

**A HISTORY OF THE KANSAS CONFERENCE
OF THE FREE METHODIST CHURCH**

**A THESIS
PRESENTED TO
THE FACULTY OF THE DEPARTMENT OF SOCIAL SCIENCE
KANSAS STATE TEACHERS COLLEGE OF EMPORIA**

**IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF SCIENCE**

by
Donald C. Jordahl
August 1960

1944
1945
1946
1947
1948
1949
1950
1951
1952
1953
1954
1955
1956
1957
1958
1959
1960
1961
1962
1963
1964
1965
1966
1967
1968
1969
1970
1971
1972
1973
1974
1975
1976
1977
1978
1979
1980
1981
1982
1983
1984
1985
1986
1987
1988
1989
1990
1991
1992
1993
1994
1995
1996
1997
1998
1999
2000
2001
2002
2003
2004
2005
2006
2007
2008
2009
2010
2011
2012
2013
2014
2015
2016
2017
2018
2019
2020
2021
2022
2023
2024
2025

Approved for the Major Department

William H. Seiler

Approved for the Graduate Council

William H. Seiler

much encouragement and support
whose Conference of the Free Will
to overcome, and I thank you for the help
to each of the days of the year
of the Institute of the
Division of Social Sciences of the University of
For my wife, LaVon: Whose loving patience and companionship
through many hours of typing and correcting have made
this work possible;
To our daughter, Lanette: Whose beaming smile and mischievous
hands make our days brighter and busier;
To our parents: Whose encouragement and prayers have meant so
much;
This thesis is gratefully dedicated.

ACKNOWLEDGMENT

The author has received much encouragement and essential information from members of the Kansas Conference of the Free Methodist Church, especially Dr. H. E. Livermore, Superintendent. It would have been impossible to include so much of the earliest data without his assistance.

The author is indebted to Dr. William H. Seiler, Chairman of the Division of Social Sciences of Kansas State Teachers College of Emporia, for suggesting this thesis subject and also for the guidance needed for systematic research.

The libraries of several institutions have greatly aided this study, particularly the library of Central College of McPherson, Kansas; William Allen White Library of Emporia, Kansas; and the library of the Kansas State Historical Society at Topeka, Kansas.

It is regretted that Dr. L. R. Marston's recently published, From Age to Age A Living Witness, was not available at the time this study was written.

TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	1
Terminology of Thesis	1
Purpose of Thesis	2
Scope of Thesis	2
Method of Research	3
I. THE ORIGINS OF FREE METHODISM	5
B. T. Roberts and New School Methodism Versus Old School Methodism	8
The Genesee Annual Conference - 1857	10
The Genesee Annual Conference - 1858	13
Layman Reactions	15
General Conference - May 1860	18
Organizing the Free Methodist Church	20
II. THE WESTERN MOVEMENT	24
Expansion	25
Kansas Territory 1854 - 1861	27
The Lovejoys Enter Kansas	28
Free Methodism in Kansas	29
III. THE KANSAS CONFERENCE: SOCIETIES ORGANIZED BEFORE 1883, WITH SPECIAL REFERENCE TO THOSE EXTANT	32
Lawrence	32
McPherson	38
Emporia	41
Arkansas City	44
Topeka	46
Some Disbanded Societies	48
Garnett and Xenia	
Leavenworth	
Prairie Center and Harmony	
Neosho Rapids and Badger Creek	
Clay Center	

IV. THE KANSAS CONFERENCE: SOCIETIES ORGANIZED SINCE 1883, WITH SPECIAL REFERENCE TO THOSE EXTANT	51
Caldwell	52
Americus	53
Junction City	54
Minneapolis	55
Kansas City First Church	56
Solomon	59
Wichita - Riverside	61
Manhattan	62
Ottawa	64
Iola	65
Montana	66
Winfield	67
Scranton	68
Frankfort	69
Salina	69
Mound Valley	71
Bethany	71
Coe Memorial	72
Wichita - Crestway	74
Williamsburg	75
Hutchinson	76
Newton	77
Some Disbanded Societies	77
Marion	
Meridan	
Matfield Green	
V. THE KANSAS CONFERENCE: EDUCATION AND BENEVOLENCE	79
Neosho Rapids Seminary	79
Life Line Children's Home	85
Central College and Academy	88
VI. THE KANSAS CONFERENCE: CONFERENCE ACTION AND REPORTS	96
Conference Action: The Camp Ground	99
Conference Action: Instrumental Music In Worship	101
Conference Action: Secret Societies	103
Conference Action: Temperance	104
Conference Action: Leadership	106
Conference Action: The Ecumenical Movement	108
Conference Action: A Memoir To The Founder	109
Conference Reports: Statistics	110
CONCLUSION	111
BIBLIOGRAPHY	112

APPENDIXES	118
I. APPENDIX I	118
II. APPENDIX II	120
III. APPENDIX III	126

INTRODUCTION

Church history and secular history are interrelated. The secular history of a locality, a state, a nation, or of the world, must include a recognition of the affect of the church on the political division with which it is concerned. Whenever cultural, scientific, ethical, and social events affect people they also affect the church, which is nothing more nor less than a "communion of people" from all walks of life meeting together for one type of the various kinds of worship. These people do not automatically shed the problems and ambitions of the secular world upon entering the church and neither do they throw off the influence of the church in their every day world.

As one of the outstanding scholars of American church history has remarked:

The history of religion in America holds a peculiarly close relationship to the general history of the American spirit due to the fact that more than elsewhere the American Churches have been managed by laymen.¹

Terminology of Thesis

- Band** - An organized group for evangelistic and charitable work. The nucleus of a class.
- Class** - An organized group with an elected leader who meet together regularly for services. The nucleus of a society.
- Society** - An organized church with a pastor, church property, and membership.

¹William Warren Sweet, Religion in the Development of American Culture, 1765-1840 (New York: Charles Scribner's Sons, 1952), p. viii.

Circuit - One or more societies under one pastor.

District - Societies grouped within a geographical area which meet together quarterly.

Annual Conference - One or more districts which meet together.

General Conference - Quadrennial meeting of the Annual Conferences. Policy making body of the church.

Purpose of Thesis

Many organizations and institutions have been formed and have existed for several years but have left no historical record. This has been especially noticeable on the part of churches and church-related institutions. There is often a real concern that a historical record be written, but it never becomes a reality because the interest is not sufficient to get the project started, or, once started there is a lack of ambition or ability to carry it through to completion. Other people are short-sighted and cannot realize why their descendants would be interested in their activity. And others think that oral transmission is sufficient.

The purpose of this thesis is to seek to uncover the early history of the Kansas Conference of the Free Methodist Church and its institutions and to record it in such a manner that it will be preserved for the generations of the future. It is also of primary interest that a revealing look and understanding of the past will give new insights into the present and a motivation for the days ahead.

Scope of Thesis

For a proper background and an understanding of the present status of the Free Methodist Church in Kansas, this thesis includes a brief sketch of the beginnings, the growth, and the development of the Free

Methodist Church as a denomination. The history begins with B. T. Roberts, the founder, standing trial and being expelled, with several other ministers and many laymen, from the Genesee Conference of the Methodist Episcopal Church. The genesis of this branch of Methodism was not one of choice or even aspiration. Bishop E. P. Hart states in the introduction of Bishop Hogue's first volume that "the Free Methodist Church had its origin in necessity and not in choice."²

The remainder of the history is concerned primarily with the Kansas Conference. It includes the Methodist Episcopal work of C. H. Lovejoy in Kansas, prior to his transfer to Free Methodism, and reveals how he spearheaded the western advance of this new denomination into Missouri and Kansas. A brief history of extant societies and their succession of pastors is also included. The final chapter is an explanation of the Kansas Annual Conference in action. Three appendixes incorporate important documents.

Method of Research

Little has been written about the Kansas Conference. A few volumes have been located which include a page or chapter on this conference, but this information is general in nature and duplicated in the several volumes. Articles are also scarce, but those that exist have great worth because they contain the only information on some institutions. Conference records are available, with a few exceptions, since 1870, and have proved very valuable to the writer.

²Wilson T. Hogue, History of the Free Methodist Church (Winona Lake: The Free Methodist Publishing House, 1938), I, ix.

Personal interviews and correspondence are chief sources of information. There are a few daughters of the first ministers and laymen in the Kansas Conference still living whose firsthand experiences afford an excellent source for early developments. Several of these persons are anxious that a history should be written and are ready to help with what information they can recall. Older pastors are invaluable for interesting sidelights of the early days.

The method of research has included a study of the general works on the subject, personal interviews with older relatives of the conference pioneers, interviews and correspondence with older pastors, and use of church records. Information received from oral sources has been authenticated as much as possible from historical records. Individuals have loaned valuable resource materials. Of particular interest are the special issues of The Free Methodist printed at the 1907 General Conference of the Free Methodist Church in Greenville, Illinois, and a copy of the 1870 Combined Minutes.

The author is painfully aware that all histories exclude important happenings, include some of seemingly lesser importance, and leave large lacuna within significant events. This history is an attempt to give an overall view of the beginnings and development of the Kansas Conference and of the individual personages who promulgated it. It is hoped that someone in the future will pursue and enlarge upon this study in order to keep it current. Having our history ever before us will enhance and enlighten the road ahead. If this purpose is realized, the labors of this study will be amply rewarded.

CHAPTER I

THE ORIGINS OF FREE METHODISM

The middle twenty years of the nineteenth century was a time of stress and schism in all American Protestant churches. During this period between 1840 and 1860 the Methodist Church suffered three divisions. Two of these were chiefly the result of the slavery issue and one primarily ensued from a spiritual decline.

The Wesleyan Methodist Church broke with the Methodist Episcopal in 1843 over the toleration of slaveholders within the church, and in doing so also repudiated the idea of bishops in the church organization. Orange Scott, their leader, was a "thorough going abolitionist."¹ He "led several thousand New York laymen and their pastors into the Wesleyan Methodist Church, renouncing episcopacy as heartily as compromise with slaveholders."² There was no charge, by Scott, concerning a spiritual decline of the Methodist Church. Peters says, "Clearly, perfection was not a recognized point of disagreement."³

The year following the Wesleyan Methodist schism there was another division in the Methodist Episcopal Church. The New England members threatened to join the Wesleyans over the slavery issue, but were

¹John L. Peters, Christian Perfection and American Methodism (New York: Abingdon Press, 1956), p. 125.

²Timothy L. Smith, Revivalism and Social Reform in Mid-Nineteenth Century America (New York: Abingdon Press, 1957), p. 185.

³Peters, op. cit., p. 126.

kept in the denomination by the Church's North-South division in 1844. A contributing factor in this division was a Southern Bishop's marriage in which he became a slaveholder by inheritance.⁴ The main contention in this schism was abolition. There is no mention of a spiritual or doctrinal difference.

The third division had its origin in western New York in the 1850's. Within the Genesee Conference of the Methodist Episcopal Church "there developed two distinct Groups, taking contrary positions on moral and religious questions."⁵ One group was called the "Buffalo Regency", whose leaders were in that city. This was considered the liberal segment. The other group was very conservative and was called "Nazarites". The ministers of the Buffalo churches were joining secret societies and the oaths taken tended to make them a party within the conference. This group was charged with "worldliness and love of money, compromise on slavery, political domination of the Conference through secret societies and influence over the bishops."⁶ Every annual conference in the years between 1854 and the expulsion of the Nazarites in 1858 was a trial of the strength between these two opposing elements.

The Buffalo Regency attributed fanaticism to the Nazarites, and they were in turn accused by the Nazarites with liberalism. Why were these accusations made? The Nazarites had been indicted on the counter-charge

⁴M. Phelan, Handbook of All Denominations (Nashville: Cokesbury Press, 1927), p. 130. (Bishop Andrews)

⁵Carl L. Howland, The Story of Our Church: Free Methodism, Some Facts and Some Reasons (Winona Lake: The Free Methodist Publishing House), p. 23.

⁶Smith, op. cit., p. 129.

of forming secret societies of their own "for the purpose of destroying the reputation of other ministers."⁷ They were charged with holding unrestrained emotional camp-meetings, with extravagances and wildfire, and of being abolitionists, which many of them definitely were.⁸ Bishop Simpson considered them as "an association of ministers who thought they had not been properly treated by the leading men of the Conference."⁹ Hurst calls them a "reform movement" in Methodism which began at the Bergen, New York, camp-meeting in 1855.¹⁰

The Regency Churches were accused of failure to promote revivals and even opposing them. "Many failed to insist upon conversion and most had no use or place for the doctrine and experience of entire sanctification as taught by John Wesley."¹¹ There was a decline in spiritual power and a drift toward the world. Methodism was being toned down in order to become attractive to the world with "the result . . . that in a few years the distinctive doctrines of Methodism ceased largely to be preached from Methodist pulpits."¹² Bowen, who years later became a Free Methodist but who remained through this time of division with the Methodist Episcopal Church, has written that it was "almost universally believed . . .

⁷Ibid., p. 131. Also see Mathew Simpson, Cyclopedia of Methodism (Philadelphia: Everts and Stewart, 1878), p. 379.

⁸Hogue, op. cit., I, p. 93.

⁹Simpson, op. cit., p. 379.

¹⁰ John Fletcher Hurst, The History of Methodism, III (New York: Eaton and Mains, 1903), p. 1008.

¹¹Howland, op. cit., p. 25.

¹²John S. N'Geary, The Free Methodist Church: A Brief Outline of Its Origin and Development (Chicago: W. B. Rose, Publisher, 1910), p. 17.

that the Methodist Episcopal Church, as a body is woefully fallen, having lost her simplicity and power."¹³ That one of their own ministers should write such a statement as this was strong evidence for the decline of spirituality in the Methodist Church. He went on to say that the object of the church is no longer to "spread scriptural holiness . . . but to build herself up in worldliness and pride."¹⁴ He said further, "the strongest and most conclusive evidence of our defection from God is found in the fact, that having lost this life and power of religion ourselves, we now persecute it in others."¹⁵

Smith, however, claims that "the rupture could scarcely have occurred had the conflict over holiness not been involved from the beginning with a struggle for place and power."¹⁶ Howland replied that "the great issue . . . had to do with real religion. The other issues were incidental."¹⁷ M'Geary observed that the secret society question was the spark, but "the real issue was between worldliness and formality on the one hand and a vital, Spirit-baptized type of religion on the other."¹⁸

B. T. Roberts and New School Methodism Versus Old School Methodism

The Nazaries raised a protest against the various officials and the worldliness of the Buffalo Regency but did not quibble with the doctrine or polity of the Church. They endeavored to uphold the Methodist Discipline and sought a return to the primitive simplicity and power of early Methodism.

¹³Elias Bowen, The Free Methodist Church (Rochester, New York: Published by B. T. Roberts, 1871), p. 23.

¹⁴ibid., p. 23. ¹⁵ibid., p. 36.

¹⁶Smith, op. cit., p. 133. ¹⁷Howland, loc. cit.

¹⁸M'Geary, op. cit., p. 20.

This group was "in reality 'a Preachers come-back-to-the-Discipline Society.'"¹⁹

B. T. Roberts, a Nazarite, wrote "New School Methodism" in 1856 while serving the Albion Church. This article was published in the Northern Independent, of which Roberts was a corresponding editor. In this article Roberts contended that the holiness, anti-slavery and free-seat people were the Old School Methodists. The now dominant party should rightly be called the "New School Methodists" because of their defection from original Methodism.²⁰ Roberts charged the New School Methodists with the doctrine that a sinner is saved and made holy at the same time, and consequently they were departing from Wesley, who held that these experiences are separate. He goes on to state that "New School ministers have the frankness to acknowledge that their doctrines are not the doctrines of the Church. They have undertaken to correct the teachings of her standard authors."²¹ Roberts also charged the New School of building big churches to accommodate a select group and of hiring singers and pieces of music for a fashionable audience.²²

B. T. Roberts further declared for the Old School Methodists:

free churches, congregational singing, and spirituality, simplicity, and fervency in worship. They endeavor to promote revivals, deep and thorough . . . such as have made Methodism the leading denomination . . . They urge upon all who would gain heaven the necessity of self-denial-non-conformity to the world, purity of heart and holiness of life . . .²³

¹⁹Hurst, op. cit., p. 1010.

²⁰Adelia P. Carpenter, Ellen Lois Roberts: Life and Writings (Chicago: Free Methodist Publishing House, 1926), p. 46.

²¹Hogue, op. cit., I, 99. (Taken from B. T. Roberts' article "New School Methodism," Two standard authors are Wesley and Fletcher.)

²²Ibid., p. 99.

²³Ibid., p. 100.

Roberts summarized, "the Old School Methodists rely for the spread of the Gospel upon the agency of the Holy Ghost, and the purity of the Church."²⁴

For the writing and publishing of this article Roberts was expelled from the Genesee Conference of the Methodist Church. Not all conferences, however, received this publication with the same animosity as did the Genesee Conference. Dr. F. G. Hibbard, then the editor of the Northern Christian Advocate, wrote, "Your article appears to me to be written in as mild and candid a tone as such facts can be stated in."²⁵ From the Oneida Conference Roberts received notes of thanks and encouragement.²⁶ Men who insisted upon the old standards included: Asa Abell, Eleazer Thomas, Isaac Kingsley, C. D. Burlingham, B. T. Roberts, John P. Kent, William C. Kendall, Loren Stiles, and Joseph McCreery. B. T. Roberts became the leader of these ministers, not because he was a great preacher, but because he had natural leadership ability.²⁷

The Genesee Annual Conference - 1857

The secret society group of Buffalo was determined not to take this article by Roberts without punishing its author. The general charge of "unchristian and immoral conduct" was placed against him in the Annual Conference.²⁸ Nine specific charges were prepared but only six were allowed to stand. These six were:

1. That he said the Regency "was an associated body."

²⁴ibid., p. 101.

²⁵ibid., p. 105.

²⁶B. T. Roberts, Why Another Sect (Rochester, New York: The Earnest Christian Publishing House, 1879), p. 132. (Hereafter referred to as Roberts, Sect.)

²⁷Howland, loc. cit.

²⁸M'Geary, op. cit., p. 24.

2. That he said the opponents of the holiness movement were "opposed to what is fundamental in Christianity--to the very nature of Christianity itself."
3. That he charged them with "laxness of religious sentiment."
4. That he charged them with "sneering at Christianity in a manner not unworthy of Paine and that falls below the dignity of Voltaire."
5. That he said they were "heterodox on the subject of holiness."
6. That they were attempting to substitute lodge for the class-meeting and love-feast.²⁹

Roberts, pleading his own case, showed how some things in "New School Methodism" had been misinterpreted. He stated, "I honestly think the men referred to hold just the opinions I say they do. But if they do not I shall be glad to be corrected."³⁰ Not one of the Buffalo Regency attempted to make any corrections, ask for the offered apology, or sought a retraction of the article.

Certain members of the Genesee Conference rented a hall and held secret meetings at night.³¹ It is believed that young and unacceptable preachers were warned by these members that their party affiliation would determine their appointments. This may have greatly influenced the voting.³²

The verdict handed down found Roberts guilty of the specified charges and he was sentenced to be reproved by the chair. A Methodist historian comments that this was "a ridiculously inadequate punishment if the charges against Roberts were taken seriously."³³

²⁹ibid., p. 25

³⁰ibid., p. 27 ("Men" are Buffalo Regency and all who had departed from Wesley.)

³¹C. H. Zahniser, Earnest Christian: Life and Works of Benjamin Titus Roberts (Winona Lake, Indiana: Published by C. H. Zahniser and bound by Light and Life Press, 1957), p. 93.

³²ibid., p. 93.

³³George Eayrs, W. J. Townsend, and H. B. Workman, A New History of Methodism (London: Hadder and Stoughton, 1909), II, 132.

William Kendall was also called to trial in this conference but his case was not considered. He died during the year and it was never officially brought before the conference. Roberts, after being reprovved by the chair, "was sent out again as a fellow laborer in the Gospel being thus endorsed by his accusers."³⁴ He was, however, sent to a country charge in Pekin, New York, and the trial accusation was printed in the widely read Buffalo Advocate.

The Roberts' found it difficult as they arrived at their new circuit. Nevertheless they hastened into their new duties and the Pekin Church was soon having a good revival. Mrs. Roberts wrote in her diary on September 26, 1857, "Pekin: I have reached my new home. Pekin is a very small, ill-looking town, but my home looks very pleasant to me - pleasanter because we all love the Saviour and are trying to serve Him."³⁵ There is no question that Roberts had been given a small charge because of his stand against the Buffalo Regency. The church, however, soon had increased in attendance and the Lord blessed their work. Many visitors were saved and sanctified in the meeting, but the church members would not cooperate with Roberts in instructing the penitents. Chesbrough related later that in one meeting where thirty knelt at the altar only three members were willing to deal with the seekers.³⁶ This opposition within his own church was gradually but definitely setting Roberts apart from New School Methodism.

William Kendall had been given a small circuit just ten miles from Buffalo, where on January 28, 1858, he died. Mrs. Roberts wrote in her

³⁴Zahniser, op. cit., p. 96.

³⁵Carpenter, op. cit., p. 52.

³⁶Zahniser, op. cit., p. 102.

diary on February 2, "Brother Kendall is gone. What a blow."³⁷ Roberts went to preach his funeral sermon but could not say much, "his feelings were so great."³⁸

The Genesee Annual Conference - 1858

George W. Estes, a prominent member and licensed exhorter in the Methodist Episcopal Church, took it upon himself to republish Roberts' article on "New School Methodism." Estes felt that a great wrong had been done Roberts and he denounced the conference administrators from the bishops down. Roberts did not see this re-publication until after it was published and he claimed no knowledge of the previous action.³⁹ At the Quarterly Conference, just preceding the Annual Conference, Estes was asked if he had published this article. He answered in the affirmative. At the Annual Conference, however, Roberts was again charged with "unchristian and immoral conduct" because the article had been republished.⁴⁰

The Annual Conference was held at Perry, New York, in October, 1858. Roberts was brought to trial on October 11th. His requests for a trial committee, for B. I. Ives of the Oneida Conference as his counsel, and for a transfer to another Conference to be tried by impartial men, were all refused.⁴¹ As Roberts had been trained in law he defended his own case. He showed the accusers that in civil law he could not be tried in a county where venue was laid. In spite of his pleas he was tried in

³⁷Carpenter, op. cit., p. 56.

³⁸ibid., p. 56.

³⁹Roberts, Sect., pp. 160, 168.

⁴⁰See Appendix I for charges brought against B. T. Roberts.

⁴¹Roberts, Sect., pp. 170-171.

that conference and before the entire assembly. Estes testified that he had not consulted Roberts but had published the pamphlet containing the article and an account of 1857 trial on his own volition. He declared:

Brother Roberts had nothing to do with publishing, or assisting in publishing the document under consideration, to my knowledge, and I presume to know. He had nothing to do with the writing of the part that bears my name; I do not know that he had any knowledge that its publication was intended; he never gave his consent that the part entitled "New School Methodism," should be republished by me, or any one else, to my knowledge; he was never responsible for the publication, either in whole or in part; he never contributed anything to the payment of its publication, to my knowledge; I intended that so far as sold, it should go to defray the expenses of publication; I never sold him any.

