore, Saline, Thayer, Jefferson, Gage, Otoe, Johnson, Pawnee, Nemaha and Richardson.

The Presbytery of Niobrara shall consist of all the ministers and churches within the counties of Cherry, Keyapaha, Bown, Rock, Boyd, Holt, Knox, Antelope, Cedar, Perce, Madison, Wayne, Stanton, Dixon, Dakota and that portion of Thurston west of the Chicago, St. Paul, Minn. and Omaha Railroad track.

The Presbytery of Omaha shall consist of all the ministers and churches within the counties of Platte, Polk, Colfax, Butler, Cuming, Dodge, Saunders, all of Thurston east of the Chicago, St. Paul, and Omaha Railroad track, Burt, Washington, Douglas and Sarpy.

SYNODICAL MISSIONARIES APPOINTED.

In 1872 the Rev. Nelson C. Robinson was appointed by the Board of Home Missions, under the title of synodical missionary, to superintend the mission work of the state, including the gathering and organizing of churches, and securing pastors and missionaries for the ever-increasing demands of the fields. He continued in this office, doing faithful and efficient work till his lamented death in 1876.



Rev. James D. Kerr.

The growth of existing churches and the organization of new ones was seriously impeded by drouth and the ravages of grasshoppers from 1874-1876. When his successor, the Rev. James D. Kerr, came into office, July 1st, 1876, he found but little opportunity to do more than care as best he could for the churches that were

having a hard struggle to maintain life. The condition of the people in worldly estate was not flattering, for most of them were only beginning to lay foundations for future homes. This crisis caused the tide of immigration, which had increased rapidly for a few years, to check.

In 1878 the tide began to turn in our favor; so that when in that year the Rev. George L. Tittle began his work as synodical missionary he found the people pouring into Nebraska by tens of thousands; and a field of activity and usefulness opening before him sufficient to stimulate to the utmost exertion in the effort to supply the immigrants with the means of grace and the constituted church. This was the period of most rapid growth in the number of churches organized, being nearly one hundred during the five years of service.

Rev. George T. Crissman succeeded to the office of synodical missionary in 1883, and served the synod three years in this capacity, during which time the names of forty-two new churches were added to the roll of the presbyteries.

Rev. Thomas L. Sexton, D. D., was elected synodical missionary in 1886 and continued in the faithful discharge of his duties until October 1907, when the Rev. William H. Kearns, D. D., was elected as Superintendent of Home Missions and Synodical Evangelism. The total number of churches organized during the years of Dr. Sexton's appointments as Superintendent is 148. In one year only, 1895, were there no additions to the roll of these churches; and this was due wholly to the fact that the Board of Home Missions was compelled, by its lack of finances, which would not permit any enlargement of the work. A very fitting minute and resolutions of commendation are found in the printed minutes of Synod, page 68 and 69, 1907.

A move towards self-support was made in the meeting of Synod held at St. Paul, Neb., October 1907. Steady advances were made along this line in a five-year Forward Move. In 1912 the Committee on Home Missions reported that \$1,080.00 more had been received than used for the work in the Synod. In 1913 the same Committee reported that the Synod had sent \$14,012.00 to the Home Mission Board and drew for the work in the Synod \$11,861.00, leaving a balance in favor of the Synod \$2,151.00.

PASTOR-EVANGELISTS OR DISTRICT MISSIONARIES.

The Rev. Robert N. Adams, D. D., who in 1907 became Field Secretary under the Board of Home Missions for the District of the Northwest, originated the plan of pastor-evangelists which was used throughout the Synod, some times called pastors-at-large. Their special work is to care for the smaller and feebler vacant churches in each Presbytery; visiting them, preaching and administering the Sacraments, and doing all in their power to make up for the lack of

regular pastoral services. The records show that in 1892-1893 the Synodical Superintendent reports the first help. He states in his report to Synod, "For the first time in our history your synodical missionary has had some efficient help in prosecuting general mission work in this state. During the entire year the Rev. Julian Hatch has been employed as pastor at large in Kearney Presbytery, and since the first of January 1893 the Rev. Lester S. Boyce in the same position within the bounds of Hastings Presbytery."

Rev. John C. Sloan was employed as pastor at large within the bounds of Box Butte Presbytery in 1895. In 1911 the names of five Presbyterial pastors appear, they are:

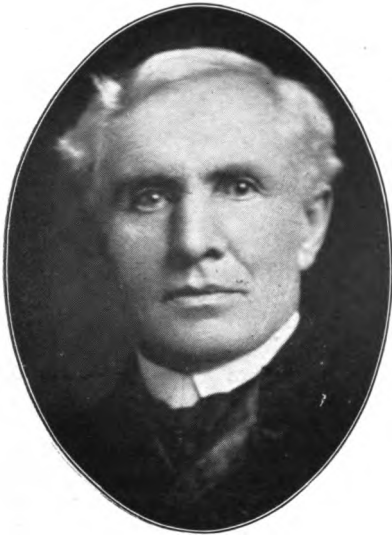
Rev. D. W. Montgomery for the Presbytery of Box Butte,
 Rev. Wm. H. Cooper for the Presbytery of Hastings,
 Rev. N. C. Johnson for the Presbytery of Kearney,
 Rev. Samuel Light, D. D., for the Presbytery of Niobrara,
 Rev. Robert M. L. Braden, D. D., Presbytery of Omaha.

In 1912 the Synod was divided in Districts.

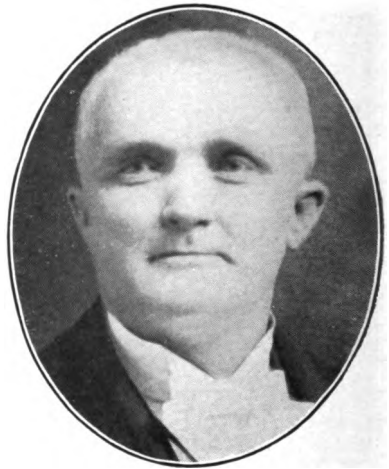
Rev. Julius F. Schwartz, succeeded Dr. Braden, deceased, in charge of the eastern part of the state embracing the Presbytery of Omaha, Nebraska City and Niobrara. In 1916 Dr. Kearns accepted the vacancy caused by the resignation of Rev. Schwarz, December 10, 1923, the late Rev. Wm. H. Kearns, D.D., was appointed Executive Secretary and Superintendent of National Missions.

The Rev. William Harris Kearns, D.D., District Field Secretary of The Board of National Missions and Superintendent of National Missions of the Synod of Nebraska, died suddenly on Tuesday evening, June tenth, 1924. Dr. Kearns was on his way to the railroad station when the car began to skid. He stepped out of the car and while walking to a nearby residence, realizing his serious heart condition, he collapsed and died. This occurred near his home. He had been booked for an address at a Bible Conference in Scotts-Bluff on Wednesday evening. Instead of hearing the address Dr. Robert W. Taylor conducted a Memorial Service and paid tribute to him whom God had translated to higher realms.

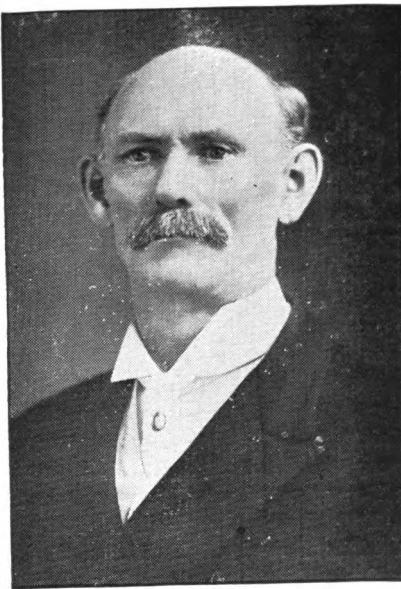
Rev. William Harris Kearns was born December 14, 1865, in Juanita County, Penn. He graduated from Parsons College in 1888, and from the McCormick Seminary in 1891. He was licensed by the Presbytery of Iowa in 1890 and ordained in 1891 by the Presbytery of Iowa City. He received the degrees of B. A., M. A., and Doctor of Divinity. His first charge was at Davenport, Iowa, Mt. Ida, from 1891 to 1894; Cherokee, Iowa, 1894-1897; Jerseyville, Illinois, 1897-1900; Beatrice, Nebraska, 1900-1908. The Synod of Nebraska discovered in Dr. Kearns marked executive ability and chose him as a successor to the late Dr. Thomas L. Sexton, to the office of Superintendent of Home Missions and Evangelism from 1908 to 1914, at



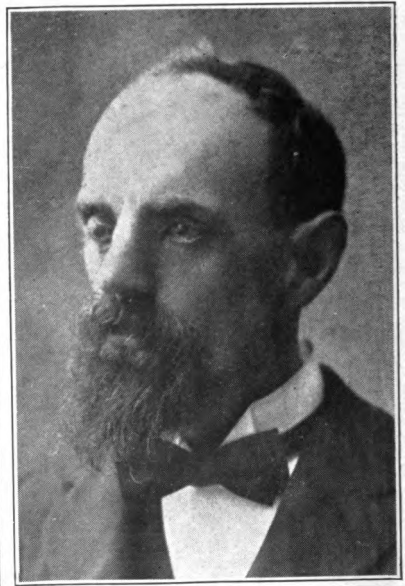
Rev. Nelse C. Johnson
District Missionary
† February 9, 1918.



Rev. Robert M. L. Braden, D. D.
Pastor Evangelist,
† November 6, 1912.



Rev. William H. Cooper,
Pastor Evangelist,
† August 26, 1923.



W. W. Scott
S. S. Missionary
† June 1916.

which time the Home Mission Board commissioned him as their Field Secretary from 1911-1916. In 1916 he succeeded Rev. Dr. Schwarz as Executive Secretary of Home Missions and Evangelism of the Synod of Nebraska. In connection with the said office he received the appointment of Secretary of the Transportation Bureau in 1916. In 1920 a third appointment was arrayed to the two already named. He was chosen by the New Era Committee as District Secretary.

Rev. Benamin A. Fye succeeded Rev. Montgomery in the Box Butte district in 1918. Rev. Robert W. Taylor, D. D., filled the vacancy, caused by the withdrawal of Rev. Fye. Dr. Taylor was appointed as Western Field Secretary December 10, 1923.

Rev. Elis M. Steen accepted the appointment of the Central District, in 1918. Rev. Steen accepted a call to Auburn, Neb. February 1, 1924.



Rev. B. M. Long, D. D.

Rev. John W. Pressly was appointed Assistant to Dr. W. H. Kearns in 1918, in charge of the Eastern District. Rev. Pressly was appointed as Eastern Field Secretary, December 10, 1923.

In 1913 the Rev. B. M. Long, D. D., was chosen as Superintendent of Evangelism, serving in this capacity until 1922.

Rev. Charles F. Robel was appointed April 28, 1924, as one of the Field Workers of the Synod.





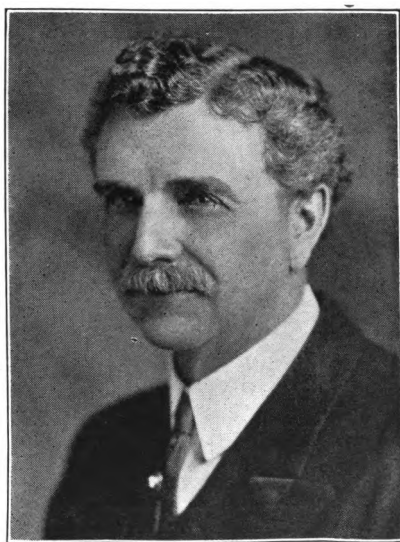
Rev. William H. Kearns, D. D.
Synodical Superintendent of National
Missions.
† June 10, 1924.



Rev. John W. Pressly
Eastern Field Secretary.



Rev. Charles F. Robel
Assisiant Field Worker.



Rev. Robert W. Taylor, D. D.
Western Field Secretary.



REV. JAMES B. CURRENS, D. D. H. R.
Synodical Superintendent of S. S.



A Homestead Cottage, School and Chapel.

SUNDAY SCHOOL MISSIONARIES.

Another group of laborers employed by the Presbyterian Church in the development of her life is that of Sunday school missionaries who gave their entire time to the work of establishing and maintaining Sunday schools in communities which are for the most part without churches and destitute of all religious privileges. In many cases these little schools offer the only opportunities for religious instruction in the communities where they are established; and they become centers of moral and spiritual blessing, the value of which cannot be too highly estimated. And one evidence of this is seen in the fact that many of our churches today have been organized as the direct fruits of these Mission schools. The leader in this interesting and hopeful field of Christian effort is the Rev. James B. Currens, D. D., who for many years has been the superintendent of the work, and whose name deserves honorable mention in this connection. With a zeal that has never waned, and a patience that has never flagged, he has traveled all over the state through summer's heat and winter's cold, directing the work of many students, lay workers and others under his care, and himself seeking out destitute regions, planting schools and encouraging local officers and teachers in their humble efforts to instruct the children and youth in the knowledge of the word of God.

The Pioneer Sabbath School Missionary was commissioned February 1889, coming from Chicago and locating at Crawford, Nebraska, as his headquarters. Two years later Rev. Currens encountered great hardships. From 1891 to 1893 an unceasing drought prevailed. This drought was followed by hard winters. It was during this time the Missionaries appealed for help. Carloads of food and clothing were shipped to the scenes of poverty. The Sabbath School Missionaries spent their time distributing food and clothing.

After three years drought, a deep snow had covered the State. Rev. Currens arranged with the miller at Crawford to supply the homesteaders with seed. It was the yield of these crops that helped to build three Presbyterian churches. Ten churches were built along the Burlington and Minn. R. R. from Alliance to Newcastle. One was a log church, built from logs which the Superintendent of Missions helped to cut down and drove the oxen that hauled the logs to the nearest railroad station, not yet located at the time. The land had not yet been surveyed and no school districts organized.

Rev. James A. Worden, D. D., of the Sabbath School Board, sent six theological students each summer. Rev. Currens assigned them to districts and then furnished each student a pony and two-wheeled cart. The Board supplied them with Bibles and lesson helps.

Eight laymen, who worked under the direction of the Sabbath School Missionary, later became ordained ministers of the Gospel. A report for one year's work shows that the men on the field organized forty-three new schools and reorganized forty Sabbath Schools and visited ninety-five other Sabbath Schools under their care. Rev. James B. Currens, D. D., always had the happy disposition to aid students in pursuing their college course and in passing financial aid to them until they had finished their Seminary course. Even though placed in the Honorably Retired Roll, Father Currens is helping the Betheny Church in doing a remarkable Mission work in the city of Omaha.

Rev. Charles E. Rice, pastor of Union Star church lived on a homestead as seen in the accompanying picture. He too, was for many years a Sabbath School Missionary and finally attended the Omaha Theological Seminary. He then returned to the field and built a parsonage near the Union Star church. His wife and her mother taught a private school in the church about three years. From this school at least twelve young people became public school teachers. The public school was held in the log school-house shown on the picture, which lasted only seven months. The ladies then continued a private school and fitted the young people for teaching.

This section of the chapter would be quite incomplete if we omitted the story of a missionary in the sand hills of Nebraska. Not a minister or a college man, but a lawyer. A humble man who did a marvelous work in a needy field. We take pleasure in relating the interesting story as it comes from the pen of Rev. Currens.

Mr. W. W. Scott, the subject of our sketch, was born on a farm near Cadiz, Harrison County, Ohio, September 24, 1856. His father came from Belfast, Ireland, at the age of 19. His mother was born in Cadiz. There were ten children in the family. They were members of the Nottingham Presbyterian Church, strict observers of the Sabbath, conscientious attendants at Church and careful instructors of their children in the catechism. His father died and his widow moved to Knox County, Illinois, in 1870. They moved to Seward County, Nebraska, in 1879, and settled near what is now Tamora. They united with the Presbyterian church of Seward under the care of Rev. E. Benson. The eldest son, Thomas, studied for the ministry and was for several years a successful pastor and died at Champaign, Illinois. Another son studied with the ministry in view, but failed in health and had to go on a farm near Tamora where he died, leaving a wife and one son. This son has recently graduated from Park College, Missouri.

When Willie, the subject of this story, was nine years old, he had a spell of spinal-meningitis which left him blind, almost speechless and for fifteen years he was in darkness, a weak, dependent in-

valid. This was at the period when he should have received his education, but his sickness deprived him of this privilege and he was never in school a day. Though not in school he was in a devout Christian home. The Family Altar, the Catechism, the careful Sabbath observance, the regular conscientious church attendance in all kinds of weather at Seward, seven miles from home, the religious conversations, private devotions and careful living in such a home with the special affection of a fond mother for her invalid child all indicate that he did not grow up without instruction. Though not of the secular school, he had instruction of the best kind,—the schooling for a Christian Home. Sheltered from outside worldly influences, which so often counteract home instruction, pervert the life, and defeat the parents in their efforts to raise their children for God he grew up childlike in disposition, fixed in religious principles, and strong in faith.

Mr. Scott became a Christian at a very early age, but made a public profession when about sixteen and united with the Presbyterian church of Onida, Illinois.

During his fifteen years of darkness he spent much money in visiting the best specialists in Cleveland, Chicago, Omaha, Lincoln, and Denver for his spine and eyes. He spent two summers in Colorado at Denver, Colorado Springs and Manitou and some time in New Mexico and Minnesota in search of health. His spinal trouble recovered so that he was comparatively free from pain and his eyesight was restored in one eye, so he could read a little and see to walk and drive.

In June, 1881, he assisted in the organization of his first Sunday school and began his active Christian work. Being deeply impressed that God had given him back his eye-sight and comparative freedom from spinal trouble in answer to his special prayer, he was anxious to do something in his humble way to advance God's Kingdom and help his fellowmen. The great Christian Endeavor movement was then new and just starting, and Mr. Scott rode all over Seward county urging it upon ministers and young people and was the principal mover in the organization of many societies in that county.

He bought and distributed everywhere a large number of Bibles and Testaments and gave away to special workers many teachers' Bibles. He subscribed for a large number of religious papers for young people and families where he wanted to help them and make them helpers of the Lord's work.

He had done this work so successfully and so unselfishly that his friends secured him an appointment as Sunday school missionary for Kearney Presbytery under our Presbyterian Board of Sunday School Work, and as Superintendent of that work in the state. I suggested that he come to North Platte as a convenient center to

reach a large and needy field occupied by no other missionary.

He came and was for sixteen years in the employ of our Sunday school Board, the same faithful, unselfish and untiring worker that he had been in Seward County, not sparing himself or his money, riding all over these wild sand hills, winter and summer, hunting up the poor and needy, ministering as he could to their physical and spiritual wants. He has distributed more clothing and food among troubled, talked personal religion to more individuals, addressed more the poor, prayed in more homes, visited and comforted more sick and public schools, given away more Bibles and Testaments, organized more Sunday Schools, gathered into them more neglected children, set more idle Christians to work teaching the Bible and put a place of public worship in reach of more neglected people than any other man I know of in Nebraska or any other state.

Mr. Scott died at Tamora, Nebraska, June 1916.

The Rev. Nels C. Johnson belonged to the self-sacrificing men on the mission field. He was ordained to the Gospel ministry by the Presbytery of Kearney on the tenth day of April, 1902, in which Presbytery he served the Church up to the time of his death, which occurred in Kearney, February ninth, 1918. As a field missionary of the Synod he was peculiarly adapted to his commission, and organized many schools and churches. No man was at all times more welcome as a guest in the homes of the communities where he had been instrumental in effecting organizations than was Rev. Johnson.

The Sunday school is the strong arm of the church. Out from its effective organization and efficient Bible study and teaching must come, to a larger degree, our future church members.

The Sabbath School Board introduced a new policy in 1910 by placing increased emphasis upon the educational features of the church. Educational superintendents were appointed in some of the synods whose important work it is to raise the standards and increase the efficiency of our schools. In April 1911 Rev. Ralph H. Houseman was employed as the Superintendent of the Educational work. His successor was Prof. Orlin H. Venner, Ph. D., who died June 22, 1920.

MISSION WORK AMONG THE FOREIGNERS.

Germans— Among the names which will ever be recorded in the history of the Synod and held in affection by the German immigrants and pioneers, settlers and farmers, are the names of ministers who did not hesitate to choose their lot among those who were without spiritual consolation, support and guidance.

As early as 1850 Rev. Conrad H. Heckman was sent by the Presbyterian Synod of Missouri to Nebraska to gather the German speaking people and organize them into congregations. Upon leaving

Missouri he gave up his home at St. Joseph, with all its comforts and conveniences, and went forth, he knew not whither. Beginning at Mud Creek near Nebraska City he visited the German communities and effected quite a number of organizations. In 1862 the names of the following churches appear: Nebraska City German, Nemaha River German, Weeping Water. In 1863 three additional organizations are enrolled, Plattsmouth German, Dakota City and Lewisville. Since men could not be found to shepherd the flocks these organizations began to scatter. Graduates from the German Presbyterian Theological Seminary of Dubuque, Iowa, a school which had been called into existence by Rev. Adrian Van Vliet in 1852 were ready to enter the field of opportunity and meet the crying need felt in the dearth of the German ministry.

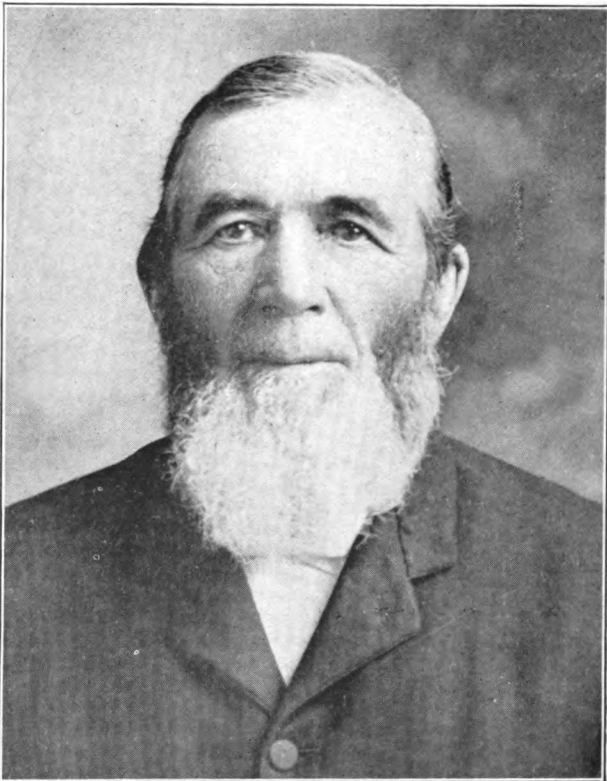


Rev. John Berk.

The Rev. John Berk, who had served the church at Rockville, Wisconsin, from 1866 until he was prevailed upon to visit Saltillo Township in 1877, was instrumental in effecting the organization in

the named prec'nt. He accepted a call to the new congregation in 1879 where there were many of his former members, who had become the forerunners for a colony of pioneers, and preparing the way for homesteaders who arrived soon after from Illinois and Missouri. Rev. Berk was not only the real founder of Presbyterianism among the German-speaking people, but was recognized as one of the outstanding and "strong" ministers, and authority on all ecclesiastical and theological questions. He served as pastor of the Hickman Presbyterian church up to the date of his demise which occurred September 23, 1898.

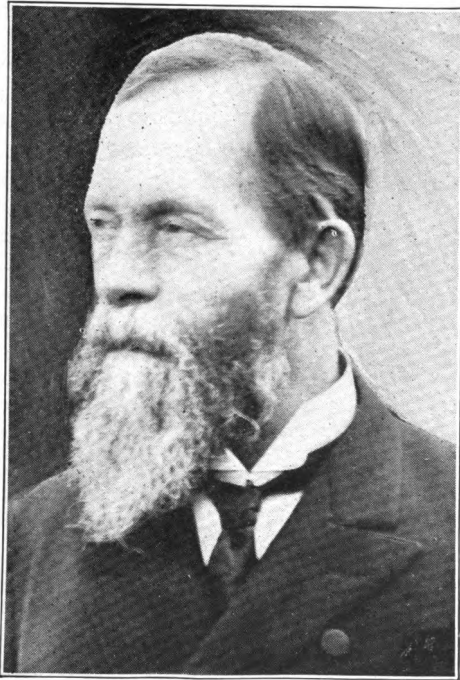
Rev. Jacob Brinkema was another one of the untiring pioneer missionaries, who was instrumental in organizing several German



Rev. Jacob Brinkema.

churches that are still standing out as monuments of a man who endured many hardships. The Hanover church, near Glenville, Neb. and the Rosemont churches owe their existence to Rev. Brinkema. A church had also been called into existence at Ayr, Gothenburg and Thayer but these have become starting points for other denominations.

The Rev. John A. Bardill accepted a call to become the pastor of a new German organization in Kearney, Nebraska in 1889 where he did successful mission work to May 16, 1890 when he took up the pastorate at the Buffalo Grove German church and continued for more than eight consecutive years. It was there where he passed to his reward, November 24, 1898.



Rev. Adolph Krebs.

The Rev. Adolph Krebs came to the rescue of the Campbell church, which had been organized in 1889. A drought had greatly discouraged the people of that community and the church was having a hard struggle to maintain life. The perseverance together with

much self-sacrifice on the part of the earnest pastor tided them over into the years of favor and fortune.

The German churches at Hastings and Meridian are also the outgrowth of these early efforts on the part of the missionaries above named.

The Hanover, Hastings and Rosemont churches were, upon their own request, transferred to the Presbytery of George, Iowa, belonging to the Synod of the West (German).

Bohemians— The first marked influx of Bohemian immigration occurred in 1869, when a colony of homesteaders acquired land possessions in Colfax County, Nebraska. Soon other colonies followed coming from Iowa and directly from Europe. The Bohemians have been attracted to Saunders, Butler, Douglas, Thurston and the first named County. Many of these early settlers brought their Bibles, songbooks and good sermon books with them. Having no minister they gathered in school houses and homes where devotional services were held. The sacraments were administered by neighboring ministers, preferably German, since most of them could speak or at least understand the language, having acquired its knowledge in the Austrian army.

They were at sea in the matter of denominational affiliation and were at a loss to know where to find a Spiritual center. The first minister that visited them was Rev. Kun from Ely, Iowa, the pastor of an Independent congregation since 1859. The surviving members of the various churches were so deeply impressed by visits of this minister that they frequently relate the delightful gatherings presided over by the fatherly Pastor.

Later the Home Mission Board commissioned the Rev. Vincent Pisek, pastor of a church in New York City, to spend at least one summer in the West and visit all the places inhabited by Bohemian Protestants. At the same time the Congregational Board sent Rev. H. A. Shafler to pursue a like mission. It caused divisions in the communities, some were of Presbyterian persuasion, others otherwise.

The first Bohemian minister living in Nebraska was Rev. Anton Paulu who lived in Omaha from there going occasionally to Wahoo to minister to a newly organized church there in 1890. Through the earnest efforts of Rev. William J. Harsha, D. D., pastor of the First church of Omaha, the Rev. John Pipal was called in 1891, who located in Omaha. From this center he visited the Bohemian colonies and succeeded in gathering a number of congregations, organizing them into Presbyterian churches. The following organizations were enrolled, Bethlehem, Omaha in 1890; Zion in 1895; Weston in 1896;

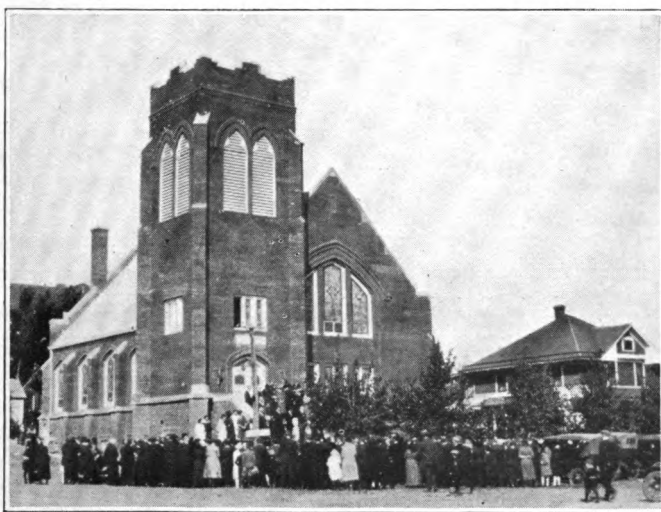
Wahoo in 1837; Humboldt in 1897; New Zion Bohemian, 1898; Moravian Behemian ,South Omaha, 1902; Prague, 1907; John Huss Bohemian of Thurston, 1911.

The Clarkson Zion church erected their first church in 1889, which has recently yielded its site to a new, modern equipped edifice at a cost of forty-five thousand dollars. Rev. Boden A. Fillipi has served this church since 1914. He has been in Nebraska since 1906 coming from Uniontown, Pa., accepting a call to the Bohemian church of Omaha.

Rev. Anton Svoboda and Rev. Frank Novak were earnest pioneers among the Bohemians.

In the records of the Presbytery of Omaha the following was adopted: "Moved that the Presbytery put in the minutes a record of the action of the General Assembly in setting off the Bohemian pastors and churches formally in our boundaries into the Bohemian Presbytery to be formed, and that we extend to our brethren our sympathy in their efforts and our hearty Godspeed in their work."

"We hereby call attention to the erection of the Presbytery of Central West Bohemian which removes from our bounds and jurisdiction the following ministers and churches, Rev. Anton Svoboda and Rev. Boden A. Fillipi; Churches: New Zion; South Omaha; Prague and Omaha Bohemian Brethren." Dated, September 13, 1910.



Clarkson Bohemian Church. (New)

By an action of the General Assembly the new Presbytery was transferred to the Synod of Iowa.

The Bohemian churches at the present time located in Nebraska belonging to the named Presbytery are:

Churches:	Membership	Pastors.
New Zion, Clarkson	192.....	Bohden A. Filipi
Zion,	153.....	Joseph Havlik
Behemian Brethren, Omaha	92.....	Vaclav Cejnar
Bohemian, Prague	70.....	Fred B. Paroulek
John Huss, Thurston	44.....	
Wahoo Bohemian	113.....	Fredk. B. Paroulek
	—	Members in the State.
Total members in the State....	664	

EDUCATIONAL INTERESTS OF THE SYNOD OF NEBRASKA.

The Presbyterian Church has always and everywhere been the friend and advocate of thorough and orthodox Christian education. Recognizing the fact that learning without moral character is only a larger equipment for evil, and that good education and true religion must join hands to secure the best citizenship, this Synod has ever been diligent according to her ability to provide Christian schools.

Early Attempts to Found a College

Increasing population and wealth made the possibility of an institution of learning feasible. This idea had been in the minds of many leaders since the coming of the settlers to the new prairies. At a meeting of the Old School Presbytery at Plattsmouth on October fourth, 1859, a committee of five was appointed to consider the establishment of a Presbyterial Academy. Proposals from various towns were received. In 1868 a Presbyterian school was founded at Nebraska City; but, being hard pressed for funds in the new land, it was soon abandoned. As early as 1874 memorials came to the Synod of Nebraska from the Presbytery of Kearney with reference to a school of such character to be opened at Hastings. A propo-

sition was also sent from Beatrice. A special committee was appointed for the purpose of looking into this matter, and they recommended that a vote of thanks be recorded and extended to the people of Hastings for their desire to have the proposed school under Presbyterian care; but the Synod, for financial reasons, was not willing to assume the responsibility at the present time. A promise of moral support was given the venture.

Various overtures were received up to 1879, when the following was presented to the Committee on Bills and Overtures:

"The Presbytery of Kearney is without the facilities for education in institutions under its care and that some of the higher institutions in the state are under influences which give no assurance of Christian training, and deeply feeling the need of an institution under care of Synod, respectfully memorializes the Synod to take into serious consideration the advisability and feasibility of taking immediate steps looking towards the founding of an institution of learning within its bounds and under its care."

A special committee was appointed to take the matter in charge and to receive such propositions as the friends of such an enterprise would submit. Synod met at Bellevue in 1880 and the special committee reported an offer from Beatrice of \$12,000.00, including twenty acres of land, for a college site; an offer from Hastings of \$12,000.00 in cash and lands, the land to be twenty acres, with building material valued at \$1,000.00; an offer from Bellevue of buildings valued at \$5,000.00, cash \$5,000.00, one hundred acres of land and 1,000 to 1,500 lots.

The committee recommended that the school be located at Bellevue, provided the addition of \$10,000.00 cash or pledges could be secured by September 1, 1880. Assurances were given that this be done and the recommendation to locate the college at Bellevue was adopted, October 16, 1880. Mr. Henry T. Clarke gave his financial support and enabled the Board to erect "Clarke Hall," at a cost of \$20,000.00. The corner stone of this building was laid July fourth, 1881 and the dedication came the following year on September ninth. The College opened September tenth, 1883, and classes were held in the village church and in other town buildings.

Rev. W. J. Bollman was acting President, and was assisted by Rev. F. S. Blainey and Prof. C. M. Des Voletto.

On September 9, 1884, Rev. W. W. Harsha, D. D., took charge of the College as the first President. Upon Dr. Harsha's resigna-

iton June 14, 1888, Dr. Francis S. Blaney assumed the duties of acting President.

Rev. David R. Kerr, D. D., took the oath of office as President in 1890. Under this administration Finley Hall was built. When Dr. Kerr resigned in 1904 five new buildings, well furnished, and other substantial improvements, graced the College campus.

Rev. Robert M. Stevenson, D. D., acted as President until Dr. G. Harlow Lampen was chosen, who entered upon his duties December eighth, 1904; but resigned the following year.

At the commencement of the college year in 1905, Rev. Guy W. Wadsworth, D. D., assumed the duties of President, and remained with the College three years.

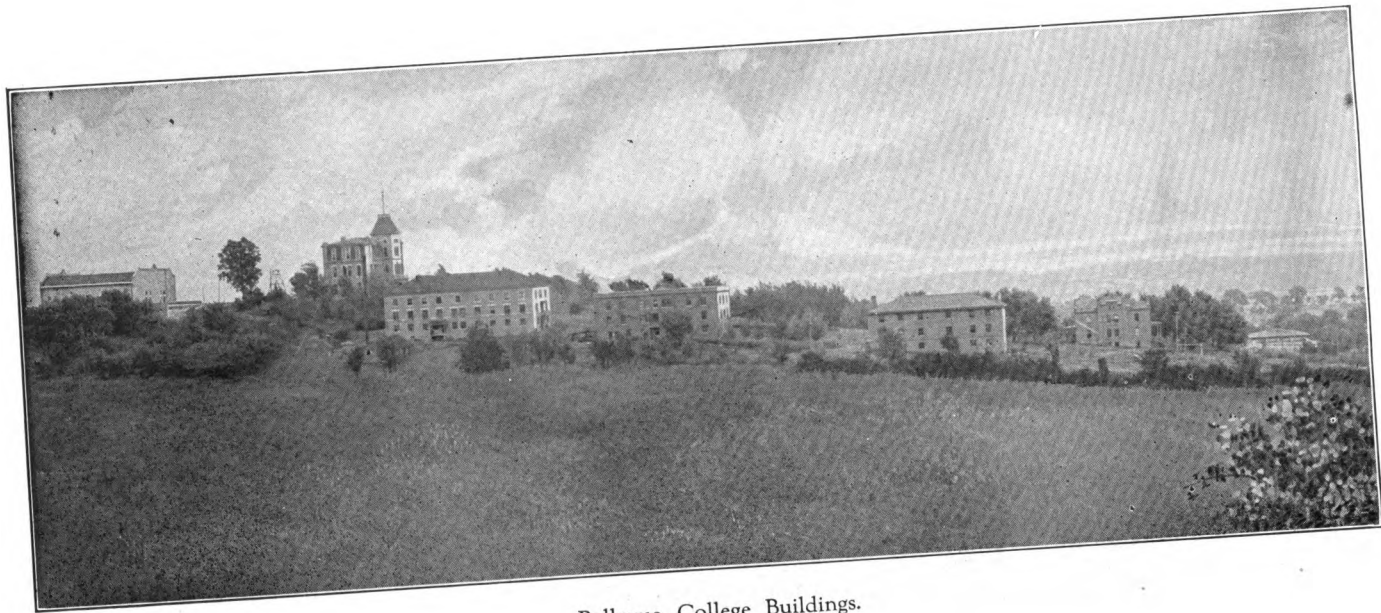
In the summer of 1908 Dr. S. W. Stookey was chosen by the Trustees as President. Rev. Henry Hubbard Maynard, D. D., was chosen Vice-President and Financial Secretary of the College.

The adjourned meeting of the Synod at Kearney, December seventh, 1909, declared by a unanimous vote the merger of Bellevue and Hastings Colleges at Hastings. It soon became evident however, that this merger was impossible of accomplishment owing to the failure of the institutions to agree on the terms proposed in the resolution of Synod. Hastings accepted Synodical control. Bellevue since 1910 bore no further official relation to the Synod of Nebraska but continued as a Presbyterian college, receiving aid from the Presbyterian College Board.

Hastings College Organized

The plan to establish a Presbyterian college at Hastings was first proposed in August, 1873. It was approved by the Presbytery of Kearney and the Synod of Nebraska at the first meetings of each of these two bodies held respectively in September and October. Subscriptions of money and land were obtained in Hastings and plans for the erection of a building were formed. Owing, however, to crop failures and the grasshopper scourge, these activities were discontinued and nothing further was done during the next several years.

The first Board of Trustees incorporated the institution as Hastings College, May 10, 1882, and secured an initial subscription of \$10,000.00. The educational work began September 13, 1882, and has continued without interruption to the present time.



Bellevue College Buildings.

Rev. W. F. Ringland, D. D., was made president of the College in 1882. In accordance with the promise of 1874, Synod adopted the College in 1884. Following President Ringland's resignation in 1895, Prof. W. N. Filson acted as president for one year. He was succeeded by S. G. Pattison, who served four years, and was succeeded by Prof. Filson, who continued in office until 1902. In June of that year, Rev. E. Van Dyke Wight, D. D., became President, and upon his resignation in 1907 President A. E. Turner, LL. D., assumed the executive chair. His resignation in February, 1912, left the office of President vacant until the Board of Trustees met in June following, when Prof. R. B. Crone, LL. D., was elected to the position. He took charge the following July. The Rev. John E. Farmer, D. D., was associated with Dr. Crone as Vice-President in October 21, 1919. Rev. Charles E. Kircher, D.D., was the Field Secretary. Both gave substantial help in funds for the Liberty Memorial Hall.

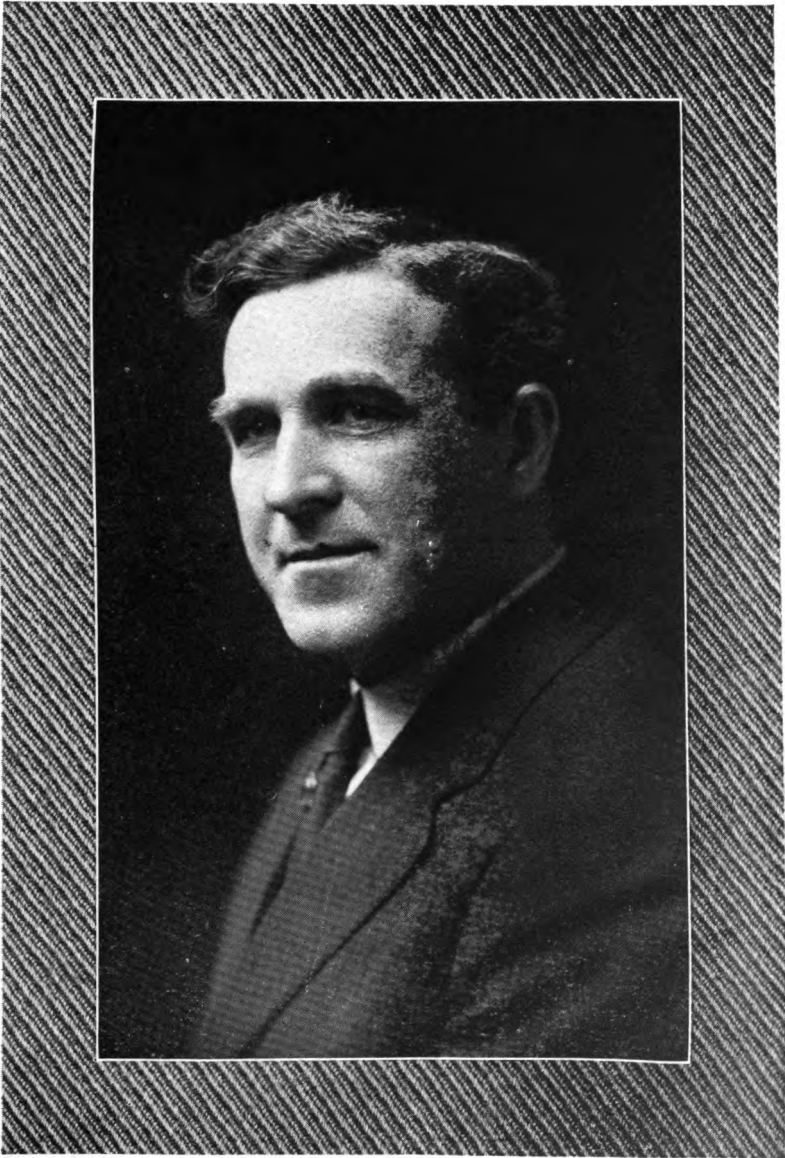
When President Crone informed the Board of Trustees of the College of his settled plan to sever his connection with the institution at the close of his eighth year, in July 1920, they began to look for the best man available to take his place. Attention was directed to the Rev. Calvin H. French, D. D., LL. D., who had done a wonderful work in building and endowing the Presbyterian College at Huron, South Dakota. After an experience of twenty-five years in school and College work, President Crone, retired at his own request, and since that date Dr. French has occupied the President's chair.



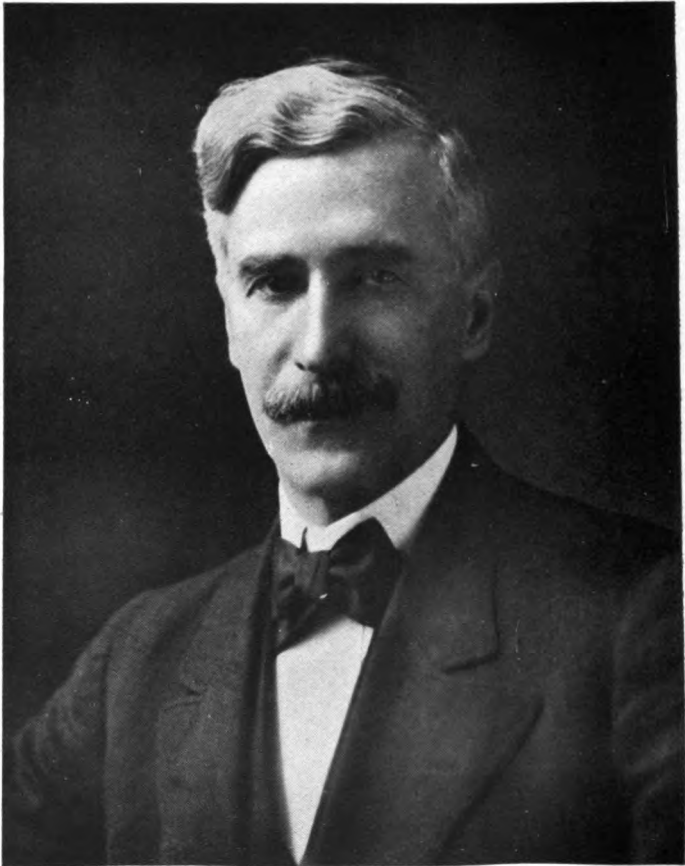
Mc Cormick Hall.

McCormick Hall was built 40 years ago at a cost, as shown by the books, of \$14,703.81. In the spring of 1883 Mr. Cyrus McCormick, Sr. gave the first \$5,000.00 which enabled the Trustees to begin the construction of this building, and, in the fall of 1884, when Dr. Herrick Johnson was leading in its dedication, Mr. McCormick, Jr., wired \$3,000.00 more to complete payment of the bills. It contains five class rooms and the small assembly room.

Ringland Hall, named for the first president of the college, was erected in 1884-85 at a cost of \$16,799.54.



Prof. R. B. Crone, L. L. D.



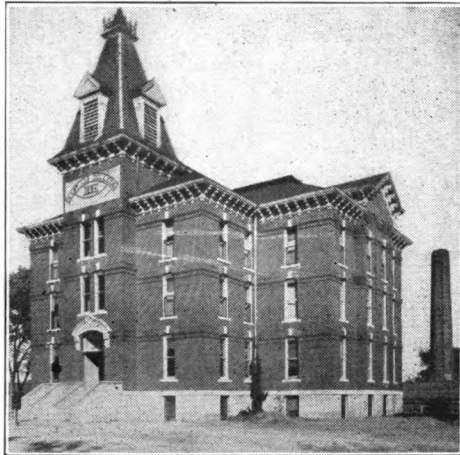
Rev. Calvin H. French, D. D. LL. D.

It contains small inconvenient and inadequate offices, six class rooms, the Y. M. C. A. assembly room, locker room and shower baths, the college book store, and dormitory rooms for thirty-five boys. This building poorly constructed 40 years ago, has deteriorated through the years and it must be replaced at the earliest possible moment.

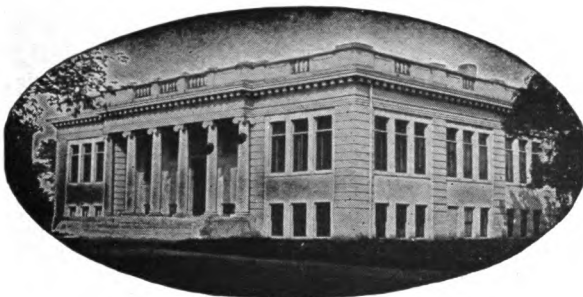
When the space on the ground floor of the new Taylor Hall became available the boarding department was removed to the new building, and the old kitchen and store rooms were fitted up for use as locker rooms and shower baths. The old dining-room became an assembly room for the Y. M. C. A.

The Carnegie Library and Science Building erected in 1908-9 at a cost of \$17,210.00 houses the library of 8000 volumes, besides five small laboratories for physics, chemistry, and biology, an office for

the Dean, Y. W. C. A. room, and space in which a really large and valuable biological and geological collection is piled almost layer upon layer.



Ringland Hall.



Carnegie Library.

Alexander Hall is one of the best buildings on the campus. It was built in 1900 at a cost of \$15,145.90, and named for Mr. Samuel Alexander one of the three men who, in conversation, first suggested the idea of the college. It accommodates twenty-eight girls in comfortable rooms on its two main floors. In the basement are two rooms used by the department of Home Economics, besides a laun-

dry in which the girls do their own laundry work. At an expenditure of about \$1800.00 during the summer of 1922, the space on the upper floor was lighted by dormer windows let into the roof, and partitions built, providing nine good rooms and an office for the Conservatory of Music.

DOMESTIC SCIENCE COTTAGE This was a building constructed for an entirely different purpose. Dr. Crone obtained possession of it and had it moved and remodeled at an expense of \$7,000.00. It provides good dormitory rooms for eighteen girls. On alternate years these girls are selected from the Domestic Science courses and they obtain their practical experience by caring for the house, and, during a part of the year, preparing their own meals.

THE WILLIAMS BIBLE HOUSE A son of Mr. L. O. Williams of University Place, Nebraska, and a former student in the College, gave his life fighting in France during the World War. His father gave half the son's war risk insurance in order to enable the College to provide a home for the Bible teacher. This house is the newest and best building on the campus. It cost \$8,162.94.

THE JOHNSON GYMNASIUM About twenty years ago the students under the leadership of Mr. P. L. Johnson erected the building which has served ever since as the gymnasium. It has a very good floor and has served its purpose well. It represents an expenditure of \$4,122.91.

THE HEATING PLANT The last of the eight buildings on the campus is the little heating plant. It was also erected under the direction of Mr. Johnson to whose devotion and self-denying service the college owes much. The heating equipment consists of one boiler with some new pumping equipment added in 1922. The original cost of the plant was about \$5,000. With the new equipment it is now valued at \$6,811.81.

Off Campus Buildings.

In addition to these eight buildings the college owns a small cottage purchased several years ago at a cost of \$3,600. This building provides dormitory accommodation for twelve girls.

At the conclusion of his administration the trustees bought, as a residence for the new president, the home owned and occupied by Dr. Crone. The purchase price was \$7,500, and the property consists of a comfortable, well-built house with a large lot.

Total Value of Buildings.

The cost of these ten buildings in which the activities of a body of students numbering now over 600, has been as follows:

McCormick Hall	\$14,703.81
Ringland Hall	16,799.54
Carnegie Library	17,210.00
Alexander Hall	15,145.90
Domestic Science Cottage	7,000.00
Williams Bible House	8,162.94
Johnson Gymnasium	4,122.91
Heating Plant	6,811.84
Lakeview Cottage	3,600.00
President's Home	7,500.00
<hr/>	
TOTAL	\$101,056.94

The college has graduated 169 young men and 182 young women, a total of 351. The following brief summary shows what these representatives of the institution have done:

College presidents, professors and other teachers		122
Ordained ministers:		
Other ministers	27	
Foreign Missionaries	6	
Unordained missionaries		
Doctors, teachers and others	9	
Single women	7	
Wives of foreign missionaries	4	
Wives of home missionaries	4	
		<hr/>
		57
Married women		62
Business		30
All others		80
		<hr/>
Total		351

Eight graduates from the College have entered home or foreign mission work during the past year. Four, two young men and their wives, have been sent to establish a new station in the Yunnan Province, in the extreme southwestern part of China. Their station will be eight days' travel beyond water or rail transportation. Three young men have entered home mission work and one graduate from McCormick Seminary has begun work as a Y. M. C. A. secretary.

Though, thus far, we have encountered the worst possible conditions there are certain signs of progress.

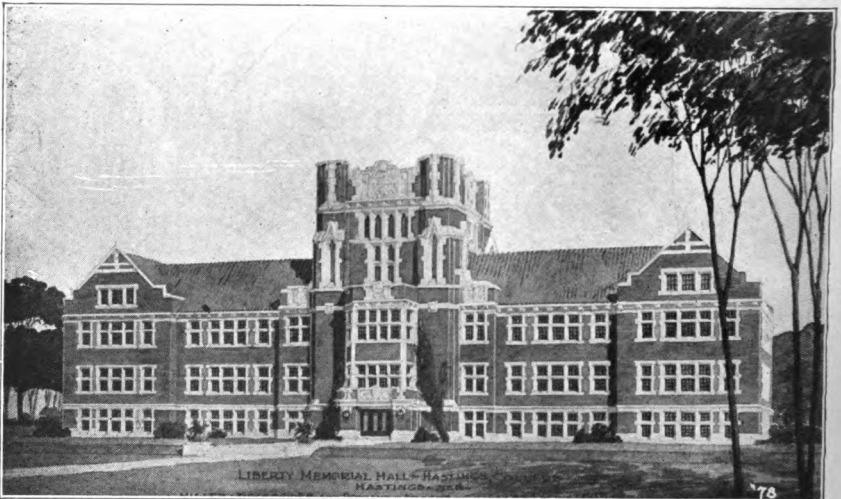
Before his death Mr. Bissell transferred to the College fifty shares of stock in the Hord Grain Co. This stock has a par value of \$5000 and a market value considerably greater. A farm was given by Miss Conway, though subject to an annuity, adds \$16,000 to the assets of the College. Mr. Synnot who, through the Board of Christian Education, had offered \$5000 towards \$20,000 of additional endow-

ment for the Bible Chair accepts the setting aside of the Bissell stock and \$10,000.00 of the valuation of the Conaway farm as meeting his conditions.