Cross-examination:

I never forwarded, or caused to be forwarded, any of them to Brother Roberts; I never gave him any personally; I do not know of any one giving or forwarding him any. I never gave orders to any one to forward Brother Roberts any, to my knowledge.⁴²

Speeches were made by Fuller, the prosecuting attorney, Loren Stiles, the defense, and Roberts, himself, made a final plea. The conference did not make a reply or take a vote that day because they evidently feared that they could not secure a conviction after these speeches. The next morning, after another night of secret meeting, Fuller made his speech and the vote was taken. Roberts was forced from the Church by a vote of 54 to 34, with some abstaining. Mrs. Roberts wrote, "As soon as the vote was taken the preachers and people who enjoyed salvation left the house, some in silence, some in tears."⁴³

It is hard to reconcile this expulsion with the fact that Roberts was asked by that same Annual Conference, just one week earlier, to preach a funeral sermon in honor of Brother Kendall. Roberts felt that the

⁴²Roberts, Sect., pp. 174-175.

⁴³Carpenter, op. cit., p. 66.

opposition in the conference was not against persons but against the cause they represented. The next day, October 21, Joseph McCreery was given a short trial and expelled also.

The reactions to the trial were numerous. Stiles published a full page article in the Northern Independent three months later. He tried to point out the injustice of the whole trial. C. D. Burlingham wrote a history and circulated it. Robie, the editor of the Buffalo Advocate, accused Roberts and McCreery of being jealous of the Buffalo ministers. Elias Bowen, of the Oneida Conference, wrote a book in defense of Roberts. Conable wrote a history, which was officially accepted by the Genesee Conference, in which he made many statements against the Nazarites and defended the conference's policy.

Roberts appealed to the General Conference and joined the Methodist Episcopal Church as a preparatory member. Many homes were opened to the family and they finally accepted an invitation from Chesbroughs. Roberts was given a preacher's license and became a traveling preacher. "In December he preached at sixteen points, doing most the traveling on his own horse."⁴⁴

Laymen Reactions

One hundred and ninety-five laymen, led by Isaac Chesbrough, called a conference for December 1, 1858. These laymen organized and drew up protests to the recent trials and expulsions. They decided to withhold their support of any minister who voted against Roberts and McCreery. They also pledged sixteen hundred dollars to the support of

⁴⁴Zahniser, op. cit., p. 122.

Roberts and McCreery.⁴⁵ These laymen were among the leading physicians, merchants, contractors and farmers of their communities. Robie, of the Buffalo Advocate, complained that those who had been expelled and their sympathizers had wrongly accused the conference majority. Many of these laymen were expelled from their societies for taking part in this convention. There were also some expulsions as far west as Illinois.

Bishop, his family, and some sympathizers, were read out of the Franklinville Church.⁴⁶ They formed themselves into an "Earnest Christian Band."⁴⁷ About fifteen hundred members petitioned the General Conferences for a redress of grievances.⁴⁸

The Genesee laymen held a second conference at the camp-ground on June 20, 1859. They seriously considered a break with the church but put off definite action until November.

In October, 1859, the Genesee Conference met at Brockport with Bishop Matthew Simpson presiding. At this same time and just outside this village an evangelistic campaign was being held by Fay Purdy, a well-known evangelist of the Methodist Episcopal Church. Roberts was invited to speak one afternoon and he accepted. This resulted in additional animosity and expulsions. As the conference convened more trials were on the agenda. C. D. Burlingham was expelled for receiving B. T. Roberts into the church on probation. William Cooley was expelled for admitting Roberts to his pulpit.⁴⁹

⁴⁵M'Geary, op. cit., p. 36.

⁴⁶Zahniser, op. cit., p. 131.

⁴⁷Ibid., p. 131.

⁴⁸Hurst, op. cit., p. 1011.

⁴⁹Zahniser, op. cit., p. 135.

In November the adjourned session of the Second Laymen's Conference met in Albion. This convention encouraged the "Band" work, and pledged their support to them. They also requested the General Conference to set aside the actions of the Genesee Conference and to restore the six expelled ministers into Conference and Church relationship.⁵⁰

The third Laymen's Convention convened in the Olean, New York, Presbyterian Church in February, 1860. They met to make more appeals to the General Conference and to promote resolutions. These resolutions were against slavery and for recognition of the independent "Free Methodist Church" which had been started by Loren Stiles at Albion, New York. Stiles was the only one of the six expelled ministers who did not make an appeal to the General Conference. He was a graduate of the Methodist Theological Seminary at Concord, had served as presiding elder one year in the Genesee Conference, was recognized as a pulpit orator, and was a strong "old line Methodist." Sensing that he would not have an opportunity to vindicate himself at the General Conference, he made no appeal, but instead, returned to Albion where his friends built him a large church. In this new church four hundred took communion at the dedication service.⁵¹

Other "Free Methodist Churches" were organized. In St. Louis, Dr. Redfield was the organizer of a church where the congregation soon outgrew a building seating up to five hundred. This St. Louis Church requested B. T. Roberts to take the pulpit, but he was still hopeful of a restoration within Methodism. In Syracuse, Hicks organized a church.

⁵⁰ ibid., pp. 138-140.

⁵¹ ibid., p. 144.

Mrs. Roberts joined this church after they moved from Pekin. Churches were begun also in Clintonville and Rochester. These churches were all outgrowths of "bands" usually organized by laymen.

In 1859 Roberts began to publish the magazine The Earnest Christian. The aim of this magazine was to promote the Bible standard of "Bible Holiness."⁵² Loren Stiles, Dr. Redfield, S. K. J. Chesbrough and others were contributing editors. In 1866 there was six thousand subscribers to this magazine and it contributed a great deal toward a new denomination.⁵³

General Conference - May 1860

As Roberts' trial commenced at the General Conference it appeared that justice would be done even though the conference was held in Buffalo, "the very seat of the regency."⁵⁴ The signed petition of some fifteen hundred members asking for a thorough investigation by an impartial committee was granted. This committee was made up of one person from each Annual Conference, but due to efforts by the delegates from the Genesee Conference this committee was discharged of their duties and "the whole matter was referred to the Committee of Itineracy, which already had so many matters to consider that little time could be given to any one problem."⁵⁵ When this committee voted on the appeal the ballots showed a tie. Because of this vote, "the Bishop decided that a failure to acquit was a conviction, and therefore the sentence of the Genesee Conference must stand affirmed."⁵⁶ The conference minutes present a different point of view on the voting.

⁵²Hurst, op. cit., p. 1014.

⁵³Zahniser, op. cit., p. 153.

⁵⁴Eayrs, et. al., op. cit., p. 133.

⁵⁵Ibid., p. 156.

⁵⁶Ibid., p. 156.

They read:

The committee having heard and considered the minutes, documents, and pleadings in the first appeal case of Benjamin T. Roberts, who appeals from the decision of the Genesee Conference whereby he was adjudged to be reprimanded before the conference, proceeded to vote in the case with the following results: on the question of affirming, nineteen voted in favor and nineteen against it. On the question of remanding the case for a new trial, the committee voted almost unanimously in the negative. On the question of reversing the action of the conference, eighteen voted in favor and twenty against, a result which, as the General Conference has decided, leaves the decision of the Genesee Conference as the final adjudication of the case. "J. T. Crane, Secretary,"⁵⁷

The General Conference entertained only the appeals of Roberts and Burlingham. The other appellants were not recognized because they, since their expulsion from the church, "had refused to recognize the authority of the Church."⁵⁸ In so doing they went directly against the Methodist Discipline which supports the right of an appeal and being heard.⁵⁹ Burlingham's case was returned to the Genesee Conference for re-trial. He was finally restored to the Conference but seemed a broken-hearted man. Six men were read out of Methodism and truly:

. . . the dealings of the Genesee Conference with these ministers and laymen form a dark chapter in the history of the Genesee Conference of the Methodist Church. However, at the 1910 session of that Conference, at Rochester, New York, a full acknowledgment was made of the wrong done Rev. B. T. Roberts fifty years before, and the credentials unjustly taken from him were restored to his son, Rev. Benson H. Roberts, at a public meeting appointed for that ceremony. Few organizations ever take pains to right a wrong, as that Conference did. The act was tardy, but it was well done.⁶⁰

⁵⁷ J. M. Buckley, "A History of Methodists in the United States," The American Church History Series, Philip Schaff, et. al., eds. . . (New York: The Christian Literature Company, 1896), V, 504.

⁵⁸ M'Geary, op. cit., p. 53.

⁵⁹ Doctrines and Discipline of the Methodist Episcopal Church 1920 (New York: The Methodist Book Concern, 1920), pp. 45, par. 46; 188, par. 263.

⁶⁰ Howland, op. cit., pp. 28-29.

Organizing The Free Methodist Church

With the closing of the General Conference Roberts was at a loss in deciding what to do. He and the other ministers and laymen had been thrust from the church in which they agreed with doctrines and polity. There seemed to be no denomination to which they could turn that was agreeable with their doctrines. They had made proper appeal and were refused further hearings so they decided to commit their case to God and take what work would come to them.

In late June of 1860 a convention met in the Sweden, New York, Methodist Church. There seemed to be a lack of harmony concerning a totally independent group. They provided for a second convention to be held on August 23, 1860, at Pekin, New York. A similar preliminary convention was held in Illinois to send representatives to the Pekin Conference and recommend the formation of Free Methodist churches. At the Illinois convention "Dr. Redfield was made Superintendent of the Western Work, and B. T. Roberts was unanimously elected General Superintendent."⁶¹ Eighteen men were appointed by this convention to procede to raise up churches in places where Methodist laymen had been expelled.

Pekin, New York, the site of the formal organization of the Free Methodist Church, is located twenty miles north of Buffalo. A call was sent out which read as follows:

A convention will be held at Pekin for the purpose of adopting a Discipline for the Free Methodist Church, to commence at the close of the camp meeting, August 23. All societies and bands that find it necessary, in order to

⁶¹Zahniser, op. cit., p. 164.

promote the prosperity and permanency of the work of holiness, to organize a Free church on the following basis, are invited to send delegates:

1. Doctrines and usage of primitive Methodism, such as the witness of the Spirit, entire sanctification as a state of grace distinct from justification, attainable instantaneously by faith; free seats and congregational singing, without instrumental music in all cases; plainness of dress.

2. An equal representation of ministers and members in all the councils of the Church.

3. No slave-holding and no connection with secret oathbound societies.

Every society or band will be entitled to send one delegate at least, and an additional one for every forty members.⁶²

There were about eighty laymen and fifteen preachers present at the convention. Following considerable discussion a vote on the question of organizing a new denomination was taken. All but five preachers and two laymen were in favor of a new church.⁶³ They considered this a favorable majority and proceeded with plans for organization.

The first item of business was the election of B. T. Roberts as the first General Superintendent. The name of this new church was not recorded as an item of much discussion. "Free Methodist Church" was a name already used by several individual churches and there appeared to be no serious challenge to its use. The Discipline Committee presented their work and it was examined item by item and adopted unanimously. The Creed, from the Methodist Discipline, was used in entirety with only two added articles; one on entire sanctification and the other on future rewards and punishments.⁶⁴

⁶²M'Geary, op. cit., p. 57.

⁶³Ibid., p. 60

⁶⁴Simpson, loc. cit.

The general rules of Methodism were incorporated and the rule concerning secret societies was added.⁶⁵ The government of Free Methodism, when organized, was much more democratic than the parent body.⁶⁶ The General Superintendent or Bishop is limited.⁶⁷ The General Superintendent is elected for a four year term instead of the life term of Methodism; however, he may be re-elected indefinitely. Laymen are granted equal representation in all deliberative bodies. New members coming into the Church must have the witness of the Spirit that they are children of God. They are also asked if they have perfect love which casts out fear and if not they agree to strive earnestly to receive this love.⁶⁸ In its Discipline "the Free Methodist Church restored the original ethical strictness of Methodism."⁶⁹

Several chose to withdraw from the organization of the new church and they proceeded to organize Nazarite Bands. Two of these ministers, William Cooley and Joseph McCreery, and many laymen later returned to Free Methodism. The first class was organized under the new Discipline on Sunday, August 26, 1860, with nineteen persons being taken into full membership. Thus, the new denomination and first society were organized and began to function.

⁶⁵Doctrines and Discipline of the Free Methodist Church of North America (Winona Lake: The Free Methodist Publishing House, 1955), pp. 2, 20. (Hereafter referred to as Discipline.) (Members are not allowed any connection with secret societies.)

⁶⁶Contemporary Methodism is more democratic than it was in 1860.

⁶⁷Discipline, op. cit., pp. 2-3.

⁶⁸Ibid., p. 35.

⁶⁹Eayrs, et. al., op. cit., p. 134.

While it is true, to a degree at least, that some of these laymen and ministers who were expelled from the Methodist Church were fanatical, it was certainly not true of most of them. Smith writes, "Roberts' later writings on the doctrine of sanctification were certainly far from fanatical."⁷⁰ Roberts and others were strongly against slavery, but this does not appear to be the reason for their expulsion. Neither can failure to be disciplined by the Annual Conference stand as a sufficient reason.⁷¹ Roberts as well as others wanted to stay within Methodism, as it had been originally practiced and proclaimed, especially the experience of entire sanctification.⁷²

⁷⁰Smith, op. cit., p. 131.

⁷¹By returning to the Methodist Episcopal Church as a member and preaching without proper conference authority he had raised the issue of failure to be disciplined.

⁷²Discipline, loc. cit.

CHAPTER II

THE WESTERN MOVEMENT

Before the official organization of the Free Methodist Church, people in the West were leaving the Methodist Church and were forming separate societies. One such break occurred in St. Louis, Missouri. Under the leadership of John Wesley Redfield, M.D., they planned to form a new Methodist Church, but the presiding elder of that district refused to recognize them.¹ They then organized a "Free Methodist Church" and adopted most of the Methodist Discipline, "making non-slaveholding one of the conditions of membership."² This church had invited B. T. Roberts as their pastor following his expulsion in 1858. Roberts could not come because it would have further jeopardized his relations in the Methodist Episcopal Church.³ The St. Louis church grew rapidly and soon a building capable of holding four to five hundred persons was too small. Dr. J. W. Redfield had directed the organization of three other churches by May, 1860. They hoped that this action might lead the General Conference of 1860 to correct some of its abuses, reinstate the members and ministers excluded, and return to preaching real Methodism.⁴

Organization

The work in Illinois had developed simultaneously with that in

¹Zahniser, op. cit., p. 145.

²ibid., p. 146.

³ibid., p. 145.

⁴ibid., p. 146.

Western New York. The "Bands" and "Free Methodist Churches" organized by Dr. Redfield and others quickly "adopted the Discipline and became Free Methodist societies."⁵ The Illinois Conference was first called the Western Convention. It was organized in connection with a camp-meeting held near St. Charles, Illinois, in John Laughlin's grove during the month of June, 1861. This convention "was really the second session of the Western Convention, though it was the first since the adoption of the Discipline of the Free Methodist Church."⁶ There were twenty preachers and twenty laymen at the convention and General Superintendent B. T. Roberts presided. The following is the list of appointments to the newly organized Conference:

St. Louis District.--Joseph Travis, chairman; St. Louis, Joseph Travis, one to be supplied.

St. Charles District.--Judah Mead, chairman; St. Charles circuit, Thomas LaDue; Clinton circuit, J. H. Fairchild, W. D. Bishop; Aurora circuit, J. G. Terrill, Erastus Ribble; Marengo circuit, E. P. Hart, J. W. Dake, one to be supplied; Crystal Lake circuit, R. M. Hooker, E. Cook; Newfield circuit, G. L. Shepardson (supply); Ogle circuit, C. Underwood, G. P. Bassett; Sugar Creek circuit, Wisconsin, D. F. Shepardson, C. E. Harroun; Geneva circuit, P. C. Armstrong; Belvidere circuit, J. W. Matthews; Elroy circuit, J. Collier; Rensselaer mission, A. B. Burdick; Norwegian mission, J. Oleson; general missionary, J. W. Redfield.⁷

Expansion

The Illinois Conference has been a mother of conferences. The Michigan, 1857; the Kansas-Missouri, 1871; the Northern Iowa and Minnesota,

⁵M'Geary, op. cit., p. 65.

⁶Hogue, op. cit., I, 353. (See p. 20)

⁷M'Geary, op. cit., p. 66.

1872; the Iowa, 1875; the Wisconsin, 1875; and the Central Illinois, 1879, have all been opened to Free Methodism by men of the Illinois Conference. Many other conferences, including those on the west coast, have had their roots in this conference. Miss Wright correctly summarized the activities of these early pioneers when she stated that our early ministers were not contented to "stay put" but went everywhere rapidly spreading the gospel.⁸

In the march to the west the first states entered were Missouri and Kansas. Three years before B. T. Roberts was expelled from the Genesee Conference of the Methodist Episcopal Church the western trails of the Free Methodist Church were being opened.

In 1855, Charles H. Lovejoy, a Methodist minister of Croydon, New Hampshire, moved with his family to the future site of Manhattan, Kansas. In letters to her parents in New Hampshire Mrs. Lovejoy described the trip west. They had traveled overland to St. Louis, Missouri, passing through Chicago and Alton, Illinois. It was at Alton that Charles' cousin Elijah P. Lovejoy had been killed by a pro-slavery mob in 1837 because he was setting up a press to turn out abolitionist material.⁹

At St. Louis the Lovejoys boarded the "Kate Swinney" for Kansas City.¹⁰ Lovejoy preached on board this boat one Sunday morning on the way across Missouri. Although there were slaveholders on the boat who knew that Charles was an abolitionist there were "no conflicting sentiments."¹¹

⁸Interview with Rev. Lucy Wright, pastor of Minneapolis, Kansas, Free Methodist Church, August, 1959.

⁹David M. Potter and Thomas G. Manning, Nationalism and Sectionalism in America 1775-1877 (New York: Henry Holt and Co., 1957), p. 205.

¹⁰Julia Louisa Lovejoy, "Letters from Kansas" The Kansas Historical Quarterly, XI (February, 1942), 32.

¹¹ibid., p. 32.

They arrived in Kansas City on Sunday, March 8, 1855, and to their surprise "Mr. Lovejoy, though a known minister of the Northern Methodist Episcopal Church, that is just now making such a stir amongst the enraged Missourians, was called to officiate in the pulpit."¹²

Kansas Territory 1854-1861

Kansas Territory was still sparsely populated and the unused land was extremely fertile, especially the bottom lands, "stretching into thousands of acres as rich as it is possible for it to be."¹³ This territory, which was part of the Louisiana Purchase of 1803, was organized in 1854 under the Kansas-Nebraska Act. This act contained the principle of "Popular Sovereignty" by which the people of the territory would decide whether or not to tolerate slavery. Kansas became, as a result of this act, the battleground for pro-slavery and free-soil warfare.

Emigrants rapidly came to Kansas from both anti-slavery New England and middle-western states and the slave states of Missouri and Arkansas. A New England society sent Charles Robinson and Charles Branscomb to select a townsite for pioneers from the northeast. They founded the city of Lawrence, named for Amos Lawrence, a prominent man of Boston. Many emigrants began to arrive, the town grew rapidly, and a charter was secured in 1858.¹⁴ Lawrence, Topeka, and Osawatimie were founded and settled by colonists of the northeast. Leavenworth and Atchison were developed mostly by pioneers of the southeast.

¹² Ibid., p. 34.

¹³ Lovejoy, op. cit., XI, 37.

¹⁴ William Frank Zornow, Kansas: A History of the Jayhawk State (Norman: University of Oklahoma Press, 1957), p. 68.

In the territorial election of 1855 some estimate that 5,000 Missourians crossed the border to vote. Despite a new election ordered by Governor Reeder in seven districts, the legislature was strongly pro-slavery.¹⁵ The free-staters proceeded to hold their own "convention at Lawrence and repudiated the legislature."¹⁶ They then proceeded to call a Free-Soiler convention at Topeka on October 23, 1855, and subsequently elected a Topeka government, including a governor, a representative to Congress, and applied to Congress for statehood in March, 1856.¹⁷ While violence prevailed in "Bleeding Kansas," the national elections of 1856 favored the Democratic Party, and President Buchanan denounced the action taken at Topeka. A pro-slavery attempt for statehood was now made in the Lecompton constitution.¹⁸ But these forces, too were to be denied. Finally, in January, 1861, Kansas entered the Union as a free state.¹⁹

It was in this Kansas territory of expanding population, of violence, and two contending governments, that C. H. Lovejoy and his family came to make their home and carry on the work of his religious commitment.

The Lovejoy's Enter Kansas

Teams and provisions were purchased in Kansas City for the trip to the junction of the Big Blue and Kansas Rivers. The following November, 1856, Lovejoy was assigned to the Lawrence, Kansas, Methodist Episcopal Church. In late 1856 he journeyed back to the East to raise funds for the work in Lawrence. The family moved to a claim at Palmyra until 1858

¹⁵Ralph Volney Harlow, The Growth of the United States, Vol. 1: The Establishment of the Nation Through The Civil War (rev. ed.; New York: Henry Holt and Co., 1943), p. 472.

¹⁶Zornow, op. cit., p. 70.

¹⁷Harlow, op. cit., p. 473.

¹⁸Zornow, op. cit., p. 75.

¹⁹ibid., p. 88.

when Lovejoy was transferred to Sumner, on the bluffs above the Missouri River. Many other Easterners were living here and Mrs. Lovejoy finally felt at home in Kansas.²⁰ Two years later they were appointed to Olathe, but in August 1860 the family returned to the East for a rest. While they were away a married daughter, Mrs. Juliette Whiteborn, died at Manhattan, Kansas.²¹ Also, the Kansas Territory obtained statehood as a free state on January 29, 1861.

Free Methodism in Kansas

Lovejoy was assigned to Wyandotte County in March, 1862. He had been the Chaplain of the House of Representatives in the first Topeka Legislature, and of the first State House of Representatives.²² In 1863 he enlisted in the United States Army as a chaplain of the Seventh Regiment, Kansas Cavalry.²³ He served in this capacity until the end of the war but not entirely as a Methodist because in the fall of 1864 "the Lovejoys changed their membership to the Free Methodist Church, the Methodist Episcopal Church having become too formal for Charles."²⁴ They joined the Illinois Conference, the nearest Free Methodist Conference to Kansas at that time.

Lovejoy's coming into the Free Methodist Church is surrounded by a humorous incident. Joseph McCreery had previously made public remarks against the formation of the Free Methodist Church; however, he changed his mind and decided to come into the new organization. His name came

²⁰ Julia Louisa Lovejoy, "Letters of Julia Louisa Lovejoy, 1856-1864," The Kansas Historical Quarterly, XV (May, 1947), 128.

²¹ Ibid., p. 128.

²² Ibid., p. 128.

²³ John Speer, "Patriotism and Education in the Methodist Church," Kansas Historical Collections, VII (1901-1902), 497.

²⁴ Lovejoy, op. cit., XV, 129.

up for Illinois Conference reception along with C. H. Lovejoy's. E. P.

Hart writes:

I remember that Brother Terrill presented the name of C. H. Lovejoy, of the Methodist Episcopal Church in Kansas, for reception into the conference. Brother Lovejoy was not present, but Brother Terrill had his picture and passed that around among the members of the conference. Brother Lovejoy was received. The name of Joseph McCreery was then presented, and Brother Roberts inquired whether he wished to say anything to the conference, when he arose, and, raising his eye-brows, said, "Brethern, I haven't any picture, but you can look at me."²⁵

In 1865, C. H. Lovejoy was appointed to the Lebanon Circuit in Illinois.²⁶ The following year Lovejoy was elected Chairman of the St. Louis District and appointed to "Redfield Chapel, St. Louis, Missouri, and Kansas."²⁷ Also in the Illinois Conference of 1866 J. C. Washburn was appointed to Tipton, Missouri, and Joseph McCreery to the North Missouri Mission.²⁸ The St. Louis District was changed to the Kansas-Missouri District in the Annual Conference of 1867, and C. H. Lovejoy's appointment read "Lawrence and Kansas."²⁹ In 1868 there were nine preachers and four supplies to the Kansas-Missouri District.³⁰ Kansas alone reported thirty full members and ninety-nine probationers, and by 1870 showed 200 members in full connection.³¹

Some were eager to organize the Kansas-Missouri District into a Conference and in 1869 such action was taken, but subsequently declared

²⁵Edward Payson Hart, Reminiscences of Early Free Methodism (Chicago: Free Methodist Publishing House, 1903), p. 165.