The alumni have pledged more than \$15,000 towards the \$60,000 which they set as their goal for the endowment of the Janet Carpenter Chair of English.

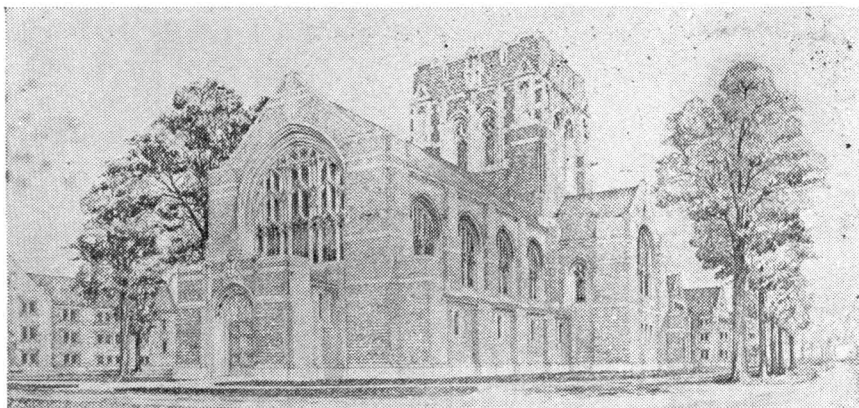
Hastings has raised \$95,000.00 as her share in the campaign in addition to the \$75,000 already given or subscribed in an earlier campaign.

Rev. James B. Brown, one of the best loved men in the Synod, is meeting with a cordial response wherever he goes, and Rev. E. C. Lucas, D.D., has been secured to work with him.



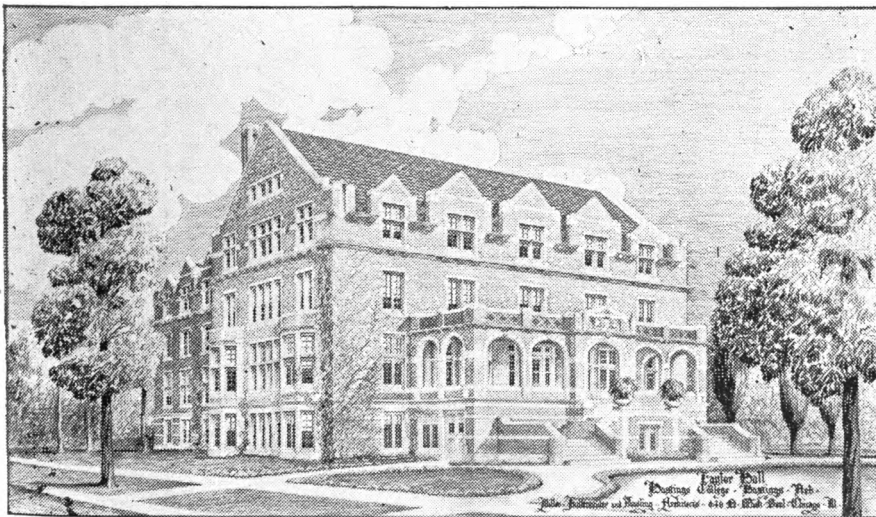
Liberty Memorial Hall.

This great building will dominate and give dignity and character to the splendid group of buildings which will be the material body of which Hastings College is the soul. This picture and those that follow present the dream of the outward Hastings College of the future.



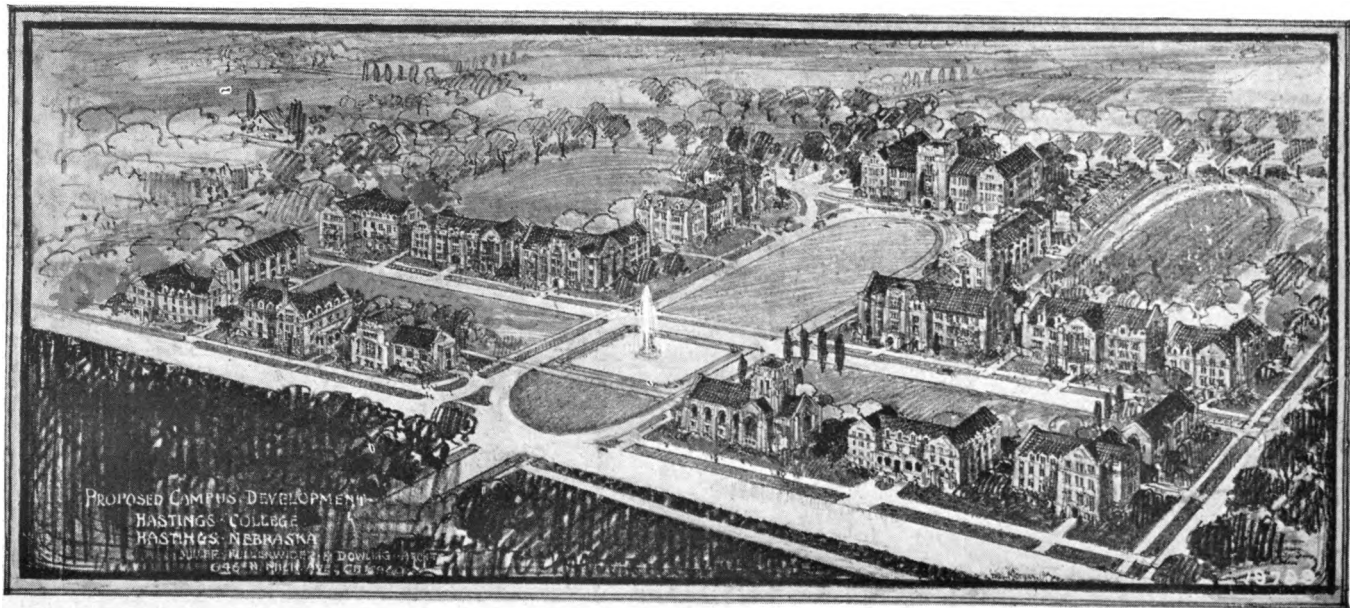
The Pratt Memorial Chapel.

A college chapel, more than any other building on the campus should be the home of the soul of the institution. Since Hastings College stands for the things that are true, and pure, and beautiful, and eternal, this chapel will, by its symmetry and fitness, tell this story of life to countless generations of students. A splendid gift by Mrs. G. H. Pratt and her son Howard, in memory of Mr. George H. Pratt, makes this building possible.



The Taylor Dormitory.

The beauty and completeness of that part of this building already constructed are emblematic of the kind of womanhood charac-



Future Hastings College Campus.

teristic of Hastings College girls. By their great gift towards the cost of the building, Mr. and Mrs. E. G. Taylor have won not only a safe place in the hearts of the eighty girls who every year will enjoy its comfort and beauty but also the gratitude of every friend of the College.

**HASTINGS COLLEGE
AMENDED CERTIFICATE OF INCORPORATION.**

Article I

The name of this corporation shall be **Hastings College.**

Article II

The purposes for which the said corporation is formed are:

To establish and maintain at Hastings, in the County of Adams, in the state of Nebraska, an institution of learning, and for such purpose to take, receive, and hold by lease, gift or purchase, grant, devise or bequest, property real and personal, and to sell, condition, mortgage or otherwise dispose of the same, to sue and be sued, to serve as trustees in handling gifts and bequests, to have, use, and alter a seal, and to do everything and act and carry on every kind of operation advisable for and incidental or necessary to the maintenance of the said educational institution, and from time to time to transact any business and carry on any operations in connection with and for the purpose of the foregoing, but not for pecuniary profit:

To enter into, make, perform and carry out contracts of every kind and for any lawful purpose:

To issue bonds, debentures or obligations of the corporation and, at the option of the corporation, to secure the same by mortgage, pledge, deed of trust or otherwise, and dispose of and market the same.

Article III

The principle place of business of this corporation shall be at Hastings, in the County of Adams, in the state of Nebraska.

Article IV

The duration of this corporation shall be perpetual.

Article V

There shall be a Board of Trustees consisting of not less than twenty seven (27) nor more than thirty six (36) members not less than five of whom shall be resident freeholders of Adams County, Nebraska, and two thirds of whom shall always be members of the Presbyterian Church in the U. S. A. The Synod of Nebraska of the Presbyterian Church in the U. S. A. shall be invited to nominate the trustees by classes as herein after provided.

THE HISTORY OF THE

The trustees shall be divided into three classes, the members of each class in the order of its succession to be elected each year by the Board at its stated November meeting and to hold office until their successors shall have been elected and shall have assumed the duties of their offices.

The President for the time being of Hastings College shall be, ex officio, a member of the Board of Trustees in addition to those provided for in the preceding paragraphs.

The names and residences of the trustees and the dates at which their terms of office shall expire shall be as follows:

Terms to expire in November, 1922

Rev. Thomas C. Osborne, D. D.	Bayard, Nebr.
Edward Leavenworth	Wood River, Nebr.
P. L. Johnson	Hastings, Nebr.
Rev. B. M. Long, D. D.	Penca, Nebr.
John D. Fuller	Hastings, Nebr.
Rev. B. M. Nyce, D. D.	Lincoln, Nebr.
Howard Pratt	Hastings, Nebr.
Rev. James B. Brown	Hastings, Nebr.
Rev. Calvin H. French, D.D.,	Hastings, Nebr.

Terms to expire in November, 1923

Harry L. Williams	Gothenburg, Nebr.
M. W. Folsom	Lincoln, Nebr.
Dr. E. C. Foote	Hastings, Nebr.
Edward G. Taylor	Loup City, Nebr.
Archie D. Marvel	Hastings, Nebr.
C. E. V. Smith	Beaver City, Nebr.
Paul Rhode	Morrill, Nebr.
R. F. Stuckey	Lexington, Nebr.
C. E. Higinbotham	Hastings, Nebr.

Terms to expire in November, 1924

Neil H. Dunn	Hastings, Nebr.
C. W. McConaughy	Holdrege, Nebr.
Guy Wilson	Laurel, Nebr.
George P. Bissell	Central City, Nebr.
Rev. W. H. W. Boyle, D. D.	Denver, Colo.
Arthur Jones	Hastings, Nebr.
Rev. Samuel Garvin, D. D.	Colo. Springs, Colo.
Dr. C. A. Spellman	Beatrice, Nebr.
Rev. J. W. Pressly	Omaha, Nebr.

These trustees shall hold office until their successors shall have been elected and installed in office as herein above provided for.

Article VI

The particular branches of Science, Literature, and Arts to be taught in the said Hastings College shall be such as are usually taught in well regulated colleges in the United States of America during the years of study commonly called Freshman, Sophomore, Junior and Senior years leading to the baccalaureate degrees. To these subjects others may be added, professorships may be founded and related departments may be established as the Trustees may from time to time direct.

The Trustees shall have power to prescribe conditions for admissions, requirements for graduation, and courses of study, and to employ and dismiss teachers and others.

Article VII

Until the Trustees shall direct otherwise, there shall be fifteen professorships in the said Hastings College, and their designation shall be as follows:

1. The Presidency.
2. The Professorship of Classical Languages.
3. The Professorship of Philosophy and Psychology.
4. The Professorship of Mathematics.
5. The Professorship of English.
6. The Professorship of Music.
7. The Professorship of History.
8. The Professorship of Biology.
9. The Professorship of Chemistry.
10. The Professorship of Physics.
11. The Professorship of Bible.
12. The Professorship of Romance Languages.
13. The Professorship of Political Science and Economics.
14. The Professorship of Home Economics.
15. The Professorship of Education.

Article VIII

The Board of Trustees of this Corporation shall have power to confer such academic honors and degrees as are, at any time, conferred by colleges and universities in the United States, baccalaureate and advanced degrees, except honorary degrees, being conferred upon recommendation by the faculty.

Article IX

If the office of any Trustee becomes vacant by reason of death, resignation, disqualification, or otherwise, except in the case of the President of Hastings College, the Board of Trustees at any stated or called meeting may fill such vacancy, the member so appointed to hold office during the unexpired portion of the term for which he is appointed.

The said Trustees shall have power to make such by-laws, rules and ordinances as they may from time to time deem necessary or expedient for the government of the said association, providing always that the said by-laws, rules and ordinances or any of them shall not be repugnant to the laws of the United States, to the constitution and laws of this State or to the certificate of incorporation of this corporation.

Certificate of Adoption

At the stated Fall meeting of the Board of Trustees held at 2 o'clock p. m. November 6, 1922, due notice of which was previously given, these revised articles of incorporation were unanimously adopted to supersede the articles under which the college was then operating.

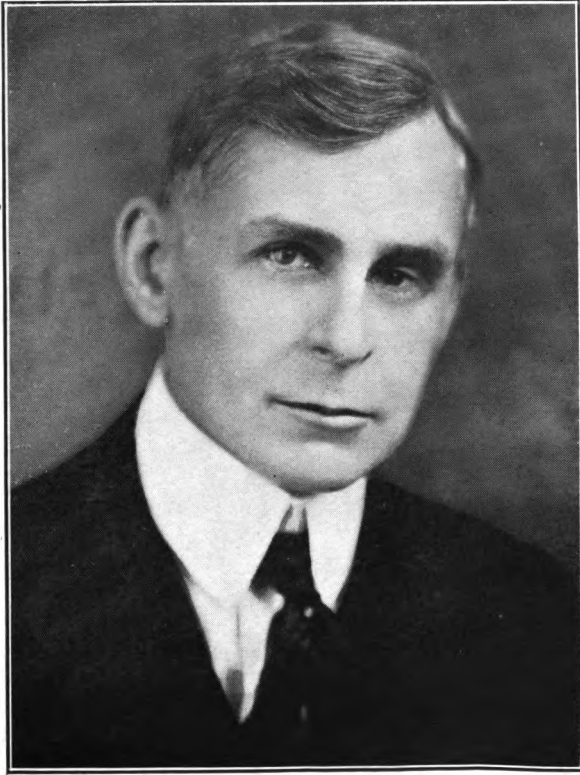
THE HASTINGS COLLEGE EMPIRE.

The field now open to Hastings College is a real empire. It includes the three great states, Nebraska, Colorado and Wyoming with a total population of more than two and one half million people. Hastings College is the only Presbyterian College now in operation in this entire region. The total Presbyterian membership in these three states is considerably over fifty thousand. Competition with other colleges is less than in any other similar field. The railroads are so located that the entire region is easily tributary to Hastings as an educational center. All of these things taken together present at Hastings, the most splendid opportunity to build a great Christian college.

OMAHA THEOLOGICAL SEMINARY.

With the growth of population and the increase in number of churches there was great difficulty in securing a sufficient number of ministers to supply the churches. None of the Theological Seminaries of the church were nearer than Cincinnati and Chicago, excepting the German Presbyterian Theological School and Seminary at Dubuque, Iowa. This suggested to some of those interested the thought of establishing a seminary within the bounds of the Synod, where graduates of our Synodical Colleges and other colleges could qualify themselves for the work of the ministry, and be ready to supply vacant pulpits and enlarge the mission work in this and adjoining states.

Accordingly, some forty men, ministers and laymen, representing the synods of Iowa, Missouri, Nebraska, Kansas and South Dakota, assembled in the First Presbyterian church of Omaha, February 17th, 1891, and after an extended conference, unanimously resolved to establish an institution of sacred learning in Omaha, the gateway of the great home mission field of the Presbyterian Church. A Board of Directors was chosen, who, meeting in April, 1891, adopted a con-



Rev. Larimore C. Denise, D. D.

stitution and determined to open the Seminary in Omaha, September, 1891.

The faculty, as first constituted: Rev. William W. Harsha, D.D., LL.D., Professor of Didactic and Polemic Theology; Rev. Stephen Phelps, D.D., Professor of Ecclesiastical, Homiletical and Pastoral Theology; Rev. John Gordon, D.D., Professor of Ecclesiastical History; Rev. Matthew B. Lowrie, D.D., Professor of New Testament Literature and Exegesis, and Rev. Charles G. Sterling, Ph.D., Professor of Hebrew, with Rev. Thomas L. Sexton, D.D., as lecturer on Home Missions.

Rev. Matthew B. Lowrie, D.D., was elected President of the institution in 1899 and was succeeded by Rev. Albert B. Marshall, D.D., in 1910. Dr. Marshall resigned in April, 1920, and Rev. James Marquis Wilson, D. D., pastor at the time of the North Presbyterian church of Omaha, was chosen President in September of the same

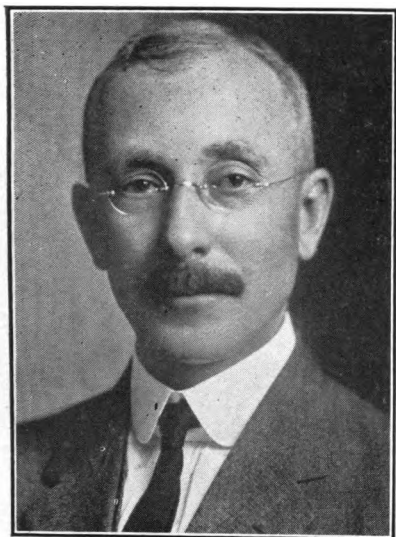


Rev. Daniel E. Jenkins, Ph. D., D. D.

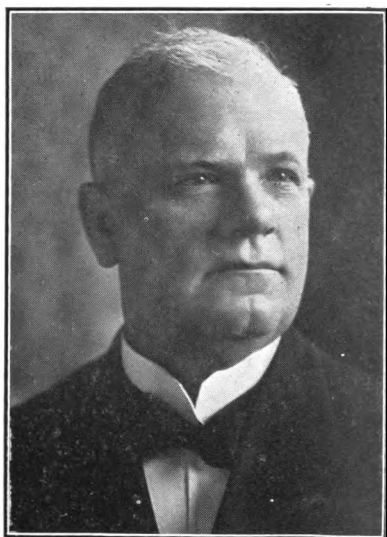
year. Dr. Wilson, at his own request, was released in December, 1923, from the office and accepted the Professorship of Homiletics, Pastoral Theology, and English Bible. The first of January, 1924, Rev. Larimore C. Denise, D.D., accepted the call as President.

Members of the faculty, from time to time, have been Rev. Joseph J. Lamp, Ph.D., D.D., who occupied the chair of Old Testament. For twenty-two years he made a marked impression upon successive generations of students. In 1917 Dr. Lamp was made Professor Emeritus in his department. He was called to his reward in 1920.

Rev. Daniel E. Jenkins, Ph.D., D.D., occupies the chair as Professor of Didactic and Polemic Theology and has served as Dean of the faculty for over fifteen years. He is the only member of the present faculty who taught in the old Cozzens Hotel at tenth and Harney streets, Omaha. His first year of teaching was the last year of occupancy of the named building. His total service to the Seminary has extended over a period of twenty-three years. Dr. Jenkins forms a connecting link in his relation as President of the University of Omaha, where theological students can avail themselves of the opportunity of pursuing elective subjects in connection with the theological course.



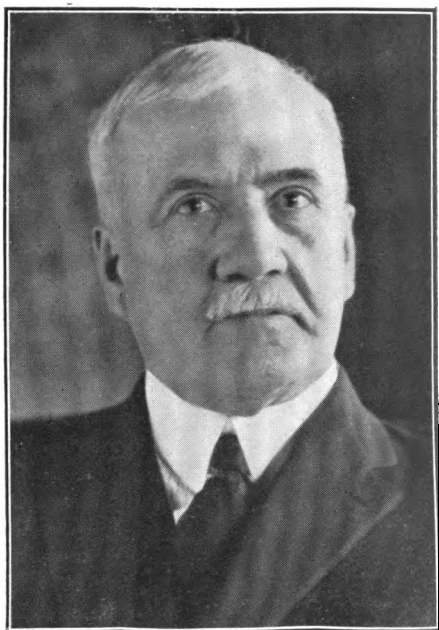
Rev. Chas. A. Mitchell, Ph. D., D. D.



Rev. Charles Herron, D. D.



Rev. Frank H. Ridgley, Ph. D.



Rev. James M. Wilson, D. D.

The Rev. Charles Herron, A. M., D.D., came to the Seminary December 1, 1904, and has since been in charge of the chair of Church History, Church Government and Missions, and is also Librarian.

The Rev. Charles A. Mitchell, Ph.D., D.D., has been Professor of New Testament Literature and Exegesis since September, 1902.

Rev. Frank H. Ridgeley, A.M., Ph.D., was chosen to succeed Dr. Lampe to the chair of Hebrew, Old Testament Literature and Exegesis, September, 1917. Dr. Ridgeley is the Secretary of the faculty.

The Seminary grounds are situated in what is known as Kountze Place, an attractive resident position in Omaha, with paved streets and other city improvements, and are accessible by three street car lines.

The Seminary occupies its own commodious and convenient modern building, providing rooms for students, together with Chapel, Library, Reading Room and Class Rooms. The building is heated with steam throughout, and is provided with electric light and gas, hot and cold water for the baths.

The Campus covers two entire city blocks, between Spencer, Emmet, Twentieth and Twenty-first streets.

The immediate field of the Seminary embraces the territory extending from Minnesota to Texas and from the Mississippi River to the Rocky Mountains—Sixteen great states of the Union. There are 3 000 Presbyterian churches in this region with 330,000 members, and fourteen Presbyterian colleges.

The present officers of the Board of Directors are

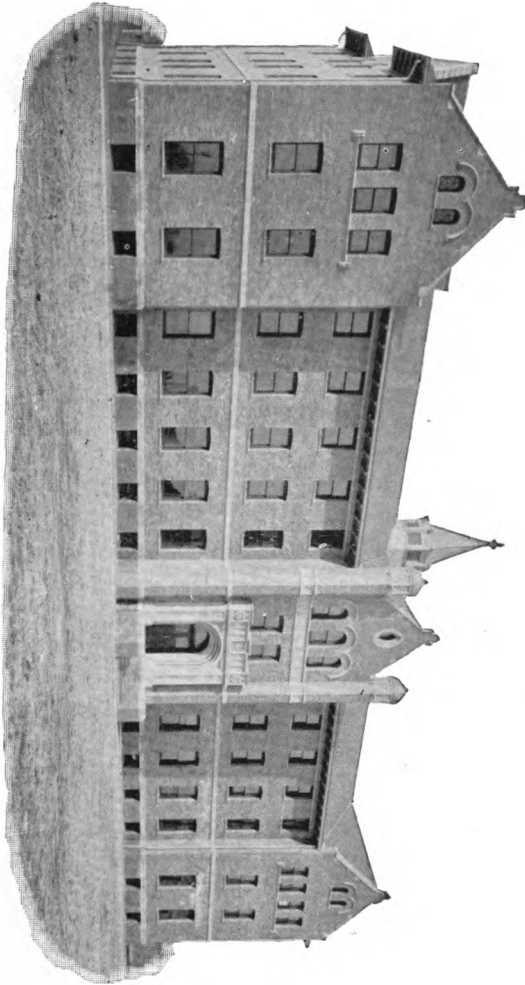
Rev. Albert B. Marshall, D.D., LL.D.....	President
Mr. John C. Wharton	Vice President
Mr. James H. Adams.....	Secretary
Mr. Herbert A. Doud.....	Treasurer

The Seminary offers a full course of study for the Gospel Ministry as adopted by the General Assembly and also courses leading to the degree of Bachelor of Divinity. It has sent in its history of thirty-two years two hundred and twenty graduates of whom over two hundred are actively engaged in service to the Church laboring in every Synod west of the Mississippi River, in many eastern Synods and in the foreign field.

Object of the Seminary.

The object of the Seminary shall be to instruct candidates for the Gospel ministry in the knowledge of the Word of God contained in the Scriptures of the Old and New Testaments, the only supreme and infallible rule of faith and life, and of the doctrine, order and institutes of worship taught in the Scriptures and summarily exhibited in the Constitution of the Presbyterian Church in the United States of America; to cherish in them by all the means of d'vine ap-

OMAHA SEMINARY.



pointment, the life of true godliness; to cultivate in them the true gifts which Christ, the Head of the Church, by His Spirit, confers upon those whom He calls to the ministry; and to impart to them, so far as may be, the various learnings by which they may be furnished for its work; to the end that there may be trained up a succession of able, faithful and godly ministers of the Divine Word, as the chief agency under God, who ordained the Church for the gathering and perfecting of the saints in this life to the end of the world.

—Constitution.

UNIVERSITY PASTOR.



Rev. Dean R. Leland, D. D.

The Committee on Education in its report of 1911 (page 42-43) calls attention to the policy of the Board of Education and the agreement that was entered into with the Board of Education and the Synod of Nebraska. This agreement provided for the appointment of a Student Pastor representing the Presbyterian Church at the State University of Nebraska. The Rev. Dean R. Leland, D. D., was chosen for the work, in which he has found his place and proven himself well fitted.

Presbyterian Association of the University of Nebraska.

The name of this organization shall be the Presbyterian Association of the University of Nebraska. The purpose of this association will be to conserve and develop, through pastoral oversight, the religious life of the Presbyterian students of the University, and by cooperation with the Board of Education of the Presbyterian Church in the United States of America, and with the local churches and the religious organizations within the University, to supply those opportunities of religious instruction, worship and practical Christian service which constitute necessary elements in all true education and life.

This Association shall be incorporated under the laws of the State of Nebraska and shall be organized with seven trustees to be appointed by the Synod of Nebraska of the Presbyterian Church in the United States of America, the object of said Association and appointment of officers being to promote the purpose of the Associa-

tion and to take charge of its property and business interests. These seven men shall be elected by the Synod, two for one year, two for two years and three for three years, and there shall be an ensuing election each year. In the appointment of these seven trustees the Synod shall elect three ministers, two of whom shall be pastors of Lincoln churches, and four laymen, three of whom shall be residents of Lincoln, all members of the Presbyterian Church.

The above named officers shall constitute an Executive Council and have full charge of the affairs of this Association. They shall make an annual report to the Synod through the Committee on Christian Education, and to the Secretary of the Board of Christian Education of the Presbyterian Church in the United States of America. All real estate and gifts of endowment which may come into the possession of the Association shall be held by the Board of Christian Education of the Presbyterian Church in the United States of America in the name of the Synod of Nebraska.

Thus has the Presbyterian Church in Nebraska tried to do her part towards educating and caring for her sons and daughters for the duties and responsibilities of life, and to qualify men to teach and lead others in the ways of righteousness.

PASTORS, OFFICERS AND MEMBERS A GREAT FACTOR IN THE DEVELOPMENT OF THE CHURCH.

A report of this character would be incomplete which failed to recognize the faithful and efficient help given by the officers and members of the churches in their different relations and responsibilities. There are at present 934 Ruling Elders and 312 Deacons in the Synod who are contributing a marked influence toward building up the Great Kingdom of Jesus Christ.

The Nebraska churches have been favored with many good and faithful men; men who have reflected credit upon themselves and their office, and whose names might well be recorded in this summary of facts and history.

While the superintendents of missions and other field men have given their time and strength to the duties of their office, pastors all over the state have gone outside of the bounds of their own parishes to look up the scattered sheep, and gather them together, and prepare the way for the formation of churches. Not afraid of toil, they have co-operated in the labor of seeking out and shepherding the hidden ones of God's flock, and so making possible the more rapid and extensive ingathering to the fold of the Shepherd of Israel.

When Synod was organized there were 32 ministers. Today there are enrolled in

Box Butte Presbytery	23
Hastings Presbytery	28
Kearney Presbytery	22
Nebraska City Presbytery	46
Niobrara Presbytery	30
Omaha Presbytery	63
Total	212

Presbytery of Box Butte

Ministers	Address	Enrollment
Alevrson, W. W.	Bayard	Present
Armstrong, J. A.	Mitchell	Present
Axtell, Mowrey S.	Scottsbluff, 2017 First Ave.,	Present
Burkholder, Charles A.	Gordon	Present
Campbell, George W.	Morrill	Absent
Clough, Clinton W.	Minatare	Present
Ferguson, D. J., D. D.	Alliance	Present
Kersten, George C.	Broadwater	Present
King, Samuel H., Ph. D.	Bridgeport	Present
Light, Samuel, D. D.	Sidney	Present
Lien, Samuel	Morrill	Absent
McNab, James	Roseburgh, Oregon	Absent
Olnce, Norman P.	Dalton	Present
Osborn, Thomas C.	Bayard	Absent
Porter, George C.	Morrill	Absent
Reaugh, William D.	San Luis Obispo, Cal.	Absent
Sayre, Erward H.	Gering	Present
St. John, O. O.	Bushnell	Absent
Scofield, William H.	Lisco	Present
Stemme, F. E.	Crawford	Absent
Stewart, J. Eddie	Rushville	Absent
Taylor, Robert W. D. D.	Scottsbluff, 107 E. 16th St.	Present
Throw, Frank W.	Kimball	Present

Town	Clerks of Session	Enrollment
1. Alliance	J. L. Overman	
2. Bayard	J. E. Buel	
3. Bridgeport	E. V. Draper	
4. Broadwater	Paul Eaton	
5. Crawford	A. S. Sexton	
6. Crawford	Isaiah Stetson	

PRESBYTERIAN CHURCH IN NEBRASKA.

7.	Bushnell	A. L. Miller
8.	Dalton	H. L. Heizer
9.	Dix	John Clausen
10.	Dix	E. A. Houghteling
11.	Gordon	C. H. Sailor
12.	Harrison	C. M. Hall
13.	Kimball	E. F. Barfoot
14.	Lisco	R. C. Cary
15.	McGrew	J. N. Howard
16.	Minatare	E. M. Farquhar, M. D.
17.	Mitchell	B. A. Rosenbrough .. B. A. Rosenbrough
18.	Morrill	J. T. Logan
19.	Morrill	Guy Bashford
20.	Rushville	O. L. Wilson, M. D.
21.	Scottsbluff	J. C. Reynolds, 1620 Third Ave.
22.	Scottsbluff	W. C. F. Smith
23.	Sidney	S. D. Moore

Presbytery of Hastings

Ministers	Address	Enrollment
Andrews, William E.	Hastings	Absent
Bailey, Elizur K., M. D.	Oxford	Present
Brewer, Willard C.	Edgar	Present
Brown, Willard	Hastings	Absent
Bridges, Charles	Dubuque, Iowa	Absent
Daniel, George M.	Champion	Present
Day, John C.	Cadams	Absent
Douglass, James M.	Holdrege	Present
Clark, James G.	Beaver City	Present
Eggleston, Albert H.	Superior	Present
Eby, William J.	Imperial	Present
Gibson, Harry B	Absent
French, C. H., D. D., LL. D.	Hastings	Present
Humphrey, Louis E.	Stockham	Present
Jackman, George R.	Lebanon	Present
Jones, Stephen H.	Nelson	Present
Jersak, William	2330 N. Halstead St., Chicago	Absent
Kinzler, Albert	Campbell	Present
Kirkpatrick, Charles	Cadams	Present
Mackay, Donald D., D. D.,	Minden	Present
Newell, George E. D. D.	Hastings	Present
Prather, Edwin L.	Kenesaw	Present
Roelse, Jacob	Hastings	Absent
Schell, Ulysses G., D. D.	Ong	Absent

Steen, Ellis M.	Hastings	Present
Seabright, Ernest C.	Axtell	Present
Shedd, Philip N.	Aurora	Present
Taylor, Lewallace W.	Vengurla, Ratnagiri Dist., India	Absent

Churches	Clerks of Sessions	Enrollment
Aurora	B. A. Munson	
Axtell	Ward Shue	
Bethel		
Blue Hill	J. S. Logan	
Beaver City	D. E. Cronk	
Cadams	H. R. Day	
Campbell	John L. Steen	
Culbertson	A. C. Eisenhart	
Champion	George Hill	
Edgar		
Giltner	Tom Talich	
Hansen	Orvill Smith	
Hastings	W. R. Nelson	S. A. Haynes
Holdrege	H. R. Belville	E. R. Harvard
Imperial	J. M. Bender	J. M. Bender
Kenesaw	Orvill J. Caldwell	Clas Burling
Lebanon	E. M. Pennington	
Lysinger	S. C. Kissell, R. 4, Aurora	
Marion		
Minden	L. W. Hague	L. W. Hague
May Community	J. H. Olson, R. 2, Minden	
Nelson	William Peebler	Wm. A. Voight
Ong	J. W. Robb	
Orleans	B. W. Claypool	
Oxford	Lee Huff	
Ruskin		
Stamford	A. C. Bloom	Harry H. Eimers
Stockham	W. D. Ely	
Superior	J. C. Dahlgren	Geo. Young
Wilsonville	J. N. Jamison	

Presbytery of Kearney

Ministers	Address	Enrollment
Black, Frederick E.	Loup City, Neb.	Present
Burkhans, William H.	Keystone, Neb.	Present
Burke, Julius B.,	St. Edward, Neb.	Present
Cooper, Alexander P.	Cozad, Neb.	Present
Fraser, Alexander H.	Charleston, S. C.	Absent

Fye, Benjamin A.	Broken Bow, Neb.	Present
Graham, Robert	Litchfield, Neb.	Present
Johnson, Oliver C.	Gibbon, Neb.	Present
Kircher, Charles E. D. D.	Fullerton, Neb.	Present
Kircher, Clarence A.	St. Paul, Neb.	Present
Knight, Elwood	Hershey, Neb.	Absent
McClenahan, Henry	Primrose, Neb.	Absent
Meierhoff, Arthur J.	Stapleton, Neb.	Present
Patterson, Newton P., D. D.	North Platte, Neb.	Present
Price, Harry H., D. D.,	Ord, Neb.	Absent
Primrose, William. J.	Spalding, Neb.	Present
Rice, Glenn L.	Grand Island, Neb.	Present
Smith, Thos. F. B., D. D.	Central City, Neb.	Present
Soundy, Arthur --	Gothenburg, Neb.	Present
Sweetland, Leslie F.	Lexington, Neb.	Present
Willis, Willam J.	Kearney, Neb.	Present
Wilson, Edward A.	Shelton, Neb.	Present

Churches	Clerks of Session	Enrollment
Akron	Robert Therburn	
Austin	Milton Rentfrow, Loup City	
Broken Bow	F. M. Skillman	G. E. Joiner
Cedar Valley	C. V. Hait, Ericson	
Buffalo Grove	Fred Menke, R. F. D. Lexington	
Central City	A. Fouts	J. L. Johnson
Clentibret	Frank Casper, Primrose	
Cozad	Henry V. Behrens	H. V. Behrens
Fullerton	G. F. Robinson	Albert Thompson
Gibbon	George W. DeWolf	
Gothenburg	H. L. Williams	H. L. Williams
Grand Island	J. B. Elseffer	
Hershey	Z. K. Eshleman	
Kearney	V. C. Chase	L. D. Martin
Keystone	R. E. Baker	
Le Moyne	A. O. Patrick	
Lexington	George A. Anthony	R. S. Lene
Litchfield	George B. Work	G. B. Work
Loup City	Ward VerVatin	
North Platte	E. M. Robbinson	H. G. Mitchel
Ord	George R. Gard	
St. Edward	John V. Fonda	
St. Paul	J. A. Haggart	C. E. Taylor
Shelton	E. L. Templin	
Spalding	J. H. Brownlee	
Stapleton	Earl W. Glandon	

THE HISTORY OF THE

Sutherland	Walter Coker
Wood River	E. W. Durfee
Wilson Memorial	James G. Hastings, R. F. D.

Presbytery of Nebraska City

Ministers	Address	Enrollment
Barr, Thomas E.	Osceola	Absent
Bell, Marcus T.	Blue Springs	Absent
Borden, George W.	Yukon, Oklahoma	Absent
Brethouwer, B. J., D.D.	Lincoln	Absent
Bottom, N. Ernest	Kingsville, Mo.	Absent
Brown, James B.	Hastings, Neb.	Present
Carpenter, John H., D. D.	1521 Washington St., Lincoln	Present
Compton, Orville	1736 Cherry St., Lincoln	Absent
Davies, P. Arthur	Fairbury	Present
Davies, D. Penry	Wymore, R. F. D. 1,	Absent
Davis, Bruce W.	Steele City	Present
Doole, William I.	Adams	Present
Emhoff, Elmer E.	S. Omaha	Present
Frank, Clinton J.	Deshler	Present
Garretson, John	Box 135, Athol, Kans.	Present
Gertsch, Albert	Hickman	Absent
Goodale, Steele D.	York	Present
Guinn, Clyde W.	Hubbell	Absent
Hannant, Curtis J.	Raymond, S. D.	Absent
Henry, Benjamin F.	Dunbar	Present
Hilscher, Harris G.	China	Excused
Hilscher, Solomon S., D. D.	2631 Q St., Lincoln	Present
Hollingsworth, T. R.	Trayer	Present
Hulhorst, Frederick C.	Raymond	Present
Hutchison, Aaron S.	University Place	Present
Johnson, Paul C.	23rd and Garfield Lincoln	Present
Knauer, Frederick G. D. D.	Steele City	Present
Leland, Dean R., D. D.	1315 S. 26th, Lincoln	Present
Lewis, Imanuel J.	Seward	Present
Lucas, Edgar C. D. D.	Beatrice	Present
McClucky, Harry G.	Plattsmouth	Present
McGee, James W.	Staplehurst	Absent
Nyce, Benj. Markley, D. D.	13th and M Sts., Lincoln	Absent
Patton, Leonard R.	1508 First Corso, Nebr. City	Present
Payne, Paul C.	York	Present
Perry, William F.	Fairmont	Present
Pfautz, W. W.	Panama	Present
Rosenau, John W.	Hastings	Absent

Raymond	W. W. Wilson	
Seward	Dr. R. P. Belden	Dr. R. P. Belden
Staplehurst	R. M. Goodell	
Steele City	Allen T. Phelps	Allen T. Phelps
Stoddard	Jacob Kerns	
Table Rock	Philip Asher	
Tecumseh	A. B. Allen	
Thayer	A. A. Tharp	
Utica	J. L. Rutledge	
University Pl. Westminster	R. S. Arnold	
York	Dr. R. McConaughy	

Presbytery of Niobrara

Ministers	Address	Enrollment
Ambrose, John C.	Hastings, Neb.	Absent
Andrews, Joseph	Randolph, Neb.	Absent
Barton, V. R.	Niobrara, Neb.	Present
Beers, Henry H.	Stuart, Neb.	Present
Caldwell, John M. D. D.	Chicago, 39 N. Pine Ave.	Excused
Clark, H. T.	Valentine, Neb.	Present
Christie, John C.	Coleridge	Absent
Cross, S. X.	Wayne	Absent
Dysart, Wm. E.	Belden	Present
Fjala, Anton B.	Verdil	Present
Callagher, Geo. W.	Baltimore, Md.	Absent
Guest, Wm. H.	Atkinson, Neb.	Present
Haines, Simeon S.	Columbia, Mo.	Absent
Henning, John L.	Fairfield, Ia.	Absent
Hughes, W. W.	Elgin, Neb.	Present
Jones, Abraham R.	Cambridge, Neb.	Present
Jones, Fenton C.	Wayne, Neb.	Present
Jones, W. O.	Carroll, Neb.	Absent
Kelso, James B.	Belden, Neb.	Absent
Lampe, Henry W. D. D.	Korea	Excused
Loew, Edward	Chicago	Absent
Long, Barzillat M. D. D.	Pender, Neb.	Present
Longstaff, Geo.	O'Neil, Neb.	Present
Little, John W.	Madison, Neb.	Absent
Orr, Peter M.	Norfolk, Neb.	Present
Russell, J. G.	Osmond, Neb.	Present
Smith, Irwin G.	Ponca, Neb.	Present
Sulenberg, Linn P.	Guatamala, C. A.	Excused
Wolters, E. C.	Emerson, Neb.	Present
Yemm, Stephen	Wakefield, Neb.	Present

Churches	Clerks of Session	Enrollment
Atkinson	T. M. Elder	J. W. Fullerton
Apple Creek	V. V. Rosencrans	
Belden	Charles Jordan	
Bethany	L. G. Lambert	
Blackbird		
Coleridge	O. C. Whitney	
Carroll		
Cleveland	C. Alynn, Dustin P. O.	
Elgin	Dr. W. A. Peterson	
Emerson	J. A. Olmstead	
Kellar	J. S. Hoffman, O'Neill	
Lynch	Dr. A. E. Neely	
Laurel	C. E. Nervin	
Logan View	A. O. Whitney	
Madison	Geo. E. Richardson	
Niobrara	C. C. Whipple	C. C. Whipple
Norfolk	Dr. W. E. Crane	
Oakdale	A. T. Rowe	
Osmond	B. C. Schroeder	
Ponca	Clyde Myers	
Pender	S. D. Love	S. D. Love
Rando'ph	B. E. Townsend	
S. Sioux City	J. S. Bacon	
Stuart	H. S. Thomas	
Valentine	Henry Walker	
Verdel		
Wakefield	Robert Mathewson	
Wayne	F. H. Jones	

Presbytery of Omaha

Ministers	Address	Enrollment
Ady, Merrill S.	Percival, Ia.	Absent
Aston, Edwin H. R.	Waterloo	Absent
Barnett, Gayle S.	Omaha, 2969 Pacific	Absent
Bloomquist, John M.	Lyons, R. F. D.	Absent
Budd, Robert B.	Valley, Neb.	Absent
Cherry, Joseph B., Ph. D.	Omaha, 218 N. 17th	Present
Currens, J. B., D. D.	" 2715 N. 19th Ave.	Present
Cook, J. J.	Denver, Colo.	Absent
Dagley, E. E.	Omaha, 2410 S. 16th St.	Present
Davis, John P.	" 302 S. 38th	Present
Ernst, Albert F. Ph. D.	" 9035 N. 39th	Present
Fisher, G. R. G.	" 2861 Dodge	Absent

THE HISTORY OF THE

Foster, Harry B.	Chicago, 77 W. Washington	Present
Grace, Frederick H.	Omaha, 2562 Ames Ave.	Present
Graham, Everett W.	" 2911 Tucker	Present
Griffiths, Thomas	Columbus, Neb.	Present
Halsey, Walter N.	Omaha, 2738 Crown Point	Present
Hamilton, James M.	" 24 and Wirt	Present
Herron, Charles, D. D.	" 2024 Emmett St.	Excused
Heuser, Herman G.	" 2741 Baumann Ave.	Absent
Honsaker, David S. D. D.	Valley, Neb.	Absent
Hunter, Stuart N.	Northfield, Minn., 1055 Nevada	Absent
Hansen, H. W.	Leigh, Neb.	Present
Jenkins, D. E., Ph. D., D. D.	Omaha, 1921 Binney	Present
Jenks, Edwin Hart, D. D.	" 123 S. 35th St.	Present
Jordan, W. H.	" 302 S. 38th St.	Present
Kearns, Arch J.	Tekamah, Neb.	Present
Kearns, Ray V.	Fremont, Neb.	Present
Kearns, Wm. H., D. D.	Omaha, 614 Peters Trust	Present
Koukol, Charles J.	" 5213 S. 21st	Absent
Kuhn, Albert	" 2006 Willis Ave.	Absent
Laird, Melvin R., D. D.	" 1333 S. 35th	Present
Luce, Paul G.	" 2334 S. 35th	Present
McElwee, Robert	Macy, Neb.	Present
Jenkins, F. D., Ph. D.	Theol. Sem., Princeton, N. J.	Absent
Horton, Samuel N.	Colon, Neb.	Present
MacLeod, Donald C., D. D.	Omaha, 4915 California	Present
Miller, David K.	Cedar Bluffs, Neb.	Present
Mitchell, C. A., Ph. D., D. D.	Bellevue, Neb.	Absent
Moneymaker, Earl	Benson, Neb.	Absent
Moore, Harry, J.	Craig, Neb.	Present
Morrison, C. E.	Winnnebago, Neb.	Present
Nickerson, E. J.	Wahoo, Neb.	Present
Nygaard, Norman E.	Minneapolis, Minn., 2322 Bryant	Absent
Pattison, George P.	Walthill, Neb.	Absent
Pressly, J. W.	Omaha, 614 Peters Trust	Present
Raup, Robert B.	Carlinville, Ill., Blackburn Col.	Absent
Ridgley, Frank H., Ph. D.	Omaha, Neb., 2011 Maple St.	Present
Robel, Charles F.	" 4735 N. 39th St.	Present
Salsbury, James H. D. D.	Lyons, Neb.	Present
Russell, Clarence H.	Bellevue, Neb.	Absent
Spencer, John E.	Omaha, 4216 S. 22nd St.	Present
Stewart, Henry	Chicago	Absent
Tait, W. W., D. D.	Omaha, 546 S. 41st	Excused
Taylor, Russell	" 2625 Charles	Absent
Vanderlippe, Robert B.	" 4334 Lake St.	Absent

PRESBYTERIAN CHURCH IN NEBRASKA.

Vartanian, V. H.	Omaha, Lothrop St.	Absent
Warner, Joel	Hooper, Neb.	Absent
Weeks, Frank M.	Bowling Green, O.	Absent
Wheeler, Robert L., D. D.	Omaha, 4326 S. 22nd	Excused
Whitmore, Roy L.	" 515 S. 34th	Absent
Wilson, James M., D. D.	" 2020 Spencer	Present
Winn, George W.	TaiKu, China,	Excused

Town	Clerks of Session	Enrollment
Bancroft	Edward Farley, Jr.	
Bellevue	Alistair D. Short	
Blair	Mrs. Peter Badgerow	
Cedar Bluffs	W. G. Putney	
Colon	Dr. F. W. McCaw	
Colon R. D.	H. C. Mower	
Columbus	E. H. Naumann	
Craig	M. F. Kennedy	
Creston	R. C. Moran	
Decatur	Mrs. W. R. Eagleton	
Ft. Calhoun	W. H. Wood	
Ft. Crook	J. M. Gates	
Fremont	S. S. Sidner	
Lyons'	E. S. Clements	
Lyons R. D.	E. G. Whale	
Macy	Hiram Walker	
Macy	J. E. Moss	
Omaha First	A. E. Carpenter	W. H. Gibbs, M. D.
" Third	Floyd Rosenfelt	
" Bethlehem Bohemian		
" Benson	H. C. Forgy	
" Castelar St.	D. J. Reid	
" Clifton Hill	Geo. E. Vawter	
" Covenant	D. A. Bertrand	
" Dundee	A. T. Hewitt	N. J. Baker
" Fairview	Mrs. G. A. Beith	
" Florence	Will S. Thompson	
" Bethany	W. J. Sellner	
" Lowe Ave.	A. C. Smith	
" Miller Park	E. B. Gesman	
" North	Chas. W. Cain	R. A. McEchron
" Park Vale	G. F. Fisher	
" St. Paul	W. C. Mason	
" Westminster	C. J. Barnett	Frank Waterman
" Wheeler Memorial	W. F. Paulus	M. G. Zerbe
Lindsay	Llewelyn Jones	

Pappillion	Charlie Trumble	
Schuyler	Dr. C. H. Johnson	
Scribeer Webster	J. A. Ferguson	
S. Omaha R. D. Avery	J. J. Smith	
S. Omaha R. D. Mosher	A. N. Snyder	
Tekamah	Jas. A. Clark	C. A. Valder
Valley	J. V. Lentell	
Wahoo	Joe Bredenberg	
Walthill	W. T. Diddock	
Waterloo	Carlton B. Noyes	
Winnebago	O. E. Buckey	

SYNODICAL WOMAN'S SOCIETY.

Along with this group of men must be mentioned the "honorable women not a few" who have organized and sustained the aid and missionary societies of the churches. Very much of the financial support of the local churches, has been contributed by the labors of the aid societies, while the missionary societies have raised large sums of money for the extension of the church of Christ at home and abroad under the direction of the Boards of Home and Foreign Missions. The first woman to be named in this connection was Mrs. Henry M. Giltner, the wife of the first Presbyterian missionary to Nebraska, who said to her husband during the critical crisis of their journey, and refusing to turn back, "No, I propose that we go over and possess the land."

The following report has been handed to Synod over the signatures of Mrs. H. V. Hilliker, Synodical President of the Woman's Synodical Society, and Fannie P. Adams, Acting Secretary:

Nebraska Synodical Society comes to the close of its forty-seventh year of service for the cause of missions. We are grateful for the splendid spirit of cooperation among our women, and the ability that has been shown to go forward in spite of all difficulties.

There has been an increasing efficiency in Presbyterian organizations and many of the local societies are feeling a deepening responsibility along the lines of stewardship and missionary education as well as financially.

The strength of the Synodical lies in its six Presbyterian societies composed of 127 missionary societies, 37 Westminster Guilds, 95 Young Peoples and 50 children's organizations which carry the local responsibility for promoting the cause of Missions.

One achievement of the year is shown in the fact that 196 of our young people are tithers and 47 are student volunteers or have signed up for Life Work. There can be no better remedy when we are dis-

couraged than the thought of the fine young men and women who this year have gone to Yunnan from Nebraska.

Fine work was done in the campaign for the Women's Union Christian Colleges of the Orient. Most of the gifts were small but missions through this campaign have touched many new lives and it now remains for the women of the churches to tie up this newly awakened interest and bring these women into our local societies.

The fine way in which Box Butte, Kearney and Omaha Presbyterials not only did their share but went "over the top" needs to be mentioned.

Of course we must acknowledge a small deficit but even so there was a gain in gifts of \$1000.00 over the previous year and we refuse to be discouraged.

The requests for speakers and missionaries to "tell the story" have been increasing.

Mrs. Bandy and Mrs. Miller, both supported by the women of the state, have had 55 speaking appointments with the President and two Board Secretaries having 70 more.

There have been 32 boxes sent to Freedmen schools together with our regular White Cross Work for Taiku Hospital. This is a form of work that is holding the interest of many of our women who prefer to see what is being accomplished. If each one of you could read the letter from Dr. Fletcher, of Orchard, Nebraska, who has charge of our hospital you would all want a part in our next shipment. This year we are reporting 17 schools of missions with 2465 in attendance. Our goal for this year is "A School of Missions or a Study Class" in every church. It can be done, but only in cooperation with the pastors.

Then too we are stressing equal quarterly payments of all Missionary pledges and again we are asking the co-operation of the church sessions and treasurers to help us reach our goal.

Some of our Presbyterian societies are urging that if necessary, they will borrow the money and pay interest instead of the Board doing so. The review of the work of the past year gives us courage to go forward, attempting greater things in the days before us that we may in truth, "Go from strength to strength."



**THE HISTORY OF THE
EXTINCT CHURCHES.**

The following list contains the names of churches that once existed during the past fifty years in the Synod of Nebraska.

	Presbytery	Organized	Members	Grants or Loans	Loans on Manse
Ashland	Nebraska City	1872	12		
Avon	Kearney	1876			
Ash Creek	"	1882	17	330	
Araphahoe	"	1880	9		
Ayr, Mt. Pleasant	Hastings	1883		150	
Alma	"	1884	11		
Anslie	Kearney	1885		333	
Ambler Place, Omaha	Omaha	1889	20		
Ashton	Kearney	1890	11	800	
Armada	"	1890	15		
Albany	Box Butte	1905	8		
Anoka	Niobrara	1905	11	666	
Angora	Box Butte	1905	15		
Adelia	" "	1910	13		
Alban	" "	1921	18		
Brownsville	Nebraska City	1863	48		
Bethel, Beaver Crossing	" "	1875			
Belvidere	" "	1875		1100	
Beulah	" "	1879	11		
Burchard	" "	1881	28	500	
Brainard	" "	1883	13		
* Bell Creek	Omaha	1863	10	300	
* Belle Center	"	1879			
Boone	"	1883	15		
Bloomington	Kearney	1879		600	250
Burr Oak	"	1880	11	400	
Berg	"	1882	12	300	
Bethany	"	1881	18	250	
* Blair	Omaha	1884	19	500	
Box Elder	Kearney	1886	8		
Benkleman	Hastings	1887	20		
Bower	Nebraska City	1887	17		
Bethel, Camp Clark	Kearney	1889	18		
Bromfield	Hastings	1892	20		
Belmont	Niobrara	1892	19	200	
Burbank	Kearney	1893	11		

PRESBYTERIAN CHURCH IN NEBRASKA.