²⁶Lovejoy, loc. cit.

²⁷Hogue, op. cit., II, 81.

²⁸Ibid., p. 81.

²⁹M'Geary, op. cit., p. 114.

³⁰Hogue, op. cit., II, 82.

³¹M'Geary, loc. cit.

illegal.³² They had preceded to include four districts -- "the St. Louis, the Northern Kansas and Nebraska, the Southern Kansas and Missouri, and the California."³³ They had elected a Chairman for each of these districts, except the last, which had only one circuit at Placerville. This action was rescinded by the Illinois Conference of 1869 but the appointments remained the same.³⁴ The next year the Kansas-Missouri Conference was organized at the third General Conference which met at Aurora, Illinois in November. The recommendation read as follows:

That a new Conference be formed, to be called the Kansas and Missouri Conference, to embrace the States of Kansas, Missouri and the territory of Nebraska, and also including the Alma and Lebanon Circuits in the State of Illinois.³⁵

This action was passed by the General Conference, but just twelve years later the Kansas and Missouri Annual Conference was divided into three separate conferences. This division was completed in 1883 with the three new conferences designated the Kansas, the West Kansas, and the Missouri.

³²Howland, op. cit., p. 44. ³³Hogue, op. cit., II, 83.

³⁴ibid., p. 83. ³⁵ibid., p. 84.

CHAPTER III

THE KANSAS CONFERENCE: SOCIETIES ORGANIZED BEFORE 1883, WITH SPECIAL REFERENCE TO THOSE EXTANT

The Discipline of the Free Methodist Church dates the Kansas Conference from 1871.¹ It was to include:

All that portion of the state of Kansas lying east of a line running due north from the state of Oklahoma along the west line of McPherson county, Kansas, to the southwest corner of Cloud county, Kansas; thence east to the southeast corner of Cloud county; thence due north to the Nebraska state line. It shall include the city of Hutchinson.²

Local churches and circuits within this conference were organized with great rapidity from the earliest years. Many of these churches are no longer in existence, but most of them contributed to the ongoing of Free Methodism. The following pages comprise a chronological listing according to the time of organization of societies before 1883 with a brief history of each.

Lawrence

Lawrence is one of the oldest cities in the state of Kansas. Charles Robinson and Charles Branscomb selected the townsite during the summer of 1854.³ They were sent to Kansas by the New England Emigrant Aid Society; therefore they named the site Lawrence, in honor of Amos

¹Free Methodist Discipline, op. cit., p. 220.

²ibid., p. 220

³Zornow, op. cit., p. 68.

Lawrence, a member of the society.⁴ The city was legally chartered in 1858 after a year under a self-adopted charter. Until 1861 it was practically the capital of the territory and the legislature after convening at LeCompton, would adjourn to Lawrence for the rest of the session.⁵

The city was noted for its "underground railway" through which many slaves were brought to freedom prior to Civil War days. Because of its strong abolitionism, Lawrence was often attacked by pro-slavery Missourians. This "hotbed of anti-slavery leadership" was sacked several times before the war with some losing their lives, but the most brutal attack came in 1863 "when William C. Quantrill, with 400 mounted Missouri bushrangers, raided the town by night and killed 150 defenseless citizens."⁶

In a letter to Zion's Herald Mrs. Lovejoy wrote:

Up to last night, one hundred and twenty had been found and buried in Lawrence, and it was thought that from 150 to 200 had been killed, and many burnt up in the great Free State Hotel, and their remains are buried beneath the rubbish. There were a great many guests and boarders in the house, and as they rushed out they shot them down, and threw their bodies back into the fire. One neighbor saw a pile of charred bodies yesterday, some with their whiskers and hair burnt off, and their boots partly burned; and they heard one man speak for 75 coffins, and his opinion was that 250 at least were murdered in Lawrence. Quantrill intended to butcher every man there, but some escaped in woman's apparel, and others concealed themselves

Rev. Mr. S. S. Snyder, Presiding Elder on the Lawrence District, (United Brethern) who had been in Kansas since 1855, and one of the best men in the State, living about half a mile from the city on his farm, was killed, and his house burnt. Five men were killed in front of Bro. G. W. Paddock's house, pastor of the Methodist Episcopal Church. Although seven of our preachers were in Lawrence, not one of them

⁴Ibid., p. 68.

⁵See "Lawrence," Encyclopedia Britannica, Vol. XIII (1947), 799.

⁶Ibid., p. 799.

was killed, but five lay members were murdered. Such a day of mourning as was yesterday never dawned upon Kansas.⁷

During the war years Rev. and Mrs. C. H. Lovejoy made Baldwin City, Kansas, their home. Rev. Lovejoy was still serving as a chaplain in the Kansas cavalry, in 1864, when they joined the Free Methodist Church.⁸ The Lovejoys were sent by the Illinois Conference to the Lebanon, Illinois, circuit in 1865. The year following their appointment read: "St. Louis District, C. H. Lovejoy, Chairman. Redfield Chapel, St. Louis, Missouri, and Kansas, C. H. Lovejoy; . . ."⁹ This gave Lovejoy the opportunity to return to Kansas. The next appointment, in 1867, made it more definite: "Lawrence and Kansas, C. H. Lovejoy,"¹⁰ A new title "Missouri and Kansas District" replaced the St. Louis District in 1867 and Lovejoy was elected chairman.¹¹ The Illinois Conference of 1868 appointed nine preachers to this district with five going to the state of Kansas.¹² These five included C. H. Lovejoy, James Mathews, W. N. Hanby, Oliver Wisner, and Moses Miller.¹³

Charles H. Lovejoy was still the chairman in 1868 but in 1869 he was elected chairman only of the Northern Kansas District and James Mathews was made chairman of the Southern Kansas District.¹⁴ The Northern Kansas District included Nebraska and part of Missouri. The Southern Kansas

⁷J. P. Lovejoy, op. cit., XVI (May, 1948), 196, 197.

⁸(See page 29).

⁹Hogue, op. cit., II, 82.

¹⁰M^rGeary, op. cit., p. 114

¹¹ibid., p. 114 and Hogue, op. cit., II, 82.

¹²ibid., p. 114 and 82.

¹³Combined Minutes, 1870, pp. 42-43.

¹⁴Hogue, op. cit., II, 84.

District included the rest of Missouri.¹⁵ The General Conference of 1870, held at Aurora, Illinois, created the Kansas and Missouri Conference to include "the States of Kansas, Missouri, and the Territory of Nebraska, and also including the Alma and Lebanon Circuits in the State of Illinois"¹⁶ Appointments for 1870 included: Lawrence, C. H. Lovejoy; Ottawa and Ohio City, H. Mathews; Springfield and Garnett, Z. Phillips and W. N. Hanby; Cowley County, M. Miller; Olatha, Captains Creek, Belleville, and Solomon River, To Be Supplied.¹⁷

The first Kansas-Missouri Annual Conference was held at Lawrence in March 31 - April 1, 1871.¹⁸ General Superintendent B. T. Roberts presided over this conference.¹⁹ Preachers at this first conference were: C. H. Lovejoy, J. C. Washburne, James Mathews, Moses Collins, W. H. Neal, Isaac Bliss, H. Mathews, O. C. Wisner, Peter Lynch, William Cooley, and W. N. Hanby.²⁰ Mr. Roberts wrote to his wife on April 1, 1871, describing Lawrence as:

A beautiful city and the country around is very fine and pleasant. I went up yesterday with Brother M[atthews] about four miles on the bluff where we had a fine view of the city and the country adjacent. The prospect was beautiful. It is not a dead level like Illinois, nor hilly like Alleghany, but along the rivers and wide valleys from which the ascent is gradual from two to four miles and then you reach rolling prairie. It is really a fine country.²¹

¹⁵ibid., p. 83.

¹⁶ibid., p. 84.

¹⁷Combined Minutes, 1870, pp. 50-51.

¹⁸"Minutes of the Kansas and Missouri Conference, 1871," James Mathews, Secretary, p. 1.

¹⁹ibid., p. 1.

²⁰ibid., pp. 2-3.

²¹B. H. Roberts, Benjamin Titus Roberts (North Chile, New York: "The Earnest Christian" Office, 1900), p. 411.

Concerning the first conference he wrote:

The prospects do not appear to be very flattering; but the Lord can work with very poor material or He would never have used me, so I do not despair of Kansas. Brother L [ovejoy] has perseverance, and Brother M [athews] push, and if they can only get into harmony and hold on to the Lord, I hope that something will be done that will remain.²²

Lawrence was left "to be supplied."²³ In spite of or perhaps because they had no pastor, the Lawrence society "built a neat frame church" in 1871- 1872.²⁴ B. T. Roberts preached the dedicatory sermon and later wrote to his wife:

We had a good time at the dedication on Sunday at Lawrence. In the afternoon I preached on the streets. The Lord Helped. One young man came to me and said that the Lord had sent him from Eastern Pennsylvania to Kansas to hear that sermon. It had broken the snare the Devil had laid for him. In the evening I preached at our church and one soul, we trust, was saved.²⁵

W. H. Neal was appointed to Lawrence in 1872 and B. T. Roberts commented, "I trust God will do a good work through Brother Neal."²⁶ However, as was the practice in these early years, a pastor was assigned for only one year and thus limited in what he could accomplish. W. M. Adams was appointed in 1873 and was one of the exceptions who succeeded himself.²⁷

Appointments to Lawrence since 1874 have included: O. C. Wisner (1875), I. B. Allen (1876), R. F. Morris (1877), William Garrett (1878),

²²ibid., p. 411

²³"Minutes of the Kansas and Missouri Conference, 1871," James Mathews, Secretary, p. 3.

²⁴B. H. Roberts, op. cit., p. 422.

²⁵ibid., p. 423.

²⁶ibid., p. 422.

²⁷"Minutes of the Kansas and Missouri Annual Conference, 1874," J. W. Johnston, Secretary, p. 20.

who made the first recorded report for Lawrence which then had ten members, To Be Supplied (1879), Christopher Stamp (1880-1881), L. C. Ebey (1882), J. E. Whiting (1883), C. C. McIntosh (1884), C. H. Lovejoy (1885), Walter Scott (1886), George Seacord (1887), M. W. Pratt (1888), G. G. Pritchard (1889-1890), S. F. Wilson (1891), Ollie D. Price (1892), To Be Supplied (1893), S. F. Wilson (1894), To Be Supplied (1895), no appointment (1896-1897), G. G. Pritchard (1898), Ella Hunt (1899), F. A. Root (1900), Fannie T. Martin (1901-1902), C. L. Manning (1903-1904), Anne Lyness and J. Laustin (1905), C. L. Fike (1906), S. L. Crouch (1907), To Be Supplied (1908), W. W. Harris (1909), B. S. Lewis (1910), J. A. Chaney (1911), D. B. Williams (1912), J. E. Hulet (1913), J. M. Reid (1914-1915), Charles H. Watson (1916-1917), Wesley Juhlin (1918), W. A. Fish (1919), Harlow I. Lindley (1920-1921), Minnie A. Beers (1922-1924), H. J. Long (1925), Lloyd Eggleston (1926-1927), C. L. Fike (1928-1929), G. B. Chase (1930-1931), F. M. Smith (1932-1934), P. J. Postlewait (1935-1936), D. L. Turnbough (1937-1938), Joe Reid (1939-1943), H. B. Jones (1944-1945), A. R. Martin (1946-1947), Lester Hamilton (1948-1949), Bruce Easterling (1950-1951), J. Paul Reid (1952-1956), Glenn Shields (1957), Ronald Bohlenblust (1958-).

At the present time Lawrence has sixty-two members and property valued at \$9000.²⁸ They are planning for the construction of a new church in the near future. The present church has been remodeled but it is essentially the same one dedicated by B. T. Roberts in 1872.

²⁸Yearbook, 1959, op. cit., p. 168.

McPherson

The city is named for Major General James Birdseye McPherson of the Union Army who was killed at the Battle of Atlanta, Georgia, March 22, 1864.²⁹ McPherson County was formed in 1870 with the county seat at Lindsborg, where a large number of Swedish immigrants had settled.³⁰ Following the Civil War many veterans came to the county.³¹ With this rapid influx of population L. G. Shancke and three associates of Salina, Kansas, deemed it wise to plot out a city. They decided upon "McPherson Flats," in the center of a level plain with no trees, and incorporated it "McPherson Center" on May 28, 1872.³² Twelve men signed the petition, four from Saline County and eight from McPherson County.³³ On August 10, 1872, a petition to move the court house to McPherson was approved and on June 10, 1873, the county approved moving it by a large majority.³⁴

The first church erected in McPherson was the Baptist in September, 1874.³⁵ That same year the Kansas and Missouri Conference of the Free Methodist Church appointed William McClintick to McPherson.³⁶ The Atlas of McPherson has the following comment: "The Principles of the Free Methodist Church were introduced to McPherson by William McClintick,

²⁹Jessie Hill Rowland, Pioneer Days in McPherson (Published by the McPherson, Kansas, Junior Chamber of Commerce and Sponsoring Merchants of McPherson, n. d.), p. 2.

³⁰ibid., p. 3.

³¹ibid.

³²ibid., pp. 7, 9.

³³ibid., p. 9.

³⁴ibid., p. 15.

³⁵ibid., p. 17.

³⁶"Minutes of the Kansas and Missouri Annual Conference, 1874," J. W. Johnston, Secretary, p. 29.

³⁷"Brochure for Dedication of Free Methodist Church of McPherson," March 13, 1955.

formerly of Lincoln, Nebraska."³⁷ McClintick was appointed to McPherson at both the conferences in 1875 and was given W. W. Harris to assist him at the second.³⁸

In 1876, John W. Sherwood succeeded McClintick, who was discontinued as a preacher in 1875 and became the third mayor of McPherson.³⁹ Under Sherwood's leadership "the first organization was effected in Little Valley Township near Inman."⁴⁰ Sherwood was reappointed in 1877 and followed in 1878 by R. F. Morris.⁴¹ The appointment in 1879 was M. L. Wilkinson who reported twenty-one members to the 1880 conference.⁴² W. W. Harris was assigned in 1880 and in 1881 when he was assisted by G. I. Phillips.⁴³

Rev. M. V. B. Phillips followed in 1882 and

. . . on March 26, 1883, a deed was received to property for use for worship, consisting of lots 7, 8, and 9, Block 1, Highland Addition and located at 900 North Maple Street. The property provided a building for worship and also a house to be used as a parsonage.⁴⁴

³⁸"Minutes of the Kansas and Missouri Annual Conference, 1875," W. M. Adams, Secretary, p. 37. (See Appendix II)

³⁹ibid., p. 32 and Howland, op. cit., p. 17.

⁴⁰"Brochure of Dedication," loc. cit.

⁴¹"Minutes of the Kansas and Missouri Annual Conference, 1879," George W. C. Smith, Secretary, p. 74.

⁴²"Minutes of the Kansas and Missouri Annual Conference, 1880," George W. C. Smith, Secretary, p. 115.

⁴³"Minutes of the Kansas and Missouri Annual Conference, 1881," E. Leonardson, Secretary, p. 141.

⁴⁴"Brochure of Dedication," loc. cit.

In 1883, O. Lineback and G. B. Clark were appointed.⁴⁵ They were followed by J. Mitchell (1884-1885), I. B. Allen (1886-1887), W. E. DeHarppart (1888-1889), when the church was remodeled,⁴⁶ Fred Scott (1890), H. S. Abbott (1891), H. W. Ruby (1892), William Wilson (1893), To Be Supplied (1894), J. W. Norris (1895-1897), Thomas Hoffley (1898), Frank Root (1899), C. H. Marsolf (1900), H. S. Dye (1901-1902), W. J. Ward (1903), William Buchanan (1904), A. Wegley (1905), To Be Supplied (1906), C. N. Root (1907-1908), A. S. Ford (1909), M. D. Harbour (1910), To Be Supplied (1911-1914). In 1914 Central Academy was located in McPherson and E. S. Zahniser of the school supplied the circuit for the next four years. The church property was sold in March, 1915, and the congregation worshipped in the Academy's chapel. In 1917 the Central College Auditorium was completed and it "housed the church activities until March 13, 1955 when the new church was first used."⁴⁷

The pastors since 1917 include: R. H. Warren (1917-1918), B. R. Parks (1919-1920), C. N. Root (1921-1922), E. C. Lindley (1923-1924), C. L. Fike (1925-1926), C. E. Bess (1927-1929), F. M. Smith (1930-1931), C. V. Fairbairn (1932-1935), E. C. Lindley (1936-1938), C. B. Archer (1939-1942), B. R. Parks (1943-1944), L. M. Lowell (1945-1947), Lyle Donnelly (1948), L. E. McKeown (1949-1952), Homer Foster (1953), C. Mervin Russell (1954-1957), Dwight Horton (1958-).

⁴⁵"Minutes of the Kansas and Missouri Annual Conference, 1883," E. Leonardson, Secretary, p. 140.

⁴⁶"Brochure of Dedication," loc. cit.

⁴⁷ibid.

The McPherson church has two hundred and sixty-eight members and property valued at more than \$130,000. The average weekly Sunday School attendance for 1959 was 318.⁴⁸ The beautiful sanctuary will seat over 600 and is often filled. This is the largest church of the Kansas Conference. The worship service is broadcast each Sunday morning over KNEX, a McPherson station.

Emporia

Preston B. Plumb, George Deitzler, George W. Brown, Lyman Allen, and Columbus Hornsby founded Emporia in 1857.⁴⁹ Plumb, who later became a senator, was the leader of a party of nineteen Emporians who joined the Free Staters in skirmishes with Confederate marauders.⁵⁰ Plumb had entered Kansas when he was nineteen years old bringing along three wagons loaded with guns and ammunition.⁵¹ His group joined with James G. Blunt's force to defeat a group of raiders at the Quapaw Agency in September, 1861.⁵² In this short battle the leader of the marauders, John Mathews, was killed and on his body orders were found for him to "enroll the Quapaw Indians under the Confederate banner."⁵³

In 1865 Emporia was incorporated as a village, and in 1870 as a second class city.⁵⁴ The Atchison, Topeka and Santa Fe Railroad, racing across Kansas in time to get federal grants, reached Emporia in July of 1870.⁵⁵ It took another year to reach Newton.⁵⁶

⁴⁸Yearbook, 1959, loc. cit. ⁴⁹Zornow, op. cit., p. 310

⁵⁰Jay Monaghan, Civil War on the Western Border, 1854-1865 (Boston: Little, Brown and Co., 1955), pp. 109, 195.

⁵¹Ibid., p. 92. ⁵²Ibid., p. 195. ⁵³Ibid.

⁵⁴Zornow, loc. cit. ⁵⁵Ibid., p. 141. ⁵⁶Ibid.

There are now thirty-six churches in Emporia.⁵⁷ One of the first of these was the Free Methodist. Reverends C. H. Lovejoy, Chairman, and G. W. Smith, pastor of Neosho Rapids, organized the Free Methodist Church of Emporia on February 7, 1878.⁵⁸ J. P. McElfresh was the first pastor with only three charter members: "Jermima McElfresh, Sister Hart and Sister Penrod."⁵⁹ B. T. Roberts had presided over an Annual Conference in Emporia in 1877 and this may have created enough interest to begin a society in that city. Roberts wrote to his wife: "I am glad I came. They are so glad to see me."⁶⁰ A few days later he wrote:

I enjoyed the conference in Kansas, the best of any I ever attended. The work there has got a good start. We have very excellent meetings. During the day and evening of Sunday there were, it was thought, as many as twenty-five converted. The people were very glad to see me and my efforts to do good, poor as they were, were highly appreciated. I am very thankful indeed that I went there.⁶¹

Until 1881 the society held services in "Fowlen's Hall on the east side of Commercial Street between 6 or 7 Avenues."⁶² L. C. Eby successfully led the church through a building program in 1881 on the corner of Commercial Street and South Avenue.⁶³ A new church was constructed on this same location in 1910-1911 during the pastorate of J. A. Manning.

Some pastors of the Emporia Church extended their preaching to other nearby towns and established new societies. This outreach included Union School on Badger Creek, Americus, Hartford and Council Grove.⁶⁵

⁵⁷ibid., p. 311.

⁵⁸D. G. Shirer, et. al., "Historical Record of Emporia Free Methodist Church," p. 5.

⁵⁹ibid.

⁶⁰B. H. Roberts, op. cit., p. 508.

⁶¹ibid.

⁶²Shirer, op. cit., p. 5.

⁶³ibid.

⁶⁴ibid., n. p. (unbound pages).

⁶⁵ibid.

Emporia was the site of several Annual Conferences.⁶⁶ At one of these, in 1898, a petition to the General Conference to create an Oklahoma Conference was passed, and in October, 1899, this conference was formed at Emporia.⁶⁷ The Emporia Society purchased an entire block on Union Street, between Fourth and Fifth avenues, in 1955. On this property a parsonage has been built and plans are nearly completed for the construction of a new church building to begin July 1, 1960.⁶⁸ This society now has eighty-nine members and property worth \$31,000.⁶⁹

The Emporia ministers include: J. P. McElfresh (1878), L. C. Ebey (1879), B. F. Smalley and L. C. Ebey (1880), W. W. Hulet (1881), W. N. Hibbard (1882-1883), W. M. Adams and George Seacord (1884), George Seacord (1885), C. H. Lovejoy (1886), G. W. Saunders (1887), Ella Bonner (1888), W. Champion (1889), H. K. Bowerman (1890), G. G. Pritchard (1891-1892), R. M. Rhamy (1893-1894), M. F. Childs (1895-1897), Slade Freer (1898), D. G. Shirer (1899), James Green (1900), Walter Scott (1901-1903), F. R. Cline (1904), J. L. Phillipi (1905-1906), E. C. Lindley (1907-1908), J. A. Manning (1910), C. H. Jerome (1911), Edwin R. Ford (1912-1914), H. S. Dye (1915-1917), J. P. Dowd and Walter Reynolds (1918-1920), G. I. Winans (1921-1923), C. B. Archer (1924-1926), W. D. McMullen (1927-1929), B. R. Parks (1930), G. M. Cottrill (1931-1933), C. E. Bess (1934-1937), C. S. Meinhardt and Donald Hoover (1938-1940), J. M. Reid (1941-1943), C. F. J. Caulkins (1944-1945), C. J. Easterling (1946-1949), C. G. Williams (1950),

⁶⁶(See Appendix II).

⁶⁷"Minutes of Kansas Annual Conference, 1899," C. E. Harroun, Jr., Secretary, p. 331.

⁶⁸Interview with Kenneth Chapman, pastor, May 26, 1960.

⁶⁹Yearbook, 1959, loc. cit.