103

Beatrice, Second	Nebraska City	1893	59	800
Bird Wood	Kearney	1895	21	300
Bethesda, Plainview	Niobrara	1897	10	
Bostwick	Hastings	1900	18	
Buda	Kearney	1905	12	800
Big Spring	Box Butte	1913	24	800
Bethel, Hartington	Hastings	1915	28	
Belmar	Kearney	1916	27	
Ceresco	Nebraska City	1877	20	500
Carlton	" "	1879	19	
Charleston	" "	1879	17	
Clark, First	Omaha	1876		
Colfax County, Central	"	1881		
Center Park	"	1882	14	
Cache Creek	Kearney	1883	15	
Catherton	Hastings	1882	9	
Calvary	"	1883	10	
Creighton	Omaha	1884	13	
Cherry Creek	Kearney	1885	45	250
Clinton	Niobar	1891	18	
Crow Butte	Box Butte	1896	18	350
Castle Rock	Kearney	1897	10	
Centerview, Broadwater	Box Butte	1910	9	
Chappell	Kearney	1911	8	
Dakata City, German	Nebraska City	1863	19	
Douglas	" "	1876		
David City	" "	1882		
Daily Branch	Omaha			
Dakata City	"	1879	13	
Driftwood, Cornell	Hastings	1889	14	
Dorp Valley, Gandy	Kearney	1889	15	
Exeter	Nebraska City	1880	16	
Endicott	" "	1881	10	325
Elk Valley	Omaha	1873	12	
Elk Dale	Kearney	1875		
Elm Creek	"	1876		
Elkton	"	1881	14	
Eaton	Hastings	1882	11	
Ebenezer	Kearney	1872	15	
Eureka	Nebraska City	1886	31	
Elwood	Hastings	1887	15	
Elba	Kearney	1891	14	
Emmanuel, Glen	Box Butte	1896	37	600
Fuernas	Kearney	1875		

Fontanell	Omaha	1863	10	
Fairview	Hastings	1883		350
Friendship, Stamford	"	1889	13	
Farwell	Kearney	1892	22	200
Foster	Niobrara	1899	9	500
Flats	Kearney	1912	16	
Glengary	Nebraska City			
Goshen	" "	1875		
Geneva	" "	1877		
Garrison	" "	1880	10	
Glenville	Kearney	1879	21	
Greely Centre	"	1883	14	
Goodman	"	1881	22	
Green Valley	Niobrara	1887	20	550
Gandy	Kearney	1889	14	600 750
Garfield	"	1889	14	
Grand View, Schuyler	Omaha	1889	9	600
Genoa	Kearney	1892		1000
Goshen	Nebraska City	1912	25	
Helena	Nebraska City	1871	11	
Highland				
Humphrey	Omaha	1877		
Hooper	"	1879		
Hainesville	"	1881	13	
Henrietta	Kearney	1876		
Harvard	"	1879		200
Harmony	"	1880	19	
Hardy	"	1881	14	700
Hardyville	Hastings	1883		
Hartwell	"	1884	11	
Huntington	Omaha	1884	8	
Hartington	Niobrara	1888	30	500
Haigler	Hastings	1889	9	500
Holstine	"	1889	18	
Hope	Kearney	1889	34	
Hayes Centre	Hastings	1890	13	
Humboldt Bohemian	Nebraska City	1879	26	300
Hope Chapel	Box Butte	1913	13	
Inman	Kearney	1881	11	1057
Inland	"	1881	8	
Imperial	Hastings	1888	22	
Kingston	Kearney	1873	7	
Kelso	"	1880		
Knox, Salina County	Nebraska City	1879	16	

PRESBYTERIAN CHURCH IN NEBRASKA.

105

Kearney German	Kearney	1890	20		
Little Blue River	"	1875			
Luisville German	Nebraska City	1864	8		
Little Salt	" "	1877			
Lost Creek	Omaha	1882	20	500	
Lone Tree	"	1872	37	1100	
Lambert	Kearney	1883	11	300	
Liberty	Nebraska City	1885	18	250	
La Platte	Omaha	1886	25	450	
Lilian	Kearney	1889	14		
Lacota	"	1889	21		
Lincoln Third	Nebraska City	1893	45	1100	500
Melrose	Kearney	1875			
Mudy Creek	Nebraska City	1862	26		
Mornence	" "				
Marysville	" "	1877			
Maple Creek	Omaha	1875			
Millerboro	"	1880	19	625	400
Mentor	"	1882	15		
Middle Branch	Kearney	1882	9		
Myra Valley	"	1880	11		
Marquette	Hastings	1884	11	450	
Millington	"	1889	33		
Marshland	Niobrara	1890	15	250	
* Mount Olivet, Thurston	Omaha	1911	15	500	
Mount Olivet	Kearney	1892	8		
Mount Carmel, Dawes	Kearney	1896	15		
Mount Zion, Miller	"	1896	10		
Malmo	Omaha	1906	11	500	
Nenaha River	Nebraska City	1862	11		
Norris	Omaha	1882	9		
Nickerson	"	1882	10		
North Loup	Kearney	1883	16	500	
New Helena	"	1881	13		
Negunda	Hastings	1882	23		
Norden	Niobrara	1888	29	400	
Northport	Box Butte	1912	23		
Nesbit	Kearney	1912	10		
Overton, Samaritan	Kearney				1000
Odell		1882			
Oakdale	Omaha	1881	22	500	
Oak Creek	Kearney	1876			
Osco	"	1876			
Olivet	"	1879	21		

Oak Valley	"	1882	12	
Oses	"	1880		
Ohiowa	Nebraska City	1887	22	
Omaha, Bedford Pl.	Omaha	1894	13	
Omaha, Grace	"	1890	20	
Oconce	"	1896	14	500
Plum Creek	Kearney			700
Plattsmouth German	Nebraska City	1863	20	400
Pleasant Prairie	"			
Peru	" "	1872	28	
Prospect	" "	1883	28	500
Paragon	" "	1883		
Pleasant Valley	Omaha	1877		
Pleasant Hill	"	1878		
Pleasant View	"	1882	7	
Prairie Center	Nbraska City	1886	26	
Plymouth, North Bend	Omaha	1891	57	
Pine Ridge, Crawford	Niobrara	1893	15	
Perch	Box Butte	1894	13	
Prague	Omaha	1907		
Providence	Nebraska City	1909	10	
Page	Niobrara	1911	19	666
Rosefield	Nebraska City	1880	11	
* Republican City	Hastings	1880	13	600
Red Bird	"			
Red Cloud	"	1876	13	
Riverton	Kearney	1898	12	
Ragan	Hastings	1888	12	
Redington	Kearney	1890	12	
Rockville	"	1898	26	
Riverview, Henry, Neb.	Box Butte	1912	3	
Summit	Nebraska City	1872	26	
Salem	" "	1872	22	
Simeon	" "	1872	11	
Swan Creek	" "			
Sterling	" "	1876		500
Sicity, German	" "	1880		
Sheiby	" "	1881	7	
Stella	" "	1882	13	
Silver Creek	Omaha	1865	12	400
Saint Helena	"	1882	14	
Spring Ranch		1876	24	
South Adams	Nebraska City	1877		
Salem German, Gothenburg	Kearney	1883	13	275 300

PRESBYTERIAN CHURCH IN NEBRASKA.

107

Scotia	Kearney	1885	29	800	
South Fork, Chambers	Niobrara	1885	22		
Sait James	"	1886	14		
Scottsville	"	1887	17	300	
Stromsburg	Omaha	1887	30		
Sawyer	Nebraska City	1893	30	250	
Sunny Ridge, Thurston	Niobrara	1897	16		
* Sweetwater	Kearney	1898		400	
Sprague	Nebraska City	1898	8	500	
Seaton	Hastings	1907	18	400	
Strtssburger Union	Box Butte	1912	24		
Thornton	Kearney	1875		600	
Tamora	Nebraska City	1872	22	600	
Tracy Valley	Omaha	1875		300	
Turkey Creek	Kearney	1881	16	200	
Tobias	Nebraska City	1888	8		
* Thayer German	" "	1889	18	450	500
Thurman	Box Butte	1894	9		
Unity	Kearney	1875		250	
Union	"	1879			
Uysses	Nebraska City	1872	8		
Union	" "	1911	24		
Verona	Hastings				750
Valley, The	Kearney	1891	13	171	
Weeping Water German	Nebraska City	1862	11		
White Cloud	" "	1880	12		
Wymore	" "	1883			
West Point	Omaha	1872	8		
Wisner	"				
Waterville	"	1877			
West Union, Ponca	"	1878	15	300	
Willowdale	"	1881	16	650	
Waveland	Kearney	1879			
Woodlawn	"	1879	10		
Williamsburgh	"	1881	23		
West Blue	Hastings	1883	14		
Warnerville	Niobrara	1888	11		
Wallace	Hastings	1889	12		
West Albright	Omaha	1889	12		
Willow Creek	Niobrara	1891	15	200	
West Hill Genoa	Omaha	1895	9	300	
West Grand View	Kearney	1896	20		
Weston Bohemian	Omaha	1896	43		
West Pleasant Valley	Kearney	1901	11		

THE HISTORY OF THE

Winside	Niobrara	1902	8
Xenia	Omaha	1883	15
Zion Grove	"	1894	9

SUMMARY

Amount on churches no longer existing	\$35,848
Amount on manses no longer existing	2,700
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	38,548
Less 60% probably received by the Board	23,128
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Amount due from churches reported on this statement as gone out of business, mortgages not yet paid. \$ 4,500

SUMMARY.

In the face of all the difficulties and hindrances incident to the development of a new country, arising from the limited means, loss of crops, financial stringency, and many, many tears, we today, "possess the land." During the history of the synod 489 churches were organized. Of this number 202 survive with a total membership of 30,043 communicants, and 27,588 enrolled in the Sabbath schools.

There were received into the churches:

On Examination	60,461
By Certificate	46,734

Total accessions 107,195

Present total members 30,043

Deaths, Dismissed, Suspended 77,152

A summary of aid received from the various Boards:

Board of Home Missions.

We have in our possession a partial list of the churches in the Synod, giving the total amount of aid granted by the Board of Home Missions:

33 churches aided in the Presbytery of Box Butte	\$ 74,412.75
28 churches aided in the Presbytery of Hastings	88,065.64
33 churches aided in the Presbytery of Kearney	\$ 58,571.00
24 churches aided in the Presbytery of Nebr. City	73,565.99
34 churches aided in the Presbytery of Niobrara	114,043.33
34 churches aided in the Presbytery of Omaha	111,967.66
	<hr/>
186 churches aided in the Synod	\$520,627.20

In addition to the appropriations made to the churches in the named Presbyteries the Board of Home Missions has made appropriations for field men and expenses, dating

SUMMARY BY PRESBYTERIES.

	Omaha. (1873)	Neb. City. (1873)	Kearney. (1874)	Hastings. (1882)	Niobrara. (1885)	Box Butte. (1894)	Total.
ADDITIONS:							
Examination Certificate	16866	16347	10481	7437	6393	2917	60461
Present Members	13847	14919	6795	5298	3621	2254	46734
BAPTIZED:							
Adults	8566	8093	4694	3712	2925	2053	30043
Infants	6404	7032	4633	3190	2904	1414	25577
S. School Enroll.	6918	5263	3483	2428	2482	924	21498
BENEVOLENCES:							
Home Missions	7477	6610	4435	3405	3101	2560	27588
Foreign Missions	160498	68556	70675	54636	36355	15847	415,567.00
Education	164498	97576	61746	54450	28031	12222	418,523.00
S. School Work	52396	70166	37315	51459	7663	8031	227,030.00
Church Erection	17686	27584	15936	12727	10915	4206	88,154.00
Ministerial Relief	23265	21511	9528	9075	5968	1622	79,969.00
Sustentation	22690	24816	12066	7935	5451	2734	75,701.00
Freedmen	578	587	101	250	21		1,537.00
Colleges	27671	28803	10507	6407	4826	1291	79,415.00
Reunion Anniv.	48236	27768	15595	78721	6833	1661	178,724.00
Synodical Aid	605	667	187	141		42	1,732.00
Temperance	876	511	383	163	208	114	2,255.00
Evangelism	5391	6566	3278	2674	1808	924	20,641.00
Sabbath Observ.	3104	3967	3424	1473	375	817	13,250.00
Men's Work	109	176	184	40	38	35	582.00
Miscellaneous	168	227	253	77	42	82	849.00
Gen'l Assembly	20137	91844	73464	60930	22962	11838	471,425.00
Cong'l. Expenses	2468.26	26023.47	14625.55	12342.49	9715.28	3938.23	91,613.28
	2,989,683.00	2,679,990	1,540,505.00	1,144,222	905,911	359,357	9,619,668.00
	3,732,998.26	3,177,338.47	1,868,762.55	1,506,722.49	1,047,122.28	424,671.23	\$ 11,777,653.28

Total Contributions for Benevolences by all Presbyteries -- \$ 2,157,985.28

Total for Congregational Expenses by all Presbyteries -- \$ 9,619,668.00

Total Contributions by all Presbyteries -- \$ 11,777,653.28

These figures speak "Now of the days that are past." And as we compare the great sums of dollars with the number of souls, some one may be tempted to say "what an expensive enterprise is this!" For great has been the lay-out per capita. Yet, to God, even one soul is of greater value than the sum total of the millions named in the compilation of these figures. "What shall a man give in exchange for HIS SOUL?" The poet has said of man:

"What is the thing of greatest price,
This whole creation round?
That which was lost in paradise,
That which in Christ is found.
"The soul of man, Jehovah's breath—
It keeps two worlds at strife:
Hell moves beneath to work its death,
Heaven stoops to give it life."

Fathers and Brethren! What a monument has been set up by those who were interested in the salvation of souls which have been singled out with that Heaven paid price, "His only begotten Son." This great Synod is the monument of our fathers and brethren, wrought with toil, trembling and tears. Around this monument are clustered sacred memories that will cleave to the members of Synod and of our churches until that day when our eyes shall be closed to earthly scenes. We have reason to "Praise God from whom all blessings flow," for the results attained. But the greatest monument will be our own life if we are living to be what our sainted fathers and brethren would wish us to be, to do what they would wish us to do. We are face to face with untraversed country. We have much new ground to break. The wilderness is before us. Let us imbibe the courage of our ancestors. If we drink their valor we shall have courage to stand by the Truth even when liberalism and its followers have gone another way. It is the courage which believes that Truth is God's leaven of the Kingdom, and therefore indestructible. Courage hung on the cross, but could not be hushed. It blazed the way through death for our salvation at the price of the Blood of the Crucified ONE. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

We must renew the spirit of historical Presbyterianism, a spirit engendered by great convictions and fitted for effective service by an organization engaging the virial powers of awakened and devoted ministry and laity.

THE HISTORY OF THE
OFFICERS OF THE SYNOD IN 1924.

Moderator:

Rev. George E. Newell, D. D., Hastings, Nebraska.

Vice Moderator:

Elder James R. Dean, Lincoln, Nebraska.

Stated Clerk and Treasurer:

Rev. Julius F. Schwarz, D. D., Hickman, Nebraska.

Permanent Clerk:

Rev. William F. Perry, Fairmont, Nebraska.

Temporary Clerk:

Rev. James G. Clark, Beaver City, Nebraska.

Stated Clerks of the Presbyteries:

Box Butte—Rev. Mowrey S. Axtell, Scottsbluff, Nebraska.

Hastings—Rev. E. K. Bailey, M. D., Oxford, Nebraska.

Kearney—Rev. William James Willis, Kearney, Nebraska.

Nebraska City—Rev. William F. Perry, Fairmont, Nebraska.

Niobrara—Rev. Irwin G. Smith, Ponca, Nebraska.

Omaha—Rev. Walter N. Halsey, Omaha, Nebraska.

Eastern Field Secretary:

Rev. John W. Pressly, 616 Peters Trust Building, Omaha.

Western Field Secretary:

Rev. Robert W. Taylor, D. D., North Platte, Nebraska.

Rev. Chas. F. Robel, Field Worker, Omaha, Neb.

STANDING AND PERMANENT COMMITTEES.

I. Synodical Council:

Rev. Benjamin M. Nyce, D. D., Chairman, 13th and "M" Streets,
Lincoln, Nebraska.

Rev. George E. Newell, D. D., Hastings, Nebraska.

Rev. Thomas F. B. Smith, D. D., Central City, Nebraska.

Rev. Paul C. Payne, Pawnee City, Nebraska.

Rev. E. E. Emhoff, Omaha, Nebraska.

Elder James R. Dean, State House, Lincoln, Nebraska.

Elder S. S. Sidner, Fremont, Nebraska.

Elder J. A. Lett, Lincoln, Nebraska.

Clerk of the Council: Rev. Julius F. Schwarz, D. D., Hickman,
Nebraska.

II. Standing Committee on Program and Field Activities:

Rev. George E. Newell, D. D., Chairman, Hastings, Nebraska.

III. Standing Committee on National Missions:

Rev. Edgar C. Lucas, D. D., Chairman, Beatrice, Nebraska.

IV. Standing Committee on Foreign Missions:

Rev. Paul C. Johnson, Chairman, Beaver City, Nebraska.

V. Standing Committee on Christian Education:

Rev. Donald C. MacLeod, D. D., Chairman, Omaha, Nebraska.

VI. Standing Committee on Ministerial Relief:

Rev. R. V. Kearns, Chairman.

PERMANENT COMMITTEES.

1. Joint Advisory Committee on Comity to Confer with Other Evangelistic Bodies:

Rev. James H. Salsbury, D. D., Lyons, Nebraska.

2. Church Federation:

Rev. William James Willis, Kearney, Nebraska.

Trustees of Synod:

Elder E. G. Taylor, Omaha, Nebraska, for one year to 1924.

Elder S. L. Chapman, Aurora, Nebraska, for two years to 1925.

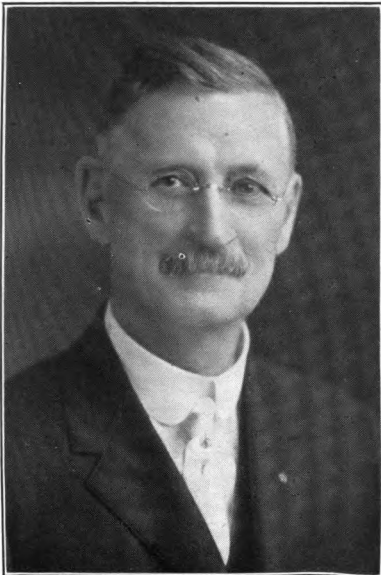
Elder John D. Haskell, Wakefield, Nebr., for three years to 1926.

Trustees of Presbyterian Association of the University of Nebr.:

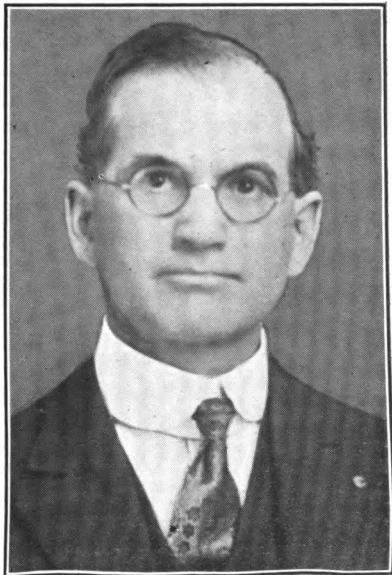
A.A. Reed, Malcolm Wyer and Rev. B. M. Nyce to 1924.

H. W. Folsom, and Judge J. R. Dean to 1925.

Rev. S. S. Hilscher and Rev. Edwin H. Jenks to 1926.



REV. WM. F. PERRY,
Permanent Clerk.



REV. J. G. CLARK,
Temporary Clerk.

**THE HISTORY OF THE
INCORPORATION AND STANDING RULES OF
THE SYNOD OF NEBRASKA.**

Article I.

INCORPORATION AND MEETINGS.

The Synod of Nebraska of the Presbyterian Church in the United States of America hereby forms itself into a body incorporate in pursuance of the laws of the State of Nebraska under and by the name of The Synod of Nebraska of the Presbyterian Church in the United States of America.

Section 1. Unless otherwise determined at the last meeting of the Synod, it shall meet annually on the third Tuesday of October at 8 o'clock P. M.

Section 2. The Synodical Council shall be charged with the task of preparing the business docket of the Synod and the program for its educational, popular and devotional meetings.

Section 3. The Pastor and Elders of the church where Synod meets shall be a Committee of Arrangements to make all suitable preparations for the entertainment and comfort of Synod.

Section 4. Each annual meeting of Synod shall be opened with a sermon or address by the retiring Moderator.

Section 5. One-half hour shall be spent in devotional exercises each day at such time as the Council may determine.

Section 6. The Sacrament of the Lord's Supper shall be administered during each annual meeting.

Article II.

OFFICERS.

The Officers of this corporation shall be the Moderator, Stated Clerk and Treasurer, together with three Trustees.

Section 1. The Synod shall elect a Moderator annually.

Section 2. There shall be elected three Trustees, one of whom shall be elected for three years, one for two years and one for one year, and at each succeeding annual meeting of Synod one Trustee shall be elected for the full term of three years. Vacancies may be filled at any regular meeting of Synod.

Section 3. The Synod shall elect a Stated Clerk and Treasurer and a permanent clerk, who shall serve for a period of three years and receive a salary of \$150.00 and \$25.00 per year respectively. A temporary clerk who shall receive \$10.00 shall be elected annually.

Section 4. The Stated Clerk of each Presbytery shall be required to furnish the Stated Clerk of Synod, ten days before the annual meeting of Synod, a correct roll of the ministers, churches and clerks

of sessions of his Presbytery, also a report for publication in the Minutes of Synod of the number of churches, ministers, licentiates and candidates within the bounds of the Presbytery, together with changes that have taken place during the year.

Section 5. The Presbyterial Treasurer shall be required to pay to Synod's Treasurer the Synodical apportionment not later than the first day of May of each year.

Section 6. All property conveyed to and held by the Trustees shall be held in trust for the Synod of Nebraska of the Presbyterian Church in the United States of America.

Article III.

ORGANIZATION.

Section 1. There shall be created a Synodical Council to be known as the Council of the Synod of Nebraska.

1. It shall include in its membership the following:

- (1) A chairman elected by Synod for a period of three years.
- (2) The Moderator of Synod.
- (3) The Chairman of the Standing Committee on Program and Field Activities.
- (4) Three ministers and three elders, elected in three classes from the Synod at large to serve for a period of three years, of whom not more than two shall be from the same Presbytery. At the first election two shall be elected for one year; two for two years; two for three years.

Its Functions and Operations.

2. The Synodical Council shall correspond in function with the General Council of the General Assembly in supervising and carrying out such executive, administrative and promotive activities as shall be referred to it by the General Council or by the Synod. It shall bring to the attention of Synod, with appropriate recommendations, any matter requiring Synodical consideration and action. These powers of supervision are always subject to the authority of Synod.

3. It shall, when so instructed by the Synod, and subject to the approval of Synod, appoint such Synodical workers as the needs of the Synod may determine. It shall fix the terms of their employment, their compensation and budget needed for their use and generally supervise their work.

4. It shall, subject to the approval of Synod, elect the Chairman of all standing committees who, if not already a member of the committee, shall, upon his selection, become such.

5. It shall exercise such other supervisory and administrative powers as the Synod may from time to time commit to it.

6. It shall prepare the business docket of the Synod and the

Program for its educational, popular and devotional meetings, a copy of which shall be mailed by the Stated Clerk to each pastor and Clerk of Session ten days before meetings of the Synod.

7. It shall meet regularly in connection with each stated meeting of the Synod, and also at the call of the Chairman.

8. The Stated Clerk of the Synod shall be the Secretary of the Council.

9. The expense of the Synodical Council shall be provided by the Synod in the same manner as other Synodical expenses.

10. The Synodical Council shall have power to fill vacancies in membership of Council, Standing Committees and Synodical Offices; such appointments to hold office until the next annual meeting of Synod.

Section 2. The Synod shall have the following standing committees:

1. Committee on Program and Field Activities.
2. Committee on Foreign Missions.
3. Committee on National Missions.
4. Committee on Relief and Sustentation.
5. Committee on Christian Education.

1. The membership of the standing committees shall be the Chairmen of the corresponding Presbyterian Committees. The Chairmen of the other standing committees of Synod, and the President of the Woman's Synodical Society, shall also be members of the Committee on Program and Field Activities.

2. It shall be the duty of these committees to carry on, within the bounds of the Synod, all the work represented by the corresponding agencies of the General Assembly together with any special work that may be assigned to them by the Synod.

Section 3. The functions and operations of the Committee on Program and Field Activities shall be as follows:

1. The Standing Committee on Program and Field Activities shall cooperate with the Committee on Program and Field Activities of the General Council through the Promotive Organization of the General Council in carrying out the policies and program suggested by the General Council.

2. It shall be charged specifically with the developing of Stewardship, Missionary Education, Every Member Mobilization, the Budget Process and the Every Member Canvass and the dissemination of information concerning the work of the Boards and of the Synod.

3. It shall coordinate all promotional work proposed by the Boards or their representatives and shall correlate the various activities of all agencies operating within the Synod in a harmonious and unified program.

4. The Chairman shall be the representative of Synod on the Apportionment Committee of the General Council; and this Committee shall receive from the Apportionment Committee of the General Council the annual benevolence budget for the Synod and shall apportion the same to the Presbyteries.

5. The Committee shall cooperate with the District Office of the Promotive Organization of the General Council, through which it shall receive the suggested plans and program of the General Council and every assistance possible for the successful carrying on of its work, and to which it shall send such information as shall be needful for the development of future plans.

6. The Committee shall meet regularly in connection with the stated meeting of Synod. It shall also meet upon the call of the Chairman or the Synodical Council.

7. The expenses of the Committee, other than as met by the Promotive Organization of the General Council, shall be provided in such manner as Synod may determine upon recommendation of the Synodical Council.

Article IV.

Section 1. The Moderator shall appoint a Vice Moderator and the following temporary committees: (To be composed of 3 members each)

1. On Bills and Overtures.
2. On Judicial Business.
3. On Finance.
4. On Mileage.
5. On Necrology.
6. On Resolutions.
7. On Minutes.

constitute a Committee on Leave of Absence.

Section 3. Synod shall appoint a Committee of three persons who are interested in the history of the Presbyterian Church. This Committee shall gather historical data worthy of preservation, and shall cooperate with the Presbyterian Historical Society of America and shall serve during the pleasure of Synod.

Section 4. All Committees of Synod shall report in writing, and all reports of Permanent Committees and of Special Committees appointed at a meeting of Synod, to report at a later meeting, shall be placed in the hands of the Stated Clerk at least fifteen days before the annual meeting of Synod; such reports shall be printed by the Stated Clerk in the Blue Book, to be ready at the place of meeting upon the arrival of the Commissioners for distribution; such reports shall not be read on the floor of Synod unless ordered by Synod; the

action thereon to be printed and such extracts therefrom as may be necessary to show the action of Synod.

Article V.

MILEAGE.

Section 1. The railroad fare, or equivalent, of ministers and elders who are members of this Synod shall be paid as far as possible out of a mileage fund raised by a per capita apportionment among all the churches and no one shall participate in the benefits of this fund who is not in attendance upon the floor of Synod or in active committee service during the full business period of Synod, except when serious sickness or death shall call away from Synod a member in attendance. The mileage checks shall not be handed out until the closing day of Synod.

Article VI.

GENERAL RULES AND AMENDMENTS.

Section 1. In all matters not covered by these rules, Synod shall be governed in its proceedings by "The General Rules of Judicatories" as adopted by General Assembly, and by "Robert's Rules of Order."

Section 2. These rules may be amended by majority vote at any regular meeting of Synod on recommendation of the Synodical Council.

Section 2. The Stated, Permanent and Temporary Clerks shall call, or by a two third vote of the members of the Synod when not so recommended.



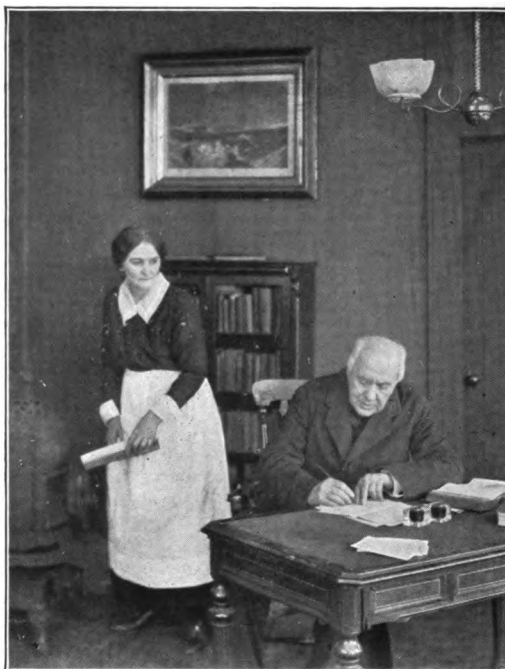
**SOME PRINCIPLES OF PRESBYTERIAN
GOVERNMENT**

1. A Presbyterian church is composed of all those who have voluntarily professed their faith in Christ and been received by the Session together with their baptized children.
2. The officers are practically of four classes, Pastor, Elders, Deacons and Trustees; all of whom are elected by the congregation.
3. The Session is composed of the Pastor and ruling Elders, and is the only body having power to receive and dismiss members.
4. It is the duty of the Session to have oversight of the members of the church, seeing to it that both in their public and private lives they give evidence of an honest effort to follow Christ.
5. The Session has full executive control of the church in all its spiritual work so that no society or organization may be effected without its consent, or operated contrary to its advice.
6. The Pastor has control of all the religious services of the church, and is responsible for all that pertains to its teachings and public worship.

Duties of Members.

1. To attend all the regular services of the church at all times, unless prevented by some reason which they can conscientiously give to their Master.
2. To contribute of their means to the support of the church in its various lines of work in such amount as they conscientiously believe will be pleasing to their Master.
3. To take up and carry forward such work as the Session of the Church may assign to them, unless prevented by some reason which they can conscientiously give to their Master.
4. Any member removing to another locality should at the same time take a letter to the church within whose bounds they may be most conveniently and desirably located.
5. Any person once becoming a member of the Presbyterian Church, is under the jurisdiction of the Session of that church until by the act of that Session their names are dropped from the roll or they are dismissed to and received by another church.

THE HISTORY OF THE
GOLDEN ANNIVERSARY VETERANS.



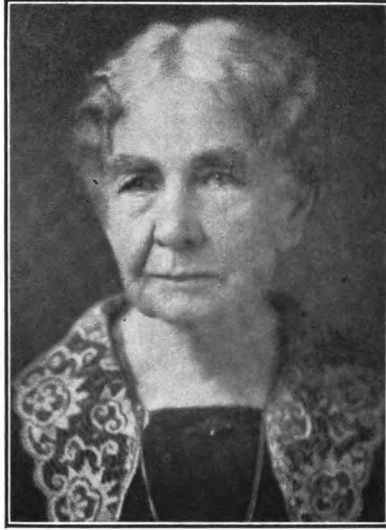
“Be thou faithful unto death, and I will give thee a crown of life.”

Rev. John Henry Carpenter.

The Rev. John Henry Carpenter, Ph.D., D.D., was born in Troy, New York August 26, 1835. He graduated from Carroll College in 1858. Spending two years in the Princeton Theological Seminary, going from there to McCormick, which had just been organized in Chicago, graduating in 1861. He took a post-graduate course at Princeton the following year. During the summer vacation of 1859, he organized Sunday schools in Coos Co., N. H. under the auspices of the American Sunday School Union. Following the custom of student ministers, Dr. Carpenter was licensed to preach the Gospel by the Presbytery of Winnebago, Portage, Wis., May tenth, 1860. He supplied several pulpits before his ordination in Horicon in 1862, where he began his pastoral work. During the Civil War he served with the United States Christian Commission in lower Mississippi. He has served as pastor in Wisconsin, Illinois, Ohio, Minnesota, and Iowa. Dr. Carpenter received the degree of Doctor of Philosophy and that of Doctor of Divinity from Omaha University, Omaha. (His Ph.D. in 1891 and D.D. in 1894).



Rev. John H. Carpenter.



Mrs. John H. Carpenter.

On November twenty-second, 1862, Miss Hattie A. Nicholson and the Rev. John Henry Carpenter were married at Horicon, Wisconsin. The ceremony was performed by the Rev. John A. Savage, D.D., president of the Carroll College, Waukesha, Wisconsin. Dr. and Mrs. Carpenter came to Lincoln, Nebraska sixteen years ago, on Nov. 1, 1908, after he had resigned from his last active pastorate. Since coming to Nebraska, he has supplied nearly every church in the Presbytery of Nebraska City as well as preaching in many other churches in the Synod.

Mrs. Carpenter was born in Wallingford, Vt., June twenty-second, 1840, and with her husband still maintains the Home Center of Happy Married Life going on sixty-two years. They have a married son, Dr. George H. Carpenter, living in Chicago, and another son, N. B. Carpenter, whose home is in Council Bluffs, Iowa.

Mrs. Alona C. Little, living in Lincoln, Nebraska, is a daughter.

Sixty-two years ago is a good share of life. It was then when Abraham Lincoln was President. Dr. Carpenter was outside the wigwam when Mr. Lincoln was nominated and shook his hand at a reception given him at the Tremont Hotel. The Civil War was not half over. There were no gasoline vehicles of any kind. There were no electric street railways. During these years, monarchies have risen and fallen. Republics have taken their place, towns have been razed and built again, the country has participated in two wars, poles

have been discovered, life has been revolutionized. Flying machines now soar above the clouds. Telephones, talking machines and radio are the latest discoveries prompting the invention of devices that have made the most remote nations our neighbors, who are now within hearing distance. During all this time this couple has gone serenely on, doing the duty lying nearest. Accepting the new things in their life without question and with great faith in God that all is for the advancement of the great Prince of Peace, Jesus Christ. Even at this writing, Dr. Carpenter responds to invitations to supply pulpits and never hesitates to avail himself of the opportunity to hold high the Risen Christ.



Rev. John Merrill Caldwell, D.D.

The Rev. John Merrill Caldwell, D. D., was born August 29th, 1839 at Rockland, Maine. He received his diploma of graduation from the Wesleyan University of Connecticut in 1862, after which he spent five months abroad in Egypt and the Ho'y Land. He was licensed

to preach the Gospel in March 1862, by the Methodist Episcopal Church, and ordained to the Gospel Ministry in 1865 by Bishop Baker. The degrees of A.B., A.M., and Doctor of Divinity were conferred upon Rev. Caldwell by the Wesleyan University and Union College, Ohio. He was the President of the Mount Morris College from 1867 to 1869, Mount Morris, Illinois. He was appointed as presiding elder from October 1881 to 1884 when the limit for that office was four years. After serving the Methodist church forty years Dr. Caldwell came to the State of Nebraska where he was received in the Presbytery of Niobrara. In 1907 he accepted a call to the Coleridge church. In 1910 he was called to Valentine where he served one year, then accepting a call from the Wakefield church. In 1914 Dr. Caldwell found it necessary to go to California because of his wife's precarious health condition, where she lived but a short time, when she answered the summons of her Savior. While in San Francisco, Cal., Dr. Caldwell supplied the Westminster church until 1920 when he returned to Nebraska rendering supply work one year at Nelson, and two years at Valentine. Our Anniversary Veteran has had a unique experience. He has had ten calls since his seventieth birthday anniversary and two since being eighty years of age. On the twenty ninth day of next August (1924) Dr. Caldwell will be eighty-five years of age.

Three uncles, three cousins, an only brother, son and father have been ministers in the Methodist Episcopal, Congregation and Presbyterian churches. Dr. Caldwell is at the present time in the Marion Home, Newton, N. J.

Rev. Edward Halsey Sayre.

The Rev. Edward Halsey Sayre, of Gering, Nebraska, was born November twenty-first, 1838, at Southampton, New York. He graduated from Amherst College, and from the Princeton Seminary in 1862. Rev. Sayre was licensed April tenth, 1861, by the Presbytery of Long Island, and ordained July fifteenth, 1862 by the named Presbytery. He rendered his first service on the foreign field in India for seven years up to December, 1869, and spent the summer of 1870 at Southampton, New York. He then supplied the pulpits of several churches in Minnesota, then coming to Iowa in 1876 where he supplied the pulpits of Northwood, Lime Springs and Clarksville. Leaving Iowa for Illinois in 1884 he preached at Garden Plain, Newton, and New Salem. After having rendered service in various churches in Brooklyn and adjacent points, Rev. Sayre came to Nebraska where his time was occupied in preaching as a pioneer missionary in Wyoming and western Nebraska, preaching in school houses and gather-

ing the immigrants and forming new church organizations, from 1897 to 1914. Since the last named year Rev. Sayre has lent his service whenever and wherever called to do so. Since Mrs. Sayre was called to her celestial home, the Honored Veteran has been looking forward to the coming of his Master and has many times said, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."



Rev. Edward Halsey Sayer.

Neurological.



"Well done, thou good and faithful servant — —
enter thou into the joy of the Lord."

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Rev. Edward Halsey Sayer.

Neurological.



“Well done, thou good and faithful servant — —
enter thou into the joy of the Lord.”

At Rest.



“From all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest. Alleluia.

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true Light. Alleluia.

O, may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold. Alleluia.

O blest communion, fellowship Divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine. Alleluia.

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong. Alleluia.

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest. Alleluia.

But lo, there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way. Alleluia.

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost, Alleluia!"

By Bishop William How, 1864.

LIST OF MINISTERS DECEASED.

Name	Born	Ordained	Deceased
Rev. Nelson C. Robinson			1876
Rev. George C. Little			1883
Rev. William McCandlish			1884
Rev. John Dunbar	Mar. 1804.....	May 1, 1834	
Rev. John M. Peebles	1865	Jul. 30, 1887	
Rev. Silas H. Thompson	1855	Apr. 9, 1887	
Rev. Alvin M. Dixon, D.D. Sep. 24, 1803.....	1846	Dec. 12, 1887	
Rev. Augustus S. Fonda			1888
Rev. Alpha Wright	1813.....	Nov. 30, 1888	
Rev. Samuel M. Kier	1824.....	Dec. 24, 1888	
Rev. J. A. Hood		Jul. 2, 1890	
Rev. Elisha M. Lewis, D.D.	1851	Jul. 24, 1891	
Rev. William Hamilton, .. Aug. 1, 1811.....	Oct. 1837 ..	Sep. 18, 1891	
Rev. Thomas S. Vaill			1892
Rev. George W. Newell, .. Nov. 7, 1813.....	1845	Aug. 16, 1893	
Rev. Alanson T. Wood Oct. 25, 1816.....	1869	Mch. 11, 1894	
Rev. Elisha F. Chester	1806.....	Nov. 27, 1893	
Rev. John Fleming, D.D.			1894
Rev. John D. Howey			1894
Rev. George B. McComb Sep. 6, 1814.....	1851	Nov. 8, 1894	
Rev. David Wagoner	1807.....	June 26, 1896	
Rev. Lewis Jessup	May 30, 1821.....	No. 19, 1851. Feb. 5, 1896	
Rev. John Berk	May 23, 1836.....	1862	Sep. 23, 1898
Rev. Edward L. Dodder Aug. 28, 1826.....	Oct. 7, 1856.	July 14, 1898	
Rev. John A. Bardill	Jan. 16, 1849.....	1878	Nov. 24, 1898
Rev. John G. Schcible	1820.....		June 14, 1898
Rev. George W. Goodale	1821.....	1858	Sep. 28, 1899
Rev. Josiah McPherrin	1830.....		June 11, 1899
Rev. Thomas A. Hamilton Apr., 1830.....	Oct. 29, 1866.	Mr. 13, 1899	
Rev. John A. Pollock	Oct. 6, 1850.....	Dec. 3, 1878.	Sep. 21, 1899
Lic. Robert A. Patterson			Feb. 24, 1899
Rev. William Willett Harsha, D.D., LL.D.,	May 23, 1821.....	Apr. 1846.....	June 4, 1900
Rev. William Brittenden Axer			
Rev. A. F. Ashley, M.D. Sep. 21, 1831.....	1870	Nov. 11, 1900	
.....	Jan. 19, 1862.....	Apr. 20, 1892.	Sep. 1, 1901
Rev. William W. Jones	1820.....		Oct. 12, 1901
Rev. David Clifton Montgomery			
Rev. Charles F. Graves			Nov. 20, 1902
Rev. H. M. Giltner, D.D. Jan. 30, 1827.....	May 21, 1855.	Ap. 7, 1903	
Rev. John Calhoun Sloan			May 24, 1903
Rev. Charles E. Rice			June 8, 1903

Rev. Jacob Liesveid	Aug. 4, 1822.....	July 7, 1903
Rev. Enoch I. Davies		Aug. 18, 1903
Rev. William T. Findlay	1857.....	Dec. 9, 1903
Rev. Alexander G. Wilson, D.D.	1836.....	May 4, 1904
Rev. Jasper L. Atkinson	1840.....	Nov. 11, 1904
Rev. John Baron Vawter	1835.....	Dec. 2, 1904
Rev. William Mackey Devor		
.....	Oct. 5, 1852.....	Oct. 21, 1885 Dec. 9, 1905
Rev. Wm. Logan Boyd	1833.....	Feb. 11, 1995
Rev. James Dinsmore Kerr, D.D.		
.....	Nov. 28, 1839.....	July 1864...Feb. 18, 1906
Rev. William M. Baird	Oct. 12, 1871.....	Oct. 16, 1899.Jan. 15, 1907
Rev. David W. Rosencrans	1827.....	Mar. 8, 1907
Rev. William Nicholl	1837.....	Aug. 10 1886.Ap. 14, 1907
Rev. Joshua A. Riale	1831.....1875	June 15, 1907
Rev. Joseph Henry Marshall1855	June 15, 1907
Rev. John N. Hick	Apr. 2, 1831.....	Au. 26 1866.Sep. 27 1908
Rev. W. Alexander Pollock	Nov. 2, 1825.....	Nov. 1858...Jan. 11, 1908
Rev. Adam Patterson	1842.....1879	Aug. 17, 1909
Rev. James D. Sweeney,	Dec. 13, 1874.....	May 3, 1901..Jul. 1, 1909
Rev. Frederick W. Witte	June 9, 1827.....	Aug. 1873...Dec. 13, 1908
Rev. August Reibert	Feb. 12, 1850.....1881	Apr. 4, 1909
Rev. John T. Baird, D.D.	Dec. 3, 1832.....	Jun. 27, 1865.Feb. 1, 1910
Rev. George Williams, D.D.	Jan. 8, 1834.....	July 5, 1910
Rev. William E. Bassett		Jan. 22, 1910
Rev. Maynard O. Reynolds,	Feb. 2, 1870.....1880	Aug. 18, 1910
Rev. Joseph Wittenberger	Mch. 5, 1846.....	Oct. 14, 1910
Rev. John H. Reintz	Aug. 28, 1829.....1870	June 2, 1911
Rev. Newell S. Lowrie	Jan. 28, 1832	Oct. 28, 1862.Mr. 12, 1912
Rev. John E. Funk	Aug. 13, 1848	
Rev. Robert M. L. Braden, D.D.		Ap. 23, 1872.Nov. 2, 1912
.....	Mch. 18, 1849.....1879	Nov. 6, 1912
Rev. John McC. McDonald	Sep. 15, 1833.....	Jun. 27 1866.May 15 1913
Rev. Francis E. Thompson		June 3, 1913
Rev. W. O. H. Perry	Feb. 11, 1838.....	Oct. 1, 1864..Nov. 11, 1913
Rev. Frank P. Wigton	Dec. 26, 1853.....1898	Nov. 5, 1914
Rev. John Gilmore	Oct. 25, 1835.....	Jun. 19, 1866.No. 12, 1914
Rev. M. B. Lowrie, D.D.	Apr. 10, 1844.....1868	May 15, 1915
Rev. Ernst B. Saure	1868.....	Jul. 28, 1915
Rev. Lucas Abels	Dec. 17, 1851.....	Ap. 23, 1874.Sep. 12, 1915
Rev. Alex. Corkey, D.D.	Oct. 27, 1871.....1899	Oct. 23, 1914
Rev. Jacob Brinkema	Mch. 2, 1836.....	Oct. 1871Oct. 19, 1915
Rev. Charles W. Fye	Oct. 13, 1871.....	M'y 16 1905.May 11 1916
S. S. Missionary W. W. Scott		June 1916
Rev. Samuel Conybearer, D.D.		Jun. 12, 1888...Jan. 1917

PRESBYTERIAN CHURCH IN NEBRASKA.

129

Rev. Friend D. Haner, D.D.	Dec. 1916
Rev. Nels C. RobinsonFeb. 14, 1848.....Ap. 10, 1902.	Feb. 9, 1918
Rev. J. Wallace LarkinAug. 29, 1864.....	Oct. 13, 1918
Rev. Joseph J. Lampe, D.D., Ph.D.....	
..... May 19, 1837.....Oct. 1867....	Ap. 20, 1920
Rev. John W. Hill Nov. 20, 1855.....Ap. 1889	May 5, 1920
Rev. John H. Montgomery ..May 4, 1836.....	July 3, 1920
Orlin H. Venner, Ph.D.June 22, 1873.....Supt. Chris. Ed.	Jun. 1920
Rev. Albert Byrum Sep. 11, 1843.....1877	May 29, 1921
Rev. Will'am W. Lawrence, D.D.	
..... Nov. 9, 1862.....Jun. 12 1920. Sep. 30 1921	
Rev. George A. BeithJune 9, 1837.....Jn. 16, 1908.	Aug. 13, 1922
Rev. James B. Butter July 31, 1852.....1878	Oct. 11, 1922
Rev. James A. Gehrett, D.D.	Sep. 9, 1875..... 1922
Rev. Thos. L. Sexton, D.D. Mch. 29, 1839.....	May 9, 1872..No. 29, 1922
Rev. Thos. K. Hunter, D.D.,	
..... Nov. 13, 1852.....1883	Mar. 9, 1923
Rev. Walter M. Grafton	Apr. 23, 1923
Rev. Wm. H. CooperJan. 10, 1849.....1878	Aug. 26, 1923
Rev. Kersey J. Cardy June 15, 1876.....	Sep. 14 1904.Feb. 17 1924
Rev. Wm. Harris Kearns, D.D.	
..... Dec. 14, 1865.....1891	June 10, 1924



An Exhortation to Christian Loyalty.



"O come, let us worship and bow down;
Let us kneel before God our Maker,"
At church next Sunday.

If each knew the other as he should,
It would forge the chain of brotherhood.
We would greet each other on the street,
And all come out and be glad to meet,
At church next Sunday.

You may think you are doing your best,
And feel even better than the rest,
But your neighbor does not understand,
Why a Christian should not be on hand,
At church next Sunday.

This world is surely a busy place,
A constant rush, a continuous race.
From numerous cares some are not free,
But none so bound that he cannot be,
At church next Sunday.

We have an interest in our town,
The dear old place must never go down,
We should disapprove all that is wrong,
And help the great mission work along,
At church next Sunday.

Loyal to our Master we must be,
Adoring God: Holy Trinity.
In faith to the blood of Christ we look,
Preached to us from the inspired Book,
At church next Sunday.

When all our labors and trials are o'er,
When the present time is ours no more,
And the past has fixed our future state,
Can then we truly say at heav'n's gate,
Lord, love sought thy way
At church each Sunday?

J. F. S.

CONTENTS AND INDEX.

CHAPTER III.

CHURCHES ORGANIZED FIFTY YEARS AGO.

Name of Church	Organized	Page
Alexandria	1872.....	174
Beaver City	1874.....	203
Bellevue	1855.....	135
Beatrice	1871.....	151
Blackbird Hills	1854.....	138
Central City	1872.....	178
Columbus Federated	1870.....	169
Decatur	1871.....	168
Fairmont Federated	1871.....	180
Fairbury	1872.....	182
Falls City	1872.....	186
Florence	1856.....	141
Fremont	1873.....	194
*Gibbon	1872.....	
Grand Island	1872.....	154
Hickman	1870.....	204
Hopewell	1874.....	202
Humboldt	1872.....	166
Hastings	1873.....	191
Kearney	1873.....	196
Lyons	1868.....	149
Madison	1871.....	156
Marietta	1872.....	159
Nebraska City	1855.....	133
Papillion	1874.....	201
Pawnee City	1866.....	145
Plattsmouth	1858.....	143
Ponca	1870.....	157
Schuyler	1869.....	156
Seward	1872.....	146
Tecumsch	1872.....	158
Tekamah	1869.....	152
Wahoo	1874.....	198
Wood River	1872.....	173
York	1872.....	188

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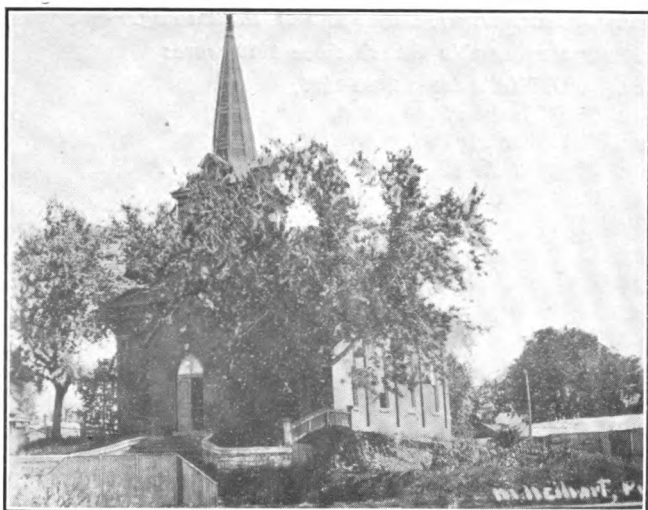
CHAPTER III.

CHURCHES ORGANIZED FIFTY YEARS AGO.

Presbyterianism in Nebraska City.

(1855)

On August the tenth, 1855, Rev. H. M. Giltner began his labors as a missionary of the Presbyterian Church in Nebraska City. In the fall of this year, a sufficient number of people had signified their willingness to join an organization, and accordingly a church known as the "First Presbyterian Church of Nebraska City" was established.



First Church Edifice, Nebraska City.

The Rev. Giltner was assisted in the opening exercises on November 1, by Rev. L. G. Bell, of Sidney, Iowa. The constituent members of the church were D. F. Jackson and wife; Mr. and Mrs. W. B. Hall; Mrs. Harriet Anderson, Mrs. Mary Cowles, Mrs. Catherine Cowles, Miss Marie J. Martin, Solomon Martin, David Martin, W. S. Van Doren, Dr. J. C. Campbell, Miss Emily Lorton, Miss Nancy Pearman, Mrs. S. E. Giltner.

The first accession to the church recorded is found under date of May 22, 1856, and was followed at frequent intervals by others, principally by letters from eastern churches.

At the first election of Ruling Elders, June 23, of the same year, W. B. Hall and William Buchanan were chosen, their names appear interwoven with the church history for several years thereafter.

On the resignation of H. M. Giltner, in April, 1864, the church called Rev. James W. Clark as a Stated Supply for one year. He was succeeded by Rev. J. Calvin Elliott, who after supplying the church a year became its pastor June tenth, 1867, continuing in the pastorate to September 19, 1869. He was followed by Rev. J. D. Kerr, who assumed the pastorate in October, 1870, and held that position until 1877. From December 1877, Rev. J. W. Dullas supplied the pulpit six months, yielding to Rev. C. M. Cate, who remained in this pastorate from September 1878, till September 1879. Rev. Robert W. Cleland, of Kentucky, was then installed. At this time the Ruling Elders in office were W. Buchanan, O. W. Parker, George M. Brinker, L. F. Cornutt, W. W. Smith and N. S. Harding.

Pastors serving this church since 1879 were:

Rev. L. D. Wells from 1882-1884,
 Rev. C. D. Jeffries, 1884-1886,
 Rev. Theodore Hunter, 1866-1887,
 Rev. Thomas K. Hunter, D.D., 1887-1895,
 Rev. E. T. Fleming, 1896-1898,
 Rev. T. W. Leard, 1899-1904,
 Rev. L. G. Leggett, 1904-1907,
 Rev. Arthur E. Perry, 1908-1820,
 Rev. L. R. Patton, 1920-1924,
 Rev. Ona H. Campbell, 1924—

The first church edifice was erected in 1857, and was rated the finest structure of the class then in the Territory. The congregation is today in the possession of a church edifice valued at \$15,000, a manse worth \$4,500, and other church property amounting to \$4,200. The present enrollment of church members is 241 with 150 in the Sabbath school. Enrollment in the men's organization is 30, in the Woman's Society 15, Young Ladies' Guild, 40, and the Women's Missionary Society, 15.

The personnel of the Session at the present is made up of W. A. Cotton, S. S. Wilson, M. L. Crandell, D. K. Schmuke, James Welch and D. G. McAlister.

The Cumberland Presbyterian church was organized on July 16, 1865, by Rev. C. B. Hodges. Shortly after the organization of the Society five elders, J. A. Lobb, W. W. Owen, Alexander Magers, W. L. Boydstone and J. J. Berwick were elected. In August of the same year Rev. C. M. Love became the pastor of the church for a short time but was soon followed by Rev. C. B. Hodges. In the spring of 1866, Rev. R. S. Reed of Salem, Illinois, accepted a call



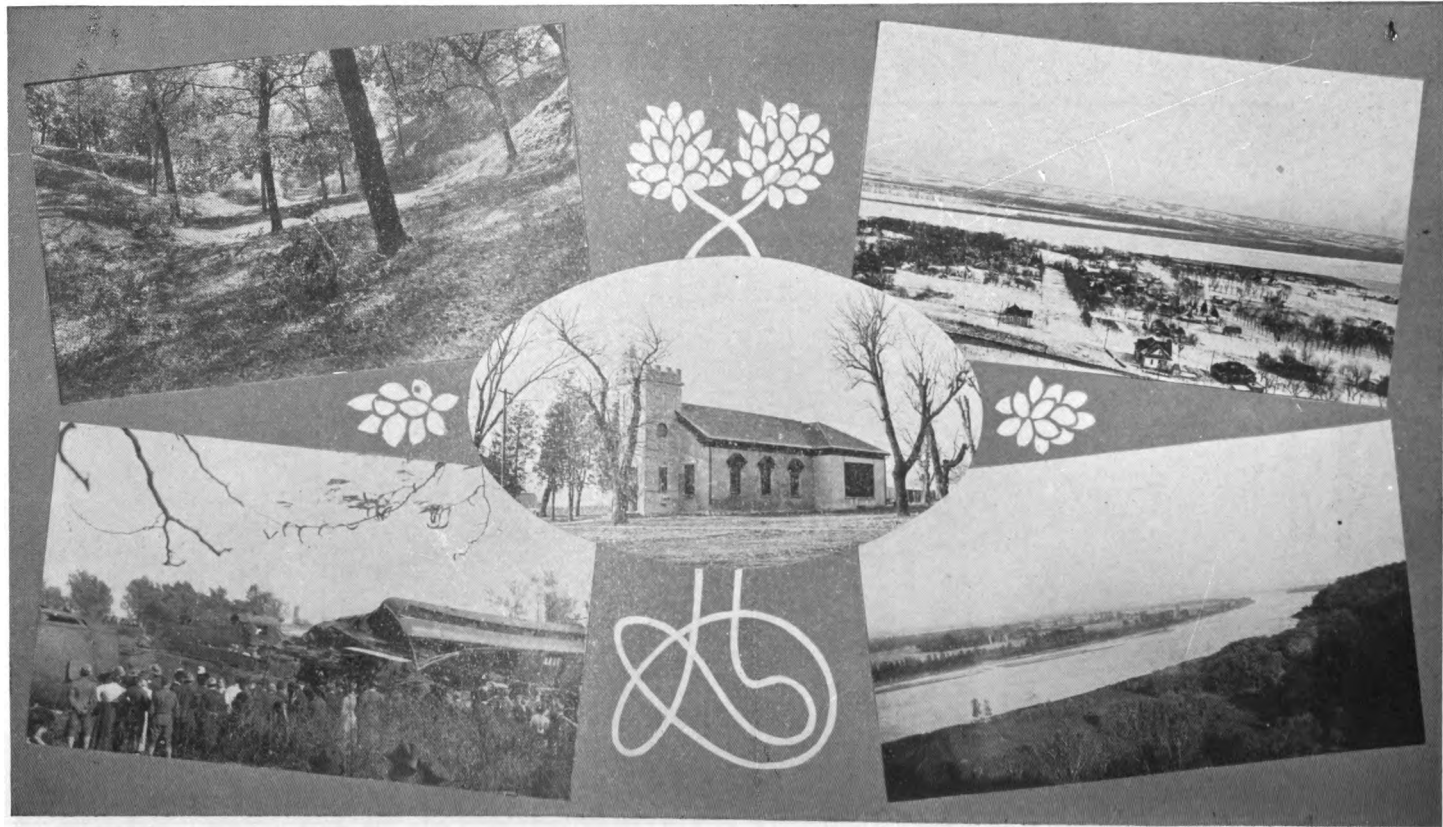
The New Edifice, Nebraska City.

from the church and became its pastor October 28, of the same year. It was at this time when they erected their house of worship at the corner of tenth and Laramie streets and dedicated with appropriate ceremonies in December 1867. After three years Rev. Reed resigned his position to become corresponding secretary of the Cumberland Presbyterian Church. This occurred in the fall of 1869, and Rev. Reed died the following year. Rev. Green of Kentucky was the pastor in 1869.

History of the First Presbyterian Church, Bellevue, Nebr.

(1855)

Bellevue is a historic spot. In 1804, when Lewis and Clark made their expedition up the Missouri, by appointment of the U. S. Government, to explore the Louisiana Purchase and to formulate some knowledge of it, one of their stopping places in what is now the State of Nebraska was Bellevue. The first white settlement in the territory was made here in 1810 by traders known as the American Fur Company, establishing a trading post. An early name for the place was Fort Lissa or Lesa, but soon became known as Bellevue. Of course, in these earlier years, Indians were the chief population. Col. Peter A. Sarpy seems to have settled at Bellevue as early as 1824, and became the distinguished Indian trader from whom Sarpy County took its name.



Bellevue Church and Sceneries.

In 1834, Rev. John Dunbar and Mr. Samuel Allis located a Presbyterian Mission at Bellevue among the Omaha Indians. In 1846 Rev. Edward Kinney selected in Bellevue the site for the Pawnee Mission and in 1847 began the mission building, which was completed in 1848. This building was on the lots now the site of Mr. Martin's residence. Back of Mr. Martin's residence may still be found a depression which was the cellar of the Mission. The building was of logs, containing ten rooms. The well was dug between the two wings. In later years the building was weatherboarded and plastered.

Rev. Wm. Hamilton, who was graduated at Washington College, Pa., after studying theology, came to Iowa in 1837 as a missionary to the Iowa Indians. In 1853 he was transferred by the Board of Foreign Missions to the mission to the Indians at Bellevue, and arrived here with his wife and family June 6, 1853.

After Mr. Hamilton's coming, white settlers began to be more numerous and there were necessities for a church. In 1855, in May, a church was organized with James Allen as Elder. The number of members is not known. This was the first church organized in the State; the meetings were held in the mission building. In 1856 the present church building was begun and the walls of stone and cement were erected that season. The building was completed the next year. Mr. Joseph S. Betz and Mr. A. Storrs laid the floor and made the seats in the spring of 1858, and got the building ready for use as a house of worship. The vestibule and tower were built a number of years later by Hon. H. T. Clarke.

As to the organization of the church, there seems to have been a reorganization in 1858 on April 30. The occasion of this seems to have been some opposition to the first elder—Mr. Allen—and he was not recognized in the reorganization, when Mr. Wm. McLaughlin was made Elder.

The fact that time of the first organization are attested, not only by witnesses still living, among whom are the present elders, Joseph S. Betz and George S. Burtch, but by the early records of the original Synod and Presbytery. These records state that the church at Bellevue was organized in 1855 in the Mission building and that the church was erected in 1856.

After the elders above mentioned, the next elders to be elected were Joseph S. Betz, Henry T. Clarke and Samuel Allis, who were elected on April 2, 1864. In 1884 J. C. Smith and S. J. Calhoun were elected elders. In 1888 George S. Burtch and H. B. McClosky were added to the eldership. The present session consists of ruling elders A. D. Short, John Williams, John Tideswell, John Frazeur, Allen Frazeur and Arthur Bachelder.

The Rev. William Hamilton was the first pastor or stated supply and continued to be Moderator of the Session until 1866. Then Rev. M. Hughes was stated supply till 1870; then Rev. George L. Little until 1874; then for six months Rev. James R. Brown. Rev. Joshua Raile took charge September 1, 1875 and continued for four years. Then Alpha Wright began to serve the church November 1, 1879, and seems to have continued to 1884. Then followed Rev. William McCandlish as an occasional supply. In 1884 Rev. W. W. Harsha, D.D., became the pastor and continued until 1888; then Rev. W. D. McFarland served the church two years; followed by Rev. Wm. R. Henderson for a year and a half. Rev. James D. Kerr accepted the call of the church and began labors December 1, 1891 and continued for four years. Rev. David R. Kerr, D.D., and Rev. Ernest A. Bell supplied the church until Rev. Charles A. Mitchell, Ph.D., took up the work October 1, 1896. Rev. Charles K. Hoyt supplied the pulpit from August 1, 1897 to 1898, when Dr. David R. Kerr returned and ministered to the church for a year. Pastors who have since occupied the pulpit are:

Rev. Stephen Phelps, D.D., 1899-1900,

Rev. Charles K. Hoyt, 1900-1902,

Rev. Frederick A. Gates, 1902-1904,

Rev. Stephen Phelps, D.D., 1904-1916,

Rev. Robert B. Raup, 1917-1919,

Rev. Paul G. Luce, 1920-1921,

Rev. C. H. Russell the present pastor, accepted a call in 1922.

The church owns a tract of land one block long and half a block wide on which is located a modern manse and the original church edifice to which substantial addition has been made. It will accommodate about three hundred and fifty persons.

In 1891 trustees were elected, and successors were elected at annual meetings each year thereafter, held the first Wednesday of December.

From Bellevue as a center radiated lines of missionary activity, which reached to Plattsmouth and Nebraska City, on the south, and to the Omaha village; Florence and DeSoto on the north. Steamers visited these places regularly, an extensive fur trade was carried on between these towns and Sioux City, Iowa, and the missionaries used the river boats as a mode of travel.

Blackbird Hill Presbyterian Church at Macy, Nebr.

In the year 1855 the Omaha Indian tribe was removed to a reserve eighty miles north of Omaha and thirty miles south of Sioux City, Iowa, along the Missouri River. This reservation is approximately twenty miles long and twelve miles wide and inhabited

by about 1,400 Indians, occupying their allotted farms. This constitutes the field known as Blackbird Hill Presbyterian church. The church is located at the Government Agency called Macy, which is nine miles east of Walthill, the nearest railroad town, on the Burlington road. In 1856 at a beautiful spot on the named reservation, now Thurston County, Nebraska, the Rev. William Hamilton built a mission building. This mission school he visited once a year or oftener, during the time he lived in Bellevue. In the spring of 1867 he removed to this place, and taking full charge, maintained the boarding school in a flourishing condition.



Blackbird Hills Presbyterian Church, Macy, Nebr.,
Where the Indians Worship.

A church was organized and maintained, many members being received, so that in 1884 only four churches in the Presbytery of Omaha had a larger membership than the Indian church at Blackbird Hill.

In the autumn of 1880, Father Hamilton, (as he was called by the Indians) left the Mission and removed with his family to Decatur. Quoting his own words, he said, "I live in Decatur, a town adjoining the Omaha Reserve, and am near my Indians who will not go to the mission. As I go from house to house to read a portion of God's Word, and sing and pray with them in their tongue, giving such instructions as I am able, I have to travel from fifteen to thirty miles a day, and talk and read and sing as much as would be equal to preaching three or four times on the Sabbath. And I spend all the time I can get in the study of the language, in translating and revising, and whatever else may be necessary for my work. I enjoy

my work and expect to spend the remainder of my life in it." His wish was that he "might die in the harness," which was granted. He departed this life September seventeenth, 1891, by a stroke of paralysis, being more than eighty years of age.

Father Hamilton was born in Pennsylvania and was the youngest of eleven children, all of whom, with one exception, lived to a ripe old age. His father was killed by the Indians while he was at work on his farm, yet the Indians had no warmer friend than his father. In 1868 Rev. Father Hamilton's wife was thrown from a buggy and fatally injured, dying after a few days. Of four children the only son, William W. Hamilton, survives.

In September, 1869, Father Hamilton married his second wife, Miss Etta D. Hunting, daughter of Deacon John Hunting, of East Corinth, Maine. To this union two daughters were born, Lottie and Juliette and a son John, who with the widowed mother survive.

Rev. Father Hamilton was succeeded by Rev. Jopley, Rev. W. A. Galt, Rev. Findley and Rev. George A. Beith. When Rev. Beith and his wife accepted the commission to take charge of this congregation they first lived in a little cottage which was not suited for a manse. Near the church was a larger residence which had been built by the Government for the Agent's home. Through the influence of Rev. Beith the Indian Department at Washington, D. C., executed papers to have this building set aside for the use of the missionary.

The capacity of the church being too small for the congregation, Rev. Beith set to work to raise the building and put in a basement, installed a furnace. Then he built an addition of twenty by twenty feet. Remodeled and repainted both inside and out side. Put in a new light plant costing \$150 purchased a new organ and pulpit furniture. The Indians became interested and paid the bills for new art glass windows. In all about \$2,500 were spent for improvements, the larger part of which was given by the Indians. Rev. and Mrs. Beith succeeded in getting the Department to grant an allotment of ten acres of ground for the use of the mission. This was used as an experiment field. A small piece of alfalfa was sown, which led the Indians to put in larger field of the seed.

The Second Presbyterian church of Carlisle, Pa., furnished the money to engage a helper for whom a home was provided just across the road from the manse. Rev. and Mrs. Beith discovered that they had overtaxed themselves in the endeavor to meet what they hoped to accomplish and were compelled to yield the field and accepted a call to the Winnebago Presbyterian church in 1917. The Rev. J. J. Britell was the immediate successor and served the church until 1920, at which time the present pastor, Rev. Robert McElwee accepted the charge. The church has eighty enrolled communicants and a Sabbath

school of forty. There are twenty-five members in the Ladies Missionary Society. The church property, including manse, church equipment and the interpreter's house has a valuation of almost \$8,000.

The names of the Ruling Elders composing the present session are Levi Levering, Hi. Walker, Dan Walker and Thomas McCauley.

No man can measure the fruits of the untiring efforts of these faithful missionaries; eternity alone will reveal them all. The general effect upon the tribes has been wonderful. A great many of the tribe have been educated and Christianized.

Presbyterian Church, Florence, Nebraska.

(1856)

From Bellevue as a center radiated lines of missionary activity, which reached to Plattsmouth and Nebraska City on the south and to Omaha village, Florence and DeSoto on the north. A mission was started at Florence—the largest city in Nebraska at that time—and at Omaha village. In the spring of 1856 the Rev. Eben Blachly moved to Florence from Lodi, Wisconsin, and a church was organized with fifty members.



First Presbyterian Church, Florence.

No church building was provided, but the little band worshiped at the homes of the members and in such buildings as could be procured. Many ministers served the church during its early history.

One in particular might be mentioned, the Rev. Simeon Peck, who lived in Florence eighteen years, but who had charge of the work in Florence, Louisville, Bellevue, Sioux City, Nebraska and Clarinda, Iowa, for twelve years, when he was honorably retired from active service on account of advanced age. From 1874 to 1895 there was little reported and the work was almost abandoned by the Presbytery.

On March fourth, 1895, the church was reorganized with ten members. They worshiped in the City Hall until November fourteenth, 1897, when the First Presbyterian Church of Florence was dedicated. The charter members were Charles G. Carlson and Mrs. Carlson, Mrs. Lizzie Reynolds, Mrs. Annie Neilds, Miss Mary Neilds, Mrs. Maria Archerd, Mrs. Lizzie Eastman, Warren Eastman, William R. Lichtman, Jr., and Mrs. Laura Lightman. Other members who faithfully bore the burden of the church's early struggles are Mrs. Lizzie Reynolds-Griffith, Mrs. Thomas Price, Mrs. Prudence Tracy-Wedge, Mrs. J. P. Brown, Mrs. James Kindred and Mrs. Troed Swanson.

The following ministers have served this church:

Rev. Eben Blachly, 1856.

Rev. A. S. Blingsly, 1857.

Rev. G. P. Bergen, 1858.

Rev. Simeon Peck, 1860.

Rev. George D. Stewart, 1872-1874.

After the reorganization in 1895 the following served the church:

Rev. Warren F. Eastman, 1895.

Rev. William Barnes Lower, 1895.

Rev. Robert T. Graham, 1898.

Rev. F. C. Phelps, 1900.

Rev. Kenneth McInnes, 1901.

Rev. M. A. Camp, 1902.

Rev. James A. Clark, 1903.

Rev. K. J. Cardy, 1904.

Rev. D. B. McLaughlin, 1905.

Rev. James A. Slack, 1906.

Rev. James Rayburn, 1907.

Rev. William Amos, 1909.

Rev. George Sloan, 1910.

Rev. James B. Butter, 1911-1918.

During the pastorate of Rev. Butter the membership increased to one hundred and sixteen members. The church building was enlarged and beautified. New Sunday school rooms were built, the basement enlarged for class work, the auditorium redeccorated, and a piano purchased. On January twenty-fourth, 1915, rededication services were held.

The Rev. Leonard R. Patton succeeded Rev. Butter in 1918 and accepted a call from the Nebraska City church in 1920. Rev. E. W. Graham came on the field in 1920. He was succeeded by the present pastor, Rev. Albert B. Vanderlippe, Ph.D., in 1924.

The Elders at the present time are:

Charles G. Carlson, John J. Freytag, Will E. Thompson.

The Trustees:

Robert Cone, R. H. Olmsted, F. H. Allis, H. W. Harrington, H. L. Helfrich, J. M. Brengle.

The Deacons:

W. A. Yoder, T. P. Herskind, Will Steyer, James Kindred, Will Alexander.

Plattsmouth Presbyterian Church.

(1858)

The Plattsmouth Presbyterian church was organized May 8th, 1858, as the result of a wave of prayer that spread over the country, extending into the territory of Nebraska. Following a series of meetings, conducted by the Rev. Daniel Lawrence Hughes, this pioneer missionary of southwest Iowa, organized the church with sixteen charter members, namely, Mr. and Mrs. Abraham Carmichael, Mr. John G. Hayes, Mr. J. Newton Wise, Mr. and Mrs. David Jardin, Mr. and Mrs. Alexander Lauther, Mrs. Margaret Winchell, Mrs. Lucy J. Martin, Mr. and Mrs. Thomas Mitchell, Mr. and Mrs. Samuel Maxwell, Mrs. Mary A. Walradt, and Mrs. Catherine McMaken. This was the fourth church organized in the territory of Nebraska. The church has been served by the following ministers:

Rev. David Lawrence Hughes from 1858 to 1864. He added 49 members, bringing the membership to 25. Mr. John K. Demarest, a licentiate, served the church during the summer of 1865. Also James Johnson Coale, another student, served the church during the summer of 1866. Rev. William Hamilton, a missionary to the Omaha tribe of Indians, was pastor from 1866 to 1867. He added 19 members and left the church with a membership of 42. Rev. C. D. Roberts, a licentiate from West Virginia, served the church from 1867 to 1869. 11 members were added leaving the membership 48, and a Sabbath school of 120. Rev. Daniel W. Cameron, was pastor from 1869 to 1872. 35 members were added leaving a membership of 56. The Rev. William T. Bartle became pastor elect for the term between the years of 1872 and 1875. The Rev. Dr. John T. Baird then became pastor and served the church for thirty years. Under his pastorate 368 members were added bringing the membership of the church up to 156, and the Sunday school to 149. Rev. Dr. James H. Salsbury, served the church from 1905 to 1909, raised a debt of \$7,444 and added 109

members, bringing the total membership to 214. Rev. M. Wallace Lorimer supplied the church for 11 months in 1913. 9 members were added. Rev. Harry G. McClusky became pastor of the church in 1914. He is the present pastor and has added 260 members, leaving a net total of 239. The Sabbath school has a membership of 214, and the young people's society numbers 53. The woman's missionary society has a membership of 27 members. In the last nine years the church has given to benevolences \$5,855.



First Church, Plattsmouth, Nebr.

A school house first served the church as a place for services. A brick church was built where the Hotel Riley later was erected and gave service for thirty-three years. In 1889 the present structure was erected at a cost of \$18,000, containing a pipe organ costing \$1000.

Rev. McClusky also ministers to the members of the Cedar Creek church, which is about ten miles from Plattsmouth.

The present Elders of Plattsmouth church are: S. S. Chase, C. A. Rawls, J. M. Robertson, D. B. Ebersole, Frank Shopp, Glenn Perry.

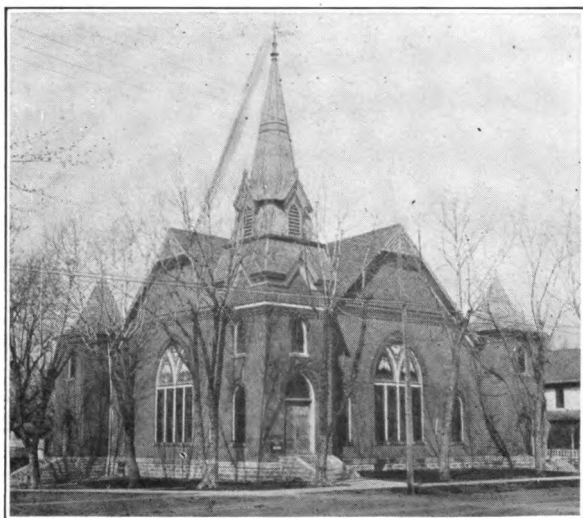
The Trustees: Will Warga, D. C. Morgan, T. H. Pollock, John Gorder, Frank Cloidt, J. M. Holmes.

The Deaconesses: Mrs. Frank Shopp, Mrs. John Wolff, Mrs. S. S. Chase.

Pawnee City Presbyterian Church.

(1866)

The Pawnee Presbyterian Church was organized July fifteenth, 1866, by Rev. Henry M. Giltner and Luther Hoadley, as a Presbyterian Committee, with the following members: Joseph S. Woods, Mary Woods, Hugh Wright, W. F. Wright, Maggie Wright, Mrs. S. E. Giltner, Robert Kirkpatrick, Maragaret Kirkpatrick, Alexander Allen, Margaret Hanna, Eliza Lindsley, and Mary Taylor. Since Rev. Giltner's incumbency, Rev. Andrew Herron, Rev. Mr. Chambers, Rev. G. W. Goodale, Rev. J. Baker, have successively occupied the pulpit. None of the ministers mentioned above were in the relation of pastor except Rev. Giltner.



First Presbyterian Church, Pawnee City, Nebr.

For many years the growth of the church was not encouraging, particularly after enough members were taken from the Pawnee City church to organize one at Summit, eight miles west, and another six miles south called Ebenezer.

The Rev. Nthaniel Chestnut was installed in 1882, when the session was composed of the following Ruling Elders. G. W. Potts, B. H. Fuller, D. C. Stratton, W. C. Henry, and J. L. Edwards. The Trustees were D. D. Lee, E. S. McMaster, R. Holben, D. C. Stratton, J. L. Edwards.

Ministers who have been pastors and supplies since the resignation of Rev. Chestnut in 1885 are:

George Milton, from 1886-1887.

J. W. Fulton, 1887-1892.

Henry N. Dunning, 1892-1896.

W. Roland Williams, 1897-1899.

J. M. Campbell, 1900-1904.

Allen R. Des Jardin, 1904-1907.

Rudolph Caughy, 1907-1911.

Hugh Roinson, 1911-1918.

Paul C. Payne, 1919-1924.

D. C. Stratton was elected Elder on September 2, 1871.

The first church edifice was dedicated in 1872, at a cost of \$1,200, situated then on the south side of the square. It was removed to its present location in 1877. At that time the entire property, including the manse, was valued at \$3,000. At the present time the congregation owns a beautiful and modern equipped church, built in 1886 and remodeled in 1905; also a manse with every modern convenience. The total valuation of the church property is estimated at \$25,000.

The present officers of the church are: Ruling Elders, W. R. Smith, G. A. Harrington, A. H. Laffin, J. C. Petrea, Peter Benz, J. F. Wilson, William Benz, L. W. Harrington and W. S. Potts

Trustees: A. E. Benz, President, K. S. Wherry, Secretary, Mrs. A. B. Edee, J. F. Liebendorfer, J. H. Pyle, John S. Lowe and Mrs. O. P. Lowry.

J. A. Petrea is superintendent of the Sabbath school.

There are five societies:

Women's Missionary Society,Mrs. D. E. Wherry, Pres.

Ladies' Aid Society,Mrs. Elizabeth Fuller, Pres.

Junior Endeavor,Miss Bernice Wherry, Supt'd.

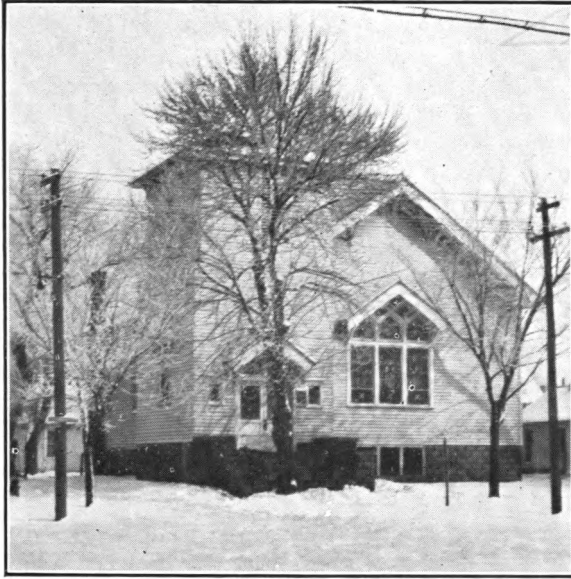
Young People's Society of C. E.Miss Bernice Wherry, Pres.

Westminster Guild, Bessie Smith Chapter ..Mrs. M. B. Smith,
President

Dorcas ChapterMiss Mary French, Pres.

Seward Presbyterian Church.

The Presbyterian church of Seward, Nebraska, was organized July 25, 1868, by Dr. William McCandlish, who was sent out by the Huntington Presbytery of Iowa Synod. There were eleven charter members coming from just two families—the Inlay and Wooley families. As often happened in those early pioneer days it was some time before a settled pastor was secured. During the summer of 1870 Rev. Geo. B. Smith, a student from a theological seminary located



Presbyterian Church, Seward, Nebr.

at Pittsburg, Pa., supplied the field. His successor was Rev. Alfred Marvin, who was in charge only six months. Having finished his theological course in the seminary, Rev. Smith returned to the field in May, 1871 and continued on the field until the spring of 1876. This first pastorate was a notable one in many respects. The pastor bought a farm two miles west and a half mile north of Seward on which he erected buildings and made his home while serving the Seward congregation together with some three or four other points in the county. Much credit is due him for the erection of the church building which was dedicated May 22, 1872. The following day he was installed as the first pastor of the church. Rev. Smith secured donations for this building from friends in the East, especially from the Liberty Presbyterian church near Wabash, Indiana, which added to a grant from the Board of Church Erection made the church home a possibility. Prior to the erection of the church services were held in a school house located on what is now the north side of the square. Interesting facts connected with the building of the church are furnished by our townsman, John W. Figard, who informs us that all the lumber had to be hauled overland from Lincoln, which was then the terminus of the railroad. As many of the streams were without

bridges this was no small task, and Mr. Figard knows, for he was one of the teamsters.

Rev. Enoch Benson, Ph.D., was pastor from 1877 to 1882. His also was a notable pastorate since he was on the field during the formative period of Seward and Seward county. Perhaps the most interesting letter in our possession is one from his pen which tells of the period when the community was emerging from pioneer to more settled conditions. Dr. Benson tells us in his letter that he preached at eleven different school houses while pastor at Seward. Under his pastorate the church at Staplehurst was organized and the building erected. He also led in organizing the Tamora church. At the latter place an abandoned saloon building was bought and used as a church until a building more fitting could be had.

The third pastor was Rev. Thomas L. Sexton, D.D., who came in 1882 and remained until 1886, when he resigned to become superintendent of Home Missions for Nebraska Synod.

Dr. Sexton brought good business methods into use during his pastorate and as a result the church came to self-support.

Following Dr. Sexton's resignation in 1886 the church seems not to have greatly prospered until 1902. During this period there were six different pastors on the field. These were Revs. Darley, Chestnut, Little, Wolfe, Boude and Stuart. Perhaps the reason for this condition was the organization of the Congregational church receiving a part of the membership of the Presbyterian church. This division so weakened the church that it was next to impossible for it to meet its financial obligations.

Rev. George F. Williams was pastor from 1902 to 1905. Rev. Williams succeeded in getting the church moved from the location now occupied by the Cattle residence to the present location. This move also provided a manse as there was a residence on the lot which was moved over and has since been used as a manse. This move seems to have been a good thing. Rev. Williams received into the church 36 new members during his pastorate.

Rev. George Williams, father of the preceding pastor, served the church from 1905 to 1909. During this pastorate the manse was remodeled into what is now its present condition.

Rev. J. C. Ambrose was pastor from 1910 to 1912. Twenty-three new members were received into the church by Rev. Ambrose.

Rev. C. M. Rohrbaugh became pastor in 1913 and remained until the latter part of 1917. Brother Rohrbaugh did a splendid work. He is to be given credit very largely, for remodeling the church at a cost of about \$4000. It was also during his pastorate that the pipe organ was installed. During his pastorate 68 members were added to the roll, among them some of the best families connected with the church.

The present pastor, Rev. L. J. Lewis, came to the work in January, 1918. The work of this pastor speaks for itself, but perhaps it is in order to say that during this pastorate church and manse have been improved at a cost of \$1200 and 107 new members have been received into the church. In connection with the Seward pastorate Rev. Lewis has been supplying the church at Staplehurst and has been instrumental in reviving that church and strengthening the membership, both spiritually and numerically. Rev. James W. McGee is devoting his entire time to this church.

Officers of the Seward church:

Elders: E. F. Manning, M. A. V. Davis, S. D. Atkins, E. J. Erford, R. P. Belden and H. D. Landis, Clerk.

Trustees: J. P. Crouse, L. E. Ost, T. C. Beck, Lloyd Smith, J. L. Miller and Horace Wolf.

The Presbyterian Church at Lyons, Nebraska.

(1868)

Lyons is a flourishing town of about 1250 in Burt County, on the Burlington, and the Chicago, St. Paul, Minneapolis and Omaha railroads. It is on Logan Creek in the far-famed Logan Valley. The first permanent settler in the Lyons vicinity was Josiah Everett, who, with three brothers, located in July, 1866. About the same time also came Peter McMullen, M. Wiltse, and R. S. Hart to select homesteads



First Presbyterian Church, Lyons, Nebr.

but did not settle until 1867. In 1868 came the Levi Richardson family, and about the same time came the Morters and O. S. Comar. In 1869 came Waldo Lyons from Arizona, Burt County, and for him the town was later named.

The Lyons Presbyterian church was organized by Rev. J. M. Peebles, September 27th, 1868. The first actual move toward the building of a church was one frosty morning in the early spring of 1879 when Joel S. Yeaton and Franklyn Everett hitched onto the running gears of their wagons and drove over to the Iowa bottoms for cottonwood timber for sills. They crossed the river at Decatur, and just as they reached the Nebraska shore with their last load, with a mighty crash the ice in the river broke up for the spring. It was a frightful sight, as they gazed out upon the turbulent waters, beaten into spray by the huge cakes of ice roaring and crushing together. It was an awful sight when they contemplated what might have been their fate out there only a few minutes before. Dr. J. M. Peebles was an eye witness to the occurrence, and asked what those logs were for. "For a church," was the reply. "That accounts for it," he replied, "had those logs been for firewood your bodies would be out there in those turbulent waters. It is a miracle."

Since Rev. J. M. Peebles' incumbency the following ministers have rendered acceptable service in the congregation: Rev. J. C. Sloan, Rev. C. Van Ostenbrugge, Rev. Hugh McNinch, Rev. J. V. Find'ay, Rev. Geo. R. Lunn, Rev. J. B. Miller, Rev. John W. Morgan, Rev. Benjamin F. Pearson, Rev. James G. Clark, Rev. J. E. Spencer.

The present pastor, Rev. J. H. Salsbury, D.D., reports a membership of 296; an enrollment in the Sunday school of 230; a Ladies' Aid Society of 80; a Woman's Missionary Society of 50.

The present edifice is a modern and well equipped; it is rated as one of the most commodious in this section of the state. It was erected in 1893, and has always been kept in excellent repair. The congregation also has a most commodious manse, modern in every particular. It is one of the best residences in the town.

One member, George White, entered the ministry of the Baptist church and has taken high place in the administrative forces of his denomination. He was the son of Elder A. J. White, long a member of this congregation.

The present session consists of the following: A. U. Crellin, Clerk, J. W. Martin, Dav'd Harvey, Henry Fleck, Emory Clements and J. E. Jenkins.

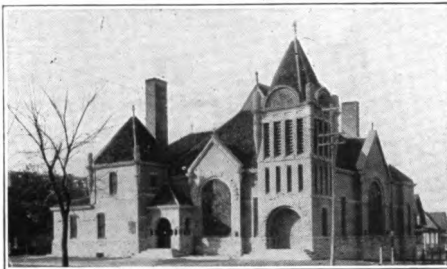
The Lyons church has always been a conservative, but at the same time one of the most substantial congregations in the north-east part of the State.

The Presbyterian Church at Beatrice, Nebr.

(1869)

Through an appeal by a published letter in an eastern paper, written by Reuben L. Blodgett, attention of the church at large, and of the Board of Home Missions was called to the wants of this field. This led to the sending as Home Missionary to this place, Rev. Benjamin F. McNeil. Services were held at first in the old schoolhouse. The work of Rev. McNeil resulted in the organization of the First Presbyterian church of Beatrice, Neb., March 17, 1869.

Its organizing members consisted of five in number, Mrs. Sarah Ann Blodgett, Mrs. Mary Griggs, Miss Anna Griggs, Mr. and Mrs. Robert H. Weeden. Mr. Weeden was ordained as Ruling Elder. The first Trustees appointed were H. A. LaSelle, Robert H. Weeden, Reuben L. Blodgett and Nathan Blakely.



First Church, Beatrice, Nebr.

The church was organized under the Missouri River Presbytery. Through the efforts of Rev. McNeil and the Trustees, lots were purchased, for a building site, at the corner of fifth and High streets. The result of solicitations for aid, at home and in the east, with the grant of \$1600.00 by the Board of Church Erection, enabled the church to erect a house of worship. The upper story was enclosed, but left unfinished until 1879, the basement being used for services.

This building was wrecked in 1983, and the present structure erected in its place, and dedicated Feb. 25, 1894.

John H. Blodgett, a son of Reuben L. and Mary Ann Blodgett is still an active member of the church.

The names of the ministers, in their order, that have supplied this pulpit are:

Benjamin F. McNeil,	1869-1872,
James A. Griffes,	1872-1873,
Thomas S. Vaill,	1873-1876,
L. B. W. Shyrock,	1877-1878,
W. H. McMeen,	1878-1879,

Hiram F. White,	1879-1880,
Albert B. Irwin,	1881-1886,
John N. Mills,	1887-1892,
John D. Countermine,	1892-1897,
John Hood,	1897-1900,
William H. Kearns,	1901-1908,
Leon D. Young,	1908-1914,
N. P. Patterson,	1915-1917,
E. C. Lucas,	1917-1924,
Ross S. McCown,	1924-

Mr. F. B. Sheldon, Clerk of Session,

Mr. J. C. Douthitt, Treasurer,

Mr. W. P. Grim, Chorister,

Mrs. C. M. Crapsor, Organist.

Elders: F. B. Sheldon, Clerk; R. W. C. Purviance, G. H. Van Horne, J. W. Beard, J. R. Spicer, Dr. C. A. Spellman, C. F. Shaffer, Fulon Jack, E. F. K'immerley, A. H. Krauss, Dr. S. C. Waddell, Andrew Jamieson.

Deacons: A. Jamieson, L. L. Chapman, J. R. Craig.

The Board of Trustees: T. J. Baker, President, Harold Mattoon, Vice-Pres., D. S. Dal'bev. Wallace Robertson, L. C. Barnes, Dr. B. L. Spellman, J. C. Douthitt.

Board of Ushers: F. P. Clippenger, chairman; Carl F. Shaffer, T. J. Baker, Dr. E. W. Fellers, Forrest Krauss, J. C. Douthitt, Paul Fisher.

Sabbath School: Superintendent, Mr. C. E. Jones; Assistant Superintendent Dr. E. W. Fellers; Religious Director, E. F. Kimmerly; Secretary and Treasurer, H. E. Lawrence; Librarian, Paul Fisher; Supt. Adult Division, F. P. Clippenger; Supt. Secondary Division, Miss Susan West; Supt. Junior Dept., Miss Mary Fuller; Supt. Primary Dept., Mrs. E. W. Fellers; Supt. Beginner's Dept., Mrs. Will Skow; Supt. Cradle Roll, Mrs. Geo. Armand.

First Presbyterian Church, Tekamah, Neb.

(1869)

The First Presbyterian Church of Tekamah, Nebraska, was organized by the Rev. J. M. Peebles, M.D., in 1869. A nucleus of Scotch people, by birth and early education Presbyterian, overtured the presbytery of Missouri River to organize them into a Presbyterian church. Rev. Jeremiah B. Long became the first pastor in April 1870. This was an epoch worthy of note in the little frontier hamlet, containing less than fifty inhabitants. Rev. Long was Irish by birth, left an orphan in early years, he was reared by a wealthy family in Indiana and educated for the Presbyterian ministry in the Chicago



Presbyterian Church, Tekamah, Nebr.

Theological Seminary. This was his first charge. The Rev. George R. Carroll of Council Bluffs, Iowa, was at the time the synodical missionary for the territory, who arranged for the pulpit supply. The alternate supplies were Rev. Dr. J. Peebles of Decatur, Rev. George D. Stewart of Omaha, and Rev. McCandlish, Superintendent of the American Bible Society for Nebraska. The services were held in a little school house, south of where the high school building now stands.

The charter members were: C. K. Conger, and wife, Mrs. Mary Sutherland Mrs. Evelyn Ludwick, Mrs. Goodwin, Mrs. Caroline Hawks, Mrs. Hannah Wallace and Mrs. Abbie Cochran. C. K. Conger was elected the first Ruling Elder.

Since the organization this church has had eight regularly installed pastors. There have been six stated supplies.

In addition to the ministers already named the following were:

- Rev. John C. Sloan, from 1873 to 1878,
- Rev. William J. Young, from 1878 to 1880,
- Rev. John V. Griswold, from 1880 to 1883,
- Rev. John C. Cherryholmes, from 1884 to 1886,
- Rev. Lester D. Wells, from 1887 to 1888,

Rev. Robert M. L. Braden, from 1889 to 1890,
 Rev. Everet Smits, from 1891 to 1893,
 Rev. Alex G. Wilson, from 1894 to 1902,
 Rev. J. D. Kerr, from 1902 to 1904,
 Rev. Robert W. Taylor, from 1904 to 1914,
 Rev. Benjamin A. Fye, from 1914 to 1919,
 Rev. Paul C. Johnson, from 1919 to 1922,
 Rev. Arch J. Kearns, from 1922 to

The first church edifice was erected in 1870 and the second house of worship was dedicated in 1890.

There have been received into the membership of the church since its founding, 727 members, of whom 443 have come on profession of their faith, and 284 by letter of dismissal from other churches.

The Ruling Elders constituting the Session at the present time are: R. L. Adams, R. J. Mitten, C. A. Jack, S. S. Breckenridge, J. F. Nesbit, H. E. Valder, C. A. Valder, James A. Clark, Clerk, G. L. Dunn, F. W. Palen, J. L. Potter, P. C. Brandt, and D. W. Greenleaf, Treasurer.

The Trustees are: J. F. Nesbit, Pres., F. F. Ward, Secretary, Dr. M. Wood, Douglas Sutherland, Herman Wragge, J. E. Breckenridge, Roy Wetherell, James A. Clark and C. A. Valder.

First Presbyterian Church, Grand Island, Neb.

(1869)

In April 1869 the Presbytery of Missouri River, in session at S'oux City, Ia., appointed Rev. Sheldon Jackson, as Supt. of Missions for Western Iowa, Nebraska, Montana, Dakota, Wyoming and Utah. Soon thereafter J. N. Hutchinson, a licentiate, began preaching in Grand Island once a month. August 12, 1869, Dr. Jackson visited the young community and organized the First Presbyterian church, with five charter members. Robert Mitchell and Samuel Hindman were elected ruling elders. For several years the congregation worshiped in a school house, its growth being slow. In February 1875 Rev. Samuel Griffes conducted a series of revival meetings, at which time five members were added to the roll of the church. Robert Mitchell, R. G. Rice and S. D. Rannels were elected ruling elders. Rev. George Hutchinson came in August 1875 and remained as stated supply for nine months. In 1877 Rev. J. H. Reynard served the church as pastor. During this pastorate the congregation purchased a building which was remodeled and formally dedicated. In 1881 the Manse was erected, at a cost of \$8000.00. During the same year there were many accessions to the church. Rev. George Williams became pastor in 1883. Rev. Samuel Wycoff served the church as stated supply during the year 1889-1890. The longest pastorate was



First Presbyterian Church, Grand Island, Nebr.

that of Rev. Thomas C. Clark, now of Washington, D.C., who came to this congregation in June 1890 and gave faithful service and inspirational leadership for sixteen years until May 1906. While he was pastor the present beautiful church edifice was erected, which was dedicated in 1904, costing \$20,000.00. The succeeding pastors have been:

Rev. John G. Graham from 1906 for about five years.

Rev. A. F. Ernst, Ph.D., for about four years.

Rev. William I. Alexander for about two years.

Rev. A. A. Smith for about five years.

Rev. Glenn L. Rice is now in his second year.

The church has had a continuous steady growth and now has upward of two hundred and seventy-five members. The Sabbath school numbers one hundred and fifty.

The Elders constituting the present Session are J. B. Elseffer, Clerk, F. J. Coats, J. H. Yund, John M. Lellan and L. R. Burge.

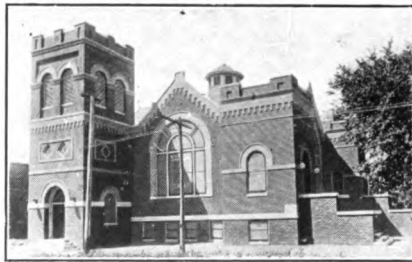
THE HISTORY OF THE
Schuyler Presbyterian Church, Schuyler, Neb.
 (1869)

The Presbyterian church is one of the oldest in Colfax County. It was organized December 15, 1869. Rev. Alexander Sutherland was the first minister. Robert Edgar and James A. Fraser were the first Deacons. Prominent among the other early members were Mr. and Mrs. John Curry, Mrs. Hector Curry and Mrs. John McPherson. In 1874 Rev. Mr. Sutherland left Schuyler and for about a year the church was without a pastor. In January 1875 Rev. J. A. Hoor became the pastor. At this time there were fifty members. The Elders of the church were John Curry, H. C. Russell and J. F. Woods. Miles Zentmeyer was the Sunday school superintendent. The church building was erected in 1871. In 1876 it was moved to another location and entirely refitted. The church edifice has recently been destroyed by fire. Rev. Benjamin F. Pearson was the pastor from 1911 to 1915. Students from the Presbyterian Theological Seminary of Omaha, Nebraska, have supplied the pulpit from time to time.

Dr. C. H. Johnson is the Clerk of the Session.

First Presbyterian Church, Madison, Neb.
 (1870)

The church at Madison was organized by Dr. Sheldon Jackson, then Home Missionary for Nebraska, and whose greater work in Alaska makes his name a familiar one in every Presbyterian home. The organization took place on Feb. 1, 1870, and there were three charter members.



First Church, Madison, Nebr

The first pastor was the Rev. J. M. Wilson, who also served the Church at Columbus.

The first house of worship was dedicated on May 12, 1872. But this building was destroyed by a tornado on Sept. 28, 1881.

The second building was in turn dedicated on Aug. 6, 1882, and an addition and new bell were dedicated on July 8, 1894.

The church prospered and in the course of years, the need of a larger and more fully equipped church home was keenly felt. During the pastorate of Dr. J. E. Farmer, this was realized. The coner stone for the new building was laid on Nov. 8, 1913, and the beautiful church dedicated on June 14, 1914.

The church has been served by the following pastors:

Reverends J. M. Wilson, W. E. Kimball, W. J. Oliver, Frederick Tonge, C. W. Lowrie, Theodore Morning, C. H. Churchill, H. McClenaghan, J. E. Farmer, D.D., A. H. Eggleston, Alexander Wimberley and the present pastor, F. G. Knauer, D.D.

Looking to the Lord for help, this church hopes to render increasing service for Christ and His Kingdom and to let her light shine with growing brightness, even to the ends of the earth.

Elders: F. M. Yeazel, Geo. E. Richardson, Clerk, M. D. Taylor, E. E. Burris, Wm. Witgow.

Trustees: Chas Pierce, Chairman, I. M. Dawson, Treas., Fred Diers, C. S. Snyder, Albert Glenn, D. W. Kline.

Ponca Presbyterian Church, Ponca, Neb.

(1870)

The Presbyterian church of Ponca was organized February 8, 1870. The first church edifice was built in 1871 at a cost of about \$2000. The ministers instrumental in effecting the organization were Rev. Walter H. Clark and Rev. Abner D. Chapman. The charter members of the church were the families of McDonald, Gamble, Hobbs, and McKinley. When Rev. Robert L. Wheeler, D.D., was sent to Ponca by Dr. John Hall, as a licentiate, in the fall of 1876, he was given the counties of Dakota, Wayne and Dixon as his parish. His parish practically extended from South Sioux City to Red Cloud's tepee in the Black Hills, at Pine Ridge Indian Agency, where Dr. Wheeler held services with old Red Cloud present.

A manse was purchased, which was built at a cost of about \$3000. Recent additions and improvements have made of it a very comfortable and modern residence.

The original church edifice was reduced to ashes in 1908. In 1909 the present edifice was dedicated at a cost of \$7000. It is a very substantial and well appointed building, with modern improvements and well adapted to the place and work. It has a basement with a kitchen fully furnished, a large room for social purposes, and all modern conveniences.

The first Elders were William McDonald, and Samuel Gamble. Two members have received commissions to the foreign field, Mrs. H. W. Lampe and Rev. Lynn P. Sullenberger.



Ponca Presbyterian Church.

The pastors who have supplied the church in their order are, Rev. Walter H. Clark, Rev. Albert Chapman, Rev. Robert L. Wheeler, D.D., Rev. Smith, Rev. C. F. Graves, Rev. A. F. Young, Rev. George A. Bray, Rev. Allen Camp, Rev. Henry Willard Lampe, D.D., Rev. J. M. Darling, Rev. Joseph B. Cherry, Ph.D., Rev. A. G. Martyn, D.D., Rev. Ernest C. Seabright and Rev. Irwin G. Smith. Clyde Myers, John Armstrong, H. L. Keyser and the Rev. Irwin G. Smith constitute the present Session.

First Presbyterian Church, Tecumseh, Neb.

(1870)

The First Presbyterian church of Tecumseh, Nebraska, was formally organized on Saturday, June 25, 1870, with the following nineteen charter members: M. C. Bryson, Mrs. M. A. Bryson, B. F. Curry, Mrs. P. Curry, Samuel Russell, Mrs. Jane Russell, Mrs. A. E. Baird, Mrs. May Mayberry, Miss Armstrong, Ambrose Nicholson, Mrs. A. Nicholson, Miss Emma Nicholson, Samuel J. Work, Mrs. Mary A. Work, Harrison Tingle, Mrs. Armantha Tingle, Y. D. Metcalfe, Mrs. Jessie M. L. Work, Mrs. Maggie Whitney.

The first elders elected were M. C. Bryson and George A. Miller.

Rev. A. T. Wood was the first minister and served as stated supply for nearly two years, from June 1870 to April 1872. Rev. A. S. Powell succeeded him and preached from April 1872 until February 1875. In September 1875 Rev. A. S. Struthers came to the church remaining for one year. Mr. Struthers was followed immediately September 1876, by Rev. A. F. Randolph, who remained four years

as the regularly installed pastor. In March 1881 Rev. C. D. Jeffries began his work in the church and continued till September 1884. In October of the same year Rev. J. D. Krum, D.D., succeeded to the pastorate of the church and continued until January 1887. Dr. Krum was followed by Rev. W. W. Harsha, D.D., who served the church from May, 1888 to April 1895. In August 1896 Rev. J. A. Pollock became pastor and continued his labors until June 1899. The August following Rev. E. I. Davies accepted a call to the church and continued as pastor until his death on August 8, 1903. Then Rev. H. E. Waters served the church as pastor from October 1903 until April 1908. On July 30, 1908, Rev. Robert Liddell, D.D., became pastor and continued until October 15, 1910. He was followed by Rev. Wilson W. Tait, D.D., who remained with the church from June 1, 1911 until August 15, 1913. Rev. W. W. Alverson succeeded Dr. Tait on April 1, 1914, and closed his labors May 31, 1918. On June 4, 1920 Rev. W. H. Cooper became pastor and labored most faithfully until called to his reward on August 26, 1923. Rev. James G. Clark became pastor of the church on February 17, 1924.

Services were first held in the Court House of Johnson County. In the fall of 1873 a church building was begun which was dedicated on February 22, 1874. The building was 32 by 48 feet. The present edifice was erected in 1892 at a cost of \$10,500. The congregation has a spacious modern manse valued at \$6000.

The present roll of members numbers one hundred and thirty-two.

The following named Elders constitute the Session: W. P. McCoy, Ridgeway McCoy, and Edward Olson.

The Trustees are as follows: L. M. Davis, P. A. Brundage, Warren Ingersoll and T. J. Pierson.

The Marietta Presbyterian Church, Marietta, Neb.

(1871)

On September 3, 1871, in the Adams County school house, Rev. N. P. Ormsby of Minonk, Ill., organized the First Presbyterian church of Marietta, Saunders County, Nebraska, with a roll of 13 charter members as follows: Mr. Walter and Mrs. Helen Crinklaw, Mr. A. P. and Mrs. Helen Kempton, Mr. D. and Mrs. Elizabeth McCord, Mr. Henry and Mrs. Sarah Sorberger, Mrs. Annie Ellison, Mrs. Marie Schofield, Mrs. Aline Mowers, Mrs. Irene Storms, and James Crinklaw. Three of this number are still living, Mr. Kempton, Mrs. Irene Storms, and James Crinklaw.



Marietta Presbyterian Church,
Colon, Neb.