R. E. Fisher (1951-1952), C. E. Bess (1953-1954), Clifford Redding (1955-1958), and Kenneth Chapman (1959-).

Arkansas City

Arkansas City was founded in 1870; however, the names Adelpia, Walnut City, and Cresswell were employed before the present name was adopted.⁷⁰ Third class city status was obtained in June 1872, and second class in 1884.⁷¹ The Sante Fe railroad arrived in 1880 and accounted largely for the city's growth.⁷² Arkansas City claims to be the only city in the country which suffered a population drop from 70,000 to 5,000 in a few hours. Being located just three miles from the Oklahoma border, it was the base for thousands of homesteaders waiting to make the run into the Cherokee Outlet. On September 16, 1893, it was almost deserted as the settlers rushed into the outlet.⁷³

Ira Putney was the first Free Methodist preacher to enter the city for the purpose of establishing a church. He was sent by the Annual Conference of 1881 to "Caldwell and Arkansas City."⁷⁴ In 1882, he was returned to Arkansas City only and at the Conference of 1883 he reported twenty members.⁷⁵ W. W. Harris was appointed in 1883. The record of the first society meeting on October 14, 1883, is extant and includes a list of contributors to the support of Harris. This society included:

⁷⁰Zornow, op. cit., p. 320.

⁷¹Ibid.

⁷²Ibid.

⁷³Ibid.

⁷⁴"Minutes of the Kansas and Missouri Annual Conference, 1881," E. Leonardson, Secretary, p. 141.

⁷⁵"Minutes of the Kansas and Missouri Annual Conference, 1883," E. Leonardson, pp. 200-201.

Daniel Preston, A. J. McIntire, D. J. Kennedy, Mark Morris, Sarah McIntire, Malinda Kennedy, and Joseph Bittle.⁷⁶

This church was left "to be supplied" in 1884 but the following year W. N. Hamby was assigned. He reported twenty-five members in 1886 and church property valued at \$1200⁷⁷. The following pastors have been appointed to this charge which often included another society in the appointment: I. N. Watson (1886), To Be Supplied (1887), B. F. Sumners (1888), H. W. Ruby (1889), William Champion (1890-1891), C. E. Harroun (1892), who was the founder of the work in Oklahoma, C. H. Lovejoy (1893), L. F. Higdon (1894), To Be Supplied (1895), Fred Scott (1896-1897), C. E. Southworth (1899) when the Annual Conference was held there, M. L. Wilkinson (1900), James Green (1901), Job Holiday (1902), Fred Scott (1903), A. S. Ford (1904-1905), J. W. Norris (1906), Jennie Whitney (1907-1908), John Walrafen (1909), Luke Scriptor (1910), J. E. Hulet (1911-1912), Nellie Haskin (1913), To Be Supplied (1914), Hubert Wade (1915), P. J. Postlewait (1916-1918), Adam Lenkerd (1919), A. H. Hedges (1920), A. L. Crumley (1921), Edward Searle (1922), O. M. Kitcher (1923), G. C. Houseman (1924-1925), F. DuPee (1926-1927), To Be Supplied (1928), G. I. Winans (1929-1930), C. L. Porter (1931), J. H. Martin (1932-1933), I. L. Davis (1934-1936), C. V. McCully (1937-1938), D. L. Turnbough (1939-1940), C. J. Easterling (1941-1942), C. L. Fike (1943-1946), To Be Supplied (1947-1948), J. Lewis Helsel (1949), Lewis L. Helsel (1950-1952), To Be Supplied

⁷⁶Record of Arkansas City Free Methodist Church, October 14, 1883, p. 3.

⁷⁷"Minutes of the Kansas Annual Conference, 1886," E. Leonardson, Secretary, pp. 306-307.

(1953-1954), Robert H. Adams (1955-1957), To Be Supplied (1958), Bruce J. Easterling (1959-). This society reports nine members, no parsonage and a church valued at \$8000.⁷⁸

Topeka

Cyrus K. Holliday and Charles Robinson selected the Topeka townsite in 1854.⁷⁹ North Topeka was a permanent settlement for the Kansas Indians and the Papin brothers had established a ferry service for travelers through that area.⁸⁰ The city was first incorporated in 1857.⁸¹ It was the seat of the Free-Staters Convention of 1855, the Topeka Government (Legislature) of 1856, the temporary territorial government of 1859, and the State Capitol since 1861.

Free Methodism was introduced to Topeka by L. C. Ebey, who was appointed to Topeka and Lawrence in 1882.⁸² The following year J. E. Whiting received these charges.⁸³ He was succeeded by: C. C. McIntosh (1884), Wm. Hibbard to Topeka only in 1885 and he reported forty-six members to the Annual Conference of 1886.⁸⁴ G. W. Saunders was assigned in 1886 with C. H. Lovejoy following with an assistant, L. H. Newberry, in 1887. L. C. Gould was appointed in 1888 and I. N. Watson in 1889. The pastor of 1890, E. D. Pembleton, was cordially welcomed by a new

⁷⁸Yearbook, 1959, loc. cit. ⁷⁹Zornow, op. cit., p. 69.

⁸⁰Ibid.

⁸¹Ibid.

⁸²"Minutes of the Kansas and Missouri Annual Conference, 1882," E. Leonardson, Secretary, p. 166.

⁸³"Minutes of the Kansas Annual Conference, 1883," E. Leonardson, Secretary, p. 194.

⁸⁴"Minutes of the Kansas Annual Conference, 1886," E. Leonardson, Secretary, pp. 306-307.

church building. A Mr. Barret, a cabinet worker, built the church on his property and gave it to the society.⁸⁵ Before they had this building the society had worshipped in Barret's home.⁸⁶ Barret and his sister had moved to Topeka from Hartford where they were members of the Free Methodist Church.⁸⁷ In 1923 a new parsonage was purchased and five years later a beautiful brick church building was erected under the leadership of F. J. Archer.⁸⁸

Pastors who have served Topeka since 1890 include: Charles Kirkland (1891), M. F. Childs (1892-1893), W. E. DeHarppart (1894), S. F. Wilson (1895-1897), M. F. Childs (1898), M. Campbell (1899), W. N. Adams (1900), E. A. Sayre (1901-1902), H. S. Dye (1903), J. A. Chaney (1904), F. E. Bonham (1905-1906), A. Nell (1907), J. A. Manning (1908), S. F. Wilson (1909), A. L. Crumley (1910-1912), S. L. Crouch (1913), Andrew Nell (1914), E. R. Ford (1915), J. S. Ogg (1916-1917), C. E. Bess (1918-1920), Edward Searle (1921), P. J. Postlewait (1922-1924), Francis J. Archer (1925-1928), J. M. Reid (1929-1932), Charles A. Snow (1933), G. M. Cottrill (1934-1937), C. E. Bess (1938), C. V. McCully (1939-1941), Lee Ensey (1942), J. M. Reid (1943-1946), C. F. J. Caulkins (1947), A. R. Martin (1948-1951), C. S. Meinhardt (1952-).

The Topeka church now has ninety-three members and property valued at \$39,000.⁸⁹ The society has been contemplating a relocation and building program, but no definite decision has yet resulted.

⁸⁵Report of Rev. C. S. Meinhardt, pastor, Topeka Free Methodist Church, March 1, 1960.

⁸⁶ibid.

⁸⁷ibid.

⁸⁸Combined Minutes, 1924, 1929, op. cit., pp. 128, 289.

⁸⁹Yearbook, 1959, loc. cit.

Some Disbanded Societies

Garnett and Xenia were organized in or before 1871. Garnett was visited by B. T. Roberts March 25-27, 1872, and while there he "ate at Mother Mathews."⁹⁰ Apparently Roberts stayed here for a few days after the Annual Conference of 1872 which was held at Xenia, Kansas.⁹¹

Leavenworth received the appointment of O. C. Wisner in 1875.⁹² It was supplied in connection with other societies until 1899.

Prairie Center and Harmony began their Free Methodist history in 1876 with O. C. Wisner as pastor.⁹³ The Annual Conference of 1882 and 1883 were entertained at Prairie Center, the latter at the farm of Bro. Battell.⁹⁴ The Prairie Center society existed until 1899, and Harmony with Old Union until in 1920's. Mrs. Robinson remembers that the Watsons came from the Harmony Church.⁹⁵ C. H. Watson, the late president of Seattle Pacific College, and Mrs. H. J. Long, wife of the president of Greenville College, are of this family.

Neosho Rapids and Badger Creek received their first appointment, G. W. C. Smith, in 1877.⁹⁶ Pastor Smith was instrumental in starting the

⁹⁰B. H. Roberts, op. cit., p. 421.

⁹¹"Minutes of the Kansas and Missouri Annual Conference, 1872," James Mathews, Secretary, p. 5.

⁹²"Minutes of the Kansas and Missouri Annual Conference, 1876," W. M. Adams, Secretary, p. 33.

⁹³"Minutes of the Kansas and Missouri Annual Conference, 1876," Robert Abell, Secretary, p. 47.

⁹⁴"Minutes of the Kansas Annual Conference, 1883," E. Leonardson, Secretary, p. 194.

⁹⁵Interview with Mrs. Robinson, Lawrence, Kansas, March 18, 1960.

⁹⁶"Minutes of the Kansas and Missouri Annual Conference, 1877," George W. C. Smith, Secretary, p. 62.

church at Emporia the following year.⁹⁷ The Neosho Rapids church has a very colorful history. The building "a large one for that day in a small town - 30 by 46 feet - was built in 1879 . . ."⁹⁸ A parsonage was erected on the lot adjoining the church.⁹⁹ The land for both parsonage and church were given to the church by "Charles and Martha Tolford, Neosho Rapids pioneers" with the stipulation that, "at any time the lots should no longer be used for church purposes, they revert to heirs of the Tolfords."¹⁰⁰ This society:

was organized in February, 1876, by the Rev. G. W. Smith, assisted by the Rev. J. Teirman, of the Badger Creek congregation, and the organization followed a big revival meeting. The church was built the summer of 1877, during Mr. Smith's pastorate, at the cost of \$1500. Electricity was installed in later years. Two carpenters who worked on the building were G. W. Childers and James Biledon, and much of the work was donated.¹⁰¹

The building was sold to the Church of the Brethern in 1932. It was moved to Gravel Hill, "three miles northwest of Gridley" and will be rebuilt "as nearly like the original structure as possible."¹⁰² Proceeds from this sale were turned over to the Emporia church and the pews were given to the Free Methodist Camp at Eureka Lake, Manhattan, Kansas.¹⁰³

⁹⁷(See Page 42.)

⁹⁸Laura M. French, "The Free Methodist Church at Neosho Rapids if Razed," The Emporia Daily Gazette, Vol. XLIII, No. 109, December 5, 1932, p. 6.

⁹⁹ibid.

¹⁰⁰ibid.

¹⁰¹ibid.

¹⁰²ibid.

¹⁰³ibid.

Clay Center received the first appointment in 1877 following the Annual Conference held in that city in 1876.¹⁰⁴ The Conference of 1895 was entertained here and this society existed until the early twentieth century.

Other early societies included Council Grove, Captain's Creek, Belleview, Olathe, Princeton, Osage City, Lyndon, Labette, Washington, Hartford, Polo, Dunlap, Ohio City, Dragoon, and a host of others.

¹⁰⁴Minutes of the Kansas and Missouri Annual Conference, 1877," G. W. C. Smith, Secretary, p. 61.

Chapter IV

THE KANSAS CONFERENCE: SOCIETIES ORGANIZED SINCE 1883 WITH SPECIAL REFERENCE TO THOSE EXTANT

During the Kansas and Missouri Annual Conference of 1882 a motion was made to "request the ensuing Gen[era]l Conf[erence] to divide our territory - carried."¹ A further motion specified "that the eastern part of the State [of Kansas] be called the Kansas Conference and the western part be called the West Kansas Conference - carried."² The Stationing Committee fixed the dividing line between these conferences on the west line of McPherson County.³ The General Conference of 1882 divided the Kansas and Missouri Conference into three conferences, the Kansas Conference, the West Kansas Conference, and made the State of Missouri the Missouri Conference.⁴

In the years since 1883 more than one hundred communities in eastern Kansas have been served by Free Methodist pastors. Less than one-fifth of these communities still have a Free Methodist church. The following list of existing churches is an attempt to place them in chronological order according to the time of their establishment as a society.

¹"Minutes of the Kansas and Missouri Annual Conference, 1882," E. Leonardson, Secretary, p. 151.

²ibid. ³ibid., p. 165. (See also Page 32.)

⁴Free Methodist Discipline, op. cit., p. 221.

Caldwell

Ira Putney was appointed to supply the work at Arkansas City and Caldwell in 1881.⁵ There were no appointments in 1882-1883, although the original charter, issued November 24, 1883, is still in the possession of this society.⁶ I. N. Watson was sent in 1884 and this society with two others from Doster and Argonia worshipped in a school house.⁷ In 1907 these three groups met in a Baptist church to consolidate and the following year a one room structure was dedicated by Bishop Hogue.⁸ A new church building was dedicated on December 16, 1951.⁹

Pastors who have served the Caldwell Free Methodist Church include:

Ira Putney (1881), I. N. Watson (1884-1885), John Mitchell (1886), M. L. Wilkinson (1887), I. B. Allen (1888), Fred Scott (1891-1892), Joseph Sizeline (1894), D. B. Williams (1895), D. G. Shirer (1896-1897), Walter Scott (1898), T. Hafley (1899), Howard Dye (1900), J. T. Bivens (1901), W. J. Ward (1902), G. R. Guy (1903), Charles N. Root (1904), H. M. Brandt (1905-1906), William Buchanan (1907-1908), H. M. Brandt (1910), F. L. Virts (1911), H. M. Brandt (1912), A. M. Linhart (1913), C. N. Joyner (1914-1915), Anna McIntrye (1916-1917), C. N. Root (1918-1920), George E. Welkish (1921), W. F. Beck (1922), Lloyd Eggleston (1923-1925), A. H. Hedges (1926), Charles F. Porter (1927-1930), J. Earl Secord (1931-1933), F. J. Archer (1934), W. L. Chase (1935), G. B. Chase (1936-1937), C. L. Fike (1938-1942), Donald Brissom (1943), O. G. Wilcox (1944-1945), J. Paul

⁵Minutes of the Kansas and Missouri Annual Conference, 1881," E. Leonardson, Secretary, p. 141.

⁶Report of the Caldwell Society, August, 1959.

⁷ibid.

⁸ibid.

⁹ibid.

Reid (1946-1951), Robert Andrews (1952-1954), Duane E. Spiers (1955-1956), Ernst Dollar (1957-1958), Harold Bishop (1959-). Caldwell reported thirty-six members and \$34,500 worth of property to the Annual Conference of 1959.¹⁰

Americus

H. S. Abbott was appointed to "Neosho Rapids and Americus" in 1883.¹¹ The next appointments were O. Lineback to "Americus and Dunlap" for 1885 and 1886.¹² In 1888 J. A. Long and H. Montgomery were assigned to "Americus, Comisky and Bushong."¹³ In the following years Americus was one society of a circuit excluding Emporia: J. A. Long (1890), F. H. Church (1892), Grant Bignal (1895), J. G. Bignal (1896), Luke Scripter (1902), Nellie Winans (1903), J. G. Bignal (1904), Walter Scott (1905), C. C. Cox (1906), W. S. Place (1907-1908), H. J. Whitney (1909-1911). The appointments to Americus in 1889, 1891, 1894, 1898, 1910, 1912-1924, 1928, 1930-1932 include it in a circuit with Emporia.¹⁴

G. W. Sluthour was appointed to "Americus" in 1927 where a church building had been purchased.¹⁵ In June 1932, a good revival held by G. M. Cottrill, pastor of the Emporia Circuit, with the aid of a Central College

¹⁰Yearbook, 1959, loc. cit.

¹¹"Minutes of the Kansas Annual Conference, 1883," E. Leonardson, Secretary, p. 194.

¹²"Minutes of the Kansas Annual Conference, 1885, 1886," E. Leonardson, Secretary, pp. 261, 304.

¹³"Minutes of the Kansas Annual Conference, 1888," E. Leonardson Secretary, p. 50.

¹⁴See page 43. ¹⁵Combined Minutes, 1927, op. cit., p. 151.

Quartet, added forty members to this society.¹⁶ Following a political rally at the town pump, at Cottrill's suggestion, the quartet was allowed to sing. The crowds loved the singing and came to the services.¹⁷ Americus received a full-time pastor, Lloyd Alleman, pastor 1933-1936, who reported fifty-two members at the 1934 Annual Conference.¹⁸ A parsonage was not purchased until 1942.

The following pastors have been appointed to this society: I. L. Davis (1937-1939), R. E. Fisher (1940-1942), To Be Supplied (1943), E. C. Lindley (1944-1946), To Be Supplied (1947), Walter L. Chase (1948-1950), Fred L. Klott (1951), To Be Supplied (1952), V. Wayne Devor (1953-1956), O. E. Howell (1957-). This society has twenty-seven members and property valued at \$5200.¹⁹

Junction City

J. D. Bennett was appointed to "Idana and Junction City" in 1886.²⁰ He reported forty-five members from this circuit in 1887.²¹ By 1901 this society had both a church building and parsonage.²²

The following pastors have served Junction City: Joseph Westwood (1887), J. A. Long (1891), D. B. Williams (1892), J. L. Brown (1893-1894),

¹⁶ Interview with Rev. G. M. Cottrill, pastor Wichita, Kansas, June 3, 1960.

¹⁷ Ibid. ¹⁸ Combined Minutes, 1934, op. cit., p. 237.

¹⁹ Yearbook, 1959, loc. cit.

²⁰ Combined Minutes, 1885, op. cit., p. 22.

²¹ "Minutes of the Kansas Annual Conference, 1887," E. Leonardson Secretary, pp. 28-29.

²² Combined Minutes, 1901, op. cit., p. 158.

H. L. Wilkinson (1895-1897), A. Neil (1898), William Curtis (1899), W. J. Ward (1900), L. M. Tinker (1901), Otto Zimmerman (1902), F. R. Cline (1903), Fannie F. Martin (1904), M. F. Child (1905), D. A. Heck (1906), Robert Sherwood (1907), R. C. Myers (1908-1909), Robert Sherwood (1910-1911), G. W. Sluthour (1912-1913), S. L. Crouch (1914), G. I. Winans (1915), B. H. Kiper (1916-1918), John M. Grover (1919), A. Lenkerd (1920-1921), A. H. Hedges (1922-1924), Julian Rose (1925-1926), Velma Knox (1927), S. G. Wilson (1928), C. A. Snow (1929-1932), To Be Supplied (1933-1935), R. E. Fisher (1936-1938), J. H. Martin (1939-1941), C. V. McCully (1942-1943), P. J. Postlewait (1944-1947), Bruce Easterling (1948-1949), W. H. Hinebaugh (1950-1952), Henry M. Flowers (1953), Charles J. Easterling (1954-1956), Carl Adolphson (1957-). The present membership is eighteen and the property is valued at \$34,500.²³

Minneapolis

Popular Hill and Minneapolis received the appointment of J. D. Bennett in 1887.²⁴ The following year it was W. E. Huff.²⁵ W. G. Douglas (1889), Robert Abell (1891), and Luke Scriptor (1892) were appointees. The society was "organized in Minneapolis in a school house on North Rothsay Street, January 19, 1892."²⁶ For several years they worshipped in the school, but in 1901 "bought the old Presbyterian church and moved to the new location on Third and Sheridan."²⁷ Charter members of the

²³Yearbook, 1959, loc. cit.

²⁴"Minutes of the Kansas Annual Conference, 1887," E. Leonardson, Secretary, p. 27.

²⁵"Minutes of the Kansas Annual Conference, 1888," E. Leonardson, Secretary, p. 50.

²⁶Report from Miss Wright, op. cit.

²⁷ibid.

Minneapolis society included: "John Payne, E. A. Payne, Mary E. Lane, Edwin and Eliza Feltt, W. A. Shin, E. E. Shin, Edward and Melvinie Jordan."¹⁸ Most of the members of the early churches at Caledonia, Concord Center, Lindsey, Pawnee Gap, Bennington, and Ada transferred later to the Minneapolis church.²⁹

Pastors who have served since 1892 include: Luke Scripter (1892-1893), J. L. Brown (1895-1897), G. I. Winans (1898-1899), J. W. Norris (1900-1901), W. W. Steward (1902), M. M. Root (1903), To Be Supplied (1904), C. C. Cox (1905), R. C. Myers (1906), J. A. Chaney (1907), Luke Scripter (1908), H. C. Williams (1909), J. N. Sheets (1910), J. W. Myer (1911-1913), A. J. Mendenhall (1914), J. P. Dowd (1915-1917), E. R. Ford (1918-1919), C. L. Fike (1920-1921), A. Lenkard (1922), J. M. Reid (1923-1924), Charles J. Easterling (1925-1927), P. J. Postelwait (1928-1930), I. L. Davis (1931-1933), Julian Rose (1934), F. E. Bonham (1935-1937), Joe Reid (1938), To Be Supplied (1939), Lucy Wright (1940-). Miss Wright has pastored this society for twenty years. Just recently a new parsonage valued at \$15,000 has been built.³⁰ The church property is worth \$7000.³¹ Total membership of this society is now forty-two.³²

Kansas City First Church

The work in Kansas City was begun in 1890-1891 by Frank Leslie who reported a total of nineteen members to the Annual Conference of

²⁸ ibid.

²⁹ ibid.

³⁰ Yearbook, 1959, loc. cit.

³¹ ibid.

³² ibid.

1891.³³ Rev. C. H. Lovejoy was the first appointee to this and the Monticello charges in 1891.³⁴ Charles Lovejoy reported twenty-seven members and a church property valued at \$700 to the Annual Conference of 1892.³⁵ This must have been the "Sunnyside Church" at 8th and Parallel.³⁶ Irregardless of this advance the Kansas City work was left without an appointment until D. L. Hutchinson was sent to supply the work in 1894.³⁷ At the following conference he reported twelve members for Kansas City and Horinif and no church property.³⁸ He was returned to the "Kansas City Mission" or the "Tidings of Joy Mission" and in 1896 reported twenty-two members.³⁹ The appointment of "Kansas City, Horinif and Monticello" was given to J. W. Shultz in 1896.⁴⁰ From 1896 to 1899, when E. W. Howard was sent, there were no appointments to or reports from Kansas City. Although pastors were not sent to Kansas City until 1902, Evan A. Howard reported twenty-seven members for the Tidings of Joy Mission in 1901.⁴¹ At this conference he was located but the mission work was complimented:

³³"Minutes of the Kansas Annual Conference, 1891," E. Leonardson Secretary, p. 134.

³⁴Ibid., p. 132.

³⁵"Minutes of the Kansas Annual Conference, 1892," E. Leonardson, Secretary, pp. 170-171.

³⁶Interview with Mr. and Mrs. Chester Keith, Kansas City, Kansas February 22, 1960.

³⁷"Minutes of the Kansas Annual Conference, 1894," E. Leonardson, Secretary, p. 230.

³⁸Ibid., pp. 268-269. ³⁹Combined Minutes, 1896, op. cit., p. 48.

⁴⁰Combined Minutes, 1896, op. cit., p. 46.

⁴¹"Minutes of the Kansas Annual Conference, 1901," I. N. Watson, Secretary, pp. 444-445.

Whereas "The Tidings of Joy Mission" located at Kansas City has proved successful in the salvation of the lost and assisting the poor, and has had five years of steady progress worthy of our commendation; Therefore be it resolved that we encourage the furtherance of the work and give it our hearty endorsement and support.⁴²

The appointment of 1902 reads simply "Kansas City - C. L. Fike."⁴³ Christian Fike held services in the "Parlor" of his two-story residence at 2602 Hallock Street.⁴⁴ Fike reported twenty-six members to the conference of 1903 and apparently a church building was purchased or was being built with a value of \$4440.⁴⁵ Walter Scott (1904), H. S. Dye (1905-1906), A. S. Ford (1907-1908), D. A. Heck (1909), G. W. Sluthour (1910), C. L. Wright (1911), J. A. Manning (1912-1914), B. H. Kiper (1915), J. E. Overholt (1916), D. R. Taylor (1917), A. S. Ford (1918), S. F. Wilson (1919-1920) were appointed as pastors for this society.

H. S. Dye led the people in the purchase of a parsonage and church building at 2715 North Fremont Street in 1906. During the flu epidemic in 1918 the church was closed for six weeks.⁴⁶ In 1919 S. F. Wilson purchased the Latter Day Saints church on North Twentieth Street and the parsonage at 2803 Hiawatha Street.⁴⁷ The society included forty members and the value of their new property was \$3600.⁴⁸

C. E. Bess served this church from 1921-1924 when he was elected District Elder of the Solomon and Manhattan Districts.⁴⁹ B. Kier

⁴²ibid., p. 467. ⁴³ibid., p. 473. ⁴⁴Keith Interview, loc. cit.

⁴⁵Combined Minutes, 1903, op. cit., p. 98.

⁴⁶Keith Interview, loc. cit. ⁴⁷ibid.

⁴⁸Combined Minutes, 1920, op. cit., pp. 285-287.

⁴⁹Combined Minutes, 1924, op. cit., p. 128.

was appointed 1924-1926 and was succeeded by C. A. Snow (1927-1928), E. J. Carry (1929), Lloyd Alleman (1930-1932), and J. M. Reid (1933-1937). During the years of Reid's ministry a new brick church building was built at Twentieth and Quindaro Streets. Our nation was going through an economic depression at this time and labor was readily available. Reid himself mixed most of the mortar that went into the building.⁵⁰ In 1935 he had two assistants to help with his huge task.⁵¹ This building, valued at \$20,000 in 1937, is now worth more than \$30,000.

C. S. Porter was appointed to this new building in 1938 through 1940. He was followed by C. S. Meinhardt who purchased the parsonage at 2827 Cissna. This addition completed the moving and building program for this society. Recent pastors have included: C. G. Williams (1944-1949), C. J. Easterling (1950-1953), S. Gaylord (1954-1956), and the present pastor, V. W. Devor, since 1957. The church has forty-eight members and property worth \$38,000.⁵²

Solomon

Appointments were made to the Solomon River as early as 1871, to Solomon City, 1880, and to Solomon in 1881; but no lasting society was organized.⁵³ Free Methodists from Michigan "Daniel and Lydia Boardman . . . settled near the Caledonia School house in Ottawa County. Two other

⁵⁰Keith Interview, loc. cit.

⁵¹Combined Minutes, 1935, op. cit., p. 181.

⁵²Yearbook, 1959, loc. cit.

⁵³"Minutes of the Kansas and Missouri Annual Conference, 1871," James Mathews, Secretary, p. 4. and Combined Minutes, 1879, op. cit., p. 1.

families . . . Frank and Reta Bates, Mr. and Mrs. Mitchell lived near.⁵⁴

The Solomon society was finally organized in connection with an evangelistic meeting held in the White Cloud school house in 1891.⁵⁵ This group transferred to Solomon to make it "one of the strongest societies in the Kansas Conference."⁵⁶ W. E. Huff reported thirty-two members at the twenty-second session of the Kansas Conference, held at Neosho Rapids in 1891.⁵⁷ Huff was returned to Solomon and Caledonia.⁵⁸

In 1892 the appointment included Manchester with T. M. Hardy sent as supply.⁵⁹ Greenridge was added in 1894 and W. E. Huff was returned. Huff reported sixty-three members in 1895 for this three-society-circuit.⁶⁰ Luke Scriptor served this circuit in 1896, A. Helsel in 1897, J. H. Robbins (1898-1900), and W. E. Huff was returned for the third time in 1901 by the Annual Conference held in Solomon.⁶¹ J. E. Bignall (1902-1903), O. Zimmerman (1904), Frank A. Root (1905-1906), R. C. Meyers (1907), Walter Scott (1908), C. H. Southworth (1909-1910), S. F. Wilson (1911), R. B. Sherwood (1912-1913), J. E. Hulet (1914-1915), A. L. Crumley (1916-1917), A. C. Tanner (1918-1919), Frank DuPee (1920-1921), J. S. Ogg (1922), Charles Easterling (1923-1924), J. L. Boettcher (1925-1926), Julian Rose (1927), T. E. Helm

⁵⁴Report of Miss Wright at Kansas Annual Conference, August, 1959.

⁵⁵ibid. ⁵⁶ibid.

⁵⁷"Minutes of the Kansas Annual Conference, 1891, op. cit., pp. 134-135.

⁵⁸ibid., p. 132.

⁵⁹"Minutes of the Kansas Annual Conference, 1892," op. cit., p. 168.

⁶⁰"Minutes of the Kansas Annual Conference, 1895," op. cit., pp. 268-269.

⁶¹"Minutes of the Kansas Annual Conference, 1901," op. cit., p. 443.

(1928), R. D. Bonham (1929), Alberta Bonham (1930-1931), W. D. McMullen (1932-1934), C. S. Porter (1935), George H. Smith (1936), H. E. Baker (1937-1938), J. W. McIrvin (1939-1941), C. S. Porter (1943-1945), H. E. Livermore (1946-1949), H. M. Brandt (1950-1951) have served this society. It was placed under the superintendent in 1955. Cecil H. Devor has supplied this church, which has nine members and property valued at \$35,000, until this year when it was disbanded.⁶²

Wichita - Riverside

Free Methodist churches in Wichita have varied in name, location and value. The first appointment to this city and county appears in 1879 when D. Sprouse was sent to "Sedgwick Co."⁶³ A. Avery made a second attempt to establish a church in 1881 but apparently was unsuccessful.⁶⁴ Ira V. Putney conducted a meeting and organized a society in 1893.⁶⁵ Lydia Newberry was the first pastor of this society.⁶⁶ The next appointment was G. I. Winans in 1895 and he reported twenty-five members to the Annual Conference of 1896, held in Wichita's Riverside Park.⁶⁷ Pastors to 1900 included: Walter Scott (1896-1897), D. G. Shirer (1898), F. H. Church

⁶²Yearbook, 1959, loc. cit.

⁶³Combined Minutes, 1879, op. cit., p. 71.

⁶⁴"Minutes of the Kansas and Missouri Annual Conference, 1881," E. Leonardson, Secretary, p. 141.

⁶⁵"Yearbook and Directory of the Free Methodist Church, Wichita, Kansas 1930-1931," p. 7.

⁶⁶Ibid.

⁶⁷"Minutes of the Kansas Annual Conference, 1896," G. W. Saunders, Secretary, p. 301.

(1899-1901), and in 1901 Lizzie L. Church was appointed to the "Wichita Mission." F. H. Church led the society into a "nice brick building . . . in the second block North of St. Francis."⁶⁹ In 1902 G. R. Guy was assigned to the mission and E. G. Cooper to the circuit.⁷⁰ J. T. Bivens was sent to the mission in 1903, but changed to the circuit in 1904.⁷¹ Appointments since 1904 include: S. C. Lyman (1905-1907), F. S. Atwell (1908-1909), E. R. Ford (1910), F. S. Atwell (1911), F. E. Bonham (1912-1914), A. Nell (1915-1917), G. W. Bugg (1918), P. J. Postlewait (1919-1921), E. R. Ford (1922-1924), E. C. Lindley (1925-1927), G. Martin Cottrill (1928-1930), C. B. Archer (1931-1934), F. M. Smith (1935-1937), G. M. Cottrill (1938), D. I. Webster (1939), E. C. Lindley (1940-1942), C. J. Easterling (1943-1945), Fred Alexander (1946), A. E. Harford (1947-1953), Henry Flowers (1954-1956), G. Martin Cottrill (1957-). In 1955 the name was changed from "First Church" to "Riverside."⁷² This church now has 112 members and property valued over one hundred thousand dollars.⁷³

Manhattan

Robert Abell attempted to build a work in Manhattan in 1883 and 1884 but the Manhattan society was not organized until 1894 "in a private home on Bluemont Ave., across the street from Bluemont School."⁷⁴ This

⁶⁸Combined Minutes, 1901, op. cit., p. 156.

⁶⁹"Yearbook and Directory", loc. cit.

⁷⁰Combined Minutes, 1902, op. cit., p. 78.

⁷¹Combined Minutes, 1903 and 1904, op. cit., pp. 93 and 182.

⁷²Combined Minutes, 1955, op. cit., p. 115.

⁷³Yearbook, 1959, loc. cit.

⁷⁴Report of the Manhattan Society given at the Kansas Annual Conference, August, 1959.

residence was soon overcrowded and the congregation "worshipped in the Adventist Church, 6th and Laramie, until they decided to build . . . in 1904."⁷⁵ This society, pastored by Mrs. Nellie M. Winans, who was living in Alma, purchased a lot "on the corner of Ninth Street and Poyntz Avenue and a frame building was erected."⁷⁶ They worshipped in this building for the next eighteen years.⁷⁷

Pastors of the Manhattan society for these twenty-eight years included: L. J. Brock (1894), G. G. Pritchard (1895-1896), Maurice Oles (1898), L. H. Phillippi (1899-1900),⁷⁸ A. Neil (1901-1902), L. M. Tinker (1903), Mrs. Nellie M. Winans (1904), D. A. Heck (1905), G. I. Winans (1906), A. F. Root (1907), C. L. Fike (1908-1909), E. C. Lindley (1910-1911), H. S. Dye (1912-1914), C. N. Root (1915-1916), J. L. Phillippi (1917-1919), and J. S. Ogg (1920).

C. B. Archer was appointed to Manhattan from 1921-1923.⁷⁹ In his second year "the present brick church was erected" on the same site as the former structure.⁸⁰ While the old frame building was being torn down and the new one constructed "we worshipped in the Court House, on the second floor."⁸¹

Pastors since the present building was completed include: N. C. Beskin (1924), W. D. McMullen (1925-1926), G. B. Chase (1927-1929), C. E.

⁷⁵ibid. ⁷⁶ibid. ⁷⁷ibid.

⁷⁸The members included: G. G. Pritchard, wife and child; C. N. Joyner, wife and children; -- Howard, wife and children; -- Howard and wife; I. Warner, wife and child; and -- Coffee, wife and children for a total of 23 members. -- Report. Mrs. A. H. Faley.

⁷⁹Manhattan Report, loc. cit. ⁸⁰ibid.

⁸¹Interview with C. B. Archer, pastor, Wichita, Kansas, June 3, 1960.

Bess (1930-1933), C. S. Meinhardt (1934-1937), F. M. Smith (1938-1940), C. S. Porter (1941-1942), A. C. Turner (1943-1946), Paul B. Miner (1947), W. A. Mason (1948-1951), Clifford Redding (1952-1954), C. E. Bess (1955-1958), Ralph Heisel (1959-). Manhattan now has twenty-five members and property valued at \$32,000.⁸²

Ottawa

The first Kansas and Missouri Annual Conference in 1871 sent C. H. Lovejoy to "Ottawa and Ohio City."⁸³ L. C. Gould pastored this church in connection with Franklin County in 1885,⁸⁴ and in 1886 when it was part of a circuit including Old Union and Pomona.⁸⁵ The next appointment, given to Luke Scriptor, included; "Ottawa, Rantoul and Ossawatomie" in 1898.⁸⁶ Asa Ford was assigned "Ottawa and Greeley" in 1900 and he reported thirteen members to the 1901 Annual Conference.⁸⁷

The following have shepherded this society: A. Selbert (1901), S. F. Wilson (1902), Fannie Martin (1903), C. L. Fike (1904), R. B. Ralls (1905-1906), W. W. Harris (1907) when an Annual Conference was held in

⁸²Yearbook, 1959, loc. cit.

⁸³"Minutes of the Kansas and Missouri Annual Conference, 1871," James Mathews, Secretary, p. 3.

⁸⁴"Minutes of the Kansas Annual Conference, 1885," E. Leonardson, Secretary, p. 261.

⁸⁵"Minutes of the Kansas Annual Conference, 1886," E. Leonardson, Secretary, p. 304.

⁸⁶"Minutes of the Kansas Annual Conference, 1898," C. E. Harroun, Jr., Secretary, p. 336.

⁸⁷Combined Minutes, 1900, 1901, op. cit., pp. 221, 160.

Ottawa,⁸⁸ E. R. Ford (1908-1909), F. E. Bonham (1910) as another conference was entertained,⁸⁹ E. R. Ford (1911), To Be Supplied (1912), J. L. Phillippi (1913), J. S. Ogg (1914-1915) when a third annual conference was held,⁹⁰ J. E. Hulet (1916), A. Lenkerd (1917-1918), Frank DuPee (1919), W. I. Smith (1920), J. P. Dowd (1921), Robert Medlock (1922-1924), Charles A. Snow (1925-1926), F. M. Smith (1927-1929), W. D. McMullen (1930-1931), G. B. Chase (1932-1935), W. L. Chase (1936-1937), J. M. Reid (1944-1946), W. H. Hinebaugh (1947-1949), O. E. Howell (1950-1954), Carl Adolphson (1955-1956), To Be Supplied (1957), Earl R. Fuller (1958-). This society has thirty members and \$9000 worth of property.⁹¹

Iola

The first appointment to Iola read: "Bronson, Iola and Colony - T. Birnbaum."⁹² There were no further appointments until M. Campbell in 1900.⁹³ Pastors to serve this society include: J. T. Merry (1901-1902), J. L. Phillippi (1903-1904), E. R. Ford (1905-1906), F. E. Bonham (1907-1909), H. S. Dye (1910-1911), C. L. Wright (1912), S. C. Lyman (1913), Nellie Haskin (1914), R. P. Sherwood (1915-1916), E. L. Garrow (1917-1918), A. Richardson (1919), J. W. Myer (1920), A. H. Hedges (1921), S. F. Wilson

⁸⁸Combined Minutes, 1907, op. cit., p. 137.

⁸⁹Combined Minutes, 1910, op. cit., p. 100.

⁹⁰"Minutes of the Kansas Annual Conference, 1915," E. R. Ford, Secretary, p. 239.

⁹¹Yearbook, 1959, loc. cit.

⁹²Combined Minutes, 1896, op. cit., p. 47.

⁹³Combined Minutes, 1900, op. cit., p. 220.

(1922), M. S. Jenson (1923-1924), C. J. Hollingsworth (1925), Alberta Bonham (1925), B. Kier (1927), R. E. Fisher (1928), Mettie Helmuth (1929), To Be Supplied (1930), Richard Traver (1931-1933), C. V. McCully (1934), E. O. Hunsaker (1935), H. E. Bader (1936), P. J. Postlewait (1937-1941), G. O. Moehle (1942-1944), To Be Supplied (1945), H. Henderson (1946-1949), V. Wayne Devor (1950-1952), Carl Adolphson (1953-1954), Joyce Stever (1955-1958), To Be Supplied (1959). Iola has ten members and \$25,000 worth of property.⁹⁴

Montana

The first appointee to Montana was D. F. Hutchinson, in 1898.⁹⁵ The circuit included Montana, Altamont, and Labette.⁹⁶ J. D. Pembleton was assigned this circuit in 1899.⁹⁷ He was succeeded by the following: To Be Supplied (1900), C. S. Marsoif (1901), P. J. Bently (1902), E. C. Lindley (1903-1904), R. C. Myers (1905), J. N. Sheets (1906), P. J. Postlewait (1907), W. M. Swickard (1908), C. V. McCully (1933), Richard Traver (1934), C. V. McCully (1935), Clyde F. Wilmore (1951-). Montana has no members and a church property valued at \$2000.⁹⁸

⁹⁴Yearbook, 1959, loc. cit.

⁹⁵"Minutes of the Kansas Annual Conference, 1898," C. E. Harroun, Jr., Secretary, p. 336.

⁹⁶ibid.

⁹⁷Combined Minutes, 1899, op. cit., p. 5.

⁹⁸Yearbook, 1959, loc. cit.

Winfield

The first appointment in 1893 read "Arkansas City and Winfield, C. H. Lovejoy and Adam Lenkerd."⁹⁹ There were no further assignments to Winfield until I. D. Pembleton in 1902.¹⁰⁰ He reported twenty-three members to the next conference.¹⁰¹ E. R. Ford was appointed in 1903 and he reported the same membership at the 1904 conference.¹⁰²

The first services of this society were conducted in the Winfield Court House.¹⁰³ Charter members included: W. W. Wellman, Mrs. S. J. Cooper, Fannie Abbott, Flo Myer, J. W. Myer, J. R. Cooper, Sister R. Horn, W. B. Denton and E. Orndorff.¹⁰⁴ In 1904 this society erected a new church building and entertained the Kansas Annual Conference of 1905.¹⁰⁵

Appointments to Winfield include: E. R. Ford (1903-1904), C. L. Manning (1905-1906), R. B. Ralls (1907), S. C. Lyman (1908), C. J. Jerome (1909), Luke Scriptor (1910), J. Hulet (1911), G. L. Caughron (1912-1913), Hubert Wade (1915), G. W. Sluthour (1916), F. E. Bonham (1917-1918), G. I. Winans (1919-1920), E. C. Lindley (1921-1922), John Walton (1923-1924), J. M. Reid (1925-1928), F. J. Archer (1929-1932), C. L. Fike

⁹⁹"Minutes of the Kansas Annual Conference, 1893," G. W. Saunders, Secretary, p. 193.

¹⁰⁰"Minutes of the Kansas Annual Conference, 1902," I. N. Watson, Secretary, p. 473.

¹⁰¹Combined Minutes, 1903, op. cit., p. 97.

¹⁰²Combined Minutes, 1904, op. cit., p. 187.

¹⁰³Report for Winfield at the Kansas Annual Conference, August, 1959.

¹⁰⁴ibid.

¹⁰⁵ibid.

(1933-1934), B. R. Parks (1935-1936), M. H. Wright (1937-1938), A. C. Turner (1939-1942), R. E. Fisher (1943-1946), O. E. Howell (1947-1949), R. E. Fisher (1950), H. E. Livermore (1951), W. A. Mason (1952-1955), Bruce Easterling (1956-). Winfield reported sixty-three members and property valued at \$14,500 to the 1959 Annual Conference.¹⁰⁶

Scranton

Scranton was included in a circuit with Lyndon in 1879 with W. W. Harris as pastor.¹⁰⁷ J. S. Pigman (1880), Walter Neal (1881), Thomas Waldren (1882), To Be Supplied (1883), no appointment (1884-1900), William Buchanan (1901), To Be Supplied (1902), A. Siebert (1903), To Be Supplied (1904), C. L. Fike (1905), H. D. Kelley (1906), J. L. Whitney (1907), To Be Supplied (1908), D. B. Williams (1909), H. D. Kelley (1910), J. L. Boettcher (1911), W. L. Coy (1912-1913), X. Atchison (1914), W. I. Smith (1915), E. N. Cobb (1916), S. L. Crouch (1917), D. B. Williams (1918), M. E. Coy (1919), Martha Coy (1920), D. B. Williams (1926-1929), Julian Rose (1930), To Be Supplied (1931-1934), G. M. Cottrill (1935), Julma J. Helm (1936-1940), To Be Supplied (1941), Clyde F. Wilmore (1942-1945), To Be Supplied (1946-1947), Joe H. Reid (1948-1951) during which the church building was greatly improved, To Be Supplied (1952-1953), J. M. Reid (1954-1955), To Be Supplied (1956-1957), J. M. Reid (1958), M. F. Longenecker (1959-).

The present church and parsonage property is valued at \$17,000 and the membership is twenty-seven.¹⁰⁸

¹⁰⁶Yearbook, 1959, op. cit., p. 168.

¹⁰⁷Combined Minutes, 1879, op. cit., p. 71

¹⁰⁸Yearbook, 1959, loc. cit.

Frankfort

Martin Campbell was appointed to "Barrett and Frankfort" in 1894 as the first pastor to the latter.¹⁰⁹ He succeeded himself for the next two years; but apparently was not too successful in founding a society there being no further appointment until 1906.¹¹⁰ The following were sent to Frankfort, which often included another society in the appointment: C. H. Southworth (1906-1908), C. S. Huston (1909), A. Anderson (1910), P. J. Postlewait (1911-1912), J. L. Boettcher (1913-1915), J. A. Chaney (1916), E. N. Cobb (1917-1918), C. B. Archer (1919-1920), J. S. Ogg (1921), F. DuPee (1922-1923), D. A. Heck (1924), E. N. Long (1925), G. C. Houseman (1926-1927), Ira Davis (1928-1930), Julian Rose (1931-1932), R. E. Fisher (1933-1934), W. D. McMullen (1935-1938), C. B. Scoggins (1939-1940), G. O. Moehle (1941), P. J. Postlewait (1942-1943), Walter Chase (1944-1946), C. L. Flike (1947-1951), C. H. Devor (1952-1953), Robert Moore (1954), Doyle E. Lamm (1955), W. H. Hinebaugh (1956-). In 1959 Frankfort reported twenty-four members and \$7500 worth of property.¹¹¹

Salina

William Buchanan was the first appointee to Salina in 1905.¹¹² He served Salina, Chapel Hill and Dry Creek the following year also, but in 1907 Leonard Leslie was sent as supply pastor.¹¹³ Apparently M. M.

¹⁰⁹Minutes of the Kansas Annual Conference, 1897," E. Leonardson, Secretary, p. 230.

¹¹⁰Combined Minutes, 1906, op. cit., p. 61.

¹¹¹Yearbook, 1959, loc. cit.

¹¹²Combined Minutes, 1905, op. cit., p. 38.

¹¹³Combined Minutes, 1907, op. cit., p. 140.

Root, a local preacher, assumed charge of the circuit before the year's end because he reported for it in 1908.¹¹⁴ D. A. Heck was assigned Salina in 1908 and the church was organized in its newly erected building at "Sante Fe and Harsh Street."¹¹⁵ In 1934 this society purchased the Concord Center Church and furnishings.¹¹⁶ The charter members included: John Myers, Anna Myers, Fannie May, Mrs. Baily, Harry Hinkle, Fannie M. Heck, E. W. Koder, Della Koder, A. Spellman and W. N. Wakefield.¹¹⁷

The present church building at Ash and Ohio Street was erected in 1940.¹¹⁸ This society now has fifty-seven members and property valued at \$32,500.¹¹⁹ Appointed to this society were: J. T. Bivens (1909), C. H. Southworth (1910), S. F. Wilson (1911), A. M. Linhard (1912), To Be Supplied (1913), W. H. Stackhouse (1914), Gilbert A. Pine (1915), L. V. McMillan (1916), Wade Folsom (1918), T. O. Hill (1919), Hugh Hardie (1920), Anna Bacheider (1921-1922), H. S. Dye (1923-1924), P. J. Postlewait (1925-1927), L. B. Eggleston (1928), F. E. Bonham (1929), C. S. Meinhardt (1930-1933), To Be Supplied (1934), C. S. Porter (1935-1937), G. B. Chase (1938-1940), J. Paul Reid (1941-1945), Paul B. Miner (1946), J. M. Reid (1947-1950), C. G. Williams (1951-). 1963)

¹¹⁴Combined Minutes, 1908, op. cit., p. 67.