Plans had been made many times by this little group to consummate this organization; circumstances had prevented each time, and only owing to the fact of Rev. Ormsby being a guest at the McCord home, could they at this time have realized their desires. For a period of five years from the date of the organization no record can be found of the church history. The older members recall a Rev. Welty, who came upon the field during this time, and following him, Rev. W. Fletcher, who resided upon his farm preaching upon the Sabbath until the session, Mr. W. Crinklaw and Mr. McCord, who had been elected elders on the date of organization, obtained Rev. J. L. Amlong, who served until 1879. During the first and second years of his pastorate Mr. and Mrs. Blaine McCord, Mr. and Mrs. David Frazer, Mr. and Mrs. P. P. Hayes, Luella Hayes, Anna and Jennie Crinklaw, united with the church. No comment can adequately express what the addition of this company must have meant to both pastor and members of the church—we find their record written in every branch of the church work.

In January of the year 1880, Rev. E. L. Dodder was called as pastor and served one year. During this year plans were perfected and the erection of the church building began. J. A. Sams, Mr. and Mrs. Isaac Clegg, Laura Clegg, and Jas. Elliott united with the

church. Rev. Dodder closed his pastorate in 1881 and was succeeded by Rev. Edward Warren.

Dated March 1882, the session minutes read, "A joint meeting was held in Wahoo of the Wahoo and Marietta churches for the purpose of providing for the support of the gospel."

W. D. McCord, Wm. Fletcher and Walter Crinklaw, represented Marietta, and elders Reed, Moore, Pryne and Bell, Wahoo. Arrangements were made by which Rev. Warren became pastor of both churches, preaching in Marietta on Sabbath mornings during the winter months and afternoons during the summer months.

The Marietta church building was completed and destined to stand but one year. On the Sabbath morning of June 25, 1882, a violent storm demolished it. We recall W. D. McCord's account of this event as follows: After the storm had cleared the members of the congregation arrived as usual for Sabbath services to find their house of worship a sorry wreck. Its erection had meant real sacrifice and wearying labor; much of the material having been brought across the country from Fremont. In the dismay of the moment some asserted this closed the church's career—it could never be rebuilt. The women and children wept. Amidst this general disheartening situation, Rev. Warren emerged from the wreck holding aloft the pulpit Bible unharmed, exclaiming, "The grass withereth, the flower fadeth, but the Word of the Lord endureth forever." By the close of the year the re-erection was completed. Rev. Warren now residing in Philadelphia is remembered as a young man of splendid appearance, endowed with a genial, kindly personality. He came to the field a single man, but was married during the second year of his pastorate. The following united with the church at this time: Emma and Hattie Crinklaw, Bertha Schofield, Lizzie Hayes, Mr. and Mrs. James Ellison, Sr., W. Ellison, Sr., Sarah Bell, and Lettie Ellison, Mr. and Mrs. Crane, Jennie Ellison, John and Alex Andrews, Geo. Orme, Dan Cameron, Milton Hayes, Mr. and Mrs. Hague, and Mr. and Mrs. Schwartz.

Rev. David Jones succeeded Rev. Warren. He was the first pastor to occupy the manse which was erected in 1884. At this time Mr. C. Hague was elected elder.

In 1885, Rev. Jas. Youngs accepted the pastorate and remained three years. During this period we find the church roll increased almost twofold; among the names added were: Mr. and Mrs. Isaac Mack, Mr. and Mrs. John Hancock, Mr. and Mrs. W. Mitchell, Mr. and Mrs. H. Bellows, and Myrtella Bellows, Mary McCord, Etta McCord, Juno Schofield, Myrtle and Pearl Kempton, Anna, Minnie and Emma Ellison, Morris Hancock, Grace and Nellie Hyde, J. L.

Carson, W. K. Fletcher, Philinda Sanderson, Catherine Winslow, Minnie Hancock, Lillian Schofield, John Roush, Wm. Nye, Wilbur Watson, and Grace Mack. Rev. Young closed his pastorate in June 1887 and was followed by Rev. Mathews, who remained but on year. Rev. Youngs and Mathews were the most elderly of all the pastors who served on the field.

Rev. L. D. Wells followed Rev. Mathews, remaining two years from February, 1889 to near the close of 1890. Among those uniting with the church we read the names of Mrs. Lucinda Hood, Jennie Hood and Rose Olson.

Rev. Wells is particularly remembered for his musical inclinations, taking great delight in drilling his large choir of young folks in preparation not only for the usual musical service, but observing each of the special services at Christmas, Easter and Children's Day, in rendering appropriate cantatas.

Early in 1891 Rev. Lodge accepted the call of the session, remaining one year. A sad feature of his residence here was the death of Mrs. Lodge, who came upon the field an invalid and lived but a few months. Her death is the only one which has occurred in the manse. Those uniting with the church during Rev. Lodge's pastorate were: John Butterick, John Meckley, Frank Olson, Herbert and Fred Mowers Florence and Polly Perry, Myrtle Ellison, Mr. and Mrs. Gordon, Charlotte and Clayton Taylor, Mary, Lawrence, Elizabeth Orme, Mattie Henderson, and Mr. and Mrs. McCauley.

On April 17, 1893, the session with Dr. Sexton as moderator received Rev. and Mrs. Aston and Francis, Myrtle Smith and Jane R. Fletcher into membership. Rev. Aston's ministry dated from 1893 to 1896 and covered the church's most active and flourishing years.

The families of the pioneer members had now grown to manhood and womanhood and faithfully attended the services of each department of church activities. The fame of the Young People's Christian Association spread far and wide and each Sabbath as the day drew near its close marked the procession of numerous "top buggies" carrying the beaux and belles of the entire surrounding country together with their elders in spring wagons and carryalls, hastening to Marietta Presbyterian church where that peerless old choir leader, Abe Palmartier, fairly rent the dome of heaven with the rapturous melodies of the old Gospel hymns. It was no mere formal pretense that characterized these services but a genuine outpouring of sincere devotions. The list of those uniting with the church reads: Mr. and

Mrs. Griffen, who were completing their preparation for missionary work and Frank L. Miller, received by letter. On confession of faith: Wm. Brown, Wm. and Henry Gerke, John Reed, Geo. Ellison, Robert Cemer, Herman Beherns, Mary Scales, Effie Whinnery, Willie Ellison, Dora Sanderson, Jos. Hood, Nellie Ellison, Mrs. Annie Perry, Mrs. M. Presba, Rebecca and James Presba, Lizzie Burt, Mrs. Vance, Lorena Vance, Blanche Hood, Mamie and Della Henderson, Mr. and Mrs. Cronk, Sam Warner, Geo. Henderson, John Brown, Mr. and Mrs. Davis, Jerome Lawrence, Nellie Haldene, and Delma Gaffin.

Rev. H. E. Nicklon succeeded Rev. Aston, occupying the pulpit from 1897-1899. Those uniting with the church at this time were: Mrs. Geo. and John Crinklaw, H. Robertson, Clara, Cora and Delia Bader, Lizzie Raitt, Fred Presba and Mable Gaffin. Rev. Nicklon is remembered for his stringency in church discipline. He revised the church roll and introduced a number of changes in business conduct. This was his first pastorate. Following Rev. Nicklon came Rev. Geo. Scarr, who occupied the field longer than any preceding minister. The memory of Rev. Scarr is dear to every member of the congregation. He was a man of quiet unassuming nature, kindly, sympathetic and just. During his ministry the Colon Union church was reorganized as becoming the First Presbyterian church of Colon. Twenty-eight members withdrawing from Marietta and placing their membership in the near church. This following elder Frank Olson's removal from the neighborhood, left Marietta with but one elder, Mr. John Hancock. At the next congregational meeting, J. A. Crinklaw, H. C. Mowers, Morris Hancock and H. Robertson were chosen as elders and ordained the following Sabbath. By mutual consent one pastor residing in Marietta was to serve both churches. In the minutes of the session as recorded by Rev. Scarr mention is made of the history of the silver communion set which was presented to the church by Rev. Warren. Grandma Clegg at this time adding a personal gift of a baptismal bowl. This communion set was used over forty years. Our present individual service was a gift from H. F. Robertson. During Rev. Scarr's ministry the following persons united with the church: Mr. and Mrs. Theodore Anderson, Wm., Anna, Ida and Olive Anderson, Mable Orme, Herbert and Ralph Henderson, and Ruth Orme—all of whom transferred to Colon: Hilda, Esther and Edith Olson, Hazel Carson, Roy Scarr, Mr. and Mrs. Albert Olson, Mr. and Mrs. Peter Seeburg, Sr., Effie Wallin and Beth Hancock.

Rev. John Bennett succeeded Rev. Scarr, remaining two years. Rev. Bennett was the only pastor who had served as a foreign missionary, having spent several years on the island of Madagascar, when first ordained, being sent out from England. Dr. B. J. Brethouwer became pastor in 1906, serving until 1909. He bears the distinction of being the only pastor ever installed and also of bearing the degree of Doctor. At this time Mr. and Mrs. C. Olson and Arthur, Alice, Orval and Lawrence Ilson, Nora Alm, Jessie Carson, Ruth Brethouwer, Harry Carson, Julius Alm, Herbert McCord, and Helen Hancock united with the church. Rev. N. P. Olney succeeded Dr. Brethouwer, serving from 1909 to 1914.

During his pastorate quite extensive repairs were made upon the church, the basement and west addition being the chief features. The piano was also purchased and additions were made to the library. Those uniting with the church at this time were: John Hancock, Lloyd Brown, Winifred Ellison, Bernice Crinklaw, Frances Carson, Raymond Crinklaw, John Olson, Donald Ellison, Harold McCord, Enoch and Anna Benson, Victor Fransen, Edna Monteen, Mrs. Elva Sams, Gladys Brown, Evlyn Crinklaw, Waldo McCord, Wm. McCord and Howerd Olson. Rev. Olney's pastorate was marked by the unusual activity of the C. E. Society and the introduction of community social work with the church as a center.

In 1916 Rev. Aston made a request to serve the church again and was unanimously accepted. The Marietta and Colon congregations now felt strong enough to each support its own pastorate and Rev. Aston took charge of Marietta alone. Both Rev. and Mrs. Aston were at this time recovering from the sorrow of their loss of Francis and spent two quiet years in their desire to be near her last resting place. On the session records, Mr. and Mrs. Fred Miners, Conrad Carlson, Ethel Milton, Mildred McCord, Richard Olson, Duane Ellison, Opal Ellison, Mr. and Mrs. F. Fransen, Mr. and Mrs. A. Anderson, Lillie Anderson, Emil Johnson, Alex Alm, Mr. and Mrs. Ford Torrens, Fern Wells, Mr. and Mrs. A. Hanson, Gladys and Ada Clouse, united with the church. Mr. C. E. Olson was elected to the office of elders at this time.

This brings us to our present pastor, Rev. Horton, who came upon the field in 1919. Two new lines of work have already marked his endeavors, viz., the Aid Society, which claims a splendid membership among our own and other denominations, and the Men's Community Club, which aims to enroll all ages and denominations for mutual benefit, social, spiritual, educational. Rev. Horton, like Rev. Warren and Rev. Ilney, brought his bride to the Marietta pastorate. The Board

of Elders was recently enlarged by the election of John Brown, Geo. Crinklaw and Ford Torren.

The history of Marietta church would not be complete without including the Sunday school and Missionary organizations. It was during the pastorate that the Missionary Society was organized on the date of March 22, 1882, at the home of Mrs. Crane, with Mrs. Louise McCord as president, Mrs. Schwartz, vice-president, Bertha Schofield, treasurer, and Nellie Kempton, secretary. This society has existed thirty-eight years without a lapse, and has proven one of the strongest departments of the church. From its members have gone out three missionaries of the cross, two to foreign and one to home fields. Mrs. Bertha Giffen, who with her husband served under the China Inland Mission in China, and Mrs. Juno Meckly, sister of Mrs. Giffen, Miss Rose Ilson, now living in California, spent many years among the Navajo and Hopi Indians in Arizona.

Long before the erection of a church building we find the record of the Marietta Presbyterian Sunday school with meetings held in the various school houses of the community. The first officers were W. D. McCord, Supt., J. M. Whinnery, Treas., and Nora Sams, Sec'y. Teachers: Mr. and Mrs. McCord, and Joseph and Nora Sams.

Many of us are still familiar with the splendid service rendered by these faithful Christian pioneers. Mrs. Schofield who with a lumber wagon drawn by mules gathered up all the children between her home and the place of meeting, regardless of weather or roads, Mrs. Louise McCord, who taught the young people's class for a quarter of a century, Mrs. Mowers, Mr. Kempton, all of whom the records credit with faithful service.

How vividly do we recall the earnest admonitions of Mr. McCord as each Sabbath he exhorted us to faithful service, telling us how the "very hairs of our head are numbered," such was the love and care of God for us.

From our Sunday school one member has gone out as a foreign missionary, Miss Mae Sutherland, who served several years in India.

The honor roll of the S. S. in the great World War is: Harold McCord, Victor Fransen, Julius Alm, Lloyd Anderson, John Hancock, Rufus Monteen, Algot Anderson, Arthur Olson and Gus Bahm.

To crowd into a few minutes the review of the record of 50 years' activities has necessitated the briefest mention of but a few of the leading characters of our church history. No less worthy of mention are many other faithful ones who rendered services for which we

feel assured they have heard the Master's "Well done!" and have merited eternal joy in his presence.

(The above address was written and delivered at the recent anniversary celebration of the Marietta Presbyterian church by Mrs. J. H. Ellison, and where Henry F. Kiesen participated in the anniversary exercises.)

First Presbyterian Church of Humboldt, Neb.

(1871)

The First Presbyterian church of Humboldt was organized on June 23, 1871, with eight constituent members. This was the direct result of a call issued by A. H. Bratt and wife, C. F. Rice and wife, Catharine P. A. Nimms, John R. Clark and wife and Mrs. Phoebe McConkey. The first sermon of the Presbyterian denomination was preached on the evening of the Sunday preceding the formal organization by Rev. George R. Carroll, the District Missionary of the American Board of Home Missions and assigned to western Iowa, Nebraska and Dakota. The first pastor of the church was Rev. Andrew Herron, who was installed in May, 1872, and held office for one year. In October 1874 Rev. A. F. Hale was called to the pastorate which he held until the third of June the following year, when Rev. C. S. Marvin accepted the pastorate. At the end of one year Rev. Marvin gave place to Rev. J. B. Linskea who accepted the call September 3, 1876. Rev. Linskea resigned at the completion of a year's service and January first, 1878, the Rev. F. M. Hickok was installed. Rev. Hickok, whose duties closed October 20, 1882, on account of physical disability, was succeeded by Rev. Joel S. Kelsey, from October 20 1882 to May 1, 1884. Rev. L. D. Wells filled the office of stated supply from May 1, 1884 to April 6, 1887 and was followed by Rev. G. G. Barnes, as stated supply, October 1, 1887. Rev. Barnes was installed November 14, 1888, which relationship was dissolved October 16, 1890. Rev. Lewis Jessup was stated supply from December 1, 1890 to March 23, 1893. Rev. R. Cooper Baily began his services August 15, 1893 and continued to September 30, 1895. He was succeeded by Rev. S. H. McClanaghan on February 24, 1896 and continued to May 24, 1896. November 30, 1896 Rev. C. C. Meek took up the work and continued to October 20, 1898.

The church since then was supplied as follows:

Rev. W. B. Pryce from January 1, 1899 to November 1, 1899.

Rev. John A. Currie from April 7, 1901 to November 9, 1902.

Rev. L. Richmond Smith from June 14, 1903, who was installed October 20, 1905 and relationship dissolved October 27, 1907.

Rev. Charles McKee Cantrall, took up the work on March 20,



Humboldt Presbyterian Church, Humboldt, Nebr.

1908, and was installed May 6, 1908, and held pastorate to September 28, 1909.

Rev. Kersey J. Cardy (whose sad and sudden death occurred at Hebron, Nebraska on February 18, 1924) entered upon his duties in this church as stated supply, January, 1910, and concluded November 1, 1912.

He was followed by Rev. Allan D. Seelig who was installed February 20, 1913, which relationship was dissolved September 15, 1917.

Rev. John W. Dickson was pastor of the church from January 1, 1918 to March 31, 1919.

Rev. Behrend J. Brethouwer, D.D., filled the pastoral office from January 1, 1920, to January 31, 1923.

The present pastor, Rev. W. H. E. Strate, supplied the pulpit in June 1923, began his pastorate July 1, 1923 and was installed November 1, 1923. And the work continues to prosper under his leadership. The church has had, including the organizer, 22 under shepherds in the 53 years of its existence.

For a number of years in the beginning of the organization of the church the services were held in a school house. In 1877 the advisability of erecting a church building of their own was planned, and on January 5, 1878 a building committee was appointed to prosecute the building project. In December of the same year the new

edifice was completed at a cost of \$2150.00. It was a brick building and was occupied by the congregation until about the close of the pastorate of Rev. G. G. Barnes in 1890. About that time or near the beginning of the services of Rev. Lewis Jessup, the brick church was disposed of and the Presbyterian organization came into satisfactory ownership of the once People's Church, which has been remodeled and refinished and a manse has been built on the same lot, all of which, with the church equipment, is conservatively valued at \$15,000.00.

The official Boards of the church consist of the session of six members and trustees of five members, these together performing the duties of the Board of Deacons. The present members of the Session: Benjamin F. Gravatt, John Philpot, Lottó Hynek and Thomas H. Gillan, Clerk. Two vacancies exist at the present time.

The trustees are Guy L. Cooper, S. R. Gist, I. C. Herwig, John Power and L. S. Hackett, Secretary and Treasurer.

The present enrollment numbers about 128.

Decatur Presbyterian Church.

(1871)

The Presbyterian Church at Decatur, Nebraska was organized by Dr. J. M. Peebles, who preached in that community from 1868 to 1878. Dr. Peebles was instrumental in procuring funds for the first church edifice. Mrs. Wm. Thaw sent a contribution of one hundred dollars toward the building fund. The church was dedicated in 1879. The records of this church cannot be found and it is therefore impossible to narrate a complete historical account of the organization. The pastors supplying the pulpit in their order were:

John M. Peebles, 1868-1878,

J. C. Stone, 1879-1880,

J. V. Griswold, 1882-1883,

R. G. Carnahan, 1903-1905,

Bishop C. Swank, 1906-1908,

Martin C. Stonecipher, 1912-1917,

Robert Graham, 1919-1921.

Since the last named date there has been no regular pastor on the field.

Elders chosen during the history of the church were:

A. Rockwell, 1868, L. L. Darling, 1868; A. B. Grow, 1869; Dr. W. B. Gregg; Frank L. Darling, 1903; J. W. Leaming, 1903; F. Silsbee, 1912; Edward Whale, 1912.

Mr. Darling is the only elder at the present time, and has recently located at Lyons, Nebraska.

Miss Juliett Hamilton, daughter of Rev. William Hamilton, is one of the faithful surviving active members.

**Federation of the Congregational and Presbyterian
Churches of Columbus, Nebraska.**

(1870)

The Presbyterian church of Columbus was organized November 30, 1870. November 1, 1869, Rev. Joseph M. Wilson began holding semi-monthly meetings at Mr. G. W. Brown's residence. These finally led to organization. Rev. Sheldon Jackson, R.D., was commissioned to consummate the organization. The charter members were Mr. and Mrs. Gov. Brown, Mrs. A. M. Arnold, Mrs. Josephine Compton, Joseph Gerrard, Miss Avis and Miss Emma Gerrard. The first meetings were held in the Congregational church. Rev. Wilson remained as pastor until June 1873. In November following Rev. A. S. Fester arrived and remained until 1874. Rev. J. A. Hood became pastor January 24, 1875 and remained until 1878. He was followed by Rev. Robert Christensen, who remained until August 1879. Rev. C. N. Cate then preached and was followed in January, 1882, by Rev. Robert Little. The church building was erected in 1878, and with the lot was worth \$1600.00.

During the pastorate of Rev. George F. Williams, D.D., the Presbytery of Omaha was petitioned at a meeting held in the church at Benson, September 14, 1914, asking the Presbytery for permission to enter into the plans of Federation with the Congregational church of Columbus. In answer to the overture the following action was taken, "Be it Resolved, That the Presbytery of Omaha sympathizes with the effort made by the Presbyterian and Congregational churches of Columbus, Nebraska to federate their forces for local worship and work. That we give our hearty commendation and approval to the plan of federation which they have adopted."

The Rev. Thomas Griffiths was the first pastor to serve this federation. His pastorate terminated January 1, 1924. The two churches have erected a beautiful church edifice.

Introduction

Believing that the interest of the Kingdom and the prosperity of church would be promoted by a union of effort, and realizing the strong denominational attachments in the membership of both churches, we, the membership of the above named churches, enter into the following agreement:

Name

This organization, formed by the federation of the Congregational and Presbyterian churches, shall be known as The Federated Church of Columbus, Nebraska.



Federated Church, Columbus, Nebr.

Purpose

The purpose of this movement shall be to carry on the work of the two churches above named, under one united effort and management.

Organization

The organization shall be of such form as to conserve the ideas of the two churches above named as follows:

1. The authority in all matters shall be vested in three Boards, viz.—The Board of Religious Work, The Board of Managers, and The Social Board.
2. The members of these Boards shall be elected at the annual meeting of the congregation, except the Board of Managers which shall be elected in the manner described below. At the first annual meeting of the church three members of the board of religious work and three members of the social board shall be elected for one year. The remaining members shall be elected for two years. Thereafter all members shall be elected for two years.
3. The Board of Religious Work shall consist of five members of which the pastor shall be chairman. It shall be the duty of this Board to have the supervision of the spiritual interests of the church.
4. Each of the above named churches shall elect and maintain a Board of Trustees according to their denominational law and custom. This Board is to look after and care for the strictly denominational part of the federated work.
5. The Board of Managers shall consist of three trustees from each of the above named churches, whose duty it shall be to look after the use and care of the property of the two churches above

named, subject to the approval of the proper authorities of their respective churches.

6. The Board of Managers shall meet in annual meeting in the month of January as they may determine, and shall elect by ballot a President, and a Secretary each of whom shall hold office until his successor is elected. The President and Secretary shall be elected from different branches of the federated church.

7. In all meetings of the Board of Managers for the transaction of business, four (4) members shall constitute a quorum.

8. It shall be the duty of the Board of Managers to make an estimate of the financing of the church at the beginning of the year and provide for the same by written pledges.

9. The Board of Managers shall receive all revenue accruing from the property of the two churches and keep all property insured and in repair.

10. The joint body of the two churches above named shall elect a church clerk, whose duty it shall be to record all motions and to make and keep a complete minute record of all transactions, affecting the welfare of the joint body. The clerk shall also receive all monies and turn it over to the treasurer who shall receipt for the same. He shall also countersign all orders on the treasurer.

11. The joint body of the two churches shall also select a treasurer, whose duty it shall be to receive and keep an accurate account of all monies intended for the support of the church and pay it out upon an order signed by the president of the Board of Managers, and countersigned by the church clerk. Both treasurer and clerk shall not be chosen from the same branch of the federated church.

12. The president of the Board of Managers shall appoint an auditing committee to pass upon the treasurer's books at the close of the fiscal year. The fiscal year shall correspond to the calendar year.

13. The Social Board shall consist of five members of the federated church. It shall be the duty of this Board to look after the social interests of the church and care for the sick and needy.

Calling and Dismissing of Pastor.

The pastor shall be called to serve as long as is mutually agreeable, either party to give sixty (60) days notice of a desire to terminate the pastorate.

In the event of a vacancy in the pastorate a committee on pulpit supply shall be selected, each church to have equal representation on the committee. In the selection of a pastor, the churches shall alternately nominate candidates, it being the intention of this agreement that the pastorate shall alternate between the two denominations. The pastor shall be elected at a congregational meeting, called for that purpose at the request of the committee on pulpit supply.

A three-fourths affirmative vote of those present shall be necessary for election.

Unity of Worship and Work

In this federated movement the two churches above named shall agree and covenant to unite at this time their working force and congregations in the regular Sunday services and mid-week services and all affiliated societies and organizations. It is understood that the pastor is to consider the membership of the two churches above named as his particular field of labor.

Receiving and Dismissing Members

When people desire to unite with the church either by letter or otherwise, they shall be free to make their own choice of the churches above named. Neither the pastor nor any of the people should attempt to persuade them to unite with one rather than the other. When they have made their choice, they shall be received according to the law and custom of the church which they join. The dismissal of members shall be governed by the law and custom of the church to which they belong.

The time and frequency of observing the Lord's Supper shall be determined by the Board of Religious Work.

Benevolences

All collections for benevolences shall be under the direction and control of a committee elected by the Board of Managers, consisting of two members from each church. The benevolences of each church shall be printed together upon a benevolent envelope, those of each church in a separate column and so arranged that one can make his subscription thereon and also designate the cause to which it shall be given. All benevolent money shall be collected by the committee, and paid over to the treasurer, who shall receipt for the same and who shall keep an accurate account of the persons paying it and the causes to which it has been given and forward it from time to time to the proper Boards.

The Pastor shall present the following benevolences to the congregation and free-will offerings shall be taken for the support of the same:

Foreign Missions, Home Missions, Sabbath School Work, College Board, Church Erection, Ministerial Relief, Education, Temperance, Freedmen, and such other benevolences as are deemed worthy.

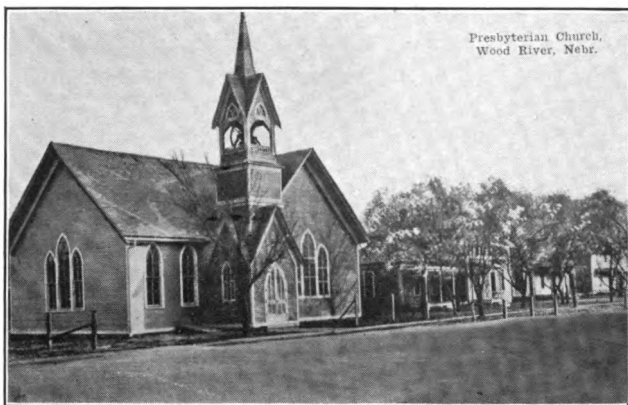
Initiative and Referendum

The principle of initiative and referendum may be applied to any of the provisions of the above agreement, by thirty days notice being given, signed by five members of either church. Three fourths vote shall be required to amend any of the provisions of the above agreement.

The Presbyterian Church, Wood River, Neb.

(1872)

On January 20, 1872, Rev. George P. Carroll, District Missionary presided at a meeting where the following named persons organized the Wood River Presbyterian church: James White, John E. White, George L. Warner, Frank Marrow, James W. White, Jr., William E. White, Mrs. Mary White, Mrs. John E. White, Mrs. Charlotte Warner, and Mrs. Almeda Marrow. James White and Geo. L. Warner were elected and ordained to the office of Ruling Elders.



Presbyterian Church, Wood River, Nebr.

The Pastors who have supplied the pulpit since its organization are:

- Rev. George R. Carroll, 1872, 1872
- Rev. George R. Newell, 1873,
- Rev. C. L. Marvin, 1873,
- Rev. Chester Norton, 1874,
- Rev. George A. Hutchinson, 1875,
- Rev. John H. Raymond, 1876-1880,
- Rev. J. H. Burlison, 1880,
- Rev. A. Folsom, 1882,
- Rev. J. G. Tate, 1883,
- Rev. Hulhorst, 1886,
- Rev. Wolfe, 1888,
- Rev. J. H. Reynard, 1888-1889,
- Rev. Julian Hatch, 1889-1893,
- Rev. Weston F. Shields, 1893 for six months,
- Rev. Dunlap, 1893-1895,
- Rev. Bellville, 1895-1898,

Rev. Ben L. Brittain, 1898,
 Rev. Irwin, 1899-1909,
 Rev. Wallace W. Lorimer, 1909-1912,
 Rev. Horace G. Clair, 1912-1916,
 Rev. C. E. Kircher, D.D., 1916-1919,
 Rev. M. G. Montgomery, 1920-1923,
 Rev. C. E. Seabright, 1923-

The congregation has erected a manse at a cost of \$2500.00.

The Session is composed of the following Elders:

George Crawford, Charles Kunz, L. B. Hall, L. A. Sherrerd,
 George W. Burmood, E. W. Durfee and Olen Cowgill.

Trustees: W. L. Jones, G. Wiseman, Cora Sherrerd, E. L. Leavenworth, Otha Oldfather, J. Holmes, F. Bald and Albert Wingut.

Alexandria Church.

(1872)

It is only possible in this brief sketch to give a synopsis of some of the principal events connected with this church, which, if the whole story were told, would fill a volume.

In interpreting the history of the organization it would be proper to consider well the motive which prompted a small band of settlers to bring themselves together into a Christian organization. Undoubtedly they, knowing that the country was rapidly settling, desired to take upon themselves their share of the responsibility in building up the new country.

On Feb. 11, 1872 at the home of Mr. Morton on the Little Sandy on S. W. quarter of Sec. 29, Eureka precinct, occurred the organization of the Alexandria Presbyterian church by Rev. B. F. McNeil with the following members: Wm. Bishop, Hannah Bishop, James A. Evans, with letters from the Presbyterian church at Monunk, Ill., Mrs. Sarah Morton, with letter from the Presbyterian church at Payett Wis., J. R. Fulton, Mary Fulton, J. T. Fulton from Organ, Mo.

William Bishop and J. R. Fulton were elected elders and were subsequently ordained on the first Sabbath in April, 1872, on which occasion the sacrament of the Lord's Supper was administered at the home of Mr. Williams on the Little Sandy. After Presbytery in September, Rev. Cunningham came and labored with them. On the first Sabbath in December the sacrament of the Lord's Supper was administered at the Mortons' but Mrs. Fannie Evans was with them no more, for the Lord had called her home at the age of 71.

In February 1873, Rev. George Shultz took charge of this church in connection with another church at Meridian. In December Wm. Bishop and James Evans withdrew to the Swan Creek church receiving the members, consent and good wishes, leaving but four

members. But on January 11, 1874, seven more members were received; among these were Ozro Jackson and wife. Mrs. Mary Nightengale and Mrs. Anna Nightengale. At this time Ozro Jackson was elected elder, who continued in office until he resigned in 1886, and in his official capacity as clerk of the Session, he rendered a great service to the church.

From 1874 until March 1877 there is no record of any session or any congregational meeting. At this time William Bishop presented his transfer back to this church and several others were received into the church. In April 1877 William Bishop was elected elder and T. J. DeKalb was elected Deacon.

The next meeting of the Session was held at Snake Hollow school house, February third, 1878, with Rev. J. B. Vawters as Moderator, when seven new members were enrolled. Among them were Jacob Schell, later elected elder, and Mary S. Schell, his wife and son Grant. The following month the son of John Z. Shell united, who in later years was known as Jefferson County's veteran school master. Three other sons were Rev. Charles Shell of the U. B. Church, Rev. Edwin Shell, who was for many years National Secretary of the Epworth League; and Dr. William Shell of Dayton, Ohio, who was for 20 years President of York College.

On September 22nd, 1878, Francis A. and Carrie H. Newell were received into the church, and at Snake Hollow, July 10th, 1879, Henry Brunning was installed elder. On August 30th, 1879, Foster Church, Merriam Church and Abbie V. Church were received by letter.

February seventh, 1880, there was a congregational meeting for the purpose of electing a Board of Trustees and the following persons were elected: Foster Church, Francis A. Newell, Richard Williams, Abraham Frost, T. R. DeWeese, Eisenhart Bailey and Charley Sherwood. September 11, 1880, a move was made towards erecting a church edifice. At the next meeting, July 2, 1881, Rev. Vawters tendered his resignation to take effect the following October. Elder Jackson was directed to write the Board of Home Missions asking for a pastor. In reply they received word that they had just received an application from Rev. Charles Brouillett, a French Canadian, asking for a church somewhere in the west. By the first of October Rev. Brouillett was on the field. In connection with the local charge outside appointments were met. One was on Swan Creek, fifteen miles northeast, at Elder Bishop's home, another in the Helvey School ten miles east, one at Snake Hollow, four miles east, two other points, DeKalb and Akin school.

At the congregational meeting in October 1881, Foster Church was elected treasurer, which office he held for almost twenty-five years. James Glenn was received into the church June 18, 1882, and was elected elder August 4, 1884.



Presbyterian Church, Alexandria, Nebr.

At a congregational meeting in August 1883 a committee of three was appointed to make plans and draw up specifications for the proposed new church building. Foster Church, Dr. McGee and Annie Nightengale constituted the committee. In September 1884 the church was completed and paid for at a cost of \$1800.00, including fixtures and furniture. The Board of Church Erection granting \$500. Soon after the congregation moved into the new church it was presented with the large Bible, a gift from Mrs. Merrian Church, and the communion set was a gift from friends of the church. In that year there were forty-three members added to the church, thirty-three by profession and ten by letter. Even at this time the village was little more than a border town, saloons still remained wide open, and race track gambling was very prevalent, but with all this the work of the organization continued to prosper.

On August 3, 1884, James Bell was elected elder and on March 1, 1885, Mr. Almon Akin was received into the church. He served many years on the Board of Trustees as an active and influential member.

Rev. Brouillett resigned as stated supply in March, 1886, but continued to supply until a pastor was secured. F. A. Morrison was elected elder in 1886. The following November the Rev. H. Cooper was secured as stated supply and continued for almost a year. He was succeeded by Rev. J. P. Black who remained one year, concluding his services in the fall of 1888.

The absence of any congregational records during the years until 1893 makes it impossible to give the exact date of the various ministers who supplied the pulpit. Rev. Charles Brouillett was the main supply from late in 1888 until February, 1892; after that Rev. Good-

ale and Rev. Walkingshaw preached and Rev. A. Letherland served the church as stated supply for over one year until April 1893, when the church called as stated supply Dr. Vincent.

In May 1888 Foster Church was ordained elder and held this office until his death in 1911, a period of 23 years and one month, the second in length of service as elder in this church. In November 1888 F. W. Kenyon was elected elder and served for five years.

Dr. Vincent took charge of the church as stated supply in April 1893 and the following month two new elders were installed, Rufus Park and C. M. Bacon. Mr. Bacon holding office until his death in 1917. He lacked a few months of serving the church in this capacity for 25 years. Dr. Vincent had charge of the church as stated supply for four years until April 1897, and while he was in charge the church made considerable advancement, although the financial condition was poor on account of the severe drought of '94 and '95. One of his sons, Howell, has been a missionary in the Orient for a number of years.

In 1897 Rev. D. B. McLaughlin was called, installed Pastor, serving the church for almost two years. He was the first installed Pastor of the church, as the former ones were only stated supplies. In Nov. 1899 Rev. E. S. Chaffe was elected as stated supply and served until April 1903. He was a young man just a few years out of McCormick Seminary and this was his second charge.

On Feb. 23, 1902, J. R. Aten was elected elder and continued in office until his dismissal in Sept. 1920. In Sept. 1903 W. H. Rhoads was called as pastor and served the church until 1905. In June 1905 Rev. Samuel M. Forsyth came and remained until April 1907 and during his service here the congregation built the present Manse. On March 18, 1905, Mr. C. I. Moore was elected elder, which office he held until his death on Dec. 10, 1912.

In July 1908, the Rev. Lewis E. Humphrey was installed as pastor of the church. For the greater part of the preceding year his son Frank had supplied the pulpit. On Aug. 29, 1908 W. F. Starr was elected elder and at the present time is the senior member of our session. Rev. Humphrey completed his work here in Sept. 1909 and in October the congregation called Rev. F. A. Lewis who remained with us until March, 1911.

During the latter part of 1911 and the early part of 1912, the church was supplied by the following, Rev. A. B. Byram, Rev. Wm. Cooper and Rev. Ralph Orr. In May 1912 Rev. W. N. Gillis was called pastor and remained with us until April 1913. In June 1913, Rev. Geo. C. Kerstin came to be our pastor and was on the field until July 1917, a period of four years and one month. Under his leadership each department of the church was well organized. On September 7, 1913, Mr. John T. Cavanaugh and Mr. Francis Joseph

Newell were elected elders and in the spring of 1918 Mr. John Baruth and Mr. L. H. Thornburgh and October 3, 1920, Mr. A. F. Newell.

In October 1917 Rev. James B. Butter was called to the pulpit and remained for four and one half years, to May 1, 1922.

Of the eldership of the church there have been twenty-two. The members of the session at the present are

L. H. Thornburgh, Clerk, W. F. Starr, F. J. Newell, J. E. Baruth and A. F. Newell.

The Trustees are F. J. Newell, Chairman, J. H. Glaum, Secretary, Nellie Moore, Treas., F. W. Starr, W. M. Easley and C. J. Dein.

Thrice has the Presbytery of Nebraska City chosen its commissioners to the General Assembly from this church. J. R. Aten was a commissioner to the 109th General Assembly at Denver in 1907, and Francis J. Newell to the 127th Assembly at Rochester, N. Y., in 1915, and A. F. Newell to the 136th General Assembly at Grand Rapids, Mich. in 1924.

Under the leadership of student Gilbert Bremicker a beautiful and modernly equipped church edifice was dedicated April 20th, 1924. Rev. Ask'n accepted a call as pastor in July, 1924.

First Presbyterian Church, Central City, Nebraska.

(1872)

The First Presbyterian Church of Central City was organized August 3 and 4, 1872.

The first pastor was Rev. George W. Newell, who served from August 4, 1872, until August 24, 1878. In June, 1888, he was made pastor emeritus.

The charter members were James and Elizabeth Jane Baird, Robert G. and Mary J. Baird, Charles E. and Martha E. Brown, William K. and Alice Burk, John and M. Ellen Hays, Samuel and Mary Ann Leininger, John W. Mart'n, William L. and Mary Jane Martin, Caleb Persing, W. D. and C. O. Townley, David F. and Jennie White.

The first elders of the church were C. E. Brown, W. L. Martin and D. F. White.

The first deacons were Caleb Persing and John Hays.

The first meetings for worship were held in a hall over the Persons store.

First church dedicated on the present site October 11, 1874. It was enlarged twice at subsequent intervals.

Contract for the second building was let September 2, 1913. Cor-



First Presbyterian Church, Central City, Nebraska.

nerstone was laid November 21, 1913, and the building was dedicated June 20, 1914.

The total cost of the new building, furnishings included, was nearly \$25,000.00, and the church was dedicated with pledges sufficient to meet all indebtedness.

The Sunday school has been in existence since the church was organized.

The Woman's Missionary Society was organized in 1883, the Christian Endeavor Society in 1888, the Ladies' Social Circle in 1888, and the Westminster Guild in 1919.

The Semi-Centennial was observed Sept. 14-17, 1922. Present membership 340. Of this number 100 are enrolled in the Fellowship of Stewardship.

Ministers of the Church:

George W. Newell	Aug., 1872, to Aug., 1878
Joseph Patterson	April, 1879, to March, 1881
Hector A. McLean	May, 1881, to May, 1883
J. V. Griswold	Nov., 1883, to May, 1885
H. C. Baskervill	April, 1886, to Sept., 1887
J. H. Reynard	March, 1888, to May, 1891
J. H. Shields	July and August, 1891
John Gilmore	Dec., 1891, to April, 1894
H. A. Carnahan	April, 1894, to Oct., 1905

THE HISTORY OF THE

Albert Judson	Oct., 1905, to Aug., 1907
Charles E. Bovard	Sept., 1907, to March, 1910
Charles G. Williams	June, 1910, to April, 1911
J. P. Anderson	Oct., 1911, to Sept., 1915
Samuel Conybearer	Sept., 1915, to Feb., 1917
Thos. F. B. Smith	March, 1917, to -

Rev. William H. Cooper served as pulpit supply from September, 1918, to July, 1919, while Rev. Thos. Smith was given leave of absence by the church to engage in Y.M.C.A. War Work in Texas.

Federated Church at Fairmont, Nebr.

(1872)

Sometime in 1871 a movement was started to organize a Congregational church, but it was not until November 17, 1872, that an organization was actually effected. The minister who had come to effect this organization was Rev. Abram Maxwell. He remained with the church, after its organization, nearly two years.



Fairmont Presbyterian Church.

In August 1874 the Rev. Charles Hibbard became pastor and at the end of two years he was followed by Rev. Warren Cochran in July 1876. In July 1878, the Rev. H. C. Abernathy became pastor. During this pastorate of more than eight years, the present church building was erected in the fall of 1879 and the spring of 1880.

From Feb. 1887 to August 1889 there were three pastors, Rev. J. B. Bidwell, Rev. W. W. Fellows and Rev. Fred R. Bunker.



Fairmont Congregational Church.

In August 1889 the Rev. T. W. Cole came and was pastor until April 1892 when the Rev. A. A. Cressman accepted the pastorate and remained until Sept. 1896. The Rev. Tangeman came in the fall of 1896, and remained until the fall of 1899, when the Rev. C. H. Beaver became pastor for six years.

Beginning in 1905 there was another period of short pastorates, Rev. Gleason, Rev. Schermerhorn, Rev. Lemkau.

The Rev. William Elwood came in 1908 and remained until the fall of 1912. In February 1913, the Rev. A. T. Evans was pastor until the early part of 1916, when the Rev. W. B. Kline accepted the pastorate, and remained with the church until the full consummation of the federation, when in May 1923, both pastors resigned that the Federated Church might agree upon a man for the new church.

The Rev. W. F. Perry, became the first pastor of the Federated Church on Nov. 1, 1923.

The Presbyterian church of Fairmont, Nebraska, grew out of a Sunday school organized May 14, 1871, in a sod house, the home of Mr. Lawry, on Turkey Creek, six miles south of the present site of Fairmont. On February 21, 1872, the church was organized by the Rev. David Fleming with thirteen charter members—one of these is yet a member and resides in Fairmont, Mrs. Mary Jane Everingham.

The Rev. A. S. Powell became pastor in 1875 and continued until

1880. The church had a series of one year pastorates: Rev. W. M. Howell, Rev. C. N. Cate, Rev. J. A. Griffes and Rev. J. S. Crouters.

In 1885 the Rev. J. D. Howey came and remained until 1891. The Rev. A. F. Ashley, M.D., became pastor in 1892 to 1895. He remained in Fairmont after leaving the pastorate and is buried in Fairmont cemetery. His daughter, Mrs. H. E. Horan, is still an active member of the church.

The pastors after this are as follows: Rev. Clarence Arnold Stewart, 1896-1899; Rev. Charles C. Mack, 1899-1901; Rev. A. J. McMurtry, 1901-1902; Rev. Ira McConaughy, 1902-1906; Rev. Lyle Wilson Ewing, 1906-1907; Rev. H. G. Clair, 1908-1910; Rev. B. J. Brethouwer, 1911-1913; Rev. Frank Winton, 1913-1914; Rev. Walter Philip Hanson, 1915-1918; Rev. William Eadie, 1918-1919; Rev. J. M. Norris, 1919-1921; Rev. D. S. Honsaker, 1922-1923. Dr. Honsaker resigned in May 1923, that the Federated Church might agree upon a man for the new church.

The federation of the two churches was effected at 12:01 A.M. on January 1, 1923. Since that time the preaching services have been held in the Congregational church and the Sunday school in both churches, the Junior and Intermediate Departments meeting in the Presbyterian church, and the rest of the school in the Congregational church. The Junior C. E. meets in the Presbyterian church and the Senior C. E. in the Congregational church. It is the purpose of the Federated Church to erect a building suitable for housing all the interests of the church, in the near future.

Review of Fifty Years of the Presbyterian Church in Fairbury, Nebr.

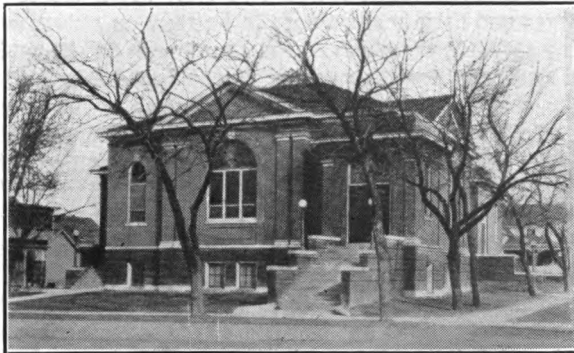
(1872)

In 1869 Jefferson County was an expanse of rustling bluestem broken here and there by wooded valleys and dotted sparsely with stretches of plowed land. Dug-outs, log cabins, prairie schooners and ox teams were commonplace. Graves were still fresh along the Oregon Trail, Indian and outlaw raids were a recent memory, and the Pawnees, in picturesque cavalcade, still passed through Fairbury going to and from their buffalo hunts.

Fairbury had just been platted and was waiting for the railroad. Apparently its promising location had appealed to the home missionaries of several denominations, for both Baptist and Methodist ministers had held services at Fairbury and at other points in the county in the Sixties. Late in 1869, so one of our townsmen informs us, Rev. B. F. McNeil, then acting as County Superintendent of Schools in Beatrice, occasionally rode over to Fairbury to hold services. He was the first Presbyterian minister on this field.

From January 1871, until April of the same year, Rev. McNeil seems to have been stationed at Fairbury holding regular services. He also preached at Steele City, Alexandria, and in a sod schoolhouse near where the Frank Helvey schoolhouse afterwards stood. At this time, however, there were not enough persons interested to form a permanent organization and two years elapsed before another missionary, Rev. H. B. Cunningham, D.D., preached at Fairbury and at other points in the county.

At about this time Nebraska was organized as a Synod and a Synodical missionary, Rev. N. C. Robinson, visited the field. A transcript of Mr. Robinson's letters to the Board gives definite information about the organization of the church. At Mr. Robinson's request Rev. F. X. Miron entered the field in 1873. Mr. Miron was at that time a licentiate of the Presbytery of Omaha and he received his commission from the Home Board shortly afterward.



Presbyterian Church, Fairbury, Nebr.

On July 12, Rev. Robinson came again and with Mr. Miron visited a number of families and took the names of fifteen persons who desired to be organized into a church. On the day following, after the morning service, a partial organization was effected and two elders, Mr. D. C. Work and Mr. Joseph McCreight, were elected. The plan was to complete the organization and observe the Sacrament of the Lord's Supper on August 5, when Mr. Robinson expected to return. But he was unexpectedly delayed and did not return until November. In the meantime Mr. Miron had secured eleven more members so there were twenty-six in all to participate in the final organization on November 30, 1873. At that time the elders were ordained and the Lord's Supper was celebrated. To quote from the book of the minutes of the session, "God's blessing

warmed the hearts of his people and to the praise of his Holy Name were sung hymns of joy and thanksgiving."

The Charter Members were: Mr. and Mrs. D. C. Work, Mr. and Mrs. McCreight, Mrs. Eva Miron, Mr. Andrew Lindell, Mr. and Mrs. Robert Hunter, Mr. and Mrs. Henry Backhali, Mrs. Margaret Mayor, Mrs. Mary Akin, Mr. and Mrs. John Craig, Mr. and Mrs. W. H. Letton, Mrs. Harriet E. Davis, Mrs. Eliza Smith, Miss Janet Risk, Mr. and Mrs. Alexander Risk, Mrs. Hannah Rhodes, Mrs. Maria Edgington, Mr. and Mrs. R. B. Wallace and Mrs. Jennie Struthers.

Of the charter members nearly half brought letters from churches in Illinois and Iowa, two had letters from another Nebraska town. There were one each from Pennsylvania, New York, Wisconsin and Michigan and three from Scotland. The rest united with the church on professions of faith.

For the first few years services seem to have been held for part of the time at least, in the old Baptist church, which then stood near Sixth and B Streets. Rev. Miron and Rev. Mark Noble both had other charges and they held services in Fairbury on alternate Sundays.

In May 1874, the members of the church met "at 12 1-2 P.M.," so the old record runs, for the purpose of electing a Board of Trustees so that the church might legally hold property. The first trustees were Mr. McCreight, Mr. Letton, Mr. Wallace, Mr. Work and Mr. Craig. In the autumn of the same year it was decided to build a parsonage and Mr. Miron was appointed to solicit funds. Tradition says that he not only solicited funds but he with Mr. Work turned carpenter. In December he moved his family into what was then termed "a commodious parsonage."

The next year the congregation undertook to build a church and secured pledges for \$1500 but because of discouraging business conditions deferred building for another year. The foundation was laid in November, 1877, and the church was dedicated in November, 1878. At this service Rev. John T. Baird of Plattsmouth preached the dedicatory sermon and Rev. S. D. Roberts of the Methodist church offered the dedicatory prayer.

When Mr. Miron left this field two years later, the church had a membership of over sixty. Of course it was still a Home Mission church which had to struggle to raise \$200 a year toward the pastor's salary. The rest of the pittance was paid by the Board.

Mr. Miron was followed by Mr. Shyrock who remained only six months. After him came Rev. A. F. Randolph who remained for three years. It was during his pastorate that the first Missionary Society was organized. The records of 1881 again remind us that this was a struggling Home Mission. In that year the church received the gift of a communion service from the ladies of a church in New Jersey. This service was in use until 1905 when Elder E. E.

Goodrich presented a service to the church. In 1882 there was another gift from the East—a hundred books for a pastoral library.

From 1884 until 1891 the pastor was Rev. W. J. Oliver. During his pastorate there was a considerable increase of membership. Two rooms were added on the north side of the church. The first Christian Endeavor society was formed. There was also another young people's organization—the Presbyterian Belles. This society was composed of young women but it seems that young men could be honorary members. The most noteworthy accomplishment of the society was furnishing the new addition to the church building.

It is interesting to notice that in 1890 several people were given letters of dismissal to form a new church at Palms, California. That was the beginning of a small but constant migration from our congregation to California. However, recent letters from Mrs. Cross and Mr. Pease assure us that the Californians have not forgotten us.

In 1892 Rev. J. D. Walkinshaw came for a pastorate of a little more than a year. Then came Rev. F. W. Russell who was pastor from 1894 to 1897. This was a period of growth and especially of activity among the young people. The Christian Endeavor received a great impetus and a Boys' Brigade was formed. The interior of the church was remodelled and the long rusty stove pipes disappeared.

From 1897 to 1902 the pastor was Rev. B. M. Price who received the distinction of the degree of D.D. while he was here.

After Rev. Price came Dr. J. F. Shepherd whose pastorate lasted until 1906. That was still in the days when pastors here sometimes held Sunday afternoon services in the country and Dr. Shepherd used to preach occasionally at Gladstone and at a country schoolhouse. In these years there was a considerable increase in membership due both to Dr. Shepherd's energy and to successful union evangelistic services held in Fairbury.

Following Dr. Shepherd came Rev. S. A. Caldwell for a short pastorate and then Rev. J. C. Tourtellot, who remained four years. The Baraca Bible Class, composed of young men and women, was organized in the Sabbath school at this time. It was one of the first organized Sabbath school classes.

Then came Rev. S. J. Megaw who was instrumental in arousing an enthusiasm for erecting a new church. He also persuaded Andrew Carnegie to assist in securing the pipe-organ.

But a winter and spring of services in the Majestic theatre and a general homeless feeling made everyone look forward to entering the new church. On the day of dedication in August, 1915, many were singing in their hearts, "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

In 1917 Mr. Hudiberg came for a short pastorate. That year on

the walls of our church appeared the American flag, the service flag and the Roll of Honor, emblems of our deepest interest.

In the spring of 1918 our present pastor, Rev. P. Arthur Davies, came. Our congregation has grown greatly in the last few years. Although the church has really been financially independent for a good many years, the last tie of obligation was not broken until 1921 when, at a congregational meeting, the old mortgage was burned by Mrs. Gilmore.

There is little to say about the Sabbath school that has not been said about the church, for the two are inseparable. They have increased and decreased together. The history of both might be told by the biographies of devoted men and women who have given their time and vitality without stint; or it might be written from the first memories of hundreds of boys and girls. The prayer meeting, also, is to be taken for granted. Mr. Miron tells us that while the Baptists and Presbyterians held their services in the same building, their Sabbath schools and prayer meetings were combined but that as soon as the Presbyterians had their own building they began to hold their other meetings separately.

The Session is: Clerk, S. Allen, J. M. Baker, J. L. Kennedy, A. Cross, James Calder and Wm. Schenk.