¹¹⁵Correspondence with Rev. C. G. Williams, pastor, February 22, 1960.

¹¹⁶"Report" Miss Wright, op. cit. ¹¹⁷ibid. ¹¹⁸ibid.

¹¹⁹Yearbook, 1959, loc. cit.

Mound Valley

The first appointee to a circuit including Mound Valley and Altamont was Job Holiday in 1909.¹²⁰ This circuit included Center Valley the following year with Wm. Buchanan as pastor.¹²¹ Pastors until 1922 included: M. D. Harbour (1911), E. C. Lindley (1919), Johnson Reid (1920), Warren E. Hinkle (1921), M. F. Jensen (1922) when a parsonage and church building are listed.¹²² Pastors since 1922 include: O. J. Hollingsworth (1923-1924), To Be Supplied (1925), A. L. Duncan (1926-1927), Julian Rose (1928-1929), To Be Supplied (1930), Curtis V. McCully (1931-1933), Richard Traver (1934), C. V. McCully (1935-1936), A. C. Turner (1937-1938), R. E. Fisher (1939), R. W. Morton (1940-1943), Lloyd Krober (1944-1945), Albert Green (1946-1951), To Be Supplied (1956), C. L. Fike (1957), Roy Waller (1958-). Mound Valley reports ten members and \$4500 worth of property.¹²³

Bethany

Miss Wright told about a W. F. Garrison who "in the spring of 1896 moved from the Solomon Valley near Minneapolis with his wife and two daughters and settled in a churchless community between Wells and Miltonvale."¹²⁴ A group including Mr. and Mrs. M. A. Shannon, Ivan and

¹²⁰Combined Minutes, 1909, op. cit., p. 37.

¹²¹Combined Minutes, 1910, op. cit., p. 103.

¹²²Combined Minutes, 1922, op. cit., p. 299.

¹²³Yearbook, 1959, loc. cit.

¹²⁴"Report," Miss Wright, op. cit.

Ethel Shannon, Mr. and Mrs. Stetler, Mrs. Addie Blain, Ella Blain and Pearl Andrews met together for services with W. E. Huff, evangelist of the Clay Center District.¹²⁵ Huff "came every two weeks with team and buggy."¹²⁶ O. S. Wilson, "late editor of the Wesleyan Methodist church paper attended Sunday School at Bethany."¹²⁷

P. J. Postlewait was the first pastor sent to a circuit including Bethany in 1913 and 1914.¹²⁸ Pastors to Bethany have included: A. J. Mendenhall (1915-1916), W. I. Smith (1917), G. I. Winans (1918), H. M. Brandt (1919), O. M. Kelcher (1920-1922), D. A. Heck (1923), J. L. Boettcher (1924), A. H. Hedges (1925), Wilbur Drown (1926), C. J. Easterling (1927-1931), To Be Supplied (1932), Julian Rose (1933-1934), F. E. Bonham (1935), H. M. Parks (1936), C. F. Wilmore (1937-1941), To Be Supplied (1942), J. H. Martin (1943), C. H. Devor (1944-1951), Ralph Helsei (1952-1958), Ernst A. Dollar (1959-).

This church is located near Wells, Kansas. Bethany now has a membership of thirty-three and \$6000 in property.¹²⁹

Coe Memorial

Coe Memorial church, although it has its roots in the first Kansas City work of 1891,¹³⁰ is the direct result of a tent meeting held at forty-

¹²⁵ ibid. and Combined Minutes, 1899, op. cit., p. 4.

¹²⁶ ibid. ¹²⁷ ibid.

¹²⁸ Combined Minutes, 1913, 1914, op. cit., p. 90 and 113.

¹²⁹ Yearbook, 1959, loc. cit.

¹³⁰ "Minutes of the Kansas Annual Conference, 1891," E. Leonardson, Secretary, p. 132, shows the appointment, of C. H. Lovejoy to "Kansas City and Monticello." (See Kansas City First Church, p. 57.)

third and Mission Road in September 1929. Nathan C. Beskin, a converted Jew of the Southern California Conference, was the evangelist for these meetings.¹³¹ During this revival the tent blew down and some of the services were held in the playroom of the Life Line Children's Home.¹³² Following this tent meeting a church building was started. Sam Lankert, a layman-carpenter, was in charge of the building program.¹³³ The congregation worshipped in the "Home" until the basement was completed. J. P. Dowd, a conference supernumerary and a hotel manager in Kansas City, did some of the preaching in these early days.¹³⁴

The building program progressed as people sacrificed their time and money. Mr. and Mrs. Hardie had a savings account which they gave to the church program; but as she recalled this she said, "we are so glad we gave it - we would have lost it anyway when the banks closed."¹³⁵

When the basement sanctuary was completed, this new society was ready for a pastor. In 1930 E. F. Aiken was appointed to "Coe Memorial and Olathe"; however the record shows Earl Secord as the pastor who reported a total membership of forty-one to the 1931 Annual Conference.¹³⁶ Mrs. Hardie asserts that "Earl and Abbie Secord were our first pastors" so apparently the one appointed never served.¹³⁷

P. J. Postlewait was transferred from Minneapolis, Kansas, to Coe Memorial in 1931. He continued to pastor this new society until 1935,

¹³¹ Interview with Mrs. H. J. Hardie, February 22, 1960.

¹³² ibid. ¹³³ ibid. ¹³⁴ ibid. ¹³⁵ ibid.

¹³⁶ Combined Minutes, 1930, op. cit., p. 246.

¹³⁷ Hardie Interview, loc. cit.

when he was succeeded by C. L. Fike. Fike served until 1938 when L. S. Alleman was appointed. During this pastorate the church was finished with a beautiful upstairs sanctuary. H. E. Livermore was assigned this charge from 1942 to 1944 when he was elected District Superintendent of the Manhattan and Topeka Districts. He was followed by C. E. Bess who sheperded this society until the present pastor, R. E. Fisher, was appointed in 1953. Coe Memorial now has fifty-four members and church property worth \$36,000.¹³⁸

Wichita - Crestway

The "Wichita Mission" was included in appointments of 1921-1922,¹³⁹ but in 1923 the deviation from the regular Wichita appointment was "Wichita, Second Church - Anna Batchelder, supply, 1021 S. St. Francis Street."¹⁴⁰ This church was called "Wichita, Home Chapel" for the next three years.¹⁴¹ Anna Batchelder supplied this church through 1925 when Pearl Homes replaced her for 1926.¹⁴²

Another attempt to organize a second church in Wichita was begun by C. B. Archer in 1933. A tent meeting was held on Hillside Avenue with F. J. Archer, Evangelist.¹⁴³ A Sunday School was started a year later and in 1935 fourteen members from the First Church (Riverside) organized the new society.¹⁴⁴ It was called "Wichita, Second Church" and located at

¹³⁸Yearbook, 1959, loc. cit.

¹³⁹Combined Minutes, 1921, 1922, op. cit., pp. 111, 295.

¹⁴⁰Combined Minutes, 1923, op. cit., p. 145.

¹⁴¹Combined Minutes, 1924, 1926, op. cit., pp. 127, 61-62.

¹⁴²ibid. ¹⁴³Interview, Archer, loc. cit. ¹⁴⁴ibid.

634 So. Fountain.¹⁴⁵ Property was purchased at Crestway and Orme following an open air meeting on that corner with Evangelist N. C. Beskin.¹⁴⁶ Services were held in the basement and later the front of the church-parsonage.¹⁴⁷ In 1948 a church was built on the corner and six years later an educational wing was added.¹⁴⁸

Pastors to this society since 1935 include: C. B. Archer (1935-1936), Lloyd Alleman (1937) when the church-parsonage was built on 4317 E. Orme Street,¹⁴⁹ D. I. Wester (1938), M. H. Wright (1939-1941), To Be Supplied (1942), Willard A. Mason (1943-1947), Paul B. Miner (1948-1949) when the church was built and named "Crestway," C. B. Archer (1950-1957) when the educational wing was erected. Norman Chestnut came in (1958-1959) as C. B. Archer began a new society in Greenwich Heights with five members from Crestway and 3½ acres of ground.¹⁵⁰ Presently Crestway has 158 members and property valued at \$135,000.¹⁵¹ Greenwich Heights has ten members and a \$30,000 edifice.¹⁵²

Williamsburg

The first appointee to Williamsburg was Ella Hunt in 1896. The circuit included Richmond.¹⁵³ The Conference Minutes reveal no further appointments until 1939 when R. W. Morton was sent to "Williamsburg and

¹⁴⁵Combined Minutes, 1935, op. cit., p. 180.

¹⁴⁶Interview, Archer, loc. cit. ¹⁴⁷ibid. ¹⁴⁸ibid.

¹⁴⁹Combined Minutes, 1938, op. cit., p. 216.

¹⁵⁰Yearbook, 1958, op. cit., p. 124 and Interview, Archer, loc. cit.

¹⁵¹Yearbook, 1959, loc. cit. ¹⁵²ibid.

¹⁵³Combined Minutes, 1896, op. cit., p. 46.

Agricola".¹⁵⁴ Pastors since 1939 include: C. G. Williams (1940-1943), Albert M. Green (1944-1945), C. F. Wilmore (1946-1949), Carl Adolphson (1950-1952), To Be Supplied (1953-1954), M. F. Longenecker (1955-1958), Garth Betry (1959-).

This society has twenty-three members and \$9500 worth of property.¹⁵⁵

Hutchinson

J. Mitchell extended his labors from McPherson to include Hutchinson in 1885.¹⁵⁶ The Combined Minutes reveal no further appointments until A. E. Smith in 1943.¹⁵⁷ C. B. Archer, when pastor at McPherson (1939-1943), held cottage prayer services with two or three families in Hutchinson.¹⁵⁸ Succeeding appointments include: Albert Dill (1944) who reported a church building,¹⁵⁹ G. O. Moehle (1945-1946), W. L. Chase Jr. (1947), P. J. Postlewait (1948-1949), J. M. Reid (1950-1951), Garth Betry (1957-1958), J. Eldon Devor (1959-).

This society reports twenty-one members and property valued at \$12,500.¹⁶⁰

¹⁵⁴Combined Minutes, 1939, op. cit., p. 82.

¹⁵⁵Yearbook, 1959, loc. cit.

¹⁵⁶"Minutes of the Kansas Annual Conference, 1885," E. Leonardson, Secretary, p. 261.

¹⁵⁷Combined Minutes, 1943, op. cit., p. 134.

¹⁵⁸Interview, Archer, loc. cit.

¹⁵⁹Combined Minutes, 1944, op. cit., p. 84.

¹⁶⁰Yearbook, 1959, loc. cit.

Newton

Newton first appears in the "Minutes" as a charge "to be supplied" in 1879.¹⁶¹ There were no further appointments to this city until L. F. Higdon was sent to "Newton and Walton" in 1895.¹⁶² Higdon served this circuit until the conference of 1898 when A. J. Donaldson was appointed.¹⁶³ In 1899 Peabody was added to this circuit and it was left "to be supplied," but the following year J. F. Bivins was sent.¹⁶⁴

Pastoral appointments since 1900 include: S. R. Sayre (1901), J. G. Bignal (1905), G. O. Moehle (1945), To Be Supplied (1946-1947), J. F. Carmack (1948-1949) when a church was purchased, Phillip Capp (1950-1953), Donald Moutray (1954-1955), C. E. Cook (1956), C. J. Easterling (1957-). This society of seventeen members has church property valued at \$4500.¹⁶⁵

Some Disbanded Societies

Marion received nearly continuous appointments from 1888 to 1909. The first pastor was L. F. Higdon.¹⁶⁶ Succeeding pastors included: B. F. Summers (1889), R. W. Buckner (1890-1891), W. E. DeHarppart (1892-1893),

¹⁶¹Combined Minutes, 1879, op. cit., p. 71

¹⁶²"Minutes of the Kansas Annual Conference, 1895," G. W. Saunders, Secretary, p. 226.

¹⁶³"Minutes of the Kansas Annual Conference, 1898," C. E. Harroun, Secretary, p. 336.

¹⁶⁴"Minutes of the Kansas Annual Conference, 1899-1900," C. E. Harroun, Jr. and G. I. Winans, Secretaries, pp. 367, 419.

¹⁶⁵Yearbook, 1959, loc. cit.

¹⁶⁶"Minutes of the Kansas Annual Conference, 1888," E. Leonardson, Secretary, p. 50.

G. I. Winans (1894), Slade Freer (1895-1896), M. L. Wilkinson (1899), I. D. Pembleton (1900-1901), S. R. Sayre (1902), John Firdley (1903-1904), J. M. Sheets (1905), Florence Jolly (1906), D. A. Heck (1907), J. L. Whitney (1908), J. S. Ogg (1909), and To Be Supplied (1910-1915). In 1919 the "church and parsonage property . . . was sold for \$1716.18 net, and the money loaned to the Trustees of Central Academy and College."¹⁶⁷

Meridan was for several years prior to 1900 a part of the Topeka circuit.

Matfield Green had pastors, usually on a circuit, in the early 1880's.

Other disbanded societies that played an important role included: Pittsburg, Florence, Argonia, Old Union, Altamont, Freedonia, Vassar, and many others.

¹⁶⁷Minutes of the Kansas Annual Conference, 1920," E. R. Ford Secretary, p. 13.

CHAPTER V

THE KANSAS CONFERENCE: EDUCATION AND BENEVOLENCES

Free Methodism from its earliest beginnings has promoted and developed facilities for the education and care of its adherents. These services have also been available for many outside this denomination. B. T. Roberts, the founder of Free Methodism "was a graduate of Wesleyan University, Middletown, Connecticut, and was accorded the highest honors of his class."¹ He felt a keen responsibility for the education of Free Methodist children, "under influences that would tend to foster, and not discourage, a life of devotion to God."² Not only was he interested, but he readily gave his home in Rochester, New York, as the first payment of what is now Roberts Wesleyan College, North Chili, New York.³

Neosho Rapids Seminary

Like their founder, the early pioneers of the Kansas Conference planned for an educational institution. As early as 1875 the Annual Conference,

Resolved: that we recognize the School at Spring Arbor, Michigan and Chili, New York, as being just what we needed in our land for the proper education of the young, and hope the time will

¹M'Geary, op. cit., p. 199.

²B. H. Roberts, op. cit., p. 353.

³Ibid., p. 354. (Opened in fall of 1866.)

come, when in this State there may be a School of a similar character, and that we will do all in our power to bring it about as soon as possible.⁴

At the Annual Conference of 1883, the first of the Kansas Conference as a separate body, definite plans were made for a school. The Educational Committee reported:

We believe the time has come for this Conference to adopt measures for the establishment of a denominational school within its bounds.

Therefore we recommend the appointment of a committee to solicit means and select a location for such School, and we further recommend the election of a board of trustees who shall have power when \$4000.00 shall have been secured to proceed to the erection of suitable buildings. We further recommend that an effort be made at this Conference to see what can be secured for this object.⁵

In 1884 the report was:

Your committee would respectfully submit the following report. Sufficient inducement having offered your committee met and selected Neosho Rapids, Lyon Co., Kansas, as a location, procured a certificate of incorporation, having added four of the citizens to their number, and proceeded to build. The plan chosen was for a three-story building, forty feet by fifty.

Circumstances prevented the prosecution of the work as fast as desired, however the first story is nearly completed.

The contract with the citizens required them to contribute a site of ten acres and give satisfactory security for two thousand dollars. One thousand to be paid when the Church shall have invested one thousand dollars. The second thousand to be paid when the Church shall have invested two thousand. The contract further provides that should the church fail to invest two thousand dollars by the first of December 1884 the security shall cease and the subscription list be turned over to the Church.

⁴"Minutes of the Kansas and Missouri Annual Conference, 1875," W. M. Adams, Secretary, p. 40.

⁵"Minutes of the Kansas Annual Conference, 1883," E. Leonardson, Secretary, p. 196.

Your committee found it could not collect one thousand dollars from the church as fast as needed, and have been obliged to become personally responsible for about six hundred dollars, a part of which has been borrowed from the bank. This action enabled the committee to call upon the citizens for their first thousand.

The amount subscribed is three thousand eight hundred and sixty-one dollars and forty cents. In addition to which quite a sum has been promised by reliable persons who object to giving subscriptions.⁶

The Committee on Education recommend:

. . . that a financial agent be appointed by the Annual Conference to collect money for the Neosho Rapids Seminary. Also that on Saturday the 23rd at 10:45 A. M. a public effort be made to raise funds for the School.

We further recommend that the Conference borrow one thousand dollars for two years to be applied on the building.⁷

E. Leonardson was appointed financial agent.⁸

The Educational Committee asked for a hasty completion of the Neosho Rapids Seminary in 1885.⁹ The Report of the Board of Trustees read:

To the Kansas Conference of the Free Methodist Church in conference assembled; Dear Brethern, The Board of Trustees of the Neosho Rapids Seminary would respectfully submit the following report:

We feel there is cause of gratitude to God for the measure of success that has crowned our efforts to bring the building to an early completion. At the time of the last session of conference the basement was not quite completed. Now in comely form appears the structure lacking but little of external finish. In early winter the board found that the collection of funds did not keep pace with the progress of the work. In consequence of which the work of construction was suspended until all bills for labor and material could be paid, intending to resume as soon as the receipts would warrant [sic]. This prudent course excited suspicion in the minds of some,

⁶"Minutes of the Kansas Annual Conference, 1884," E. Leonardson, Secretary, pp. 211-212.

⁷ibid.

⁸ibid.

⁹"Minutes of the Kansas Annual Conference, 1885," E. Leonardson Secretary, p. 247.

that disasterous failure would be the result of the institution. Of this the board have not the slightest fear as there is in their possession reliable obligations in excess of all outstanding claims. The following statement will convey an idea of the financial conditions of the institution. Whole amount expended in grounds and building \$3720.00 of which about \$2270.00 was collected on subscription. \$1000.00 was borrowed to be paid next fall. \$350.00 was obtained on the personal credit of members of the board. There is one hundred dollars interest on the \$1000.00 to be paid this fall. Whole amount of indebtedness about \$1450.00; amount of subscription and notes in possession of board \$1650.00. From the foregoing statement it will be sure that \$450.00 is required at once to meet obligations past due. The board would inform the conference that the term of office of three of the trustees has expired. That three more will expire in February and that William Martin has tendered his resignation therefore successors should be elected.

On motion the following committee was appointed to nominate trustees to fill vacancies in the board; G. B. Howard, William Adams and E. Leonardson.¹⁰

At that conference \$2,715.75 was subscribed.¹¹

The school included "classes in primary, intermediate and academic work, . . . and had at times 100 students."¹² The building was a "large 3-story-and-basement" structure "located on sightly Seminary Hill, immediately adjoining the town on the northeast."¹³ The expenses for one year was \$120 to \$150 per student "which included tuition, board, washing and sundries."¹⁴ The village of Neosho Rapids owed its growth to this seminary. During the longevity of the school this town enjoyed "a highly prosperous condition."¹⁵ At the Kansas Conference in August-September, 1887, the following report was made by the Committee on Education:

¹⁰ ibid., pp. 250-251.

¹¹ ibid., p. 251.

¹² Laura M. French, "Neosho Rapids Once Had A Flourishing Free Methodist School," The Emporia Daily Gazette, Vol. XLIII, No. 112, Dec. 8, 1932, p. 3.

¹³ ibid.

¹⁴ ibid.

¹⁵ ibid.

We believe in education. In this day young men and women going forth into the world without an education is like a soldier going to battle without his armor. We fear our people have been to slack in the past concerning their educational interest. If formalism and the popular religion of the day are wrong, the advocates of such religion being educated to defend such doctrines, we must be educated to refute them. We believe in the working of the Holy Ghost in all his functions, but we do not believe the doctrine set forth by some; that the Holy Ghost in the heart is all the Theology or education we need. Give us the Holy Ghost and give us sound minds. Cultivate and expand the latter all it will bear. And inasmuch as our common school systems does not meet the demands in the case we endorse the system our people are now largely adopting of having Seminaries controlled by the authorities of the Church. Furthermore, we admire the plan adopted by our conference in steering clear of debt and are glad to report the Neosho Rapids Seminary free from debt and nearing completion. And feeling as a conference the great necessity of having this school in running order, therefore, resolved: that we as Chairman, traveling preachers, and delegates, do urge upon our people everywhere to assist in every possible way in the starting of this school by October 1, 1887, or as soon as possible.¹⁶

This report was accepted by the conference and the District Elders ordered to act as "financial agents for the Neosho Rapids Seminary."¹⁷

The conference voted to "authorize the trustee board of the Neosho Rapids Seminary to borrow one thousand dollars if necessary to complete the work in contemplation in order to complete the school."¹⁸

From this beginning, through its short history of nearly fifteen years, the seminary was always short on operating funds.¹⁹ At the Annual Conference of 1888 Rev. G. B. Howard was elected financial agent for the school and a plea was made for \$400 to meet the immediate needs of the

¹⁶"Minutes of the Kansas Annual Conference, 1887," E. Leonardson, Secretary, pp. 13-14.

¹⁷ibid., p. 14.

¹⁸ibid.

¹⁹French, op. cit., "School" p. 3.

seminary.²⁰ In the Annual Conference of 1893 a petition was made to the next General Conference to sell "any or all abandoned parsonages within the bounds of the Kansas Conference," with the proceeds "to be applied on the Neosho Rapids Seminary indebtedness."²¹ A collection was taken up for the seminary at that sitting of the conference.²²

All the prayers and labors that had been so hopefully and generously given seemed all for nought on July 4, 1895. It was "in the evening when the building was empty, it was struck by lightning and destroyed."²³ At the Annual Conference, which met in August, a motion was made to rebuild the seminary.²⁴ After a long discussion a vote was taken which failed to achieve the necessary majority.²⁵ The Committee on Education summed up the reasons for not rebuilding the seminary as follows:

Whereas, our seminary has been destroyed by fire caused by a stroke of lightning, and whereas, our debts will so nearly cover the amount of insurance, and whereas, our church within the bounds of our conference are so indisposed, whether by inability or otherwise we do not say, regarding the success of our school, and whereas, that trustees advise that we do not build again until we are more thoroughly awakened to school interests and manifest such interest by offerings with which

²⁰"Minutes of the Kansas Annual Conference, 1888," E. Leonardson, Secretary, p. 44.

²¹"Minutes of the Kansas Annual Conference, 1893," George W. Saunders, Secretary, p. 182.

²²Ibid.

²³French, op. cit., "School," p. 3.

²⁴"Minutes of the Kansas Annual Conference, 1895," G. W. Saunders, Secretary, p. 244.

²⁵Ibid.

to rebuild and pledges to support the school both financially and by patronage - be it therefore resolved - that we endorse the action of the Board of Trustees in the advice given and carry it into effect and not build again until we are more able or until by special providence the way is opened.

Be it furthermore resolved that we hereby endorse our other schools and would advise our people to send their children to our own schools. [sic] - especially Greenville, it being nearest us until such time we may have one of our own.²⁶

The conference ordered the seminary trustees to dispose of the property and pay off all debts.²⁷ The Annual Conference of 1896 received the following report on the disposition of the seminary property:

Cash Receipts	\$3017.02
Cash Disbursements on debts	2628.00
Loaned Fred Scott	200.00
Balance on hand	189.40
Note on Fred Scott	200.00 ²⁸

Life Line Children's Home

The Rev. Schuyler Vinta Coe, an ordained elder of the Central Illinois Conference of the Free Methodist Church, was received into the Kansas Conference during the first sitting of its thirty-eighth session in 1907.²⁹ Their new conference sent them "to establish and conduct a Mission in the industrial district of Kansas City, Kansas."³⁰ A large mission building at 711 Osage was rented and later bought by Coe who "worked part time as an employee of one the Packing Plants in the City."³¹

²⁶ Ibid., p. 263.