Trustees: Pres., E. E. Howell, Treas., S. H. Diller, F. L. Spear, H. F. Holstein and L. S. Rasse.

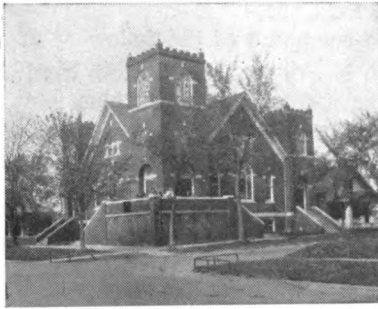
Falls City Presbyterian Church.

(1872)

The First Presbyterian church of Falls city, Nebr., was organized in 1866 by a commission of the Presbytery of Highland. The committee appointed consisted of Rev. J. R. Ramsay, Rev. John Lilly and Elder J. McCullough. E. C. Cooley was ordained as elder when six members had been received. Rev. Ramsay was at that time acting as a missionary in Richardson County, and supplied the new organization until his removal to Indian territory. Upon his departure to his new field of missionary work, he took with him the records of this church and they were subsequently lost. An effort was made in 1881 to replace this important record. Rev. W. W. Howell succeeded in accomplishing the work.

Shortly after the departure of Rev. Ramsay, the organization was scattered from various causes, and did not, until 1871, have an active existence. April 6, 1871, the boundaries of the Presbytery were altered, and Falls City was enrolled in the Presbytery of Missouri River, E. C. Cooley being admitted as a member of that body. In May of that year a reorganization was effected, and Rev. A. P. Wood assumed the pastorate of the church, which he retained until

1873. At the time of the reorganization, but three of the constituent members were still communicants. These were E. C. Cooley, Mrs. Lucentia Miller and Mrs. Sarah A. Cook. In 1873 a church edifice was erected at a cost of \$2500.00.



Presbyterian Church, Falls City, Nebr.

Rev. J. B. Linskea took the pastoral charge in January, 1874, and remained something over two years, resigning March 16, 1876. He was succeeded by Rev. E. M. Lewis June 1, 1876. Rev. Lewis remained over a year, and was followed by Rev. F. S. Boyd, who was released at his own request, after about a year's service. He was succeeded by Rev. David Street, who remained until January 6, 1881, when he removed to Van Wert, Ohio. After his resignation the church was without a pastor until the fall of 1881, when Rev. W. W. Howell, was installed. The church under Rev. Howell became more prosperous than for several years previous with a membership enrollment of forty-four. A Sabbath school was organized in 1864, in charge of Rev. J. R. Ramsay, its members coming chiefly from the Union Sabbath School, which had been started in 1859, under the superintendence of Mrs. J. Hutchison. The school held its services in the court house and later in the basement of the Episcopal church until the completion of the church building. When Dr. A. B. Newkirk was the superintendent there were about one hundred scholars enrolled.

The members of the Session in 1881 were A. M. Wing, F. M. Spalding and M. W. Hunt.

The following pastors have served the church:

Rev. J. M. Fulton, 1883-1885,

Rev. S. B. Nelson, 1885-1891,

Rev. J. S. Bell, 1894-1899,

Rev. David C. Smith, 1900-1902,

Rev. Sherrod W. Griffin, 1903-1907,

Rev. R. Cooper Bailey, Ph.D., was pastor from 1908 to 1913.

During his pastorate the present church edifice was built at a cost of \$17,000.00, and was dedicated June 19, 1910.

Rev. Owen E. Tickner, 1914-1917,

Rev. William J. Cady, D.D., 1918-1820,

Rev. H. Frank Reid, 1920-

The Session is composed of the following named Elders:

E. N. Dode, C. N. Allison, W. R. Holt, Fred Brecht, Prof. B. J. Groves, Miles Macomber and Guy Hutchins.

Trustees: Fred Brecht, Prof. B. J. Groves, Guy Hutchins, Joseph Worrell, Mrs. Will Schock and Mrs. Will Kramer.

First Presbyterian Church, York, Neb.

(1872)

The First Presbyterian Church of York owes her origin to the piety and Christian faith of a few families who came to this state from points farther east. The occupants of the frontier homes of this community were for the most part Christian people. The Bible, the hymn book, and above all their fathers' God, were abiding, vital factors in their lives. There were frequent meetings in the homes of the community to read Scripture, to sing and to pray. Moved as it were by a common influence, and anxious for the welfare of their families and the public good, a number of these pioneer families came together on the 22nd day of July, 1871, and organized themselves into a Presbyterian church with the following roll of members: Mr. A. C. Montgomery, Mrs. A. M. Montgomery, Mr. Robert Charlton, Mr. F. O. Bell, Mrs. Elizabeth Dixon, Mr. R. R. Crawford, Mrs. B. A. Crawford, and Mrs. Hattie E. French. While neither strong in numbers nor rich in material possessions, this goodly company was rich in faith and piety. A store room, the community school house, or, during favorable weather, the shelter of the wide spreading branches of some stately elms on the south bank of the Beaver provided for them a place of worship. The minister assisting in the organization of the church was the Rev. George R. Carroll, the district missionary for the Presbytery of Missouri, which then embraced the states of Missouri, Nebraska and Western Iowa. The content of the faith of these founders of the Kingdom in this community, is beautifully expressed in the following covenant signed by the first members:

"Whereas, we believe that the worship of Almighty God is a solemn duty as well as high and holy privilege, and is calculated to secure the highest good of our race both in time and eternity; and,



First Presbyteian Church, York, Neb.

"Whereas, we believe the church of God in its present organic capacity is the great instrument through which God is pleased to work in elevating, blessing and saving the world:

"We do earnestly request the organization of a Presbyterian church of which we may become members, and to which we pledge our loyal support."

No doubt the irregularity and the infrequency of services for worship during the early years of the church were in large part due to the scarcity of ministers and the lack of adequate means of pastoral support.

The life and history of the church clusters around the following ministers of the gospel who supplied the pulpit for longer or shorter periods during the first seven years of the church's history: Rev. D. B. Fleming, Rev. T. K. Hedges, Rev. A. S. Powell, Rev. W. T. Gibson, and the following have served the church either as pastor or stated supply for the time indicated:

Rev. B. F. Sharp, April, 1878 to April, 1885; Rev. A. F. Ashley, May, 1885 to November, 1885; Rev. F. V. Riale, May, 1886 to September, 1887; Rev. S. M. Crissman, D.D., April, 1888 to April, 1889; Rev. J. D. Counterline, D.D., September, 1889 to November, 1892; Rev.

B. M. Long, D.D., July, 1893 to January, 1899, Rev. A. T. Wolc, D.D., February, 1900 to March, 1901; Rev. John Creighton, Ph.D., April, 1901 to April, 1908; Rev. Thomas F. B. Smith, D.D., September, 1908 to April 9, 1917. The next pastorate began November 1, 1917, and continued until Rev. Elmer E. Emhoff accepted a call to the Wheeler Memorial church of Omaha in 1924. Rev. Paul G. Payne, the present pastor, accepted the pastorate April, 1924.

The first church building was erected during the year 1872 under the pastorate of Rev. Fleming, the dedication taking place November 17 of the same year. This building stood at the southwest corner of Lincoln Avenue and Eighth Street, and was erected at a cost of about one thousand dollars. In the year 1880, under the pastorate of Rev. Sharp, the congregation had outgrown the capacity of this unpretentious building, and it became necessary to enlarge it. This enlarging of the building was done at a cost of four hundred dollars. In this building the youthful but vigorous and growing congregation worshipped until the year 1887, when the building again became inadequate to meet the needs of the congregation. It was then decided to erect a new brick church edifice on the northeast corner of Lincoln Avenue and Ninth Street. Rev. Riale, the pastor, found the people willing to respond to the call for funds for the enterprise, and the corner stone was laid in 1887. The building was completed under the pastorate of Rev. Crissman, the dedication taking place September 2, 1888. On the day of dedication it was found necessary to raise thirteen thousand dollars in order to pay all bills. Of this sum eight thousand dollars were raised on that day and the balance of five thousand dollars was left for those who came after.

Dr. Countermine fell heir to this accumulating indebtedness, amounting to eight thousand dollars during his pastorate. Remorseless grasshoppers, pitiless Kansas breezes and gnawing drought, all contributed to the embarrassment, and the liquidation of this particular indebtedness will go down in the annals of the church as a work of sacrifice on the part of the people and of memorable achievement. It was also during the pastorate of Dr. Countermine that the commodious and comfortable manse was erected. This additional equipment of the church for service again left an indebtedness, which was liquidated during the pastorate of Dr. Long. One of the most useful and pleasing features of the equipment of the church is the splendid pipe organ, which deservedly occupies so conspicuous a place in the auditorium. This instrument of worship was the memorial gift of Mrs. Anna M. Morgan in memory of her son, Walter Leslie, in the year 1905. To provide room for the use of the choir and for Sunday school purposes, an addition to the church proper was made possible by the generous gift of Mr. and Mrs. D. J. Collings,

amounting to about seventeen hundred dollars. Under the pastorate of Dr. T. F. B. Smith the expanding, growing work of the congregation called for an extensive remodeling of the church building. This work of remodeling and the building of the Sunday school annex was begun June 30, 1913, and the completed building was dedicated April 15, 1914. The approximate cost of this work was twenty-five thousand dollars. A final indebtedness of \$6000 on the church edifice was raised during March, 1921, and it is gratifying to contemplate that as we unite in the joy of this Golden Jubilee occasion, the church is entirely free from debt. It is through the faithful ministry of pastors and the sacrifice of Christian people during this long term of years, that the members of the church today enjoy a church edifice so splendidly equipped for service!

The spirit of the founders of this church has been an abiding spirit. Faith and piety, devotion to the work of the church under every circumstance, liberality of gift in means and service, make the history of the church notable. Space does not permit relating in detail the generous sums contributed for benevolences and the large gifts of individuals and families in time of the church's needs. Within recent years there was the gift of \$1000 by Mrs. Sarah M. Hargrave, now of Lincoln, and thmore recent gift of a simiar amount by the late Mrs. E. A. Warner. Others still living have repeatedly given with equal generosity. This is truly a golden jubilee day! The great legacies of which it reminds us make it a day of solemn responsibility!

First Presbyterian Church, Hastings, Neb.

(1873)

The First Presbyterian church of Hastings, was organized on the tenth day of August, 1873. Ten days before this, the Rev. James A. Griffes visited Hastings and found several persons who united in a request for the organization of a Presbyterian church. The Rev. N. C. Robinson was Synodical Missionary at the time, and the organization was perfected in the partially built M. E. church, which was kindly given for the occasion.

The charter members were Mr. A. L. Wigton and wife, Mr. Samuel Alexander, Mr. M. S. Reed, Mr. H. M. Robinson, Mr. H. M. Palmer and wife, and Mr. W. M. Snodgrass.

On September 3, 1873, the church was received under the care of the Nebraska City Presbytery, and, in connection with a new church at Kearney, Rev. James A. Griffes was engaged as supply. The church grew rapidly, and a large number was received from the country.



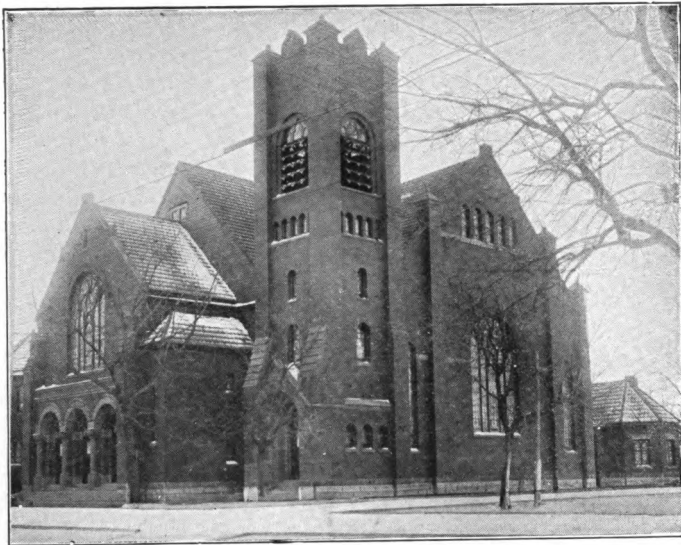
First House of Worship, Hastings, Neb.
Dedicated March 18, 1878.

Early in 1874, a Sunday school was organized in connection with the Congregational church. Services at this time were held in a public school building. April 1, 1874, our church reported to the Presbytery as follows: Communicants, 31; Sunday school, 25; raised for minister's salary, \$75.00; for Boards, \$14.10.

It must not be forgotten that more than one-half the church lived from ten to twenty miles away. Articles of Incorporation were adopted and a Board of Trustees elected June 1, 1874. During the next year the church more than doubled in membership, and the money raised for all purposes was \$238.00. The church grew rapidly, and in 1876 it was deemed advisable to divide into separate branches. Fourteen persons were dismissed to form a church at Kingston, and nine others to form a church at Oak Creek.

The Rev. John Rutherford ministered to the church for a few months, and on July 4, 1877, the Session extended a unanimous request to the Rev. D. S. Schaff to become stated supply, and a few months later was unanimously called to the pastorate. He was the first installed pastor and continued with the church for four years.

In the winter of 1876-1877, steps were taken to build a house of worship; and in March, 1878, this building, the old Y.M.C.A., was



First Presbyterian Church, Hastings, Neb.

dedicated. It was truly a day of joy for the pastor and the people, for it was dedicated free of debt, having cost \$3,000.

The Sunday school was now organized as a Presbyterian Sunday school. During this pastorate, one hundred and thirty-nine were added to the church. The church at Hansen was also organized in September, 1879, by the withdrawel of forty-one members. This was the third church that was the outgrowth of the Hastings organization. About this time the Ladies' Home Missionary Society was organized.

October, 1881, the Rev. E. S. Williams was elected pastor, but continued only one year. The Rev. W. F. Ringland was pastor-elect from 1882 to 1885, and there were one hundred and fifty-one additions to the church during his pastorate.

In October, 1885, the Rev. Geo. T. Crissman became pastor and continued for five years. It was during this pastorate that a lot on the corner of Seventh Street and Lincoln Avenue, was purchased at a cost of \$2,500. A building committee was appointed, consisting of Mr. Samuel Alexander, Mr. Robert Brown, Mr. C. P. Webster, Mr. A. J. Neimeyer, and Mr. L. B. Palmer.

In the spring of 1888, work was begun on a new church. The first service was held in the new church in January, 1889. The cost of the building, including organ and furniture was \$49,982.24. The year ending April 1, 1889, showed a membership of three hundred

and twelve. On April 16, 1891, the Rev. Harry Omar Scott began his pastorate and was with the church almost six years. During his pastorate many were received into membership and the church labored under a very heavy debt. A strenuous effort was made in 1895 to clear off a debt of \$23,012.05. \$13,301.30 was pledged at that time. In a few years the debt was all paid.

The Rev. E. Van Dyke Wight was called April 5, 1897, and began his pastorate June 1, of the same year. The debt having been raised, the church was dedicated with appropriate services, on November 6, 1898. The sermon on this occasion was preached by Rev. J. Ross Stevenson, D.D., at present President of the Princeton Theological Seminary. Mr. Wight remained as pastor until 1906. In that year Rev. C. W. Weyer was called to the pastorate. On Sunday, September 25, 1910, the church was destroyed by fire.

Plans were at once made for the rebuilding of the church, and the result was our present building, which was erected at a cost of about \$52,000.00, exclusive of the salvage from the old building. The present building was dedicated Sunday, January 14, 1912. The building committee was composed of the following persons: W. F. Buchanan, Chairman; F. L. Pease, Secretary; A. H. Jones, J. H. Riffe, C. A. Heartwell and W. T. Blackman.

In the year 1913 the Rev. J. W. Bean began his pastorate and during his ministry the pipe organ was installed and many forward steps were taken.

On May 30, 1918, the Geo. E. Newell, D.D., began his ministry. The church at the present has over seven hundred members.

The Session: George E. Newell, Moderator; Wm. M. Nelson, Clerk; H. F. Russell, H. W. Snyder, F. B. Reed, C. W. Malone, O. A. Riley, F. E. Weyer, J. C. Rosenau, S. A. Haynes, F. A. Heartwell, P. L. Johnson, A. M. Jones.

The Deacons: J. B. Kline, President; C. E. Pratt, Sec'y-Treas.; A. D. Marvel, F. M. McClelland, Dr. J. W. Brown, J. M. Fristo, D. Mahoney, D. W. Park, E. A. Fricke.

The Trustees: A. H. Jones, Chairman; H. G. Pratt, H. F. Russell.

The Presbyterian Church at Fremont, Neb.

(1873)

The First Presbyterian church of Fremont was organized, November 23, 1873 at the Court House in Fremont at a meeting presided over by Rev. N. C. Robinson, Synodical Missionary for Nebraska.

The charter members who enrolled on that occasion were James G. Kinnier, his wife Mrs. Annie Kinnier and their three sons, John A., Robert G., and James M. Kinnier; William Porterfield, Mrs. Mary

Etta Porterfield, Mrs. Mary E. Fullinwider and Mrs. Clara B. Pillsbury. Of this pioneer band all have passed to their eternal reward save the last named, Mrs. Clara B. Pillsbury, who now resides at Long Beach, California.

At the same service Mr. James G. Kinnier who had served as a ruling elder in the Presbyterian church of Ireland, was elected and installed as the first ruling elder of the newly organized church. This action was reported by Rev. N. C. Robinson to the Presbytery of Omaha and the Fremont church was duly enrolled among the churches of the Presbytery.

The first pastor of the church was Rev. Alexander S. Foster, who served for a time as stated supply at both Fremont and Columbus but Nov. 9, 1874 he accepted the invitation of the Fremont church to devote all his time to the work here. It was under his administration that the first building was completed on the site of the present manse at a cost of \$3,650, which included the cost of the lot.

Space does not permit that the unfolding record of achievement of this church should be here written in detail. Under the leadership of the twelve consecrated men who have followed in succession to the first pastor, Rev. Alexander Foster, and with the earnest, devoted service of many faithful members who loved the church and gave of themselves unstintingly for it, this church has gone forward with an ever widening scope of influence to a rich and blessed service in the Kingdom.

The longest pastorate was that of Rev. Nathaniel Chestnut who for more than nine years was a faithful shepherd in this field. The pastorate of Rev. C. W. Weyer was marked by considerable accessions to the membership. During the pastorate of Rev. J. Frank Reid the church edifice was extensively remodeled which gave to the church its present building.

During the pastorate of Rev. Nathaniel McGiffen the splendid manse was built and the new pipe organ installed.

The present hour finds the church after a half century of history with a membership of 475 communicants, well organized and equipped to carry forward the great enterprise which the last fifty years have committed to it. It should be a matter of considerable satisfaction to all who love the First Presbyterian church of Fremont to know that at the present time there are four young men of her membership who are definitely preparing themselves for full time Christian service.

Ministers of the church:

Alexander S. Foster, February 1874 to March 1876,

Edwin Schofield, October 1877 to 1880,

A. B. Byrom, 1880 to 1881,

P. S. Hulbert, 1882 to 1884,

George M. Brown, 1884 to 1885,
 Daniel Blose, 1885 to 1886,
 R. M. L. Braden, 1886 to 1889,
 Noah H. G. Fife, 1889 to 1891,
 Nthaniel Chestnut, August 1891 to December 1906,
 Clarence W. Weyer, September 1901 to December 1906.
 J. Frank Reed, June 1907 to February 1914,
 Nathaniel McGiffen, September 1914 to September 1921,
 Raymond V. Kearns, October 1921-
 The Session: Rev. R. V. Kearns, Moderator; S. S. Sidner, Clerk;
 Harry J. Boggs; Geo. S. Brown; W. A. Carroll; T. H. Fowler; Dr.
 A. Harvey; L. V. Meberg; D. D. Rowe; R. P. Turner.
 The Trustees: Dr. H. N. Morrow, Pres.; Clarence Anderson;
 C. W. Bisland; John Hoebener, M. M. Mohney; Paul Pascoe; Wm.
 Rinderspacher; Edward Ruwe; Roy Rogers; Ernest Schmidt; Jos.
 T. Smith; H. H. Speaker.

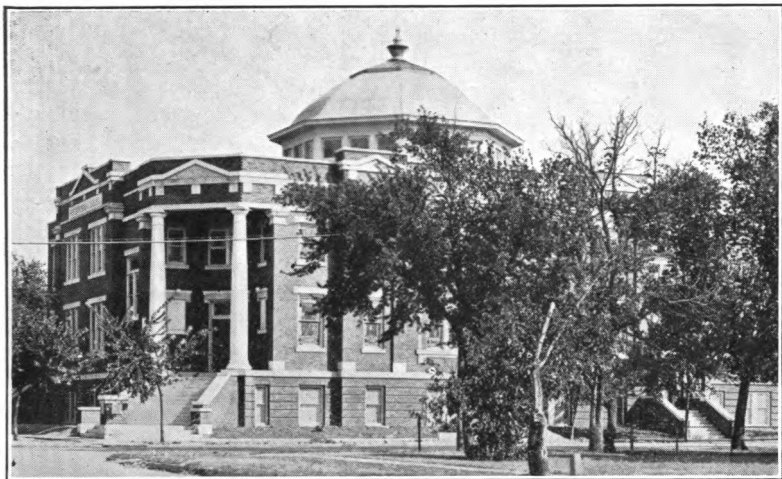
First Presbyterian Church, Kearney, Neb.

(1873)

Time changes all things. Fifty years ago Kearney was nothing more than a little speck on broad acres of undeveloped land in this section of the Platte valley. A few people had homesteaded her and there. Kearney Junction, as it was then called, was the little trading point. During these fifty years the town has grown into a beautiful little city of ten thousand.

Her schools have kept pace with her growth until we have one of the best public school systems in the country. The enterprising people have secured and made the best State Teachers College in the state. The churches of the city have not been backward in their work of building and caring for spiritual interests of the city, but have gone hand in hand with the progress of the schools until we are able to boast of a city of beautiful churches.

The second church to be organized in this city was the Presbyterian, which was organized on March second, eighteen hundred and seventy-three by Rev. Nahum Gould. Like many of the other churches, it had a small beginning. There were seven charter members, and they were Anna M. Smith, Mary L. Greenman, Edward N. Lord, R. B. Gould, L. B. Cunningham, Emma Smith and Emma L. Greenman. There are only two of the charter members living, and those are Mrs. T. N. Hartzell and her mother, Mrs. Mary L. Greenman, of Chicago. The membership has grown from the seven charter members to near five hundred on the roll, at the present time. The church began its work in an old saloon building which stood on the southwest corner of Twenty-fourth street and Central avenue, where the



First Presbyterian Church, Kearney, Neb.

people worshipped until 1880, when they moved into the church which they had built on the northwest corner of Twenty-third street and First avenue. Here the congregation worshipped until the first of June, 1922, when they entered into the beautiful new church building located on the northeast corner of Twenty-second street and Second avenue.

The following ministers have served the church as supplies or pastors:

Rev. Nahum Gould, who organized the church, served as supply from April, 1872, to August 15, 1873.

Rev. James A. Griffes, from August 15, 1873, to August 15, 1874.

Rev. Nahum Gould was called to serve the church a second time, beginning August 15, 1874, and serving until June 30, 1875.

Rev. J. Patterson was called to the pastorate on July 18, 1875, and served until 1878, when he resigned.

Rev. William E. Hamilton was called October 15, 1878, and served until 1879.

Rev. George Crissman began his ministry in 1879, and served until April, 1883.

In June, 1883 Rev. James D. Kerr became pastor, and served until April, 1889.

Rev. W. S. Barnes served the church from July, 1889, until April, 1895.

Rev. F. L. Hayden officiated from April, 1895, to May, 1900.

Rev. James L. Counterline from July, 1900 to June, 1901.

Rev. A. H. Fraser, from July, 1901, to October, 1908.

Rev. L. C. McEwen from October, 1908, to December, 1913.

Rev. J. E. Spencer from December, 1913, to April, 1918.

Rev. W. J. Willis, the present pastor, has been serving the church since November first, 1918. Under his ministry the church membership has been doubled, and the present beautiful building has been erected.

The church is well organized, having a fine Ladies' Auxiliary of 185 members. The Missionary Society has a membership of more than fifty members. The Westminster Guild has a membership of some seventy-five. The Men's Club has a membership of about sixty-five. The Young People's Society is doing a good work, having met all apportionments. But one of the best works being done is that of the Sunday school. This school is well organized into five departments with superintendents over each, and Prof. O. A. Wirsig general superintendent. The school shows the largest average attendance ever had.

Reports show that during the past four years this congregation has collected and paid out in actual cash nearly \$75,000. The membership of the church has been doubled, and the new church building, which will cost with furnishings about one hundred thousand dollars, has been erected.

Rosewell D. Gould and Edward N. Lord were the first Elders.

The Elders constituting the Session at the present time are:

R. V. Clark, B. E. Reddy, C. E. Wilson, F. C. Flack, T. N. Hartzell, J. L. Bennett, V. C. Chase, C. W. Kibler, L. D. Martin.

The Deacons: L. S. McKeen, Emil Schwarz, George Bischel, John Gordon, L. E. Branson, C. W. Clin'te.

The Trustees: W. E. Lett, John A. Miller, Dr. John Denzler, W. J. Scoutt, G. O. Fairchild, Elijah Welsh, A. B. Ballah, C. O. DeBuler.

The Presbyterian Church, Wahoo, Neb.

(1874)

At a meeting of the Synod of Iowa, South, at its session at Keokuk, Iowa, held Oct. 17 to 21, 1872, it was ordered that a Presbytery, to be called the Presbytery of Nebraska City, should be erected consisting of ministers and churches in Nebraska lying south of the Platte River, and on Oct. 18, 1884, this church was transferred from the Nebraska City Presbytery to the Omaha Presbytery, to which it now belongs.

The First Presbyterian church of Wahoo was organized on Jan. 27, 1874, by N. C. Robinson, State Missionary for Nebraska, in com-



Presbyterian Church, Wahoo, Neb.

pany with William Fletcher, who was our first acting minister, and the charter members are as follows:

Mrs. M. A. Cemer, J. W. Pruyn and wife, Joseph Ford and wife, Mrs. Thomas, Prof. H N Rogers and wife, Miss Mair, Lizzie Dech, William Dech and wife, Mrs. Sarah J. Bissell, Jacob Wckard and wife.

J. W. Pruyn was elected elder.

Of this list only one now survives, being Mrs. M. A. Cemer who now resides at Albuquerque, New Mexico.

Mabel Pruyn Wetheral was a daughter of J. W. Pruyn and wife, and was for many years Clerk, and was always a trusted and efficient worker in the church up to the time of her removal to Wyo.

The Marietta church was the first to be organized in the County, and the Wahoo church was second, and these two churches were served by the same ministers up to 1883. Our record of the ministers who served this church from the beginning to this date has not been very well kept, but with the assistance of the Rev. Nickerson we are able to make this list

1874-1875	Supplied
1876 to 1879 inclusive	James L. Amlong
1880-1881	Edward L. Dodder
1882	James L. Amlong

1883 to 1885 inc.	Edward L. Dodder
1886 to 1888 inc.	Henry M. Goodell
1889 to 1895 inc.....	Samuel R. Bellville
1896	John K. Sawyer
1897-1898	Supplied
1899	James M. Campbell
1900	Supplied
1901	Richard T. Bell
1902	Supplied
1903-1904	Sherrod W. Griffen
1905-1906	Joseph B. Cherry
1907	Supplied
1908	John W. Morgan
1909 to 1911 inc.	Emory E. Zimmerman
1912	Supplied
1913 to 1916 inc.	J. Wallace Larkin
1917 to 1919 inc.	Edwin B. Whitney
1920 to 1924	E. J. Nickerson

As a matter of Presbyterian history in Saunders County, Neb. a report was made on April 11, 1873, to the Presbytery meeting at that time in Beatrice, that Saunders County had been visited by him early in the winter, and that he, N. C. Robinson, spoke of a small organization located about 12 miles south of Fremont, situated in the vicinity of Eldred P. O. and he also said that there were a few members of the Presbyterian church at Wahoo, six or eight miles south of Eldred and other families scattered about the County, and that he felt that it was important that we should have a man located in the county.

Accordingly some two months later, the Rev. William Fletcher went there and since that time has been laboring with good success.

It is reported that on the fourth Sabbath of January, 1874 the church at Wahoo was organized, there being 16 names on the petition, but the day being stormy only seven were present, but the church was organized and later the other nine petitioners were received, making the number 16 in all.

On Sept. 8 1881 Saunders County was divided and two ministers were placed in the field.

In the year 1913 the Ladies Aid of the church built and paid for the new or present manse at a cost of about \$2,000, this having been done in the time of the Rev. J. Wallace Larkin and later about year 1915, during the pastorate of the said Rev. Larkin, we purchased the church building of the Covenanters on the Court House hill and moved it to the present location and remodeled and rebuilt the same as one sees it at present.

It will be noticed that from the time we began building our new manse until the present time we have always had a regular pastor,

and also that we have steadily increased our membership during all of that time.

It might be of interest to know something about the membership during the past ten years. We find the number of members in the years included in the last ten years:

1913	68 members
1919	110 members
1920	128 members
1921	190 members
1922	212 members
1923	301 members

The increase in membership, as you will note by our figures shown above, has been about 200 members since Mr. Nickerson has been the pastor.

Elders: D. H. Mills, Emeritus; Joe Bredenberg, Clerk; J. R. Thompson, Harry Woodworth, W. J. Hapke, Thorwall Borreson, J. M. Lampert.

Trustees: Mrs. E. O. Weber, Pres., J. C. Hamilton, Secretary; Ed. Lehmkuhl, Chas. Larsen.

Presbyterian Church at Papillion, Neb.

(1874)

The First Presbyterian church of Papillion, Nebraska, was organized on March 1, 1874, with a membership of twelve. The first pastor of the new organization was Rev. J. R. Brown, who held the pastoral office from the fall of 1874 to the spring of the next year. In the fall of 1875, Rev. J. Riale was called to the work, and in September was installed as pastor. The first services of the society were held in a hall over the store of Mr. J. J. Brown, but upon the accession of Mr. Riale, the use of the German Methodist church was obtained. Later, a neat hall was fitted up over the store of W. Sander, and just previous to the completion of the new church edifice they met in the county court-room. This building was erected in the summer of 1878, and dedicated on the twentieth day of October, in the same year. Its size is thirty-two by forty-eight feet, exclusive of vestibule and approach, and its cost exceeded \$2000, which was promptly paid.

A Sabbath school had been organized in the summer of 1875, under the supervision of J. D. Patterson, but the winter months caused a scattering of the Sabbath school scholars. A new organization was effected in the spring of 1876 under the superintendence of Mr. James Kennedy. The list of those who have had charge of the school, is, in the order of appointment, as follows: James Kennedy,

W. C. McLean, Harris Sprague and George Potwin. Mr. Sprague served as an Elder of this church for over fifty consecutive years.

When the church had no regular pastor it was served by the students of Theological Seminary of Omaha.

Charley Trumble is the Clerk of Session at the present time. The church has an enrollment of seventy-five members.

Hopewell Presbyterian Church, Near Unadilla, Neb.

(1874)

In 1869 Rev. Alanson T. Wood came to Nebraska commissioned by the Home Mission Board. He began preaching at Helena where a church was built which was the forerunner of the present Hopewell Presbyterian church, located about seven miles south of Unadilla. This church was organized by Rev. N. C. Robinson, District Missionary, on June 13, 1874. A church was erected at a cost of about \$2000.00 and a manse for almost an equal sum. On Sunday evening, March 23, 1913, both church and manse were completely destroyed by a cyclone. Rev. C. J. Hannant, who occupied the manse at the time, sustained some painful bruises and narrowly escaped death. The little flock at once pledged sufficient funds to build another church edifice and manse. Mrs. Mar'an Cameron, a charter member, and her four sons were the prime movers in bringing the new buildings to their completion, which was done at a cost of \$4500. Organ and furniture at an additional cost of \$600.00. The new church was dedicated in June 1914 by Rev. Thomas K. Hunter, D.D., and Rev. Julius F. Schwarz, D.D. Hardly had the dedication services come to a close when another devastating wind-storm approached. While people of the community hastened to find refuge in caves and cellars, trees and smaller buildings were blown down. Mother Cameron was the last surviving charter member present at the dedication. She has since been translated to the Church Triumphant. She was born May 6, 1833 and died February 18, 1920. Her two sons, Duncan and John and C. A. Parker constitute the present Session.

The following ministers have served the church at Hopewell:

Rev. Francis M. Hickok, Rev. Albert R. Erwin, Rev. Orville Compton, Rev. Jacob J. Hawk, Rev. Mark L. Milford, Rev. S. D. Davis, Rev. J. McC. McDonald, Rev. W. H. Niles, Rev. George Ernst, Rev. Ira Miller, Rev. A. B. Byrom, Rev. C. J. Hannant, Rev. B. J. Brethouwer, D.D., Rev. A. L. Price, Rev. Martin C. Stonecipher, Ph.D. Rev. James B. Kelso is the present pastor.

History of the First Presbyterian Church of Beaver City, Nebr.

(1874)

The First Presbyterian Church of Beaver City, Nebraska, was organized on Thursday, August 20, 1874, by Rev. N. C. Robinson, Synodical Missionary for Nebraska, assisted by Rev. E. N. Lord, Rev. G. C. Clark and Rev. J. A. Griffes of Hastings, Nebraska.

The work was begun by Rev. E. N. Lord who first preached there on May 10, 1874.

There were ten charter members as follows: James A. Gibson, Mrs. Mary Gibson, Thomas J. DeKalb, Mrs. Margaret DeKalb, William H. Sturdevant, W. E. Crutcher, Mrs. Maggie Ayers, Thomas M. Williams, Mrs. Anna Williams and Mrs. Elizabeth Moore.

William E. Crutcher was elected as the first elder and James A. Gibson was the first deacon.

The church has been served by twenty-one ministers as follows:

Rev. E. N. Lord from August 20, 1874, until September 1875;

Rev. H. K. Bushnell from May 1876 until May 1879, and a second time from April 1881 until April 1882.

Rev. J. M. Wilson from January 1880 until January 1881.

Student C. P. Luce during the summer of 1882.

Rev. C. H. Foland from September 1882 until September 1884.

Rev. J. P. Baker from May 1885 until May 1886.

Rev. John Branch from June 1886 until June 1888.

Rev. Lester S. Boyce from May 1889 until January 1893.

Rev. W. J. Oliver from February until November of 1893.

Rev. C. H. Brouillett from November 1893 until May 1894.

Student Harry Allen during the summer of 1894.

Rev. P. A. Tinkham from October 1895 until October 1896.

Rev. James McNab from May until November of 1897.

Rev. Albert Jamison from March until December 1898.

Rev. J. Nelson during January and February of 1899.

Rev. W. H. Miller from April 1899 until December 1901.

Student D. E. Thomas during the summer of 1902.

Rev. J. G. Russel from December 14, 1902 until December 1, 1908.

Rev. J. W. Pressly from January 1, 1909 until September 1, 1914.

Rev. M. D. Berg from March 9, 1915 until November 20, 1917.

Rev. James G. Clark from February 3, 1918 until February 10, 1924.

The first house of worship was erected during the summer of 1879. It was the first church building constructed in Beaver City. It continued in use until destroyed by fire on October 1, 1909.

During the summer of 1910, under the leadership of Rev. J. W. Pressly, a new, beautiful and commodious edifice was erected, being

constructed of brick and tile. The church also has a comfortable manse.

During the first fifty years the church has received six hundred and sixty three members and now has a membership of two hundred and thirty seven.

Hickman Presbyterian Church, Hickman, Neb.

(1870)

The cradle of the Hickman Presbyterian church still stands in Rockville, Wisconsin, where most of the charter members were baptized and received their early Christian training. It was the second field and charge to which Rev. John Berk had been called after having received his discharge from army service in the Civil War, in 1865. The people of that community began to realize that with their investment of means and energy they could possess larger and more extended land holdings in Nebraska, than they could possibly acquire in the timbers of their native abode. A small colony volunteered as the forerunners, to set out on an exploring expedition; across the day and the night in the glimmering length of the railroad train, they crossed the state of Iowa into Nebraska, to the nearest point of their anticipated abode. The terminus of their adventure was the sectional ranges of Lancaster County, where, in the townships of Saltila and Pass, a colony from the Netherlands had already proven up on their claims, and organized a church, known as the Dutch Reformed. The Classis of Wisconsin sent Rev. J. W. Dunnewold to organize this church which was done June 28, 1870. The first members of the Consistory were Christian Gysbers and E. B. Reimes. The Deacons were J. W. Lefferdink and J. Lubbers. On May 30, 1871, the Rev. J. W. Tewinkel was called to become the first pastor of the new organization.



Rockville Wisconsin, Presbyterian Church.

The little company from Wisconsin decided to cast their lots as neighbors to those who belonged to the "Household of Faith." Here they located on God's virgin plains with nothing more than the green mats of prairie grass and an occasional stone that might be used for future building projects; the hideous yelps of the roving prairie wolves to break the quiet of the night; and an occasional visit of the keen eyed Indians who sought a closer acquaintance with a new bread sharing neighbor. Dugouts furnished the earliest primitive accommodations, with kitchen, dining room, bed chamber and parlor all in one.

This company of pioneers formed a nucleus for the church that was practically the first church in the Synod to furnish the preaching of the Gospel in both the German and the English tongues. Their first meeting house was a small school building located where the present building stands, known as the "Lone Star School," in District Ninety-seven. A petition was presented to the Presbytery of Nebraska City requesting that a Presbyterian church be organized. This petition found favor with the Presbytery. According to notice given, the persons who had previously petitioned the Presbytery, met on the twenty-seventh day of August, 1878. The committee appointed to complete such work was Rev. George L. Little, Synodical Missionary, and Rev. Jacob Schaedel. The way being open, after a sermon, the committee proceeded to organize the church. The following named persons entered into the Christian fellowship:

Charter members: (Deceased:)

Jacob Kuster, Dorothea Kuster, August Kuster, Konrad Brunke, Heinrich Schwetger, Kathrine Schwetge, Henry Meyer, Caroline Meyer, Henry Roepke, Doratheia Roepke, Caroline Lefferdink, Mrs. Fleck, Conrad Brunke, Jr., August Dickman, Louise Dickman, Karl Heupel, Conrad Breihan, Adam Heupel, Eva Heupel, Fritz Wissel, Hannah Wissel. (II Timothy 4: 8.)

Surviving: Anna May, Mary Birt, Sarah Kuster, Benjamin F. Garner, Mrs. Emma Garner, Regina Brunke, Henry Brunke, Fritz Wissel, Jr., Joseph Brunke, John Brunke, Henry Meyer, Dorothea Meyer, Lou's and Johanna Dickman.

Then the following persons were duly elected Ruling Elders of the new organization:

Jacob Kuster for three years, Konrad Brunke for two years, Henry Schwetger for one year.

Fritz Wissel and Henry Meyer having been elected Deacons, were at the same time ordained and installed.

The following named persons were elected Trustees: Fred Wissel for three years, Henry Meier for two years, August Kuster for one year.

The Rev. John Berk who was still pastor at the Rockville church, was chosen as their first pastor, and accepted the call to his third field of labor.

As the months passed the colony grew; relatives and friends from Illinois state, also from Gasconade, Osage and Franklin counties of Missouri, were attracted to the new country.

In the first Session meeting held January first, 1879, the following persons were received into the full communion of the church; Ludwig Remmert and wife, Mr. and Mrs. Henry Nieman, Emily Berk, Mr. and Mrs. Ludwig Leirer, Mr. and Mrs. Herman Feiss, William Dickman, Mr. and Mrs. Sievers and Charley Lynn.

In the next Session meeting, September 24, 1879, Mr. and Mrs. George Kling and Mr. and Mrs. Herman Liesveld were enrolled. Soon after Mr. and Mrs. Frederick Offer and family of four daughters and eight sons became members.

After having had several congregational meetings for the purpose of erecting a church edifice, as well as a home for the pastor, it was decided that lots for such buildings be purchased and that the village of Hickman be the choice for the site for locating the new church home. A frame edifice with dimensions of 24 by 36 feet was erected in 1879 at a cost of \$1856.35.

In 1889 it was voted to build an addition with dimensions of 20 by 24 feet, and a tower 10 by 10 feet, serving as a vestibule for the "L" shaped edifice. The amount gathered to defray the cost of said additions was \$1062.50.

The congregation and its pastor were now comfortably housed; yet, there was one matter of deep concern to the congregation, and that was the question, "Where shall we bury our dead?" A special meeting was called for September 21, 1880. It was voted that the Trustees be authorized to purchase three acres, bordering on the present church property to the east, which is today the beautiful cemetery belonging to the Hickman Presbyterian church.

The growth of the membership roll taxed the seating capacity and again the congregation found it necessary to meet the requirements of the increased attendance. To this end a congregational meeting was held March 21, 1916, when it was voted, that an addition with a basement be built. This was done the same year at a cost of \$2987.14 which presents to us the church as it stands at the present time. In the same meeting the congregation decided to dispose of the manse, which was soon sold and removed, giving place to a new and modernly equipped manse at the cost of \$3171.88. When all was completed the building committee reported that all obligations in erecting the two buildings including new furniture, had been met, leaving the church free from any debt or mortgage.



Presbyterian Church, Hickman, Neb.
1924.

Twenty full years had passed when there came a heavy cloud over the flock. Their much beloved Pastor, John Berk, met with a painful accident that resulted in blood poisoning. The pioneer Pastor began to realize that he would soon close his eyes to the scenes of this world and open them to the glories of his Lord and Savior. Fully reconciled, with the joy of a Christian in his heart, he said to those at his side, "I have never felt happier than I do at the present time. I know that my Redeemer liveth. I have endeavored in all earnestness to preach the truth to my devoted congregation." Then the precious soul of a great and good pastor went home at five o'clock in the morning of September the twenty-third, 1868. He was born March 23, 1836; ordained in 1862.



Rev. Lucas Abels.

The shepherdless flock began to seek and pray that they might find a "Man after God's heart." After many futile attempts to call a successor the congregation was called to meet on November 1, 1899. At this meeting the Rev. Lucas Abels of Ashton, Iowa, was chosen and unanimously called to serve as Stated Supply, which call he accepted. On September 8, 1900, Rev. Abels was installed as pastor. His ministrations in this pastorate continued almost sixteen years, when his strong frame began to indicate a decline in health. He began to feel his inability to render the required service to the numer-

ical growth of his flock. After a lingering illness of several months he passed to his reward, September 12, 1915. On the fifteenth day of the same month a vast concourse of people gathered in the church, where for sixteen years the pleasing voice of a powerful preacher had proclaimed the Gospel of Jesus Christ. He was born December 17, 1851; ordained April 23, 1874.

Again the question was asked, "Upon whom shall fall the mantle of the ascended ambassador of Christ?" "Whence shall we turn and where shall we seek?" Many names of ministers were suggested and each declared that their particular choice would be the man suited to the field. In a congregational meeting held February 27, 1916, a unanimous call was voted for the pastoral services of Rev. Julius F. Schwarz, who was at that time Synodical District Superintendent of Home Missions for the Synod of Nebraska. The newly elected pastor assumed charge of the field May 1, 1916, and was installed as pastor August 27, 1916, which is also the anniversary day of the organization of the church. Rev. Schwarz had just entered upon his ninth year with the Hickman church. He was born May 30, 1869; licensed to preach by the Presbytery of Dubuque, September 19, 1900, and ordained by the same Presbytery April 18, 1901. He received the degree of Doctor of Divinity from the Hastings College in 1920.

Albert E. Boell, a member of this church, was received under the care of the Presbytery of Dubuque as a candidate for the Gospel Ministry and entered upon his course of studies in 1899. He is at present the pastor of the Presbyterian church in George, Iowa.

Members of the Session: Ludwig Remmert in 1880, Frederick Boeke and Ludwig Leirer in 1900, John M. Essert in 1899, Fred J. Grote in 1902, Henry B. Suiker in 1918, Frank G. Offer in 1917, Henry S. Heckman in 1919.

In summing up this history the following figures are to be noted:

Received on Examination	467
By Certificate	87
<hr/>	
Total Received into the Church	554
Dismissed to Other Churches	132
Placed on "Absent" List	69
Deceased	64
<hr/>	
Total Number Lost	265
Total Number of Communicants	289
The church has contributed towards Benevolences	\$27,466.00
For General Assembly, Synodical and Presbyterial	881.72
For congregational current expenses and buildings	53,039.57
Total	\$81,387.29

The church has a Sabbath school with an enrollment of about 175; a Ladies' Aid Society, Christian Endeavor Society, Senior, Junior and Intermediate; and a Young Ladies' Guild.

The officers of the church at the present time are:

Elders: J. Henry Fieselman, Paul G. Fieselman, George Kling, Henry J. Oldermeyer, M. T. S. Liesveld and John Petermeyer.

Deacons: Ira Birt, Benamin Offer, Fred P. Lesoing, Charley H. May, John Kuster and Frank Ver Meer.

Trustees: Guy Birt, Benjamin F. Garner, Jake Kuster, Otto Wissel and Albert Wissel.



The Ideal Minister's Wife

From bungalows to mansions large
She move with easy grace,
And tries to make the furniture
Fit any kind of place.
The rugs, they almost never fit,
The curtains, not at all;
The draperies, they clash and fight
With paper on the wall.
Some wives would sit them down and cry,
Some vow they'd quit this life,
But not the one I sing about—
My ideal minister's wife.
In parish new and faces strange,
Five hundred names she learns in haste,
Nor fails to tell the manse committee
The house is fitted to her taste;
The town's just right, the climate, too;
The Church is surely grand;
To say it all and mean it, too,
Well—say, it takes some sand.
To fix in mind each face she meets,
To never show she's blue,
To smooth the ruffled plumage
Of disgruntled members, too;
To sympathize, to help, to share
The burdens of the flock,
Nor let the parson's Monday rest
Be holden to the clock.
So here's to you, ye wives of us—
God bless you every one,
You've never failed us, come what might,
From morn to set of sun;
You strengthen us, hold up our hands,
As did the saints of old;
You write up half our sermons,
If very truth be told.
Some wives would sit them down and cry,
Name o'er their burdens all their lives,
But not the ones we sing about—
Oh, you ideal ministers' wives!
E. A. Thompson, in The Congregationalist.

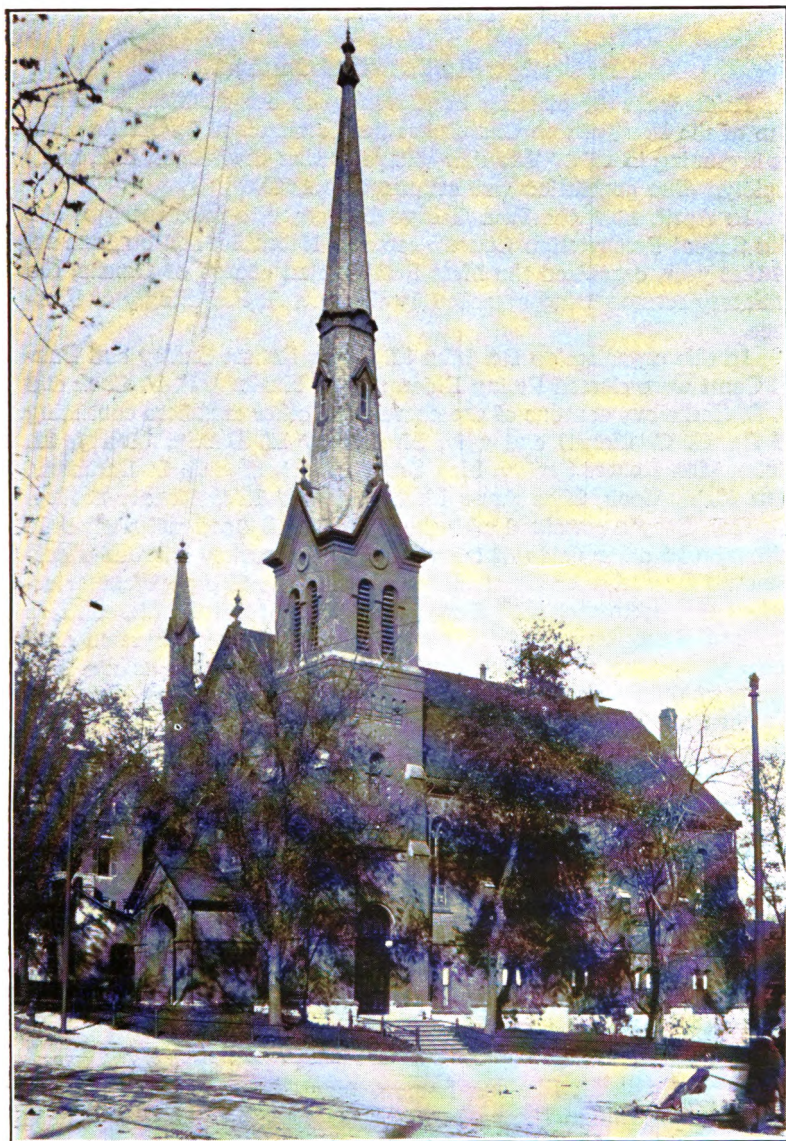
CONTENTS AND INDEX.

CHAPTER IV.

HALF A CENTURY OF PRESBYTERIANISM IN OMAHA, NEBRASKA.

Name of Church	Page
First Church	214
Central Church	219
Southwest Mission	219
Third Church	219
Second Church	220
Knox Church	220
North Church	221
South Omaha, Wheeler Memorial	226
First German, Bethany	237
Clifton Hill	242
Covenant Church	232
Parkvale Church	232
Westminster Church	236
Lowe Avenue Church	241
Dundee Church	244
Castellar Street Church	228
Forest Chapel	217
Omaha, Bohemian Brethren	231
Bohemian Church, South Omaha	231
Benson Church	244
Fairview Church	235
Miller Park Church	243
Saint Paul's Chapel	244
Church Extension Work	243
Educational Developments:	245
Omaha Theological Seminary	82, 245
University of Omaha	248
Illustrations: University Buildings	251

The Mother Church



Edifice of the First Presbyterian Church, formerly located at
Seventeenth and Dodge Streets, Omaha Nebraska.

CHAPTER IV.

A HALF-CENTURY OF PRESBYTERIANISM IN OMAHA, NEBRASKA.

First Presbyterian Church of Omaha, Neb.

Aside from the existing Presbyteries, an ecclesiastical organization of the Presbyterian Church has been maintained in Omaha since its beginning in 1857. The new village at that date began improving rapidly. The population was estimated at 1,600.

In April, 1857, the Rev. George P. Bergen, a missionary of the Old School Presbyterian Church, came to Nebraska, and on June 14, of that year, organized the First Presbyterian church of Omaha, the initiatory sermon being preached by the Rev. A. F. Billingly of Florence.

In this organization Dr. John M. Kuhn, Robert Smiley and Daniel Gantt were elected Ruling Elders; O. P. Hurford, E. F. Cook and B. D. Barkalow, deacons of the church, the other members consisting of Dr. G. C. Monell and wife, Mrs. Mary M. Bently, Mrs. J. M. Kuhn, Mrs. Robert Smiley, Mrs. Daniel Gantt, Mrs. B. P. Barkalow, Mrs. E. F. Cook, Miss Anna M. Monell and Miss Nannie Smiley.

Rev. Bergen remained with the church until April, 1859, when he withdrew to other fields of labor, leaving the society without a pastor until December of the same year, when Rev. George Webster assumed the pastorate, with Ezra Millard and John R. Meredith as Ruling Elders. Rev. Webster continued with the congregation until June, 1860, when the church weakened by internal dissensions, and, weary of fighting against financial difficulties, gave up the struggle for existence as an organization, and practically dissolved, although but few of its members united at this time with other churches. There was also a financial panic, which continued through the year 1858, which held in check the progress of both the village and the church.

Prior to the arrival of Rev. Bergen and before any Presbyterian church organization whatsoever had been effected, a Sabbath school was established in a private school room on Howard street. This was on July 20, 1856. The records show William Young Brown to have been superintendent and John Kellom assistant superintendent. The teachers were A. Kountze, T. J. Herford, James W. Virtue, James Graham, Mrs. J. H. Kellom, Mrs. Dr. Miller, Miss A. J. Goodwill and Miss L. A. Goodwill. Of the pupils there appear the names of Carrie Goodwill, Pholona Lemon, Jenny Lind Lemon, Franklin Lemon and William Henry Lemon. This school appears to have been something of a union organization, the subsequent establishment of various churches causing a disintegration of its elements but its i-

dentify was preserved throughout the year, until in 1857 it was absorbed, or taken in charge by the Presbyterian church, by this church it was conducted until June, 1860, at which time it had fifty-one pupils enrolled.

Rev. Francis M. Dimmick was sent to the field by the New School Board of Missions to establish a society, if it seemed practicable. Rev. Dimmick was a graduate of the Lane Theological Seminary of Cincinnati, Ohio. On November 7, 1860, he was ordained to the Gospel Ministry in the Second Presbyterian church of Cincinnati. On the 27th of the same month he started for the West. His first sermon in Omaha was preached in the Congregational church, December 16, 1860. On Wednesday, December the 19th, a meeting was held at which an organization was resolved upon, this being accomplished December 23, 1860, with a membership of twenty-four, twenty-one of whom were admitted by letter. The name was chosen as "The Second Presbyterian Church of Omaha." The Ruling Elders of the new church were Andrew R. Orchard, Robert Mitche'l and John H. Kellom. Deacons: Oliver P. Hurford and Edward F. Cook. Trustees: James P. Black, Oliver P. Hurford and Edward F. Cook.

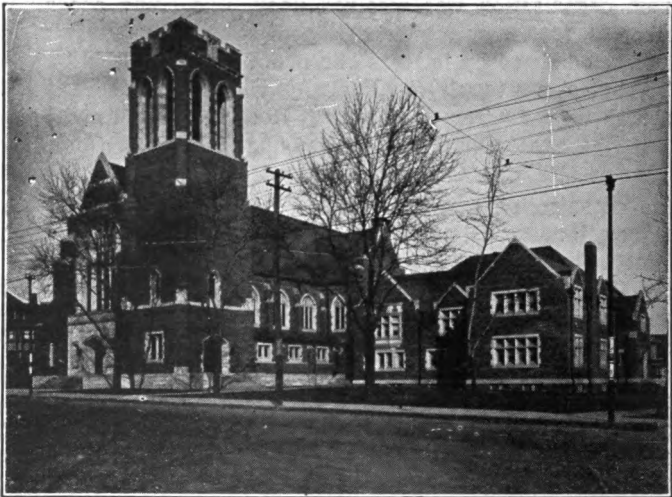
The organization was incorporated by special act of Territorial Legislature, January 11, 1861, with John H. Kellom, A. R. Orchard, E. F. Cook, O. P. Hurford and Robert Mitchell, Incorporators.

Rev. Dimmick continued to preach regularly in the Congregational church until the last of March, 1861, when he went to the east to endeavor, in the face of severe stringency of the times, to obtain funds to assist in erecting a church edifice, a trip that was doomed to disappointment. He returned on August 22, and on the 25th and the Sabbath succeeding, again preached in the Congregational church. The society then removed to the Baptist church located on Douglas between Fifteenth and Sixteenth streets. Here they continued to worship until the 17th of November, 1861, when by seating the Court House hall, they were enabled to occupy it, which they continued to do until June 5, 1864.

At this time the Congregational church was without a pastor, and at the solicitation of that denomination, they returned to the Congregational church, Rev. Dimmick preaching to both societies until October 30, 1864, when the Presbyterians again had recourse to the Court House hall. They were here something over a year again, returning to the Congregational building on November 19, 1865, remaining until December 20, 1868.

October 6, 1864, at the annual meeting of the church, the first steps were taken looking toward the erecting of a house of worship. The site was purchased at the corner of Seventeenth and Dodge-streets for \$1250. At this time the church had a membership of fifty-five communicants. In July 1866 the first contract was let for the

new building and the basement completed sufficiently to hold a service in December, 1868. The building, when completed, cost about \$30,000., and was dedicated in December, 1869. The congregation worshiped in this building until June, 1916, when the property was sold for \$50,000, and the building project at the present site, Farnam and 34th streets, was begun. There are four lots facing Farnam street. The parish house or Sunday school wing of the church was soon completed and occupied for church service until March, 1917, when the present beautiful and modernly equipped house of worship was dedicated at a cost of nearly \$200,000 and has a seating capacity of 1,000. The total number of members at present is 1100.



First Presbyterian Church, Omaha, Nebr.

The pipe organ was installed at a cost of \$16,000 by the United States Senator Millard and dedicated to the glory of God in sacred memory of Mrs. Millard.

The bell in the tower was a gift from Mr. and Mrs. O. F. Davis. Mr. Davis was an elder of the church. He also established what is known as the "O. F. Davis Fund." This fund grants loans to congregations wishing to meet their obligations in completing their house of worship.

At the annual meeting in April, 1923, Mr. Walter Head, President of the Omaha National Bank, presented an offer from Miss Jessie H. Millard, daughter of the late U S. Senator Millard, of \$60,000 as a memorial gift in honor of her father for a new addition to the church edifice upon condition that the church would purchase the

lots just west of the church, known as the Rosewater property and would pay for it within five years. The offer was accepted and the purchase price of \$46,500 was subscribed. On the first of May, 1923, the pastor's family moved into the new manse. The proposed new addition is purposed for expansion of the Sunday school and as a community center.

In the sixty-four years of the existence of the church it has had only six pastors, namely:

	Installed
Rev. Francis M. Dimmick	December, 1860
Rev. George D. Stewart	October, 1870
Rev. William J. Harsha, D.D.	July, 1877
Rev. James M. Patterson	May, 1893
Rev. Samuel B. McCormick, D.D.	December, 1894
Rev. Edwin Hart Jenks, D.D.	October, 1899

Dr. Edwin Hart Jenks, D.D., was born March twenty-fourth, 1862, at Janesville, Wisconsin. He graduated from Hamilton College in 1886, and from the Auburn Seminary in 1888. He was licensed in April 1887 by the Presbytery of Cayuga, and ordained by the same Presbytery May, 1888. He has received the degrees of A. D. and A. M. from Hamilton College, and the title of Doctor of Divinity from Coe College. His first charge was at Lakeport, Cal., from 1888 to 1891; Red Bluff, Cal., from 1891 to 1895; First Church of San Francisco from 1895 to 1898; Second Church of Los Angeles from 1898 to 1899. In 1899 he accepted the call to the First Presbyterian church of Omaha, entering upon his twenty-sixth year. The congregation has been enriched by a marked growth in membership during the present pastorate, and in appreciation of the untiring service rendered by Dr. Jenks an associate pastor, in the person of Rev. Elmer B. Whitcomb, was installed May 22, 1924.

The first church has always had one or more missions under its care. One was the Mitchell Chapel near the Union Depot. This was abandoned when the railroad purchased all of the property for trackage. The Grace Chapel was started on Sixth and Williams streets, and was for many years supported by the First church until two years ago when it was turned over to the M. E. church.

The church is now conducting a mission at Thirteenth and Phelps streets, where a beautiful chapel has been completed. This is known as Park Forest Chapel. It was originally under the care of the Castellar Street church and was started years ago under the pastorate of Dr. J. M. Wilson. The splendid work carried on by this mission with the cooperation of the First church and Church Extension committee has revealed the utter inadequacy of the old building and equipment, and in order to efficiently minister to the neighborhood which is without other Protestant religious influence, the present new site and building became a necessity.

THE HISTORY OF THE

The officers of the church at the present time are:
Ruling Elders

	Service Began	Term Ends
S. P. Bostwick	1918	1924
Robert Dempster	1900	1924
W. S. Gibbs, M. D.	1896	1924
Will T. Graham	1920	1924
N. H. Loomis	1919	1924
E. A. McGlasson	1920	1924
A. B. Carpenter	1918	1925
H. A. Doud	1888	1925
J. R. Golden	1923	1925
H. V. Hilliker	1919	1925
W. F. Milroy; M. D.	1894	1925
Warren Switzler	1920	1925
James H. Adams	1911	1926
Arthur B. Allen	1923	1926
Frank E. Clark	1914	1926
J. D. Evans	1923	1926
Howard Kennedy	1917	1926
William McCormack	1912	1926

Deacons

E. S. Brumbaugh	1924
A. C. Kennedy	1924
Louis L. Murphey	1924
J. W. Roberts	1924
H. G. Ros;	1924
M. H. Blackwell	1925
H. R. Bowen	1925
Kenneth Finlayson	1925
A. L. Hobbs	1925
G. D. Tunnicliff	1925
W. W. Davenport	1926
J. U. Loomis	1926
J. B. Ralph, M. D.	1926
A. F. Rasp	1926
T. P. Wilson	1926

Trustees

R. V. Cole	1924
Palmer Findley, M. D.	1924
Elliott Gilmore	1924
C. A. Grimmel	1924
C. M. Wilhelm	1924
A. C. Arend	1925

D. H. Ledwich	1925
A. W. Logan	1925
J. A. Munroe	1925
J. D. Sandham	1925
William Bryden	1926
M. A. Hall	1926
Walter W. Head	1926
Rufus E. Lee	1926
Casper Y. Offutt	1926

Central Presbyterian Church.

In December of 1870 Rev. Francis M. Dimmick returned to Omaha, and organized the Central Presbyterian Church, with a membership of about eighty. They occupied the Tabernacle Baptist building, on Eighteenth street, where they worshiped as a society, until Rev. Dimmick received a call from California, whereupon the organization dissolved, most of the members returning and reuniting themselves with the church from which they came.

The Southwest Presbyterian Mission.

This mission, now known as the Third Presbyterian church of Omaha, was originally a mission supported by the First church. This mission was organized in 1881, under the auspices of the "Second Presbyterian church," now known as the First Presbyterian church. It was through the arduous labors of Mr. Joseph France that this mission was called into existence. The building which it occupied on the corner of Twentieth and Leavenworth streets was presented by Ezra Millard.

On May 7, 1905, the Third Presbyterian church was organized by Rev. Edwin Hart Jenks, D.D., and Rev. John E. Spencer became the first pastor.

There were seventy-five charter members, seven of whom are yet enrolled in the church. Sixty of said members transferred by letter from the mother church.

Three elders composed the first session, elected May 7, 1905:

Wm. J. Morgan until 1907; Wm. McCormack until 1908, and A. D. Schermerhorn until 1909.

Of these three Elder A. D. Schermerhorn continued as Ruling Elder in this church until his death in July, 1922. No history of Third would be complete without speaking of the large part he had in making Third what it has been through all these years. For eight years previous to the Third church organization he gave himself to mission Sunday school work in this place. He championed the cause of Third at very great sacrifice to himself. He was especially loyal to the Boards of the Church, ever determined that the church should

meet its quotas. Brother A. D. Schermerhorn and Brother Alexander Gray, with the church for sixteen years, set a standard for this church which has made it a mighty moral and spiritual force in this city.

Nor must we omit the great labor of love of Mrs. Kate Copeland, who has long served as Parish Visitor. Thousands, old and young, rise up to call her blessed. Mrs. Copeland has been a constant factor in the midst of the varying changes in Third. Her unceasing labors in behalf of the church and of the community have borne most precious fruit.

The following have served this church as pastor or stated supply:

John E. Spencer, 1905-1906,
 Joseph B. Cherry, Ph.D., 1906-1908,
 William E. Todd, 1908-1910,
 F. P. Ramsey, Ph.D., 1910-1912,
 Charles Herron, D.D., 1913-1915,
 Robert Carr, 1915-1917,
 Raymond J. Rutt, 1918-1921,
 Wm. H. Jordan, 1921-1924.

Present Session: Floyd Rosenfelt, Clerk; Wm. H. Vickery, Harry H. Sarooian, Elmer J. Larson, Ernest L. Decker.

Third is a down town mission center, composed mostly of young people, and is without adequate income for the great work it should be doing. Its membership changes rapidly, but its work in the midst of a cosmopolitan population never diminishes. Its property is worth at least \$25,000, and its membership is 160.

Second Presbyterian Church

The Second Presbyterian church was organized under the name of the North Church, February 27, 1881, with forty-five charter members, mostly from the mother church, (The First), and was located at Twenty-fourth and Nicholas streets. This organization grew out of a Sabbath school begun in 1877. O. H. Ballou and N. S. Miner were the first Ruling Elders. Rev. Francis S. Blayney was chosen as the first pastor. Rev. W. R. Henderson was installed in 1886. He was succeeded by Rev. Samuel M. Ware, D.D., in 1891. Rev. Robert M. Stevenson, D.D., entered the field in 1900. The Rev. Newman H. Burdick was installed in 1904. The pastoral relation between Rev. Burdick and the Second church was dissolved July 5, 1908.

The Knox Prebyterian Church.

The Knox Presbyterian Church was organized October 30, 1887. Thirteen persons were enrolled at the organization as charter members. The first pastor was Rev. Jaul Martin, who remained with the

church one year, during which time the membership of the church was increased to fifty-seven. Rev. Martin was succeeded by Rev. Asa Leard, D.D., who began his work with the church June 1, 1889. The church building was purchased in the spring of 1888 and was located on the southwest corner of Nineteenth and Ohio streets. In 1889 it was remodeled and the seating capacity enlarged.

The members of the Session in 1907 were S. C. Tuthill, Robert A. McEachron, C. A. Starr, F. E. Coulter, L. H. Watts, Dr. W. O. Henry and D. W. Morrow.

Deacons: S. C. Tuthill, Edward McEachron, H. L. Tostevin, D. W. Morrow, A. A. Lamereaux and George Lower.

Trustees: C. A. Starr, James H. Stokes, W. D. Crawford, Frank Martin, E. W. Lamereaux and G. H. Kelly.

Rev. M. DeWitt Long, D.D., was the pastor in 1901-1905.

Rev. Melvin V. Higbee, D.D., became pastor in 1905 and was then called to the pulpit in 1909, of the Second and Knox churches which were merged into one church assuming the name "The North Church of Omaha."

The North Church of Omaha.

Dr. S. J. Spaulding, trustee of the Second Presbyterian church of Omaha, Nebraska, presented to the Presbytery of Omaha an authenticated document from the minutes of the session of the Second Presbyterian church, concerning the desired union of the Second and the Knox churches of Omaha.

On the fourteenth day of May, 1908, an informal meeting was held at the Knox Presbyterian church, to consider the advisability of uniting with the congregation of the Second Presbyterian church. The Second church had sixteen members represented and the Knox church fifteen.

Dr. S. K. Spaulding, of the Second Presbyterian church, was chosen Chairman, and W. H. Anderson, of the Knox Presbyterian church, clerk. The meeting was opened with prayer and a general discussion took place, which was participated in by most of those present, after which the following resolution was offered:

Whereas, the sentiment expressed by this meeting has been unanimous in regard to the advisability of uniting the two congregations,

Resolved, That a committee of three from each church be appointed to bring before the sessions of the respective churches the expression of the meeting, with a view of ascertaining the desire of the respective churches, and if favorable to a union of the two churches, to secure the appointment of a committee from each congregation to perfect arrangements.

The resolution received the unanimous vote and the chairman was requested to appoint a committee and that the proposed commit-

tee be instructed to bring the matter before their respective congregations. Members of the committee were: From the Second church, Dr. S. K. Spaulding, Charles F. Robel and Ernest H. Hoel. From the Knox church, Frank Martin, A. A. Lamereaux and W. H. Anderson.

The above joint action was read at a called meeting of the congregation of the Second Presbyterian church, held May 27, 1908, being made a part of the record of said congregational meeting, and the following action in reference thereto was unanimously taken:

That it be the sense of this meeting that a union with Knox Presbyterian church is desirable, as recommended by the session and outlined by the informal meeting.

On motion of S. K. Spaulding, C. F. Robel and E. H. Hoel were appointed a committee to confer with a like committee from Knox church in reference to union, and together to confer with the Presbytery of Omaha in this matter.

Elders A. A. Lamereaux and W. E. Findley, representing the Knox Church, appeared before Presbytery and likewise expressed a desire concurring in the statements favoring the proposed union of the Second and Knox churches.

Presbytery appointed a committee of three, composed of Rev. William S. Fulton, D.D., Rev. Daniel E. Jenkins, D.D., Ph.D., and Elder H. E. Maxwell to cooperate in the movement of union between the two churches and to act as an advisory committee and report their progress to Presbytery.

At a meeting of Presbytery held June 29, 1908, the special committee submitted a report containing the following recommendations which were adopted and identical petitions presented from the Second and Knox churches:

At a congregational meeting of the Knox Presbyterian church of Omaha, Nebraska, held on Wednesday evening, June 24, 1908, the following resolutions were adopted:

Resolved:

1. That the joint committee report in favor of the two churches uniting.
2. That the committee recommend that the location of the new church be within three blocks of Twenty-second and Binney streets.
3. That the Committee recommend that as soon as the union is completed, immediate steps be taken for the purchase of a site and the erection of a church building.
4. That in the judgment of the committee it is advisable that as soon as united, the two congregations meet regularly for worship in the Knox church until the new building is completed.
5. That it is the sense of the committee that the present names, "Second" and "Knox," be dropped and recommend that the name

of the united church be the "North Presbyterian Church," with the understanding that if thought best the name may be changed later.

6. That in the opinion of the joint committee the Sabbath school of the Second church should be maintained.

7. That in the uniting of the churches, the legal matters with reference to the union be referred to Mr. H. E. Maxwell.

8. That we recommend to the congregations that the Presbytery be asked to consummate this union.

9. That the joint committee recommends that the members of the sessions of the two churches now in active service be installed as the Board of Elders of the new church.

10. That the committee recommends to the congregations of the two churches that the Rev. Melvin V. Higbee be appointed supply of the pulpit and Moderator of the session of the "North Presbyterian Church" until the congregation of the said "North" Presbyterian church has regularly called a pastor.

11. That the committee recommends to the two congregations that the boards of trustees of the two churches be authorized and directed to take such steps as may be necessary to convey the real property belonging to the two churches to the "North" Presbyterian church as soon as it is constituted by Presbytery and legally organized.

12. That the committee recommends that the congregations each appoint two commissioners to present to Presbytery the request for union.

The duly accredited representatives of the Knox and Second churches, viz., W. H. Anderson and D. W. Morrow, of the Knox church, and Ernest Hoel and C. F. Robel of the Second church were heard.

Rev. Wm. S. Fulton, D.D., reported in behalf of his committee which had been appointed to cooperate and advise with the named churches. The report was read and was adopted by the Presbytery of Omaha as follows:

Whereas, The congregations of the Second and Knox Presbyterian churches of Omaha, Nebraska, have presented their request that the said churches be united into one church to be known as the North Presbyterian church of Omaha, Nebraska; be it therefore

Resolved:

1. That the request be granted, and that the Second and Knox Presbyterian churches of Omaha, Nebraska, be united, and that the North Presbyterian church be hereby constituted. This action is to take effect July 5, 1908, and that, to complete this action, the Stated Clerk of Presbytery be directed to remove the names of the Second and Knox churches from the roll of churches, and to place upon the roll the name of the North Presbyterian church of Omaha, Nebraska.

2. That in accordance with the request of the said churches the members of the sessions of said churches now in active service be duly installed and constituted in the manner prescribed in the Constitution of the Presbyterian Church in the United States of America as the session of the North Presbyterian church, and as such be placed upon the roll of elders of the Presbytery.

3. That the said session be directed to enroll as members of the North Presbyterian church all members of the Second and Knox Presbyterian churches of Omaha as may be found on the rolls on July 5, 1908.

4. That the corporations of the said Second and Knox Presbyterian churches of Omaha, Nebraska, through their duly appointed trustees be directed to finish whatever business be necessary to wind up the affairs of the two corporations aforesaid; and to make report at the fall meeting of Presbytery, so that, if possible, the said corporations may then be dissolved.

5. That the official records of the said Second and Knox Presbyterian churches be preserved and held as making part of the history of the North Presbyterian church of Omaha, Nebraska.

6. That, in accordance with the request of the two congregations of the Second and Knox Presbyterian churches, the Rev. Melvin V. Higbee be appointed supply of the pulpit and moderator of the session of the North Presbyterian church until the congregation of the said North Presbyterian church has regularly called a pastor.

Committee:

Wm. S. Fulton

Daniel E. Jenkins,

H. E. Maxwell.

Consummation of the Union:

"It was resolved, that the Second Presbyterian church and the Knox Presbyterian church, both of Omaha, Nebraska, be and are hereby united in one church as agreed upon in the plan of union, to take effect July 5, 1908. That the united church be known as the North Presbyterian church of Omaha, Nebraska."

The records of the session of the Second and Knox churches were referred to the committee on Sessional Records for final examination.

The Rev. William S. Fulton, D.D., was commissioned by the Presbytery of Omaha to communicate the action of Presbytery and announced the same publicly to the congregations, when assembled, July 5, 1908, for formal consummation of the union.

The elders installed to constitute the session of the North Presbyterian church were: J. H. Stokes, Dr. E. L. Alexander, W. C. McLean, C. F. Robel, J. Trench, A. N. Eaton, F. M. Hamling, J. H.

Phelps, W. H. Anderson, A. A. Lamereaux, R. A. McEachron, D. W. Morrow, W. E. Findley and Frank Martin.

A Board of Trustees having been chosen by the North Presbyterian church, the property of the Second and Knox churches was transferred to the North Presbyterian church of Omaha, Nebraska.

The property of the Second church was transferred by the Trustees of the Second Presbyterian church in a meeting of the Board of Trustees of the Second Presbyterian church on September 7, 1908. The Trustees present were, E. H. Hoel, H. J. Hughes, S. F. Miller, E. B. Egan and George J. Bird.

Motion by H. J. Hughes, seconded by E. B. Egan, that the officers of the board be authorized to transfer the property of the Second Presbyterian church to the North Presbyterian church, was carried unanimously.

S. F. Miller moved with a second by E. B. Egan that all monies in the Building Fund of the Second Presbyterian church be transferred to the Treasurer of the Building Committee of the North Presbyterian church, to be used for building purposes. The motion was carried without a dissenting voice.

Treasurer Hughes reported all current expenses and obligations of the church were paid.

The Secretary was instructed to attend the meeting of Presbytery and make the report of the Board

The Board of Trustees of the Knox Presbyterian church of Omaha, Nebraska, met September 10, 1908. The members present were Ed. McEachron, Chairman; W. D. Crawford, Treasurer; H. O. Hobbs, Secretary; and O. A. Scott.

Motion was made by O. A. Scott, seconded by W. D. Crawford, that the duly authorized officers of the Knox Presbyterian church of Omaha, deed over to the North Presbyterian Church of Omaha, Nebraska, all property belonging to the said Knox Presbyterian church. The motion prevailed.

The actions of the two boards were reported to the Presbytery of Omaha and are recorded in the printed Minutes of the Presbytery on pages ninety-three and ninety-four. (September 1908.)

The North church was granted permission by the Presbytery to locate the new proposed church edifice anywhere within a radius of three blocks of Twenty-second and Binney streets.

The congregation of the North Presbyterian church purchased lots on the northeast corner of Twenty-fourth and Wirt streets where an attractive and modernly equipped house of worship has been erected at a cost of \$50,000. The main auditorium has a seating capacity of 400. The lecture and Sabbath school rooms have been provided with class rooms all of which are so arranged that each class may remain in its department and participate in all of the Sabbath

school services and exercises. The basement furnishes a large dining-room with a well equipped kitchen. A pipe organ has been installed at the cost of \$6,000.

Rev. Melvin V. Higbee, D.D., was regularly called as pastor and installed September 24, 1908. The pastoral relation was dissolved in 1917, when Dr. Higbee accepted a call from the Presbyterian church of Boone, Iowa.

The Rev. James M. Wilson, D.D., succeeded Dr. Higbee and was installed January 21, 1918. In 1921, Dr. Wilson accepted the call to the President's chair of the Presbyterian Theological Seminary of Omaha, Nebraska, and on November 30 of the same year he was inaugurated and duly installed to the task of the presidency of the Seminary.

It was in the happy choice of the congregation that the Rev. James M. Hamilton was attracted to the pastorate of this church, and installed October 13, 1921. Rev. Hamilton reports progress in this important field and a membership of 580.

The Bench of Elders constituting the session: D. W. Morrow, Robert A. McEachron, A. N. Eaton, A. A. Lamereaux, C. W. Cain, W. R. Patrick, John A. Patterson, W. S. Bloss, H. H. Andreason, W. G. James, H. F. Janssen, O. O. Treadwell, Harry Herzog, Roy R. Scarr and Frank Martin.

The Deaconate: E. W. Gwynn Vaughan, R. R. Scarr, Amandus J. Schwarz, R. A. Hershey, R. D. Bowman and H. H. Andreason.

The Board of Trustees: O. A. Scott, H. J. Hughes, Bryce Crawford, D. D. Percival, Willard McEachron, L. M. Colson, W. R. Patrick, Charles B. Helmer and H. M. Brockway.

The R. L. Wheeler Memorial Presbyterian Church South Omaha, Nebraska.

The First Presbyterian church of South Omaha, was organized May 29, 1887, by Robert L. Wheeler, D.D., pastor of the Ponca Presbyterian church, and delegate to the General Assembly then in session at Omaha. Rev. George M. Lodge was present, with the expectation of assuming charge of this field, and moved to Amblet Place, Omaha.

The first Ruling Elders were: James Clark and Robert Bishop. The first Trustees were Robert T. Maxwell, Chester Case, and A. W. Hibbard.

The charter members were: Frances E. Wells, Miss Carrie B. Pearl, James Clark, Robert Bishop, J. W. Ferguson and wife, S. A. McBain, Mrs. Mary E. Wilson, Mrs. Nellie E. Pinney and Mrs. Louisa Stoddard.

The first building at Twenty-fifth and J Streets was dedicated December 18, 1887. It cost \$1418. The second building at Twenty-



First Presbyterian Church, of South Omaha

fifth and J Streets, was dedicated on Sunday, February 7, 1892. It cost \$10,000. The third building, at Twenty-third and J Streets was dedicated in 1910, at an expense of one hundred thousand dollars, including pipe organ and fixtures.

The present pastor, Rev. Elmer E. Emhoff, reports a membership of 703. In April, 1922, Dr. Wheeler was at his request made pastor-emeritus, "for his natural term of life," and with his wife, Nancy Blew, is yet active. The Rev. J. E. Spencer served as associate pastor, and later as pastor, from October 1921 to December, 1923. Rev. E. E. Emhoff accepted a call to the pastorate March 2, 1924, and so continues, with his session, Perry MacD. Wheeler, Clerk; Wm. Barclay, E. H. Roberts, W. B. Cook, C. E. Cook, J. M. Patton, A. A. Thurlow, H. M. Wells, A. H. Murdock, M. G. Zerbe and R. M. Marrs.

The Trustees are: A. D. Majors, President; D. R. Barclay, Clerk; C. F. Oliver, Treasurer, and A. E. Miller, W. A. Berger, Edgar Jackson, Charles Winter, G. F. Beavers, Charles D. Eads. Custodian, John H. Rieper.

At the spring session in 1916 of the Presbytery of Omaha, in petition, this church was permitted to change its corporate name, from the First Presbyterian church of South Omaha, to that of the R. L. Wheeler Memorial Presbyterian church, on account of the merger of the two cities. The request was granted and the new name so enrolled by the Presbytery of Omaha. The Mosher Memorial Presbyterian church at Forty-ninth and R streets, with a membership of about 75, is an outgrowth of the Wheeler Memorial church, under the early care of the Circle of King's Daughters. Improvements costing some \$2500 are now in progress. The church is independent, but is under the tutelage of the Executive Committee of the Presbytery of Omaha.

Dr. Wheeler was licensed September, 1876, by the Presbytery of Omaha and ordained in September, 1877. By order of Rev. John

Hall, Assembly's chairman of Home Missions, Dr. Wheeler left Ponca and began his work as Stated Supply at South Omaha, May 1, 1888, later was installed as pastor, and in 1922 was made Pastor-Emeritus, having served thirty-four continuous years in the South Omaha church under pastoral relations. Because of his faithful labors on frontier lines of north Nebraska the degree of Doctor of Divinity was suggested by General Assembly's committee on Home Missions, and conferred by the Bellevue College in 1895.

Castellar Presbyterian Church, Omaha, Neb.

The Castellar Presbyterian church was organized on January 16, 1886, with eighteen charter members. The Sabbath school had been started in June, 1884, by Rev. T. C. Hall, later pastor of the Fourth church of Chicago. Mrs. Sarah Johnson and Mrs. Jennie Patrick (McIntosh) were the early workers in the Sabbath school. Elder and Mrs. Perine, First Presbyterian church, also rendered valuable assistance in the early history of the Sabbath school.

The lot had been purchased and the original chapel begun in the latter part of 1883. The lot cost \$1100. The Ladies' Missionary Society was organized July 31, 1884, and the Young People's Union, now the Christian Endeavor Society, in the summer of 1886. In addition to the immediate home work, the Ontario Mission school was commenced in the spring of 1887, the Grace Mission at Sixth and William streets, later belonging to the First church, December, 1888, and the Park Forest in April, 1892.

The church building was enlarged in the fall of 1890, and has a seating capacity of 500. Besides, there are two houses upon the lot whose rent also go towards the running expenses of the church. The mortgage indebtedness was \$3,230, and the entire value of the church property was \$23,000 in 1893. Part of the mortgage, \$1,530, was a loan without interest, so it was paid back at the rate of ten percent a year on the original of \$1,700. The growth of the church has been uninterrupted. The eldership has been advanced from one to seven; the trustees from three to seven, and the deacons to six. The membership has likewise increased. In 1886 it was 18; in 1887, 51; in 1888, 89; in 1889, 103; in 1890, 116; in 1891, 165; in 1892, 200 and in 1893, 285. It may safely be said that all departments of the work have progressed. The Sabbath school in particular has reached an average attendance of about 300, and the benevolent work of the church has always received recognition. In only two cases during seven years has she failed to take an offering for all the boards. A forward step was taken April 1, 1892, in the matter of finances. The congregation which had hitherto received aid from the Board of Home Missions, assumed self-support. The experiences of the year have shown the wisdom of the advance. The trustees reported at the

annual meeting a year of financial prosperity. During the year (1893) a Junior Christian Endeavor, Ladies' Aid, and the Park Forest Mission school were added to the elective work. The latest movement was made on April 27, 1924. The pastor's salary was raised to \$1500.

In looking back over the seven years history, we can unitedly say, "Hitherto hath the Lord helped us," and looking forward even seven years before us, we may as confidently say, "Henceforth the Lord will help us."

Charter Members.

The first entry on the church register is that of the 16th of January, 1886. It consists of eighteen persons, six men and twelve women. The building since then has been twice enlarged. In 1903 there remained only three of the charter members: Mrs. Sarah E. Johnson, Mrs. Evaline Koopman and Mrs. Jeanie Patrick (McIntosh.) In 1924 only the last named remains. Seven have died while others have removed from the city.

Soon after the organization was effected a call was given to Rev. James Marquis Wilson who was then a student at McCormick Theological Seminary at Chicago. The call was accepted and Rev. Wilson was ordained and installed the 6th of June, 1886. He served for thirteen years, 1886 to 1899, being followed by Rev. Alva R. Scott, Ph.D., who was followed by Rev. Winthrop Allison. He was succeeded by Rev. Walter H. Reynolds D.D., who was installed on the 23rd of December, 1902. The ministers who followed were Rev. Ralph H. Houseman, Rev. C. C. Meek, Rev. Walter H. Halsey, (supply,) Rev. C. A. Burkholder and Rev. P. Dagley, who removed from the field this summer (1924.)

The first elder was John Hare. The first elders under Dr. J. M. Wilson were Walter Vandercreek, Joe Graner, B. N. Robertson, J. W. Taylor, Dr. R. E. Eskildson and George E. Crosley.

In 1890 the elders were S. W. Barker, William Hare, William Stevenson, B. N. Robertson and J. A. Bradley.

In 1924 the following are the elders: C. Reid, W. S. Crichson, Ed. Vernon, Fred Knoll, Walter Krelle, and John Green, clerk, 15th and Vinton streets.

The Deacons are Herman Krelle and Ben Koopman.

The Trustees are Herbert K. Dunn, L. D. Pickard, C. H. Shoessler, Herman Krelle, Ben L. Koopman and Fred H. Meyer.

In 1898 the membership was 378, in 1901, 405, and in 1923, 232. The encroachment of other denominations into the territory formerly served by the Castellar church was a factor in materially reducing the numbers of member in said church.



Twenty-five years ago these people were attending the Castelar Presbyterian Church in Omaha. They held a reunion at Elmwood park July 19, 1924, commemorating the pastorate of the Rev. James Marquis Wilson, D. D., 1886 to 1899.

Among those on the front row of the photograph are Miss Rachel Wilson and Mrs Jenny Patrick only surviving charter members of the church, and Mr. and Mrs. John A. Bradley. Mr. Bradley has furnished the Historical narrative of the Castelar Church.

Bohemian Brethren Presbyterian Church, Omaha.

The Bohemian Brethren church is located at the northwest corner of Fifteenth and Hickory streets in Omaha, Nebraska. This church had its beginning in 1888-1889, when two members of the Castellar Presbyterian church, Joseph Vladyka and Charlotte Beranek became interested in the Bohemian population. In company with their pastor, Rev. James M. Wilson, D.D., they gathered a group of Bohemian speaking people in the congregational chapel on Sixteenth and Hickory streets. Preaching services were begun August 25, 1889, with thirty-five persons in attendance. With the help of the Board of Church Erection and friends in Omaha, a chapel was erected, which after twelve years was moved to the present church site. Rev. William Harsha, D.D., at the time pastor of the First Presbyterian church of Omaha, and Rev. V. Pisek rendered helpful service in consummating the organization. Rev. Jar. Dobias was the next to minister to the growing group. Of the original thirty-seven members five are still living, Jan and Barbara Blagek, Joseph Blagek, Emilie Schiller and S. A. Beranek.

The first church officers were Jan Blagek, F. Nesladek, J. Kadavy, A. Schiller and S. A. Beranek.

The present officers are:

Elders: J. Sabacky, V. Prochagka and J. Lefler.

Deacons: A. Musil and Adam Kantor.

Deaconesses: Misses F. Pelecka and A. Votavova.

The following ministers have rendered most acceptable service as pastors and supplies:

Rev. A. Paulu, from January, 1890 to June, 1891,

Rev. Jan. Pipal, from December, 1891 to December, 1896,

Rev. Jar. Dobias, from October 1899 to October, 1905,

Rev. B. A. Filipi, from October, 1906 to January, 1914.

The present pastor, Vac. Cejnar, began his pastorate June, 1914. He reports eighty communicants.

Bethlehem Presbyterian Church, of the Bohemian and Moravian Brethren, Omaha, Neb.

This church is a direct daughter of the Bohemian Brethren Presbyterian church of Omaha, and was organized May 5, 1901. The church edifice is located at 3213 South 21st street, South Omaha, and is valued at \$8,000 with an equipment valued at \$900. The church has a manse. The present enrollment is twenty-one communicants; eighty are enrolled in the Sabbath school.

Vaclav Barta is the only Elder.

The pastors who have supplied this church are:

Rev. Jaroslav Dobias, Rev. Vaclav Minniberger, Rev. Bohdan Filipi, Rev. Emmanuel Kallina., Rev. Vaclav Cejnar and the present pastor, Rev. Charles Joseph Koukol.

THE HISTORY OF THE
Church of the Covenant, Omaha, Neb.
 (1893)

The Covenant Presbyterian church of Omaha was organized as the Bedford Place Presbyterian church, December 5, 1893, with the following members: I. G. Kennedy, Mrs. M. Kennedy, Charles Ross, Mrs. L. Ross, C. F. Gardner, Mrs. Gardner, J. W. Tait and Mrs. Tait, Miss Essie Tait, Mrs. J. L. Reed, Miss Emma Reed, Mrs. J. V. Plympton, and Mrs. M. Wescott. C. F. Gardner was elected Elder and the rotary system was adopted for the election of Elders.

Charles Ross, I. G. Kennedy, J. Tait and C. F. Gardner were elected as Trustees.

The church was organized by Rev. S. M. Ware as a committee appointed by the Presbytery of Omaha, in the home of Mr. Tait, 2821 North 28th street. A property was secured near 31st and Evans streets. The name was changed to that of "The Church of the Covenant," on March 27, 1904, at which time there were forty members. The present location, 27th and Pratt streets, was purchased about 1906. The value of the church property is \$10,000. One hundred and forty-one communicants are reported.

Among the early ministers were Rev. S. T. Davis, Rev. F. Tonge, Rev. Knox Boude, Rev. T. S. Hawley and Rev. A. B. Jamison.

The later pastors were Rev. Richard T. Bell, Rev. Charles H. Fleming. Rev. F. H. Grace is the present pastor. The members of the session are D. A. Bertrand, Clerk; Wm. Koch, W. E. Stalnaker, Wm. Morgan, Fred Dickson and Harry Christophersen.

The Trustees are: James Gardner, Earl Orr, Fred Dickson, Fred Talmage, Art. Marshall, Louis Eckels and F. P. Herford.

Parkvale Presbyterian Church of Omaha, Neb.

The Parkvale Presbyterian church was originally organized by the Omaha Association of Congregational churches and known as the Parkvale Congregational Church and Society.

Desiring to be received into the Presbytery of Omaha and thus be enrolled as a Presbyterian church was made known in the following communication and actions of said church:

"Omaha, Nebraska,

December 6, 1911.

Presbyterian Brethren in Christ, Greeting:-

We would invite your attention to the following from the minutes of our business meeting, which is self-explanatory:

'A meeting was held December 3, 1911, of the congregation of Parkvale Congregational Church and Society, called by the Trustees, at which Mr. W. B. Nicks presided as chairman, and E. C. Wiibur acted as clerk.

A quorum being present, the matter of the future of this church was discussed. The Trustees announced that the Congregational Union of Omaha had failed to fulfill its obligation to Parkvale people to assist them in securing a new church location. It therefore appeared necessary and desirable to make other and immediate arrangements, if possible, to conserve the preliminary work which had been accomplished along these lines. To this end it was moved and seconded that the congregation invite the Presbyterians to take over our church organization and property with its present incumbrances, the same to become a Presbyterian body and property, provided the Presbyterians would pledge themselves by such acceptance to give Parkvale church a new church home, to be located on the site selected, at northeast corner of 34th and Martha streets, consisting of three lots and one frame house, and known as the Goodland property.

'And further, the church clerk, was authorized to place this formal invitation promptly in the hands of the proper person representing the Presbyterian denomination and request an early reply. The motion passed and was carried unanimously.

'Therefore, in accordance with the wishes of our people we have taken this action after careful consideration and prayer, we hereby extend the invitation to you to cooperate with us in a progressive policy for the upbuilding of this church of Christ to serve this community, that the people of this section of the city may be both church-going and God-fearing, and that the children may have a suitable place to learn the lessons of eternal life.

'We trust you will give this matter early consideration.

'We will be very glad to meet with your representatives to consummate this enterprise and present conclusive reasons why this program should be carried out.

Very respectfully,
Parkvale Congregational Church and Society,
By W. C. Mooney, Clerk."

A further communication dated Omaha, Neb., January 4, 1912, was submitted to the Presbytery and is as follows,

Rev. D. E. Jenkins, D.D.,

Dear Sir:- At a called business meeting of Parkvale Congregational Church and Society held December 30, 1911, the following resolution was introduced and unanimously carried:

The members and congregation of the Parkvale Congregational Church, after careful consideration and prayer, believe that the interest of the Kingdom will be best served by their withdrawal from the Omaha Association of Congregational churches, and hereby authorize the church clerk to notify the Omaha Association accordingly and request that they consider their connection with that body severed from this date.

It gives us pleasure to advise that so far as Parkvale church is concerned we have taken all action necessary or possible for us to sever our connection with the Congregational body, and we hereby again extend our invitation of December 6, to your people and we trust that this matter will be brought up for early consideration.

Yours respectfully,

(Signed) "W. C. Mooney, Clerk."

The following action was recorded by the Presbytery of Omaha. "Resolved, That the members of the Home Mission Committee be a special committee to organize the Parkvale Congregational church into a Presbyterian church. It was further

Resolved, That a committee of three consisting of Elders Henry F. Kieser, J. H. Knowles and Rev. Julius F. Schwarz, be appointed to cooperate with the Parkvale church in securing a church property. It was also

Resolved, That the matter of securing the amount needed for the Parkdale Church be referred to a joint conference of the Committee on Home Missions and Sabbath school work and the Committee on Church Erection."

Presbytery's Committee on Home Missions and Sabbath School Work reported relative to organizing the Parkvale Congregational church into a Presbyterian church and stated that the duty had been performed by first electing and ordaining W. C. Mooney and Thomas D. Carcy as Elders. Secondly by electing and installing J. M. Norlem and W. B. Nicks as deacons.

On March 19, 1912, the Parkvale Presbyterian church was enrolled.

The Parkvale Presbyterian church was granted permission to relocate.

Rev. Arthur E. Lehman was chosen as the first pastor and as Stated Supply was made Moderator of the session September 11, 1912.

May 25, 1915, a call was accepted by Rev. Robert W. Taylor to become the pastor. The duration of this pastorate was up to the time when Dr. Taylor was commissioned by the Synod of Nebraska March 1, 1921, as Western Associate Secretary of Home Missions and Sabbath School Work.

Rev. C. E. Russell succeeded Dr. Taylor and was Stated Supply until he accepted a call from the Presbyterian church of Bellevue, Nebraska.

Rev. Paul G. Luce came on the field in 1922. Under his leadership the congregation has just completed a new house of worship, located at Thirty-second and Martha streets. This edifice was dedicated Sunday, February 24, 1924. It cost in excess of \$10,000. E. M. Smith was chairman of the building committee.

Fairview Presbyterian Church, Omaha, Neb.

In a meeting of the Presbytery of Omaha, held September 14, 1910, a petition for the organization of a church was presented:

"We desire to place before the Presbytery the needs of the Fairfax Sunday school, Fortieth and Pratt streets, Omaha, Neb., which was organized April 10, 1910, by Rev. James B. Currens. The school has an enrollment of sixty-six, with three times this number that may be gathered in. The offerings have averaged one dollar per week. The school has paid for the supplies for the ensuing quarter and has a balance of \$18 in the treasury.

The building we now meet in is too small for our needs. It has been freely donated for present use but must be given up to the owner before cold weather. Some donations of furniture have been received and some bought by the school.

"Preaching services have been held regularly every Sabbath; conducted by various pastors of the north end of the city. We now feel the need of a permanent church organization that we may take some steps toward building a chapel and maintaining a pastor. It is quite probable that we will not be able to do this without some assistance from the Boards for some time at the start, though the community is growing rapidly.

This portion of the city was opened for settlement about two years ago, and covers an area of about two square miles, not reached by any other church. It is our prayer and desire that God through you may give us a permanent place of worship soon."

Signed by J. H. Perry.

Petition

"We, whose names appear in this petition desire that the Presbytery of Omaha shall organize a Presbyterian church at or near 40th and Pratt streets in the city of Omaha, and assist us in every way possible to secure a church building and maintain a pastor.

"Therefore we have placed opposite our signatures our present standing and qualifications to enter a new organization as charter members. The petition bears twenty-two names."

The action of the Presbytery made provision for a committee of three, namely, Rev. Nathaniel McGiffin, D.D., Rev. Julius F. Schwarz, D.D., and Elder Robert Dempster, with power to act to effect an organization if the way be clear, and to make report at the next meeting of Presbytery.

At a meeting of Presbytery, held October 27, 1910, the named committee made the following report:

"Your committee wish to report that after having visited the field in the vicinity of 42nd and Pratt streets, and having met at different times with the people whose names appear on the petition asking for the organization of a Presbyterian church, and finding con-

siderable interest manifested and publicly declaring to be organized as a church of Jesus Christ, for the glory of God and for the benefit of themselves, their children and fellow men, your committee proceeded in the regular way and according to the prescribed form to effect the organization which now bears the name and is known as the Fairview Presbyterian church of Omaha. Your committee further recommend that this newly organized Fairview church be enrolled."

The report was approved and the recommendation adopted and the name of the church was ordered enrolled.

The Rev. Thomas B. Greenlee, Ph. D., was appointed moderator of the newly elected session.

The Rev. Charles H. Fleming, Pastor of the church of the Covenant, ministered to this church in connection with the said church. Students from the Omaha Theological Seminary have supplied the pulpit. Mrs. George A. Beith is at present in charge working under the supervision of the Church Extension committee.

The congregation has built a new house of worship which was dedicated Nov. 20, 1921, costing \$8,000. The property is valued at \$8,910.

The officers of the church at present are:

Elders: E. C. Harvey and W. J. Easton.

Trustees: Louis Eipperle, Mrs. W. J. Easton and Gail Fay.

Westminster Presbyterian Church, Omaha, Neb.

(1887)

The Westminster Presbyterian church of Omaha, Nebraska, was organized April 25, 1887, by a commission from the Presbytery of Omaha. The names enrolled as charter members:

1. By Letter:

"Mrs. Arvilla C. Brown, Mrs. Fannie S. Chapman, Miss Nellie Fosdyke, Mrs. Mary A. Gregory, Mrs. Nellie Guild, Jacob R. Hendrix, Mrs. C. H. Huntoon, Mrs. Elizabeth A. Meisner, Mrs. C. M. McAdam, Frank L. McCoy, Mrs. M. E. Newcomb, Wm. Randall, Miss Emma L. Newcomb, Warren Switzler, Mrs. J. W. Shields, Mrs. Florence Shields, Mrs. Sarah J. Sabin, Paul Van der Voort, Duncan M. Wilson, Joseph G. Chapman, Mrs. Isabella Campbell, Frank L. Gregory, Miss Mattie Gregory, Mrs. Mary E. Gratton, Mrs. Sarah M. Hendrix, Mrs. A. T. Holden, Miss Ada S. Meisner, Miss Hattie G. McAdam, Mrs. N. E. McBride, Miss Julia M. Newcomb, Mrs. J. J. Points, Mrs. Betsy Randall, Mrs. Mary D. Switzler, Alexander Shields, James E. Sabin, Mrs. Martha L. Salmon, Mrs. Amanda Van der Voort, Mrs. Laura Wilson."

2. By Profession of Faith:

"David S. Guild, Thomas Halket, Andrew T. McPherson, George

K. Smith, Mrs. G. F. Gyger, S. A. Huntoon, Mrs. Mary McPherson."

3. The first elders chosen to constitute the session were: Warren Switzler, Jacob R. Hendrix, Joseph G. Chapman and Wm. Randall.

4. The pastors who served this church are given in their order: Rev. John Gordon, D.D., Rev. W. S. Fulton, D.D., Rev. J. F. Young, D.D., Rev. T. V. Moore, D.D., Rev. Thomas H. McConnell, D.D., Rev. M. R. Laird, D.D.

5. The officers at the present time are:

Elders: Henry E. Maxwell, C. J. Barnett, Dr. D. W. Burns, W. H. Pfeiffer, E. W. Johnson, Frank Waterman, E. E. Gray, S. C. Campbell, W. C. Bronson, R. E. Wright, Thos. Boone, C. S. Ingalls.

Deacons: Howard Scott, J. G. Holman, E. O. Carson, C. A. Westerfield, E. B. Nordell, Harold H. Merryman, Wade Seitz, G. A. Robertson, C. E. Mitchell.

Trustees: Frank Anderson, B. N. Robertson, Ralph Kiewit, S. O. Briggs, Wm. Randall, Jr., Geo. M. Smith, Dr. C. Rubendall, W. B. Whitehorn and J. W. Sharp.

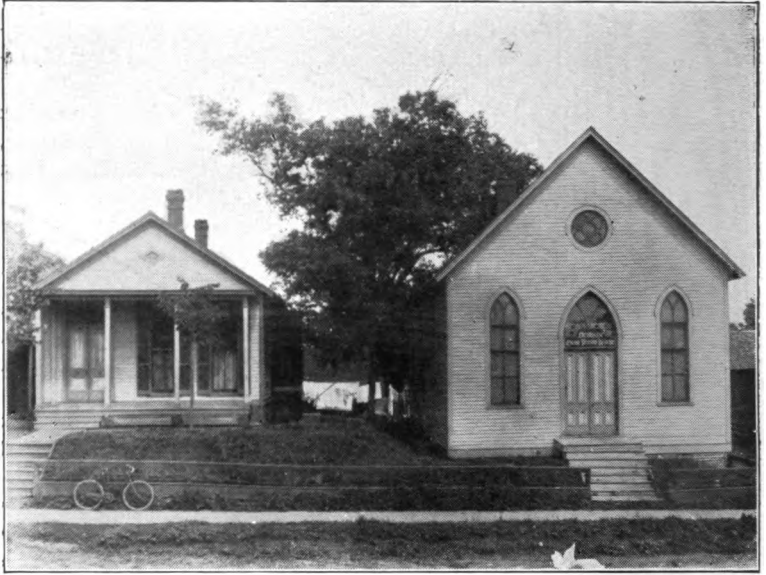
The first edifice was erected on the southwest corner of Twenty-ninth and Mason streets at a cost of \$20,000. A new site was bought on the northeast corner of Thirty-third and Woolworth avenue where a beautiful edifice costing \$80,000 was dedicated in October, 1923. The manse is valued at \$8,000.

This church has always been self-supporting and has a present membership of three hundred eighty-one communicants. For many years it conducted a mission on Grace street near the Union Pacific railroad tracks.

First German Presbyterian Church of Omaha, Now Known as the Bethany Church.

The First German Presbyterian church was organized in 1881 by Rev. F. H. W. Bruechert. It was during the time when people were attracted to the west in large numbers. Omaha had become the center of the great boom. The various colonies of German speaking immigrants justified the move of establishing a church home for them. During his brief pastorate, which lasted until March, 1883, the congregation purchased a property with a residence on it. On the adjoining lot, located on the east side of Eighteenth street, just south of Cuming street, a church edifice was built and dedicated in 1882.

Rev. Bruechert was succeeded by Rev. John G. Scheible in July, 1883. His pastorate continued to the time when he was honorably retired in 1892. Rev. Richard L. Friederich served the congregation for about three and one-half years and then accepted a call in 1895 from South Dakota. The Rev. Daniel Grieder, D.D., came on the



First German Presbyterian Church of Omaha, now known as Bethany Church.

field the following winter. Dr. Grieder labored for more than eight years and was successful in removing the mortgages that had burdened the congregation. The Rev. August Hilke who was pastor at Fort Calhoun, Nebraska, succeeded Rev. Grieder in 1904 and remained with the church until 1906. In 1906 a call was issued for the pastoral service of Rev. Julius F. Schwarz, who was at the time in charge of the First German church of Connersville, Indiana. Rev. Schwarz came on the field March 1, 1907, and was installed as pastor soon after. It was soon discovered that a change of location, was essential to insure the future growth of the organization. At a regularly called congregational meeting a motion prevailed that the necessary steps be taken in the matter of disposing of the property on Eighteenth and Cuming streets, and overture the Presbytery of Omaha for permission to locate in a more desirable part of the city.

The following action was submitted to the Presbytery of Omaha:
 "Resolved, That the Trustees be authorized:

"1. To obtain the permission of the Presbytery of Omaha to make the transfer of the church and lot for the stipulated amount and the conditions herein named and as decided upon by the congregation.

"2. To obtain the permission of the Presbytery to purchase a

lot in the territory located between 18th and 26th streets and Cuming street and Ohio avenue, or in the sections bordering on the named streets.