²⁷ Ibid., p. 274.

²⁸ "Minutes of the Kansas Annual Conference, 1896," George W. Saunders, Secretary, p. 296.

²⁹ "Minutes of the Kansas Annual Conference, 1907," E. C. Lindley, Secretary, p. 16.

³⁰ Mrs. H. J. Hardie (ed.), The Life Line, (Kansas City, Kansas: Published by the Life Line Children's Home, March 25, 1958), p. 2.

³¹ Ibid.

In 1908 the Mission was incorporated as the "Life Line Rescue Mission" and it began to care for abandoned babies and unwed mothers. This type of work was started as a result of a letter which included: "I want to adopt a baby, can you find me one?"³² A call to the General Hospital of Kansas City, Missouri, "brought an answer all too promptly. They had a fine boy for adoption."³³ Two weeks later the hospital called Mrs. Coe and she took another baby. Another hospital and a juvenile court judge began requesting the new mission to take abandoned babies. Within three months the mission had twenty babies and more help had to be secured.³⁴

A large residence was purchased at 1916 North Third Street in 1914 to accommodate the growth of the mission. The name was changed to the Life Line Orphan Home but later it became the Life Line Children's Home, "since very few orphans were given care as most of the children were coming from broken homes."³⁵

This home was outgrown and in January, 1926, "the family moved into the large stone building at 4322 Mission Road which is still used as the main building."³⁶ This new building is located on twenty acres of land which had been purchased outside the limits of Kansas City, Kansas. For two or three years worship services were carried on in the Home until the Coe Memorial Free Methodist Church was built just north of the mission

³²"Why and How The Life Line Children's Home Came To Be," (A Brochure,) p. 2.

³³ibid.

³⁴ibid.

³⁵Hardie, loc. cit.

³⁶ibid.

property. J. P. Dowd, at that time a hotel manager in Kansas City, preached at these services.³⁷

S. V. Coe was superintendent of this work until his death in 1927, at which time his wife assumed the responsibility. When S. V. Coe's name was called in the Annual Conference of 1928 "The conference arose and the Bishop offered a brief prayer."³⁸ Mrs. Kate Coe was ably assisted in the administration of the Home by her son-in-law, Rev. H. J. Hardie, who became the superintendent in 1951.³⁹ Because of his strenuous efforts in this work and of the church building, Hardie passed on in May of 1952.⁴⁰

Mrs. Hardie was elected to head the Home in 1952 and has served in this capacity until the present time. The Rev. Albert Luginsland joined the staff in 1955 and in 1957 was made the superintendent's assistant. In 1957 the Social Workers Department was added to the institution. E. Calvin Dunham has contributed to the institution's outreach in this capacity.

The Life Line Children's Home receives financial support from the Free Methodist Church, the United Funds of Wyandotte County, relatives and individual gifts. It has rendered loving aid to more than 5,000 needy children in the more than fifty years of sacrificial service.⁴¹

³⁷Interview with Mrs. H. J. Hardie, Superintendent of the Life Line Children's Home, February 22, 1960.

³⁸"Minutes of the Kansas Annual Conference, 1928," C. A. Snow, Secretary, p. 255.

³⁹Hardie, loc. cit.

⁴⁰Ibid.

⁴¹Interview with E. Calvin Dunham, May 1960. The number of children includes those not admitted but who received counseling from social workers.

Central College and Academy

The history of Central College at its present location begins on January 20, 1914, at Abilene, Kansas, where "forty prominent representatives from the various patronizing Conferences were present."⁴² This college, however, had its antecedents in Orleans College, Orleans, Nebraska, and without this historical background the picture is incomplete.

Orleans Seminary was the result of much devotion and sacrifice by members of the West Kansas Conference of Free Methodism. This conference was organized as a separate body from the Kansas Conference in 1883.⁴³

Rev. C. M. Damon is the father of this school which was originally to be located on his claim near Alma, Kansas.⁴⁴ An offer from Orleans, Nebraska, residents induced the backers of this new institution to build in their city. The first building was erected in 1883 and the West Kansas Annual Conference incorporated the school as Orleans Seminary.⁴⁵ Another building was constructed in 1886 and three years later the school was reincorporated as a college.⁴⁶ Orleans College was heavily in debt in 1890 but the community rallied to its support, "making it the high school of the community, and someone promised an endowment of fifteen thousand dollars if the ten thousand dollar indebtedness could be paid."⁴⁷ Failing to meet financial obligations and maintain enough patronage in the next years resulted in its being sold to the Methodist Episcopal Church in

⁴²Hogue, op. cit., II, 342.

⁴³Free Methodist Discipline, op. cit., p. 200.

⁴⁴Hogue, op. cit., II, 340.

⁴⁵ibid.

⁴⁶ibid., p. 341.

⁴⁷Zahniser, op. cit., p. 268.

1893.⁴⁸ C. E. Harroun, Jr. and J. L. Dodge, a committee of the West Kansas Conference, drafted a letter to the founder of Orleans College after the sale was completed:

Rev. C. M. Damon:

Dear Brother and Fellow-workers in Christ's Vineyard:-- Being appointed by the West Kansas Conference to bear to you the greetings of said conference, we most gladly do so.

1. The West Kansas Conference is not unmindful, neither is it unappreciative of your arduous, self-sacrificing and effective labors within her bounds.

2. We are aware that the sale of Orleans College is the occasion of deep feeling, many suggestions and doubtless severe temptations to you. It could hardly be otherwise. We sympathize with you in the sadness which you must realize in view of such misfortune overtaking an enterprise which lay so near your heart as that of the Orleans College.

3. We are inclined to the belief that grief over such blasted hopes lies under your request that this conference grant you a location. The appreciation of this conference of your past services as a minister of the gospel of Christ, its love and fellowship with you in Christ Jesus, and also a sense of duty prompted the conference to continue you in a superannuated relation, instead of granting your request-- a location.

We invoke the blessing of Almighty God to rest upon you and cause you to abound more and more.

Yours in Christian fellowship.

Signed J. L. Dodge
C. E. Harroun, Jr., Com.⁴⁹

The Methodist Episcopal Church was not able to continue payments; hence in 1897 it was returned to the Free Methodist Church. It was then sold to the Platte River Conference and incorporated as Orleans Seminary.⁵⁰ The seminary made good progress for a time with enrollments up to one hundred and seventy-five.⁵¹ Some financial assistance was received in

⁴⁸M'Geary, op. cit., p. 205 and Hogue, loc. cit.

⁴⁹C. M. Damon, Sketches and Incidents (Chicago: Free Methodist Publishing House, 1900), p. 251.

⁵⁰Hogue, loc. cit.

⁵¹M'Geary, loc. cit.

1906 from the Kansas Conference. This conference in its 1904 session at Emporia, Kansas, voted that:

. . . all the money, notes and mortgages, of the defunct Neosho Rapids Seminary, be donated to the Orleans Seminary to be applied on the "Endowment Fund," provided, that if the Seminary ever goes out of the hands of the Free Methodist Church, the principle is to be returned to the Kansas Conference . . .⁵²

This allocation of funds received further qualifications at the next Kansas Conference when M. F. Childs presented the following resolution:

Whereas we have in the possession of the trustees of the Neosho Rapids Seminary a few hundred dollars of money and property that was raised or procured for Educational purposes, and

Whereas the Conference of August 1904 directed that this money be turned over to the Orleans Seminary as an endowment fund, therefore be it further directed that this money be turned over to the trustees of the Orleans Seminary to be held in trust by them for the Kansas Annual Conference the proceeds and interests only to be used as a scholarship fund for the benefit, First, of young men and women who are called into the ministry or mission field, Second, Children of our traveling preachers and Third, young men or women who may desire to fit themselves to teach in our schools. The Beneficiaries to be chosen in the order named by the Kansas Annual Conference.

Be it also resolved that should the Orleans Seminary ever go out of the hands of the Free Methodist Church this money and property shall be returned to the Kansas Annual Conference or should the said Annual Conference become a patronizing conference to some other school or should said conference ever have a school within the bounds of the Kansas Annual Conference the property and money shall be returned to the said Kansas Annual Conference two years notice having been given the trustees of the Orleans Seminary.

Resolved, Third that the trustees of the Orleans Seminary, an incorporate body, be required to give this conference a trust bond for the amount entrusted to them.

On motion the resolution was adopted.⁵³

⁵²"Minutes of the Kansas Annual Conference, 1904," G. I. Winans, Secretary, p. 526.

⁵³"Minutes of the Kansas Annual Conference, 1905," E. C. Lindley, Secretary, pp. 553-554.

A further motion required the trustees of the Neosho Rapids Seminary to have such funds ready by the next session of the Kansas Conference.⁵⁴

Outside financial assistance prolonged the life of the seminary but a new central location was inevitable for the continued existence of the school. Abilene, Concordia, and McPherson, Kansas, offered beautiful sites for the relocation project. After considering these locations the committee recommended "the proposition from McPherson, and . . . recommended that it be known as 'Central Academy and College of the Free Methodist Church'."⁵⁵ The city deeded the new college a "beautiful campus of fifteen acres . . ." on which Walden College stood.⁵⁶ This was an institution of the Swedish Evangelical Missionary Covenant Church of America.⁵⁷ The only building on this campus had been built in 1904 by the Covenant Church. It was converted into an administration building.

This Administration Building or Science Hall included the college offices, the library, several classrooms, an auditorium, the print shop, and several other rooms. It is a three story and basement structure 50 feet by 112 feet and built of hard brick with a tile roof. Although now nearly sixty years old it is in excellent condition.

Lewis Hall, the second campus building to be erected, has housed more than forty female students (in later years the high school girls) and it provides dining room facilities in the basement for boarding students.

⁵⁴Ibid., p. 558.

⁵⁵Hogue, op. cit., II, 342-343.

⁵⁶Ibid., p. 343.

⁵⁷Interview with Mrs. Emma Stoll, June 1, 1960.

Built in 1915, it is a three story structure of pressed brick and in very good condition today.⁵⁸

The inaccessibility of an upstairs auditorium in the Science Hall combined with the need for a church for Free Methodists in McPherson gave rise to the erection of a new chapel building on the campus. In 1917 the Central College auditorium was built for this dual purpose which it served until March 13, 1955, when a Free Methodist Church was completed.⁵⁹ Just two years later, on early Sunday morning, December 1, 1957, the auditorium was completely burned. Although this event saddened the entire community, it was quickly turned into a springboard to begin building a new gymnasium-auditorium and music hall which will bring to the campus a long needed improvement. This building will be completed in 1960.⁶⁰

A frame gymnasium was built as a temporary building for the school's basketball teams and recreational program and this building will be torn down after the completion of the new gymnasium-auditorium.

Stoll Hall, the men's dormitory, was completed in 1926.⁶¹ This building is named in memorial to Central's second president, Charles A. Stoll. The dormitory is well equipped for eighty men and an apartment for the Dean of Men. It also includes a large reception hall.⁶²

The Industrial Arts building was erected in 1946. It completed the building program for several years until the present gymnasium-

⁵⁸"Catalog of Central College 1951-1952," p. 6.

⁵⁹Brochure for dedication of new Free Methodist Church, McPherson, Kansas, March 13, 1955.

⁶⁰Interview with President E. E. Parsons, Central College, June 2, 1960:

⁶¹"Catalog," loc. cit.

⁶²Ibid., p. 8.

auditorium project got underway. The "shop" is a very impressive structure at the lower part of the campus, containing best of modern machinery and tools. This type of training is unique at Central, as it is not offered so extensively in other Free Methodist institutions.

The Elms is a home converted into a pleasant four floor dormitory for approximately thirty-five college women. It includes a reception room and living quarters for the Dean of Women.⁶³

Tiger Den, the student union building, is the product of student labor and enthusiasm. This frame building built in 1952, under the direction of Dean Howard J. Krober, houses the campus post office, book store, snack bar, and table tennis room.⁶⁴

Other buildings belonging to the college include: the Home Economics Cottage, a Boy Scout Cabin, the president's eight room brick residence, and several other residences for faculty members.⁶⁵

Central College was granted full accreditation for its high school work in 1916 by the State Department of Education. The following year it received accreditation for normal training and in 1918 as a Junior College. The University of Kansas extended full recognition to this school in 1923 to make it the oldest accredited Junior College in the state of Kansas. Since 1939 Central College has been an active member in the American Association of Junior Colleges.⁶⁶

The Rev. L. Glenn Lewis, of Orleans Seminary, served as Central's

⁶³ibid.

⁶⁴ibid.

⁶⁵ibid.

⁶⁶ibid., p. 6.

first president. Under his administration two buildings were added to the campus. In 1915 Charles A. Stoll became Vice-President and Dean, in 1919 acting president, and in 1923 he was named president, a position which he held until his death in 1939.⁶⁷ During his years of leadership "the school . . . maintained high educational standards and promoted spiritual religion."⁶⁸ He was highly revered by all his acquaintances and his untimely death, caused by an automobile-train accident, was a shock to the whole denomination and a great loss to the work of Christian education.⁶⁹

Dr. Orville S. Walters was president from 1939 to 1944. He was succeeded by Bishop Charles V. Fairbairn as acting president, who was assisted by Dean Warren A. McMullen, for the school interim of 1944-1945. Mendal B. Miller was appointed president in 1945 and served in this capacity until 1953 when Edgar S. Whiteman was elected. Since 1955 Dr. Elmer E. Parsons has served as president.

For a small junior college Central has always had an impressive faculty. None, however, has been superior to the one of the present time. There are sixteen faculty members with graduate degrees and several of these are studying for their doctorates.⁷⁰ Considering the limited financial status of this private church related college, it is remarkable that such an outstanding faculty can be maintained.

Originally the college buildings, in a symmetrical arrangement, made an unusually attractive campus; however, this pattern will be altered

⁶⁷ *Ibid.*, p. 6.

⁶⁸ Howland, *op. cit.*, p. 98.

⁶⁹ *Ibid.*

⁷⁰ Interview with President E. E. Parsons, Central College, June 2, 1960.

by the new gymnasium-auditorium. Plans are underway to make this building the first unit of a new face for the campus which will eventually return a semi-symmetrical arrangement.⁷¹ From one hundred twenty-five to one hundred seventy-five students attend this college each semester and approximately seventeen hundred have been graduated from the high school and junior college.

⁷¹ Ibid.

CHAPTER VI

THE KANSAS CONFERENCE: CONFERENCE ACTION AND REPORTS

The Kansas and Missouri Annual Conference, the fifth in Free Methodism, was organized with two hundred members sparsely scattered across four states.¹ Early ministers were expected to extend their labors from their appointments to the surrounding communities. At the first conference "Peter Lynch of St. Louis . . . was discontinued for inefficiency."² As a result of such severe disciplinary action and the pioneering spirits of these enterprising ministers, the circuits within the present Kansas Conference were increased from seven to nineteen before 1883.³ By 1900 more than one hundred eastern Kansas communities had experienced the preaching of one of these itinerants. Realizing that financial assistance was needed to continue these labors, the conference in 1916 made an attempt to supplement the salaries of those engaged in a vigorous outreach. The Aggressive Evangelism Committee recommended:

that this Board be authorized to refund the expenses of any of our pastors who attempt evangelistic work in new fields adjoining their respective circuits, provided the venture has the endorsement of the District Elders and the executive committee of the Board.

2nd. We recommend that a fund be created for the purpose of opening work and of assisting weak points.

¹Combined Minutes, 1870, *op. cit.*, pp. 44, 50-51.

²"Minutes of the Kansas and Missouri Annual Conference, 1870," James Mathews, Secretary, p. 3.

³"Minutes of the Kansas and Missouri Annual Conference, 1883," E. Leonardson, p. 194.

3rd We request each of the District Elders to take subscriptions for this fund on their respective fields.

4th We recommend that the conference request a fund of twenty-five cents per member for this purpose.

We also recommend that each District Elder, report the needy fields to the secretary of the board.⁴

At the present time there are twenty-eight circuits in the Kansas Conference with none having more than one society.⁵ This decrease in societies can be explained by (1) the decrease in the geographic area of the conference by the creation of the Nebraska, Oklahoma, and Colorado Conferences; (2) the decreased outreach of ministers into the surrounding area, but increased labor in an appointed city; (3) the moral and religious strictness of the Free Methodist Church; and (4) the loss of the pioneering spirit as evidenced in all American society following the rapid settlement of our country. The conference does show a substantial increase in its membership from the 200 in 1870, to 414 in 1883, and up to the present 1,376.⁶

The most marked increase in church membership has been in the Wichita and McPherson societies. Wichita has seen an increase from twenty-five members in 1895 (one society) to the present 280 members (three societies).⁷ This increase corresponds with the growth of this city. McPherson has grown from thirty-three members in 1883 (circuit including Burrton) to

⁴"Minutes of the Kansas Annual Conference, 1916," E. R. Ford, Secretary, p. 280.

⁵Yearbook, 1959, loc. cit.

⁶Combined Minutes, 1870, 1883, op. cit., pp. 44, 138, and Yearbook, 1959, loc. cit.

⁷Yearbook, 1959, loc. cit.

the present 258.⁸ Moving the College to McPherson in 1914 accounted for much of this increase.⁹

A decrease of membership and societies is most noticeable in the southeastern and northeastern parts of the State. There are small societies at Montana, Iola, and Mound Valley in the southeast and Frankfort in the northeast, but they are only a reminder of the past.

The most obvious reason for this loss of societies was the economic depression of the 1930's. Frequent attempts were made to maintain the Pittsburg society in the southeast. In 1937, the proceeds from the sale of the church at Roseland were "appropriated to the use and benefit of the Pittsburg Free Methodist property."¹⁰ This same Annual Conference voted "an amount equal to 15¢ per member to be raised throughout the Conference" for the Pittsburg society.¹¹ The conference of 1938 voted 20¢ per member for the Pittsburg work.¹² The young people cooperated in Crusader Bands to raise four hundred dollars for this work in 1940.¹³ Harry Livermore, now Conference Superintendent, was the last appointee to the Pittsburg group¹⁴ but irregardless of these attempts, and another in 1942, the society was finally disbanded.¹⁵

⁹See page 91.

¹⁰"Minutes of the Kansas Annual Conference, 1937," E. R. Ford, Secretary, p. 547.

¹¹ibid., 549.

¹²"Minutes of the Kansas Annual Conference, 1938," E. R. Ford, Secretary, p. 582.

¹³"Minutes of the Kansas Annual Conference, 1940," E. R. Ford, Secretary, p. 42.

¹⁴ibid., p. 49.

¹⁵"Minutes of the Kansas Annual Conference, 1942," E. R. Ford, Secretary, p. 152.

The church property at Garnett, Kansas, was sold in 1945.¹⁶ Before that date properties at Bronson, Girard, Marion, Bethel, Clay Center, Harmony, Old Union, Alma, Climax, Neosho Rapids, Plymouth, Roseland, and Michigan Valley, had been sold and in most cases the monies used in weaker circuits or for the camp ground.¹⁷

Conference Action: The Camp Ground

The Annual Conference of 1922 voted to create a committee "to investigate the propriety of purchasing a permanent camp-ground."¹⁸ In 1923 this committee reported that "a tract of land, located near Manhattan, Kansas, . . . can be purchased at a cost of \$5500.00."¹⁹ The conference instructed the committee to find ways and means to finance this proposed purchase.²⁰ The committee reported the next day and recommended that money from the sale of church properties be used and the balance be paid according to contract with the owners.²¹ The committee made further recommendations for the occupation and maintainance of the grounds.²² The report in 1924, when the conference was first held on the Eureka-Lake Park Camp Ground, stated that the grounds had been purchased,

¹⁶"Minutes of the Kansas Annual Conference, 1945," E. R. Ford, Secretary, p. 152.

¹⁷"Minutes of the Kansas Annual Conference, 1915, 1916, 1920, 1922, 1924, 1925, 1926, 1929, 1933, 1937, 1938," pp. 260, 288, 13 and 24, 56 and 57, 147, 176, 214, 293, 416, 547, 586.

¹⁸"Minutes of the Kansas Annual Conference, 1922," E. R. Ford Secretary, p. 77.

¹⁹"Minutes of the Kansas Annual Conference, 1924," E. R. Ford, Secretary, p. 110.

²⁰ibid.

²¹ibid.

²²ibid.

recommended that it be used on a five year trial basis, and further recommended that subscriptions be taken to meet the financial obligation.²³ The Committee on Grounds and Buildings made recommendations to enclose the grounds with a "five foot woven wire fence," that allowance be made for cottage building on the property, that stipulations for such cottages be ordered, and that "a cottage be erected before next conference for the Bishop, Evangelist and Workers."²⁴ This committee made further recommendations for grounds improvement and upkeep in 1927.²⁵ In 1928, "the Canceled Mortgage and Abstract of Title to the Eureka Lake Camp-ground was presented to the Conference by E. C. Lindley . . ."²⁶ The grounds were greatly improved, between 1946-1950, in a five year building program.²⁷

The camp ground has gone through the two devastating floods of 1935 and 1951. Campers remember the water reaching up to the cottage roofs and floating many of them some distance.²⁸ Because of these floods and the resulting expense there have been some who desire a new location more ideal for conference and camp. In the session of 1959 a recommendation to move to McPherson was approved but later reconsidered and the

²³"Minutes of the Kansas Annual Conference, 1924," E. R. Ford, Secretary, pp. 139-140.

²⁴"Minutes of the Kansas Annual Conference, 1925," E. R. Ford, Secretary, pp. 177-178.

²⁵"Minutes of the Kansas Annual Conference, 1927," Charles A. Snow, Secretary, pp. 242, 243.

²⁶"Minutes of the Kansas Annual Conference, 1928," Charles A. Snow Secretary, p. 263.

²⁷"Minutes of the Kansas Annual Conference, 1946," E. R. Ford, Secretary, p. 180.

²⁸Conversation with Campers, August 1-7, 1957.

decision reversed.²⁹ Perhaps more consideration will be given to a move in years to come.

Conference Action: Instrumental Music in Worship

From the time of organization of the Free Methodist Church, instrumental music was forbidden in its services.³⁰ No doubt this was a reaction to Methodism's paid choirs and musicians, but with the increased use of instruments in other church organizations there was sure to be a questioning of this regulation. Agitation in the Kansas Conference caused a resolution "that this conference go on record as opposed to any change being made in the Discipline regarding instrumental music by our General Conference."³¹ This resolution was passed by a thirty-nine to thirteen vote of the conference.³²

The conference of 1933 faced this same problem. The following resolution was presented:

Whereas the Free Methodist Church has by General Conference action embodied in its book of Discipline a rule prohibiting the use of instrumental music in its places of public worship, and

Whereas there are those among us who are not in full agreement with the Church's position on this question, and

Whereas, there have been during the past year some over acts approaching a violation of this prohibition,

Therefore,

Be it resolved by the Kansas Conference now in session:

1st. That we deplore any act or laxity of administration by which such violations may have been encouraged.

2nd. That we exhort our brethern whose views on this subject do not coincide with that expressed in the Discipline,

²⁹Interview with Kenneth Chapman, loc. cit.