"3. To ask for the endorsement and Presbytery's recommendation to the Board of Church Election for the transfer of the grant invested in the edifice of the First German Presbyterian church of Omaha to the lot to be chosen and purchased by the congregation of said church."

The named resolutions were adopted by the church and approved by the Presbytery of Omaha.

The congregation purchased two lots from the Omaha and Council Bluffs Street Railway Company, located on the northwest corner of Twentieth street and Willis avenue, for \$1,800. The sale of the old church to a Seventh Day Adventist society, provided the cash to meet the cost of the two lots. Since the services of the two organizations were on different days, the First German Presbyterian congregation continued to worship in the old edifice until they could enter the new church home.

How the Church was Built.

With less than a half hundred dollars in the building fund, and with the firm belief that "Faith is the Victory," the building project was begun in November, 1908. A sketch was drawn and plans for a joint church edifice and manse were executed by one of the leading architects of Omaha.

The fact that the members numbered only sixty held out but little hope for contributions sufficient to finance the undertaking. The pastor planned to gather everywhere, wherever he could, all the old timbers and lumber generally, all the iron junk available for structural use, all the loose and irregular stone, all the generally discarded building materials that could be found in Omaha. It was not to be a mean and ugly house of worship, but a well equipped, well arranged ample meeting place for the present and future growth of the congregation. While walking along Douglas street one day it was discovered that the old curbs and parting curbs were giving place to new paving. These were bargained for. When the excavation for a full basement was completed there was sufficient building material on the ground to build the foundation.

In connection with searching for material it became necessary to solicit contributions so that the pay-roll could be met each Saturday noon. The dollars came slowly, but they came with sufficient steadiness to meet the obligations as they had been incurred during the course of each week.

When the foundation walls had reached the heights preparatory for the water table then the south steps from the old high school building were being chiseled and today occupy that place in the walls

of the stone edifice. For more than a year the repair gangs about the streets, stone yards and junk heaps were haunted in the search for material which was always discovered just at the right time for the suitable place in the building while in the course of construction.

The Street Railway Company furnished the most novel use of old steel rails. They today support the heavy tile roof. The first old material in the whole building, which is the making of rafters tile roof was located at the Union Railway Station. Flat tile shingles were giving way to a modern roof tile and the tile that was being removed more than furnished the square feet necessary to cover the entire building of the church. The cornerstone was laid in 1909. The edifice was completed at a total cost of \$25,000, and dedicated in the fall of 1910.

The church, which consists of a basement, with a novel and beautiful fireplace, a well-equipped kitchen, an auditorium which will seat three hundred, measures 44 x 73 feet. A tower having two foot walls providing a belfry of 12 x 12 feet is also part of the edifice. The roof extends over the parsonage, making it a full three stories high, with a large attic-room. The house is 24 x 50 feet in ground dimensions and has eleven fine rooms with south front.

Rev. Schwarz was chosen as Executive Secretary and District Superintendent of Home Missions by the Synod of Nebraska in October, 1912, thereby having to resign this pastorate.

Rev. John F. Mueller was called to the field and duly installed as pastor on Easter Sunday, March 23, 1913. On that day the new edifice suffered considerable damage. Being in the path of the cyclone, the greater part of the roof was demolished; the art glass windows were ruined and the windows of the manse blown in. Rev. Mueller set to work in gathering funds to meet the cost of repairs. The interior was also beautifully decorated at that time.

Rev. John F. Mueller terminated his pastorate on the 31st of August, 1914. He was succeeded by Rev. Henry W. Seibert, Ph.D., who was installed Sunday, April 11, 1915. In connection with his pastorate Dr. Seibert was Professor of German at the University of Omaha. His pastorate continued until 1917.

Rev. Albert Kuhn, who had been Professor of Greek at the University of Dubuque for fourteen years, accepted the appointment as Missionary, September, 1919. Rev. Kuhn has developed a mission station and community center, which has not its equal in the city of Omaha. Since the neighborhood is made up of a fluctuating population it has become necessary to introduce new features in the program of this particular field and mission, which deserves both the good will and support of the Church and community.

The name of the church was at this time changed to Bethany church, since the removal of the German speaking residents and the

changed needs of the community demanded a different emphasis in the work. While a service in German is still a feature of the church, the main activities of it are now conducted in English. Great stress is placed upon making the church the gathering place of the children and the center of refined social life of the community.

Rev. Kuhn is also a member of the Faculty of the University of Omaha, where he is the Professor of German.

The Elders who have served on the session of this church from time to time are: Nic. Kriebs, Jacob Sellner, Konrad Lehning, Fred Kocher, C. L. Kocher, G. Ulrich, Henry Deines, Jacob Hahn and William J. Sellner.

The present Elders of Bethany Presbyterian church are:

William J. Sellner, Henry Deines, Fred Blaser, Roger Jenkins, Griffith Jones, A. Waybright and J. D. Phelps.

Lowe Avenue Presbyterian Church, Omaha, Neb.

The Lowe Avenue Presbyterian church was organized as the West Hamilton Street Presbyterian church, July 3, 1887, by a committee appointed by the Presbytery of Omaha, namely, Rev. W. J. Harsha, Elder P. L. Parrine, Rev. W. L. Henderson and Elder D. H. Ballou. The persons enrolled as charter members are. Mr. and Mrs. H. H. Cronk, Mrs. E. L. Emery, Mr. and Mrs. Jos. K. Fleming, Charles H. Fleming, (now an ordained pastor in the Presbyterian Church.) Mrs. C. D. Hutchinson, Miss Ina Piccard, W. I. Scott and wife, Mr. and Mrs. J. L. Stuart, Mrs. M. M. Vanhorn, S. W. Wilson and wife.

The first Ruling Elders were J. K. Fleming, J. L. Stuart and S. W. Wilson.

The present church edifice was dedicated April 21, 1907, having cost \$40,000. A new addition has been planned which is soon to be erected at a cost of \$15,000.

The number of communicants has almost reached the 450 mark.

The pastors who have served this church are:

Rev. W. J. Palm, October 1, 1887 to January 1, 1891. Rev. C. G. Sterling, May 1, 1891 to August 1, 1895. Rev. Fred K. Tonge, April 1, 1896 to July 1, 1897, Rev. T. S. Hawley, October 24, 1897, to June 1, 1901, Rev. Stephen Phelps, D.D., October 1, 1901, to June 1, 1902, Rev. Andrew S. C. Clarke, D.D., September 1, 1902 to November 1, 1907, Rev. Nathaniel McGiffin, D.D., May 17, 1908 to May 1, 1914, Rev. A. F. Ernst, Ph.D., September 15, 1914 ---.

The officers of the church at present:

Elders: Dr. H. M. McClanahan, Dr. J. M. Patton, G. F. Damon, A. R. Wells, A. C. Smith, H. S. McAllister, G. B. Eisely, W. J. Mettlen, E. T. Munroe.

Deacons: Robert York, S. H. Cole, P. F. Bonordon, W. V. Loughley, F. G. Brainord and Elmer Johnson.

Clifton Hill Presbyterian Church Omaha, Neb.

The Clifton Hill Presbyterian church was organized May 22, 1892 with a charter membership of nineteen. June 13 the organization, then consisting of twenty-four members, was approved at a meeting of the Presbytery of Omaha. The charter members were Mr. and Mrs. Robert Wise, Mrs. Lizzie Wise Brewster, Mr. and Mrs. U. G. Traux, Mrs. Mary L. Shoemaker, Mrs. May E. Shoemaker Phillips, Mr. and Mrs. J. F. Harold, James Rattray, Mr. and Mrs. Geo. Chaplin, Mrs. Thomas Johnston, Mrs. Harriet R. Gregg, Bessie Harris, Mrs. Nettie Rush, Mrs. Emma Taylor, Mr. and Mrs. James Bennett, Geo. F. Damon, Mr. and Mrs. Sam'l Foster and Mr. and Mrs. Geo. D. McDill.

The officers elected at the time of organization were: Robert Wise as ruling elder, and Messrs. George Chaplin and Ulysses G. Traux deacons and trustee.

At a congregational meeting March 1, 1893, it was voted to purchase a lot for \$800. The church building was erected the same year and dedicated December 10, 1893. Until this time a carpenter's shop was used as a place of worship.

In 1902 the building was moved to the corner, was raised and remodeled. The present edifice was re-dedicated December 14, 1902.

The first pastor was the Rev. Samuel T. Davis, M.D. He was called to the pastorate by the congregation November 13, 1892, during the first year of the church's history. He was not installed until May 10, 1894. The following pastors succeeded him:

James D. Kerr, D.D., December 17, 1895 to April 1901; Robert M. Dillon, January 2, 1902 to August 1, 1904; Robert L. Purdy, September 21, 1905 to June 1, 1908. Thos. B. Greenlee, Ph.D., October 27, 1908 to January, 1914; B. Robert Von der Lippe, October 14, 1914---

In the twenty-five years of the church's history, twenty-two persons have served in the office of ruling elder and twenty-four in the Diaconate.

July 28, 1902, the Board of Trustees, consisting of J. A. Dalzell, Joseph Bremner, J. N. Beach, Roy Solomon and George Taylor, executed a mortgage on the church property for a loan of \$1,500 from the O. F. Davis Fund. The loan was paid up and the mortgage released December 7, 1916.

The elders of the church are F. W. Booth and O. W. Hendee.

The Deacons are K. G. Watson, W. Ruebsamen, J. H. Rupe.

The Trustees are Alex McKie, President, Harry Elliston, Sec., K. L. Hiatt, Treas., Edw. L. Krisel, Geo. Taylor, W. S. Huston, K. S. Finlayson, Chas. S. White, Mrs R. G. Watson, Mrs. K. L. Hiatt

The Deaconesses are Mrs. Julian Ellington, Mrs. Elizabeth J. Lindsay and Mrs. Lyda Bruner.

CHURCH EXTENSION WORK IN OMAHA.

The Church Extension Committee of Omaha Presbytery, consisting of seven laymen and eight ministers, is the agency through which the Presbytery carries on its Home Mission and Church Extension work. This committee meets regularly each month and gives a great deal of time to the mission interests of the Presbytery. It receives its instructions from, and makes its reports to the Presbytery. It has to do with the location of ministers on mission fields, establishing new mission tation, advancing the work of Evangelism and providing suitable buildings and equipment for missions churches and stations.

At preent the committee has under its care 16 mission churches and stations. An important part of the work of this committee is the matter of providing mission churches and stations with adequate and well-equipped plants in which to carry on their work. This requires a great deal of time and labor on the part of the committee and also the devising of ways and means by which the necessary funds may be secured.

The committee, under the authority of Presbytery, administers three funds:

First, that which is necessary to assist in the support of mission pastors. This fund is the part of the Benevolence Budget contributed by churches to the Home Mission Board.

Second, that which assists in providing the salaries of parish workers in certain selected fields in the congested and foreign sections of Omaha. This is provided from the contributions of the churches to the Sunday School Board, and the gifts of the women, of the Presbyterian City Union.

Third, the funds necessary to erect, equip and repair buildings to enable them to render larger service to the communities in which they are located. This part of the committee's work requires the largest expenditure of funds. To provide the money necessary and meet these needs the Presbytery voted that 20 percent of the amount raised for Benevolences by the churches of Omaha should be paid to and administered by the committee along this line.

Some Accomplishments.

Under the authority of the Presbytery some things worth while have been accomplished.

A mission work was started in the Minne Lusa addition. A chapel was purchased and lots bought on which the full basement is already being occupied by the new self-supporting organization. The Rev. Herman G. Heuser is the pastor. This church is now known as **Miller Park Church**, and is located at 30th and Huntington Avenue.

The following named Elders constitute the session:

M. R. Galbraith, Judge L. B. Day, Geo. Scott, Robert Galt, Ralph Beckley and Frank Neef.

The colored population of Omaha during recent years has greatly increased, and among these people there are a considerable number who have received some training in our mission schools in the South and others who required a ministry which only the Presbyterian Church could provide. In order to supply this need a property was purchased at the corner of twenty-sixth and Seward streets, and this property has been repaired at some considerable expense. A church was organized December 26, 1922, and Rev. Russell Taylor chosen as pastor. At present the church has an enrollment of about fifty communicants. Dr. J. H. Hutton, J. A. Hardy and W. C. Mason constitute the session. **The St. Paul Presbyterian Church** is the name enrolled on the records of the Presbytery of Omaha.

Property Holdings.

Under the requirements of the Presbytery that the title of properties toward which a considerable amount has been contributed must be vested in the Presbytery, the following properties with their cost are now held by the trustees:

Miller Park Chapel and site for new church	\$6,860
Fairview church	8,910
St. Paul's (Colored)	4,200
Park Forest Chapel	7,591

Total \$27,561.

Benson Presbyterian Church.

The Benson Presbyterian church was organized July 22, 1906, with twenty-six charter members. Rev. Jesse C. Wilson became the pastor immediately after the church was organized. Rev. Wilson left the field in 1912 and was then succeeded by Rev. Arthur J. McClung, D.D., who remained on the field until 1918. Rev. Earl Moneymaker accepted the call to the field in 1919, and remained until the spring of 1924. At present the pulpit is supplied by local ministers and theological students. Elder H. C. Forgy is the Clerk of the session.

Dundee Presbyterian Church, Omaha, Neb.

The Dundee Presbyterian church was organized May 6, 1901, with sixteen charter members. The Rev. Joseph J. Lampe, Ph.D., D.D., first supplied this church until Rev. Thomas K. Hunter, D.D., was called to the pastorate in 1902. Dr. Hunter was succeeded by Rev. Henry Quickenden in 1907 and he was followed by Rev. Grant E. Fisher, D.D., who came on the field in 1909 and remained until

1915. He was succeeded by Rev. Harry B. Foster. In 1922 Rev. Donald C. MacLeod, D.D., was installed and is the present pastor.

The first house of worship was dedicated December 15, 1901. The present edifice was dedicated July 3, 1910. The capacity already has become cramped and plans for a new church are now under way for a structure to cost \$250,000.

The officers of the church are:

Elders:

Moderator: Rev. Donald C. MacLeod; Clerk: E. H. Westerfield; F. E. Thomas, G. W. Fairchild, T. N. Crosby, J. E. Fitzgerald, N. J. Baker, E. E. Thomas, E. H. Hoel, E. B. Clarke, R. A. McFarlane, L. A. Galloway, E. G. Taylor and J. T. Berryman.

The Deacons are :W. C. Slabough, Vernon J. Potter, J. A. Singer, A. H. Ellsworth, John Brownlee, Floyd A. Norman, Jesse E. Billings, D. G. Elderdge and Gunner A. Nestor.

The Trustees are: F. H. Bristol, R. M. Crossman, M. E. Thomas, A. B. Tibbins, E. R. Deputy, R. C. Peters, R. L. Smith, Ralph Russell, J. L. Haugh, F. W. Woods, J. L. Doan, Austin Dodds, V. D. Benedict, George M. Tunison and W. C. Slabough.

GREAT EDUCATIONAL INSTITUTIONS.

From the pen of Rev. E. E. Dagly comes a very exhaustive account of the Omaha Theological Seminary, which has proven a telling factor in the development of the Presbyterian Church.

"The greatness of men or institutions lies not in the material or visible elements, but in the inner spirit, the dominant passions, the ideals, the cumulative influence exerted throughout the years. Consequently we must consider the Omaha Theological Seminary of the Presbyterian Church in the U. S. A. a great institution. The character of the men graduated, her dominant missionary zeal, her loyalty to Christ and the Bible, to the Church and her standards of faith, her services rendered to the peoples of the earth—all these bestow the title of greatness upon her.

"It was because of their missionary passion that forty members of the Synod of South Dakota, Nebraska, Kansas, Missouri and Iowa came together in the First Presbyterian church in Omaha on February 17, 1891. Before them was a great territory with unlimited opportunities for service, but with many vacant pulpits and unorganized fields. What was to be done to raise up men, representatives of Christ and His church, who would fill those vacant pulpits and serve as missionaries in the virgin fields? Clearly, something must be done. The call was unmistakable. They must plan to raise up their own leaders within the territory of this greatest of Home Missionary opportunities.

"As a result of their deliberations and prayers it was decided to found a Theological Seminary in Omaha to meet the need, to develop and train men for this great work. A Board of Directors as chosen, which, in April, of that year, elected the members of the first faculty. We are not surprised the institution made a fine record from the beginning when we consider the men whose names appear in the list of those first instructors. They were: Wm. W. Harsha, D.D., LL.D., Professor of Didactic and Polemic Theology; Rev. Stephen Phelps, D.D., Professor of Ecclesiastical, Homiletical and Pastoral Theology; Rev. John Gordon, D.D., Professor of Ecclesiastical History; Rev. Matthew B. Lowrie, D.D., Professor of New Testament Literature and Exegesis; Rev. Charles G. Sterling, D.D., Professor of Hebrew, and Rev. Thomas L. Sexton, D.D., Lecturer on Home Missions.

"The years brought their changes. None of these is with the Seminary now. Most of them have finished their work on earth. In 1899 Dr. Lowrie was elected President, serving until 1910, when Dr. Albert B. Marshall was elected President. He served with great credit to himself and the institution for ten years. Dr. James Marquis Wilson, then pastor of the North church, Omaha, was elected to succeed Dr. Marshall. It is worth noting in passing that Dr. Wilson was a member of the original group of founders of the Seminary, being at that time pastor of the Castellar street church, Omaha, and that he taught English Bible early in the history of the institution.

"During the thirty-three years since it was founded more than two hundred men have graduated, a number of whom are now in strong city pulpits or occupying places of prominence in the church at large. Among these are Dr. W. B. Lower, Holy Trinity church, Philadelphia; Dr. J. W. Bean, Dayton Avenue church, St. Paul, Minn.; Rev. Raymond H. Rutt, Oliver church, Minneapolis, Minn.; Dr. C. A. Arnold, Grace church, Kansas City, Kans., Rev. James M. Hamilton, North church, Omaha, Neb.; Rev. John E. Spencer, Tarkio, Mo.; Dr. W. B. Lampe, West church, St. Louis, where he has added approximately one hundred twenty-five to the net roll of membership during each year of his pastorate; Dr. C. W. Weyer, Tacoma, Wash.; where they are building one of the finest church edifices in the denomination, and Dr. M. Willard Lampe, Chicago, Secretary of the General Board of Education.

"Others have heard the call of the far lands and have gone as missionaries to the benighted peoples. Among these are: Dr. Charles H. Bandy, Fatehgarh, India; Rev. H. S. Vincent, Siam and China; Dr. H. W. Lampe, Syenchyun, Chosen; Rev. J. Y. Crothers, An Dong, Chosen; Rev. E. M. Smith, Ningpo, China; Rev. W. V. Stinson, Hoihow, Hainan, China; Rev. Paul B. Shedd, Resht, Persia; Rev. R. J. Blue, Venezuela; Rev. Norman E. Nygaard, Baranquilla, Colombia,

S. A.; Rev. George H. Winn, Taiku, Chosen. Besides these, two others have completed their years of service here and have entered into rest—Rev. E. A. Enders, India, and Rev. Fred L. Lyman, Laos.

“Surely the Seminary has a right to be proud of these, her sons, but she has no less reason to be proud of the more than one hundred others who have gone to less prominent fields of the Central West to fulfil the original intentions of the founders. Eight are in South Dakota, eight in Missouri, eleven in Kansas, thirty-five in Iowa and fifty in Nebraska. Theirs is the sacrificial service of the true followers of Christ who must often work quietly and unostentatiously at an obscure task, that the all-important command of the Head of the Church be obeyed and the gospel be preached to all men.

“However much she may have accomplished in the past her glory does not rest entirely on that record. She is as loyal today to the Christian standards, to the Christ and His Church, to the Bible and the great missionary enterprise as ever. She maintains the same high standard of scholarship that has characterized her through the years of her history.

“The present faculty consists of Rev. Larimore C. Denise, D.D., President; Rev. James Marquis Wilson, D.D., Vice-Pres., and Professor of English Bible, Pastoral Theology and Homiletics; Rev. Daniel E. Jenkins, D.D., Ph.D., Professor of Didactic and Polemic Theology; Rev. Charles A. Mitchell, Ph.D., D.D., Professor of New Testament Literature and Exegesis; Rev. Charles Herron, A.M., D.D., Professor of Church History and Missions; Rev. Frank H. Ridgely, A.M., Ph.D., Professor of Hebrew, Old Testament Literature and Exegesis. Dr. Denise is a graduate of Omaha, Dr. Wilson of McCormick, Drs. Herron and Ridgely of Western and Drs. Jenkins and Mitchell of Princeton.

During the years the Seminary has acquired a property valued at \$250,000. This property consists of two whole city blocks between Twentieth and Twenty-first streets on the east and west, and Emmet and Spenced streets on the north and south. This is an excellent location, in a good section of the city some thirty-five blocks from the downtown district. The main building is a four story, brick structure. The basement provides for boiler and engine rooms, caretaker's rooms, gymnasium and dining hall for the Students' Boarding Club. The main floor has the library in the south end, reading room, class rooms, professors' rooms and chapel on the north. The upper floors are used for dormitories where the single man and the men whose homes are in other towns, may have rooms while in attendance upon the classes. These are large, well lighted and very comfortable rooms.

The library now has more than eight thousand volumes. Gifts from individuals are constantly increasing its size and usefulness.

It is growing in popularity with the students and the resident pastors of the city.

The Directors of the Seminary turned in the hour of crisis to one of the sons of the Seminary and invited Dr. Larimore C. Denise of Pittsburgh to accept the Presidency. Dr. Denise is a graduate of Princeton University and of Omaha Seminary. Following his graduation he took post-graduate work in Western Seminary. He is a man of the Central West, his boyhood days having been spent in Omaha, where his father was a prominent physician and elder in the First Presbyterian church. He begins his duties with the confidence and prayers of those who know him.

"Omaha Seminary looks out from her past through the present difficulties and insufficiencies in material things to the day when these insufficiencies shall have become things of the past, to the day when the endowment shall approximate the needs of the work in hand and the number of students enrolled shall approximate the wonderful opportunities of this greatest of all home missionary territories."

The University of Omaha.

The University of Omaha is an outcome of the modern educational trend in the direction of establishing institutions of higher, liberal, technical and professional training in the great centers of population. The growth of cities is the phenomenon of our modern civilization. In all countries which have progressed beyond the merely agricultural stage of industrial development, the proportion of the total population residing in cities is steadily increasing at an astounding rate.

This persistent and rapid concentration of populations entails grave economic, civic and social problems of the most crucial sort. Indeed, the problem of the city may be said to be the outstanding problem of our modern social organization. America's greatest menace lies in her failure to adequately reckon with her municipal problems. For this great task there must be trained efficiency and this can be best provided only through appropriate agencies conducted in closest proximity to the problems which require to be scientifically studied and treated. It is the recognition of this fact that has led to locating nowadays in cities various philanthropic institutions which formerly were thought to be rightly located only beyond the city limits.

Actuated by such considerations as the foregoing and by a sincere civic pride and devotion, a group of representative citizens organized themselves, in the early summer of 1908, into a Board of Trustees and began the active promotion of the movement for the founding of a NON-SECTARIAN, co-educational institution of higher liberal, professional and technical learning under such auspices as



Joslyn Hall, Uni. Omaha

Joslyn Hall, University of Omaha.

would conduce to the highest type of intelligent and efficient citizenship. This Board incorporated as the University of Omaha on October 8, 1908, and inaugurated its educational work on September 14, 1909, with an enrollment of twenty-six students. During the last school year 968 students were enrolled.

This University has steadily, year by year, extended the range of its educational work and is providing the advantages of higher liberal and practical education for hundreds of ambitious, intelligent and worthy young Omaha people, who otherwise would have been compelled to go from home to secure these advantages.

The Rev. Daniel E. Jenkins, Ph.D., D.D., has been the prime mover and was chosen as the President in the very beginning of the life of this great and growing seat of learning. As President of the Institution Dr. Jenkins has been carrying more than a double burden of administrative and class room work. The Directors of the University have authorized the President to submit a proposition to Rev. Julius F. Schwarz, D.D., to become the Executive Secretary, and thus relieve Dr. Jenkins of many of the administrative functions.

The University is located in a very attractive residential part of North Omaha. It is easily accessible from all parts of the city and its environs by way of the North Twenty-fourth street car-line, which is the principle thoroughfare of the city.

The Board of Trustees is made up of some of the most influential and leading professional and business men and women:

Officers of the Board of Trustees: A. W. Gordon, Chairman, Wilson T. Graham, Secretary, D. W. Merrow, Treasurer.

Board of Trustees.

Term expiring 1926: Dr. J. H. Vance, P. W. Kuhns, A. C. Thomsen, Park Billings, George Platner, Mrs. A. F. Jonas, George Rasmussen, Dr. W. F. Callfas, R. A. McEachron, W. S. Robertson, Dr. Palmer Findley, Alice Ware.

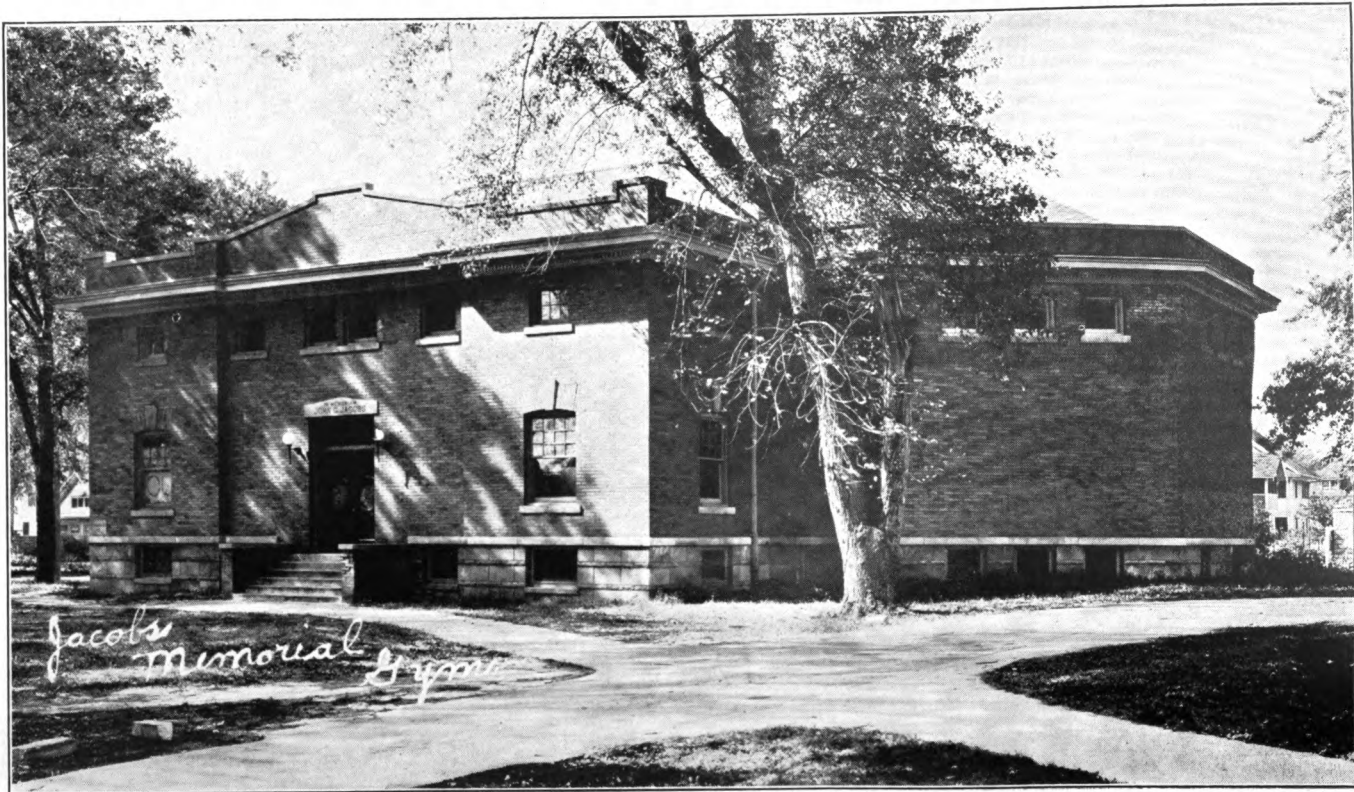
Term expiring 1925: Judge Howard Kennedy, M. B. Copeland, John Bekins, H. A. Myers, Mrs. George A. Joslyn, Mrs. C. V. Vincent, Mrs. M. O. Maul, W. T. Graham, H. Kieser, Robert Cowell, A. W. Gordon, A. B. Currie, J. E. Davidson.

Term expiring 1924: A. A. Lamereaux, D. E. Jenkins, W. A. Gordon, C. W. Black, Dr. A. F. Jonas, Dr. J. P. Lord, D. W. Merrow, Dr. W. S. Gibbs, A. N. Eaton, George H. Payne, C. Vincent, Dr. Sanford Gifford.

The Executive Committee is made up as follows: J. E. Davidson, Park Billings, A. B. Currie, A. W. Gordon, John Bekins, D. E. Jenkins, D. W. Merrow, W. T. Graham, H. A. Myers, J. H. Vance.

Two beautiful and modernly equipped buildings grace the University campus and a third building is under way at a cost of \$100,000.

The University is attracting a continually increasing number of



*Jacobs
Memorial
Gym*

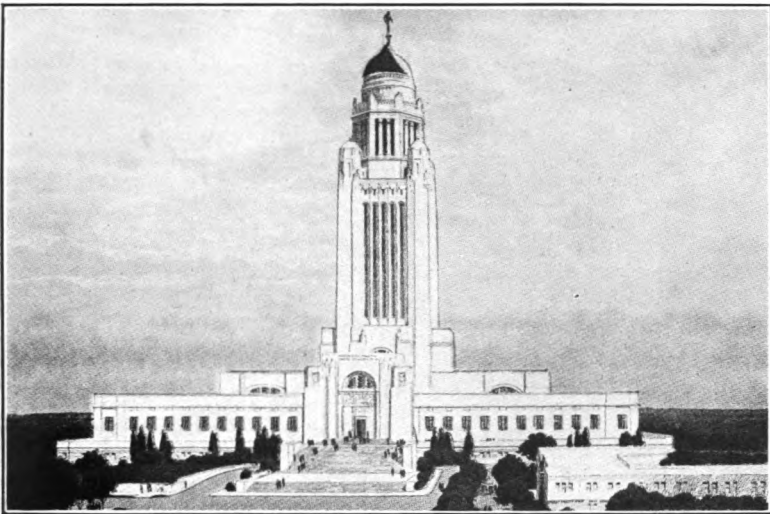
Jacobs Memorial Gymnasium, University of Omaha.

non-resident students. It has done much toward making Omaha a recognized educational center. Prof. Gilbert James, M.A., Ph.D., is the Dean of the faculty, made up of a competent and intellectual personnel of instructors.

The educational system of the University is being built on the assumption that the moral and religious atmosphere is not only conducive to the completest culture but that it is necessary to the development of the highest type of manhood and womanhood. Convocation exercises are conducted daily in the chapel. These exercises are opened with a reading from the Scriptures and prayer. There are two distinctively religious organizations of students, the Young Men's Christian Association and the Young Women's Christian Association.



State Capitol



The New State House, Lincoln, Nebraska.

CONTENTS AND INDEX.

CHAPTER V.

BEGINNING AND GROWTH OF THE PRESBYTERIAN
CHURCH IN LINCOLN, NEBRASKA.



First Presbyterian Church.

Name of Church	Page
First Presbyterian Church	255
Second Presbyterian Church	257
Third Presbyterian Church	258
Westminster Presbyterian Church	258
Highland Park Presbyterian Church	259
University Place Westminster Church	259
Arbor Place Presbyterian Church	

CHAPTER V.

PRESBYTERIAN CHURCH ORGANIZED IN LINCOLN MORE THAN FIFTY YEARS AGO.

At a meeting of the Presbytery known as the Presbytery of Council Bluffs, held at Nebraska City, September 6, 1867, action was taken to organize a church at Lincoln, Nebraska. Lincoln was then a shanty town, surrounded by sage brush and mosquitoes. Salt creek was its chief attraction and an important factor. The Rev. J. C. Elliott and Col. Irish were appointed by the named Presbytery to organize the church today known as the First Presbyterian church of Lincoln, Nebraska. The organizing committee met with an unfavorable reception. They sought their night's lodging by climbing a ladder into a loft where they spent the night. The next morning they came down to wash, but the wind blew so hard that they had to hold the basin with one hand while they washed with the other, and at the same time the wind blew the water out of the dish. Col. Irish remarked, "You can never make a town here, let us go home." They could not even find one person for an organization. The Rev. Mr. Elliott returned later and found seven persons ready to be enrolled, two men and five women. Mr. Howard Kennedy came with Rev. Elliott the second time and afterward became an elder of the church. It is believed that Mr. Kennedy's son, Judge Howard Kennedy of Omaha, was the first Presbyterian baby born in Lincoln. The church was formally organized April 4, 1869. The sermon at the organization service was preached by Rev. Elliott from the text, Isaiah 42: 3.

Rev. Harlan P. Peck, who was a classmate and intimate friend of Dr. John H. Carpenter, stopped with Dr. Carpenter in Wisconsin enroute to Helena, Montana, with a view of becoming a missionary in the last named state. In his letter to Dr. Carpenter he stated, "I never reached Helena, but was switched off to a new town in Nebraska, called Lincoln." He became the first pastor of the First Presbyterian church of Lincoln.

The first persons to unite with the church by letter were: W. J. Turner, John N. T. Jones, Mrs. E. L. Jones, Cyrus H. Street, Chas. McManen, Samuel Alexander, John Morrison, James Eckerman, Dr. L. H. Robbins, Mrs. M. A. Robbins, W. A. Kellogg. The first person received on profession of faith was B. M. Brake and the first death among the members was that of A. M. McCandless, one of the charter members.

The congregation first worshiped in a small white frame building on the block which is now included between P and Q and Ninth

and Tenth streets. There were ten charter members. In 1869 Lincoln had nine hundred inhabitants. It was not until January, 1870 that the church secured the regular services of a minister. The Rev. H. P. Peck began his labors January 17, of that year and was installed on the last Tuesday of April, 1871. The church at this time held its services in a hall in the second story of building which stood on a lot now occupied by the First National Bank.

The first church edifice was erected near the corner of 11th and J. streets, (it is still standing) on lots donated by the state and was dedicated to the worship of Almighty God October 9, 1870. The Rev. T. H. Cleland, D.D., then of Council Bluffs, Iowa, preached the sermon. The first sanctuary was built at a cost of \$5,000 and with various improvements from time to time continued to be the house of worship until December, 1884.

Ground was broken for the erection of the present church edifice in April, 1884. Its lecture room was completed in September, 1885, and was occupied as a place of worship until the middle of January, 1886, when the main auditorium was finished and immediately set apart to its sacred uses. The church was built at a cost of \$40,000 and dedicated to the worship of God January 18, 1886. The Rev. A. V. V. Raymond, D.D., preached the sermon. This edifice, located at Thirteenth and M streets, while adequate for its day has long since been insufficient for numerous activities of the present as well as the increased attendance and numerical growth in membership.

In 1923 the church purchased a manse at a cost of \$18,000, located at 2624 Washington street.

The following ministers have served the church as either pastor or stated supply:

Rev. Harlan P. Peck from January 1870 to June 1874; Rev. J. H. Ellis, April 1875 to March, 1876; Rev. S. H. Weller, D.D., April 1876 to July 1878; Rev. James Kemloy, January 1879 to December 1879; Rev. J. O. Gordon, July 1880 to November 1882; Rev. E. H. Curtis, D.D., January 1883 to June 1895; Rev. W. M. Hindman, D.D., December 1896 to March 1902; Rev. H. C. Swearingen, D.D., LL.D., December 1902 to December 1906; Rev. W. W. Lawrence, D.D., April 1908 to December 1912; Rev. Leon D. Young, D.D., LL.D., September 1914 to November 1920. The present pastor, Rev. Benjamin Marklet Nyce, D.D., was installed in January, 1921.

The following ruling elders constitute the present session: F. L. Everts, Clerk; W. S. Adams, H. F. Hovland, Dr. H. W. Hewitt. W. J. Hemphill, J. L. Kizer, A. A. Reed, George O. Smith, Dr. M. E. Vance, Roy H. Walford, F. E. Wolfe and H. C. Young.

The session reports 850 resident members, and 220 non-resident;

300 affiliated members, students attending the State University. The church has an annual budget of approximately \$26,000.

It has a Board of Trustees of twelve members: Dr. E. J. Angle, George J. Adams, C. W. Branch, I. G. Chapin, Miss Rose Carson, Donald A. Chapin, E. J. Faulkner, F. M. Hall, W. T. Irons, J. E. LeRossgnol, Mrs. W. W. Whitfield and Mrs. J. W. Winger.

The Rev. Hugh Taylor, D.D., represents this church on the foreign field, at Nan, Siam.

Walter S. Adams is treasurer of the church, Miss Margaret C. Welton, secretary, Miss Louise McWhinnie is treasurer's assistant.

The ushers are: J. J. Snipes, J. C. Graebing, J. S. Woods, L. E. Rolfe, E. G. Funke, Dr. J. J. Davis, Frank Watson, Lee Solomon.

The choir is composed of: Miss Lucille Cline, Soprano, Mrs. F. O. Schlegel, Contralto, Homer K. Compton, Tenor, Hermanus Baer, Bass, and Mrs. Edith B. Ross, Organist and Director.

The Second Presbyterian Church.

This church was organized October 1888. A few met in East Lincoln and organized a Bible school with about seventy members. This school was on Q street. Two lots were bought on Twenty-sixth and P streets after they had used a store building for a time on Twenty-seventh and J streets. On March 13, 1889, the church was regularly organized. There were thirty-five charter members. The Rev Charles E. Bradt, D.D., (who has since died.) was the pastor. Dr Bradt was succeeded by Rev. H. N. Dunning of Pawnee City, who was called to this pastorate in August, 1896, leaving in August, 1899. Rev. Dr. B. M. Long was then called and began his work in August, 1899. June 8, 1902 the church edifice was destroyed by fire. Services were held in a hall for a year, on the corner of Twenty-fourth and O streets and one year in a temporary tabernacle on Twenty-seventh street between O and P streets. The new church was then completed. Dr. Long's pastorate closed December 31, 1914. Rev. J. P. Anderson was then called and accepted the pastorate January 20, 1915. His pastorate closed April 28, 1918. The present pastor, Rev. S. S. Hilscher was called to the pulpit in 1919. Today this church reports a membership of 711 communicants.

The foreign pastor, Rev. Howard Campbell, D.D., Chieng Mai, Northern Siam.

The session: Rev. Solomon S. Hilscher, moderator; Titus Davis, Clerk; M. L. Easterday, J. A. Lett, H. P. VanSickle, Prof. P. K. Slaymaker, F. C. Harrington, George Cultra, M. H. Wittstruck and William J. Nicholson.

The trustees: Fred W. Hall, Pres., Ira Baker, Vice-Pres., Carl Wiebuseh, Secretary; W. J. Edwards, Leon W. Chase, J. M. Jones, Delmer Stover, S. L. Kier, M. O. Trester.

Third Presbyterian Church.

On May 16, 1890, at Warn's Chapel on Wood street, the Third Presbyterian church was organized. J. W. McMillan and C. S. Clason were elected elders and Rev. C. G. A. Hullhorst was chosen as the first pastor. A chapel was constructed and work begun on the corner of Eleventh and Plum streets. In 1894 this chapel was enlarged. The Third church is not now in existence; it was disbanded in 1910. The church property was sold to the St. John's Evangelical Lutheran church.

The Westminster Church.

The Westminster church began as a Sunday school under the care of the Second church in 1892. Its first meeting place was in a vacant building on the corner of twenty-eighth and E streets. Later the congregation met in a building on Twenty-seventh and Randolph streets. Then a chapel was erected on the corner of Twenty-fourth and A streets. It was then called the "South Side Mission," and later "Pleasant Hill Church." On the twelfth of February, 1905, a church organization was called the "Westminster Presbyterian church." Forty-one charter members were enrolled. Rev. R. M. Stevenson, D.D., was installed as pastor May 9, 1905, but resigned October 15, 1905, to become president of the Westminster college at Salt Lake. November 19, 1905, Rev. Ralph H. Housman was called and accepted. In November 1907, the present church edifice, corner of Twenty-third and Garfield streets, was dedicated. Rev. Housman resigned in December, 1907. For six months Dr. Carpenter and Rev. Byrom Beall supplied the pulpit. Rev. H. V. Comin, D.D., began his labors in July, 1908. The church was vacant for a number of months when Rev. Rudolph W. Caugly became pastor and remained seven years. The Rev. W. W. Lawrence, D.D., was the next to succeed and served two years, when he was called to his higher reward. The present pastor is the Rev. Paul C. Johnston. The church today has an enrollment of three hundred members.

The Director of Christian Education is Miss Ruth J. Easterday.

The session: R. D. Latsch (1925,) O. A. Andrews (1925,) Dr. F. B. Johnson (1925,) Dr. R. A. Lyman (1926) Oswald R. Black (1926,) W. E. Bell (1926,) C. F. Bukey (1927,) Byron E. Yoder (1927,) L. B. Robinson (1927.)

The trustees. Dr. F. W. Webster, Chairman (1926,) F. L. Hardy (1925,) W. C. Steffensmeyer (1925,) L. R. Freadrich (1925,) R. D. Kile (1926,) M. T. Caster (1926,) Dr. F. M. Anirus (1927,) William Grant (1927,) J. R. Dougan (1927.)

C. L. Morrison is the treasurer of the church.

The Westminster Presbyterian Church of University Place.

This church had its commencement in 1907. In January of that year Rev. Thompson of the United Presbyterian church of Lincoln, came to University Place and preached a sermon in Beebe's Hall. After preaching for several Sundays the question of organizing a church was brought up, but was not favored owing to the fact that there were not enough people of the Presbyterian faith to justify it. The Rev. B. M. Long, D.D., of Lincoln Second church, came to University place and held services in the afternoons in the named hall for several months. On April 21, an organization was perfected with thirty-six charter members. December first, 1907, Rev. J. E. Weir was secured as the first regular pastor. Rev. Alexander Keener came next. He was succeeded in 1917 by Rev. James B. Brown, who resigned the pastorate in January 1924 to become Field Secretary for the Hastings college. Rev. Alexander Wimberly was called and is the present pastor. In 1910 a modern equipped church edifice was erected at a cost of \$10,000. The church has a modern eight room manse.

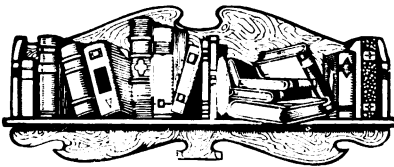
The session: C. R. Brown, R. S. Arnold, G. H. Graham, E. M. Longstreth, J. F. Flood, J. B. Stockman is clerk of the session.

The Board of Trustees: W. A. Stemple, Pres., S. A. Cornell, Treas., A. B. Butler, J. M. Little, W. M. Stoner, Grant Henderson, Ben R. Hitch and Wayne F. Gibbs.

Highland Park Church.

The Highland Park Church was organized into a church and enrolled in 1919. The Rev. Ralph W. Orr was the first pastor installed and was succeeded by Rev. Aaron S. Hutcheson in 1922. The present pastor is Rev. Hutcheson. With this pastorate is grouped the Arbor Presbyterian church. Elder C. N. Goslin is the clerk of the session of the last named church. His address is R.F.D. 5, Lincoln, Nebraska.

Herman Hammerman, R. 6, is the clerk of the Highland Park Presbyterian church session.



INDEX



Frontispiece	John Calvin
Preface	5
Chapter I, Presbyterianism Explained	7
Chapter II, The Beginning of the Organized Life and the Development of the Presbyterian Church	29
Duties of Members	119
Some Principles of Presbyterian Government	119
Golden Anniversary Veterans	120
Poem, "At Church Next Sunday"	131
Chapter III, Golden Anniversary Churches	133
Poem, "The Ideal Minister's Wife"	211
Chapter IV, A Half-Century of Presbyterianism in Omaha	212
Illustration, State Capitol, Lincoln, Nebraska	253
Chapter V, Beginning and Growth of the Presbyterian Church in Lincoln, Nebraska	254
Nineteen Twenty-Four Statistics of the Synod of Nebraska	261

STATISTICS
OF THE
SYNOD OF NEBRASKA
1924

See note on page 59

CHURCHES (Alphabetically arranged by Post Office Address.)		PASTOR OR STATED SUPPLY										Receipts of Bds. (nearest dollar)												
No.		Exam	Yr's Add.	Yr's Loss	Comm	S.S.	Members	Assem	Expn	Cont	Ben	Nat	For	Chr	Edu	Rel	Total	Nat	For	Chr	Edu	Rel	Total	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
40	Thayer	2	10		1	11	1	87	22	1800	25	100	115	45	28	313	103	87	39	22	251			
	Neb. Thayer ^m																							
41	Unadilla	5	5	1	4	4	4	40	10	730	2	20	10	186	30	218	36	10	21	61				
	" Hopewell ^m																							
42	University Place	5	5	14	16	4	4	259	180	71	3080	46	286	249	1094	37	1712	358	250	139	37	784		
	" Westminster ^m																							
43	Utica							85	75	21	1762	147	80	84	8	319	103	78	16	197				
	" Utica ^m																							
44	Wymore	1	1	1	1	33	3	95	95	24	1762	147	80	84	8	319	103	78	16	197				
	" Bethel ^m																							
45	York	16	9	1	7	33	3	386	225	101	2641	47	368	303	133	69	920	979	552	246	193	1970		
	" First ^m																							
	Miscellaneous																							
		287	344	48	264	364	81	8052	6601	2017	12652	11204	14090	15521	10827	1727	53369	15411	13822	4271	2490	35999		
5.	Presbytery of Niobrara.																							
1	Atkinson	7	1	8	1	104	1	104	26	2746	284	35	40	48	407	172	84	36	14	306				
	Neb. Atkinson ^m																							
2	Belden	4	1	1	1	67	1	67	15	1863	20	32	10	46	11	119	46	10	13	12	81			
	" Belden ^m																							
3	Carroll							*140	35															
	" Bethany ^m																							
4	Chambers, RFD	1	1	1	1	73	1	73	18	625	40	94	61	55	11	261	104	61	32	17	214			
	" Kellar ^m																							
5	" "							*57																
	" Bethany																							
6	Coleridge							*60																
	" Coleridge ^m																							
7	" "							*54																
	" Logan View																							
8	Dorsey, RFD							20	5															
	" Apple Creek																							
9	" "							*11																
	" Blackbird																							
10	Dustin, RFD							*22	50	5														
	" Cleveland																							
11	Elgin	3	3	4	4	2	2	172	138	42	2250													
	" Elgin ^m																							
12	Emerson	6	7	8	3	5	2	80	100	21	2441													
	" Emerson ^m																							
13	Laurel							133	160	33	2932	2	314	261	91	35	703	329	259	169	34	791		
	" Laurel ^m																							
14	Lynch							24	75	6	507	10	38	25	33	7	113	53	43	19	9	124		
	" Lynch ^m																							
15	Madison							186	170	46	3080	128	454	425	414	52	1473	444	364	125	46	989		
	" Madison ^m																							
16	Niobrara	10	9	1	2	53	75	9	1700	6	27	10	30	30	73	35	10	6	51					
	" Niobrara ^m																							
17	Norfolk	25	30	25	3	180	150	38	2800															
	" P. M. Orr																							
18	Oakdale	2	2	5	5	104																		
	" Oakdale ^m																							
19	O'Neill	14	1	2	7	85	89	24	2000	33	86	112	150	15	396	62	126	99	36	468				
	" O'Neill ^m																							
20	Osmond	22	3	3	3	145	210	59	3027	50	248	310	107	105	820	362	255	75	54					
	" Pender ^m																							

22 Ponca	P.	1	2	6	1	3	97	82	23	28948	20	190	74	10	15	317	155	104	21	9	289
23 Randolph	P.	1	2	5	1	3	153	145	36	37688	50	157	54	23	284	59	143	79	15	30	267
24 So. Sioux City	P.E.	25	9	1	4	3	1300	140	32	2000	50	353	31	38	353	237	101	31	38	8	103
25 Stuart	P.	12	5	1	4	40	103	84	25	436	2	32	22	3	6	65	33	22	13	5	73
26 Valentine	S.S.	2	2	20	6	3	204	130	47	2703	100	982	775	306	102	1255	536	273	242	207	1258
27 Verdell	P.	2	2	2	2	2	373	243	92	4350	300	982	775	306	102	2465	1001	723	282	103	2109
28 Wakefield	P.	22	11	3	7	13	373	243	92	4350	300	982	775	306	102	2465	1001	723	282	103	2109
29 Wayne	P.	22	11	3	7	13	373	243	92	4350	300	982	775	306	102	2465	1001	723	282	103	2109
Miscellaneous																					58
†Includes \$1509 not distributed in Columns 11-15.																					

6. *Presbytery of Omaha.*

1 Bancroft	Neb. Union	V.	2	5	1	13	56	100	1475	29	259	96	100	20	504	24	7	5	36		
2 Bellevue	" Community	V.	4	5	1	30	114	171	19	2380					390	138	149	26	12	325	
3 Blair	" Blair	V.	6	4	3	1	119	80	1850							213	150	11	12	386	
4 Cedar Bluffs	" Cedar Bluffs	P.	6	4	3	1	119	80	1850							104	117	10	7	238	
5 Colon	" Colon	V.	6	4	3	1	119	80	1850							138	107	19	109	373	
6 " RFD	" Marietta	V.	6	4	3	1	119	80	1850							261	109	50	23	443	
7 Columbus	" Federated	V.	5	7	8	11	135		27	5000					489	144	101	4	3	252	
8 Craig	" Craig	V.	5	7	8	11	135		27	5000						172	184	65	24	2	275
9 Creston	" Community	P.	1	1			112	153	22	2305	90	35	45	2	172	144	65	24	2	275	
10 Decatur	" Decatur	V.	1	1			21	96	8	928						34	22	7	8	2	39
11 Ft. Calhoun	" Ft. Calhoun	V.	1	1			30	96	8	928						25	9	8	2	39	
12 Ft. Crook	" Anderson Gr. Un.	V.	1	1			30	96	8	928						170	65	36	45	316	
13 Fremont	" First	P.	20	22	4	10	480	310	85	10497	500	1497	921	609	174	3701	1443	922	535	179	3079
14 Lyons	" First	P.	4	2	2	4	272	217	52	4214	127	523	510	759	60	1979	507	416	157	58	1138
15 " RFD	" Divide Center	P.	8	8	4	8	40	40	161		4	5	2	2	15	7	2	5	2	16	
16 Macy	" Bkld.Hills, Ind	P.	8	8	4	8	40	40	161		4	5	2	2	15	7	2	5	2	16	
17 " " Whites	" Whites	V.	8	8	4	8	40	40	161		4	5	2	2	15	7	2	5	2	16	
18 Monroe	" Monroe	V.	8	8	4	8	40	40	161		4	5	2	2	15	7	2	5	2	16	
19 Omaha	" First	P.	32	53	18	9	1079	550	213	32831	1000	5280	3279	1108	353	11020	5146	2773	787	537	9243
20 " " Park Frst. Chap.	" Park Frst. Chap.	P.	12	14	8	2	155	276	26	3411	489	114	131	46	16	796	190	96	36	21	343
21 " " Third	" Third	V.	1	1	38	58	227	255	48	3147	40	225	92	30	12	399	267	138	34	18	457
22 " " Benson	" Benson	V.	1	1	38	58	227	255	48	3147	40	225	92	30	12	399	267	138	34	18	457
23 " " Bethlehem Boh	" Bethlehem Boh	S.S.	4	8	4	1	39	85	4	1316	8	8	6	1	2	25					