³⁰This stipulation was in the call to organize. (See page 21)

³¹"Minutes of the Kansas Annual Conference, 1922," E. R. Ford, Secretary, p. 76.

³²Ibid.

that for the sake of harmonious administration and full fellowship in the prosecution of our work, they refrain from the violation herein mentioned.

3rd. That while not committing ourselves individually as to the wisdom of the position taken by the Church, we do as a Conference pledge loyalty and obedience to this and all other parts of the Discipline.

On motion the resolution was adopted.³³

In 1938, the conference expressed a different view of instrumental music. C. L. Fike, an older minister of the conference, presented the following:

To the Kansas Conference now in session . . . we offer the following memorial:

Whereas all of our educational institutions offer strong courses in both vocal and instrumental music,

And whereas many of our young people graduate from both courses and thus acquire an insatiable love for the same,

And whereas, in all of our educational institutions, the church allows the use of the instrument in the institutions devotional services,

And whereas the Spirit of God is many times manifested in these services and so places His approval upon such services,

And whereas, wisdom and consistency would take advantage of both these types of efficient Christian leadership in our church services,

And whereas, the Scriptures nowhere disapprove of a Christian person, using his talent and training in the Church services,

Therefore be it resolved that we hereby memorialize the next ensuing session of the General Conference to the Disciplinary restriction on instrumental music in our Church and Sunday-school services.³⁴

The conference moved to defer action until a later sitting.³⁵ At the next sitting the memorial was passed with an amendment calling for the permission to use only "the piano or organ in our . . . services."³⁶

³³"Minutes of the Kansas Annual Conference, 1933," Charles A. Snow, Secretary, p. 418.

³⁴"Minutes of the Kansas Annual Conference, 1938," E. R. Ford Secretary, pp. 565-566.

³⁵ibid., p. 566.

³⁶ibid., p. 569.

The conference of 1942 presented another memorial: "Be it resolved that the Kansas Conference hereby memorializes the coming General Conference, to change the Discipline so as to permit the use of instrumental music in the Church."³⁷ This memorial passed by the vote of 47 to 6.³⁸ The General Conference of 1943 provided that any society may determine whether or not it desires to use the piano or organ if its Annual Conference approves it by a majority vote.³⁹ The Kansas Conference approved it by a 38 to 8 majority.⁴⁰

Conference Action: Secret Societies

The call to organize a new church included an article against "oathbound societies."⁴¹ At every early session of the Kansas Conference a resolution has been made against secret societies. The first recorded one reads:

Resolved, that secret societies are a curse to our land, being anti Republican and anti Christian, by introducing Caste and Titles which belong to a despotic government, and observation shows plainly that money instead of Merit is the cause of promotion in these secret combinations. They are anti Christian because Masonry, the leader, rejects the name of Christ from its lodges to accomodate a Christless world.

We Resolve as Ministers and Citizens we will use our influence to exterminate these from our land.

Signed J. C. Washburne,
J. Robinson,
H. Mathews.⁴²

³⁷"Minutes of the Kansas Annual Conference, 1942," E. R. Ford, Secretary, p. 76.

³⁸ibid., p. 77.

³⁹"Minutes of the Kansas Annual Conference, 1943," E. R. Ford, Secretary, p. 101.

⁴⁰ibid. ⁴¹See "call" p. 21.

⁴²"Minutes of the Kansas and Missouri Annual Conference, 1872," James Mathews, Secretary, p. 11.

In 1887, the committee submitted:

Whereas, Secret Societies as such, antagonize the moral and civil rights of mankind, the spirit of the Bible and the social interest of man.

Resolved, . . . that we as preachers will be more diligent in opposing and exposing this secret foe . . .⁴³

The Committee stated in 1893:

We regard secret societies as, at best, merely, Godless, selfish institutions, with which no Christian has any business to affiliate, and we pledge ourselves to faithfully raise our voices in warning against the evils of secretism.⁴⁴

Although the Kansas Conference no longer has a Committee on Secret Societies they have one on Public Morals which includes secret societies.⁴⁵ The Discipline states, "the Church condemns secret societies on scriptural grounds and as contrary to the glory of God, and forbids membership in them."⁴⁶

Conference Action: Temperance

Committees on Temperance are as old as the church. That committee recorded the following in 1875:

Resolved, that we as Church are in full sympathy with every movement calculated to help on the temperance movements and are determined to do all in our power to put down the liquor traffic where ever we come in contact with it, and whereas the use of tobacco is a kindred evil . . . therefore, Resolved, that we approve of our position as a church . . .

⁴³"Minutes of the Kansas Annual Conference, 1887," E. Leonardson, Secretary, p. 20.

⁴⁴"Minutes of the Kansas Annual Conference, 1893," G. W. Saunders, Secretary, p. 196.

⁴⁵Yearbook, 1959, op. cit., p. 161.

⁴⁶Discipline, op. cit., p. 20.

and will do our utmost to educate the people on this point and get them saved from it.⁴⁷

With the repeal of the Eighteenth Amendment appearing to be a reality in the national election of 1932, the Kansas Conference expressed itself "in favor of the prohibitory laws, and that the secretary be instructed to convey this intelligence to the proper authorities, both State and Federal."⁴⁸ The secretary was also requested to draft a resolution "endorsing the Governor of Kansas in his stand regarding the State Constitution in respect to the liquor question."⁴⁹ They also recommended "that the legislature refrain from submitting the Constitution of the State at the same time that the 18th Amendment is submitted to the voters."⁵⁰

Following the Twenty-First Amendment's ratification by the states, the Kansas Conference resolved:

Since the repeal of the Eighteenth Amendment by such a large majority of the States and the Educational program which the Liquor traffic is now putting on.

And whereas Kansas was among the first states voting dry, the liquor element through lobbyists at the State Legislature are strenuously trying to make it difficult to enforce the laws of the State, and

Whereas, the State Legislature meets this Fall, Therefore
We recommend that a secretary of Temperance be elected by this Body to cooperate with the Prohibition Emergency

⁴⁷"Minutes of the Kansas and Missouri Annual Conference, 1875," Wm. M. Adams, Secretary, pp. 40-41.

⁴⁸"Minutes of the Kansas Annual Conference, 1932," Charles A. Snow, Secretary, p. 383.

⁴⁹"Minutes of the Kansas Annual Conference, 1933," Charles A. Snow, Secretary, p. 408.

⁵⁰ibid.

Committee, the Women's Christian Temperance Union, and the Anti-Saloon League in their efforts to uphold the dry laws of the State and to represent this Conference at the Kansas State Legislature.⁵¹

In 1934, Governor Alfred M. Landon addressed a special session of the Kansas Conference on the subject "Good Government and Morals."⁵² The President of the Conference, C. A. Watson, made a response to the Governor's address.⁵³

The Free Methodist Church as a body stands against the liquor industry. The Discipline states:

The church forbids its members the using, growing, processing, buying or selling of tobacco; the habitual use of opiates; and the processing, buying selling or using of intoxicating liquors unless for mechanical, chemical or medicinal purposes, or in any way intentionally and knowingly aiding others so to do.⁵⁴

Conference Action: Leadership

Until the third decade of this century, the Kansas Conference was divided into "Districts" over which a "District Elder" or "Chairman" was elected to preside. The boundaries and names of these Districts have been changed many times through the years. At the conference of 1927, E. C. Lindley presented a resolution recommending that fewer "Elders" be elected or that they "give special emphasis to the evangelistic phase of their work."⁵⁵ The Stationing Committee recommended "two traveling elders."⁵⁶

⁵¹"Minutes of the Kansas Annual Conference, 1935," E. R. Ford, Secretary, pp. 471-472.

⁵²"Minutes of the Kansas Annual Conference, 1934," Charles A. Snow, Secretary, p. 431.

⁵³ibid. ⁵⁴Discipline, op. cit., p. 20.

⁵⁵"Minutes of the Kansas Annual Conference, 1927," Charles A. Snow, Secretary, p. 229.

⁵⁶ibid., p. 232.

The conference voted to sustain this recommendation and thus the leadership was placed in two men rather than the previous three or more.⁵⁷

In 1935, another resolution asked for a reconsideration of conference supervision.⁵⁸ In considering the different types of leadership, perhaps placed on only one person, the Committee on Conference Supervision and Evangelism raised questions concerning the power and term of office of a Conference Superintendent. They asked the chair, "Strictly Speaking, Is the Conference Superintendent a District Elder?"⁵⁹ The President of the Conference replied two days later that a "District Elder acting as a Conference Superintendent does of necessity come under the time limit prescribed in paragraph 208, section 12 of the Discipline."⁶⁰

The Committee on Supervision and Evangelism brought an extensive report to the conference. They submitted ten names for a Nominating Committee of which they recommended five to be chosen.⁶¹ The conference approved this report and elected the Nominating Committee.⁶² The Nominating Committee returned five names for election and on the third ballot E. C. Lindley was elected by the required two-thirds majority.⁶³ In 1936, C. V. Fairbairn received forty-one of forty-five votes cast, on the first ballot, to succeed E. C. Lindley as District Superintendent.⁶⁴

⁵⁷ Ibid., p. 233.

⁵⁸ "Minutes of the Kansas Annual Conference, 1935," E. R. Ford, Secretary, pp. 453-454.

⁵⁹ Ibid., p. 458. ⁶⁰ Ibid., p. 474. ⁶¹ Ibid., pp. 461-462.

⁶² Ibid., p. 463. ⁶³ Ibid., p. 464.

⁶⁴ "Minutes of the Kansas Annual Conference, 1936," E. R. Ford, Secretary, p. 498.

He was returned to this office each succeeding year until 1939 when he was elected a Bishop of the Free Methodist Church.⁶⁵

The conference of 1939 elected to have two District Elders thereby reverting back to the order of manning the work used before 1935.⁶⁶ This number was maintained until 1952 when H. E. Livermore was elected "Conference Superintendent," a position he has received each year to the present.⁶⁷

Conference Action: The Ecumenical Movement

Fraternal delegates have been exchanged with the Wesleyan Methodist Church almost since the beginning of Free Methodism. Following an address by the Rev. Mr. Tapley, president of the Kansas Wesleyan Conference, in 1874, the Kansas and Missouri Annual Conference resolved:

that we will cultivate fraternal relation with our Wesleyan brethren in Kansas, and will do all we can with them to promote vital godliness throughout this country, that a delegate be appointed to visit their Annual Conference at its next session, and convey to them our brotherly greetings in accordance with the above.⁶⁸

At the conference of 1933 a paper was presented asking for "the union of the Free Methodist Church, the Wesleyan Methodist Church and the Pilgrim Holiness Church."⁶⁹ The conference went on record in favor

⁶⁵Yearbook, 1959, op. cit., p. 2.

⁶⁶"Minutes of the Kansas Annual Conference, 1939," E. R. Ford Secretary, p. 3.

⁶⁷Yearbook, 1959, op. cit., p. 166.

⁶⁸"Minutes of the Kansas and Missouri Annual Conference, 1874," J. W. Johnston, Secretary, p. 27.

⁶⁹"Minutes of the Kansas Annual Conference, 1933," Charles A. Snow, Secretary, p. 415.

of this union.⁷⁰ In 1946, the conference received a communication from the Committee on Church Merger with the Wesleyan Methodist Church.⁷¹ C. S. Meinhardt was elected as a delegate to attend a joint meeting of the two churches in October.⁷²

Although negotiations for a merger have been carried on over these many years it has not yet been effected. The voting on this question has come so close to approval that perhaps in the future such a union will be executed. It is believed by many that such action would greatly strengthen the church and make for economy in administration.

Conference Action: A Memoir to the Founder

There have been many outstanding men in the Kansas Conference. It would be impossible to give due credit to all of them and their work, but to give credit to the founder seems imperative.

The founder of the Kansas Conference, Charles H. Lovejoy, passed away on April 3, 1905.⁷³ The Conference memoir includes:

. . . He was a prince among preachers. He began preaching when fifteen years old and spent most of his long life in this work. He was past 93 years of age when he died He was truly a man of God, and will be greatly missed.

The Conference then sang a hymn and was led in prayer by the President.⁷⁴

⁷⁰ibid.

⁷¹"Minutes of the Kansas Annual Conference, 1946," E. R. Ford, Secretary, p. 170.

⁷²ibid.

⁷³"Minutes of the Kansas Annual Conference, 1905," E. C. Lindley, Secretary, p. 560.

⁷⁴ibid.

Conference Reports: Statistics

The Kansas Conference has twenty-eight churches valued at \$667,000.⁷⁵ It has twenty-four parsonages worth \$168,900.⁷⁶ The inclusive membership is 1,376 of which 218 are preparatory members.⁷⁷ There are fifty-two preachers on the conference rolls, however, only twenty-six of these are on full-time pastorates.⁷⁸ The salary paid these pastors was \$58,908 in 1959.⁷⁹

⁷⁵Yearbook, 1959, loc. cit.

⁷⁶ibid.

⁷⁷ibid.

⁷⁸ibid., pp. 165, 168.

⁷⁹ibid., p. 169.

CONCLUSION

The churches of the Kansas Annual Conference, especially those in the larger cities, will have increased opportunity and challenge as the population of Kansas increases. Will the leadership and membership of this conference arise and evangelize these new areas? To do so will require the best efforts of the Kansas Conference of Free Methodism as well as other evangelical denominations of the state.

The history of the past should serve as a guide to meet the challenge of the present. Vast areas of the Kansas Conference are untouched by Free Methodist preachers. To penetrate these frontiers should be the concern of this conference. Perhaps the answer lies in each pastor extending his labors beyond the limits of his appointed pastorate in an effort to develop new churches in nearby communities. However and through whomever these efforts are handled is a matter of conference jurisdiction, but the conference is a democratic body consisting of laymen and ministers, individuals who can bring to pass the desired results with the help of the Almighty.

BIBLIOGRAPHY

Books

A Digest of Free Methodist Law. Chicago: Free Methodist Publishing House, 1924.

Annual Conference Minutes (Combined Minutes) or Yearbook of the Free Methodist Church of North America. Chicago or Winona Lake, Indiana: The Free Methodist Publishing House. (1870, 1879-1959 except 1880, 1882, 1887-1890, 1895, 1898, 1915-1916, 1918-1919).

Bowen, Elias. The Free Methodist Church. Rochester, New York: Published by B. T. Roberts, 1871.

Buckley, James M. A History of Methodists in the United States. Vol. V. "The American Church History Series," eds. Philip Schaff, et. al. New York: The Christian Literature Co., 1896.

Buckley, James M. A History of Methodism in the United States. New York: Charles Scribner's Sons, 1900.

Carpenter, Adella P. Ellen Lois Roberts: Life and Writings. Chicago: The Free Methodist Publishing House, 1926.

Clark, Elmer T. The Small Sects in America. New York: Abingdon-Cokesbury Press, 1949.

Connelley, William E. A Standard History of Kansas and Kansans. Vol. III. Chicago: Lewis Publishing Company, 1918.

Damon, C. M. Sketches and Incidents: Reminiscences of Interest in the Life of the Author. Chicago: Free Methodist Publishing House, 1900.

Doctrines and Disciplines of the Methodist Episcopal Church 1920. New York: The Methodist Book Concern.

Doctrines and Disciplines of the Free Methodist Church of North America. Winona Lake: The Free Methodist Publishing House, 1955.

Eayrs, George; Townsend, W. J., and Workman, H. B. A New History of Methodism. Vol. II. London: Hadder and Stoughton, 1909.

- Ferm, Vergilius. Pictorial History of Protestantism. New York: Philosophical Library, 1957.
- Ferm, Vergilius. The American Church of the Protestant Heritage. New York: Philosophical Library, 1953.
- French, Laura M. History of Emporia and Lyon County. Emporia: Emporia Gazette Print, 1929.
- Harlow, Ralph Volney. The Growth of the United States. Vol. I. The Establishment of the Nation Through The Civil War. (rev. ed.) New York: Henry Holt and Co., 1943.
- Hart, Edward Payson. Reminiscences of Early Free Methodism. Chicago: Free Methodist Publishing House, 1903.
- Hogue, Wilson T. History of the Free Methodist Church of North America. 2 Vols. Winona Lake, Indiana: The Free Methodist Publishing House, 1938.
- Howland, Carl L. The Story of Our Church: Free Methodism, Some Facts and Some Reasons. Winona Lake, Indiana: Free Methodist Publishing House, 1938.
- Hurst, John Fletcher. The History of Methodism. Vol. III. New York: Eaton and Mains, 1903.
- Hyde, A. B. The Story of Methodism. Springfield, Massachusetts: Willey Company, Publishers, 1894.
- Latourette, Kenneth Scott. The Great Century in Europe and the United States of America, A. D. 1800 - A. D. 1914: A History of the Expansion of Christianity. Vol. IV. New York: Harper and Brothers Publishers, 1941.
- Lee, Richard Artemues. Mother Lee's Experience in Fifteen Years' Rescue Work: With Thrilling Incidents of Her Life. Omaha: (NP), 1906
- M'Geary, John S. The Free Methodist Church: A Brief Outline History of Its Origin and Development. Chicago: W. B. Rose, Publisher, 1910.
- McLeister, Ira Ford, and Nicholson, Roy Stephen. History of the Wesleyan Methodist Church of America. Syracuse, New York: The Wesley Press, 1951.
- Monaghan, Jay. Civil War on the Western Border, 1854-1865. Boston: Little, Brown and Company, 1955.
- Peters, John L. Christian Perfection and American Methodism. New York: Abingdon Press, 1956.

- Phelan, M. Handbook of all Denominations. Nashville: Cokesbury Press, 1927.
- Potter, David M. and Manning, Thomas G. Nationalism and Sectionalism in American 1775-1877. New York: Henry Holt and Company, 1957.
- Roberts, Benson Howard. Benjamin Titus Roberts: Late General Superintendent of the Free Methodist Church. North Chili, New York: "The Earnest Christian" Office, 1900.
- Roberts, B. T. Why Another Sect. Rochester, New York: "The Earnest Christian" Publishing House, 1879.
- Simpson, Matthew (ed.). Cyclopedia of Methodism. Philadelphia: Everts and Steward, 1878.
- Smith, Timothy L. Revivalism and Social Reform: In Mid-Nineteenth Century America. New York: Abingdon Press, 1957.
- Stedwell, Anson. Itinerant Footprints. Chicago: The Free Methodist Publishing House, 1915.
- Sweet, William Warren. Religion in the Development of American Culture, 1765-1840. New York: Charles Scribner's Sons, 1952.
- The Doctrine and Discipline of the Free Methodist Church. Published by B. T. Roberts, 1875.
- Trever, Robert. Life and Labors of Rev. Robert Traver. St. Louis: J. H. Flower, Publisher, 1905.
- Zahniser, C. H. Earnest Christian: Life and Work of Benjamin Titus Roberts. Published by C. H. Zahniser and bound by Light and Life Press, 1957.
- Zornow, William Frank. Kansas: A History of the Jayhawk State. Norman: University of Oklahoma Press, 1957.

Articles and Periodicals

- "Annuals of Kansas, 1887," Kansas Historical Quarterly, XX (1952-1953), 284.
- Catalog of Central College, 1951-1952.
- French, Laura M. "Neosho Rapids Once Had A Flourishing Free Methodist School," The Emporia Daily Gazette, Vol. XLIII, No. 112, December 8, 1932.

French, Laura M. "The Free Methodist Church At Neosho Rapids Is Razed," The Emporia Daily Gazette, Vol. XLIII, No. 109, December 5, 1932.

General Conference Daily. Published at the General Conference at Greenville, Illinois, June, 1907.

Hardie, Mrs. H. J. (ed.). The Life Line. Kansas City, Kansas: Published by the Life Line Children's Home, March 25, 1958.

Longsdorf, Edgar. "S. C. Pomeroy and the New England Emigrant Aid Company, 1856-1885," The Kansas Historical Quarterly, VII (November, 1938), 379.

Lovejoy, Julia Louisa, "Letters from Kansas," The Kansas Historical Quarterly, XI (February, 1942).

Lovejoy, Julia Louisa, "Letters of Julia Louisa Lovejoy, 1856-1864," The Kansas Historical Quarterly, XV (May, 1947), 127-142; (August 1947), 277-319; (November, 1947), 368-403; XVI (February, 1948), 40-75; (May, 1948), 175-211.

Logan J. R. (ed.). The Free Methodist: Semi-Centennial Number. Chicago: Free Methodist Publishing House, August 9, 1910.

McCabe, F. S. "The Churches of Kansas," Kansas Historical Collection, III (1883-1885), 422-426.

Rowland, Jessie Hill. Pioneer Days in McPherson. Published by McPherson Junior Chamber of Commerce and Sponsoring Merchants of McPherson, n. d.

Speer, John. "Patriotism and Education in the Methodist Church," Kansas Historical Collection, VII (1901-1902), 497.

The Free Methodist. (1898-1957). Winona Lake, Indiana and Chicago, Illinois: The Free Methodist Publishing House.

Unpublished Reports

Report of Caldwell Society given at the Kansas Annual Conference, (August, 1959).

Report of the Manhattan Society given at the Kansas Annual Conference, (August, 1959).

Report from Miss Lucy Wright given at the Kansas Annual Conference, (August, 1959).

Report of Rev. C. S. Meinhardt, Pastor of Topeka Free Methodist Church, (March 1, 1960).

Report of Winfield given at the Kansas Annual Conference, (August, 1959).

Published Reports

"Yearbook and Directory; Free Methodist Church, Corner of Commerical and South Avenue, Emporia, Kansas," 1931.

"Yearbook and Directory; Free Methodist Church, Corner of Seneca and First Streets, Wichita, Kansas," 1930-1931.

Unpublished Material

"Brochure for Dedication of McPherson Free Methodist Church," March 13, 1955.

Brochure, "Why and How Life Line Children's Home Came To Be."

"Minutes of the Kansas Annual Conference, 1871-1958," 4 Vols. Includes Missouri through 1882. (See Appendix II).

Record of Arkansas City Free Methodist Church.

Shirer, D. F., et. al. "Historical Record," 1900. (A record of the Free Methodist Church of Emporia from the founding until 1900. Other ministers have added material to bring the fragmentary account up to 1951.

Other Sources

Correspondence with C. G. Williams, Pastor of Salina Free Methodist Church, February 22, 1960.

Personal Interview with C. B. Archer, Pastor of Wichita, Kansas, June 3, 1960.

Personal Interview with G. M. Cottrill, Pastor of Wichita, Kansas, June 3, 1960.

Personal Interview with Kenneth Chapman, Pastor of Emporia, Kansas, May 26, 1960.

Personal Interview with E. Calvin Dunham, May, 1960.

Personal Interview with Mrs. H. J. Hardie, February 22, 1960.

Personal Interview with Mr. and Mrs. Chester Keith, Kansas City, Kansas, February 22, 1960.

Personal Interview with President E. E. Parson, Central College, June 2, 1960.

Personal Interview with Mrs. Robinson, Lawrence, Kansas, March 18, 1960.

Personal Interview with Mrs. Emma Stoll, McPherson, Kansas, June 1, 1960.

Personal Interview with Miss Lucy Wright, Pastor of Minneapolis, Kansas, August, 1959.

APPENDIX I

The following are the charges preferred against Roberts by the Genesee Annual Conference of 1858.¹

CHARGES - I hereby charge Benjamin T. Roberts with unchristian and immoral conduct.

SPECIFICATIONS

Frist, Contumacy: In disregarding the admonition of this Conference, in its decision upon his case at its last session.

Second, In re-publishing, or assisting in the re-publishing and circulation of a document, entitled "New School Methodism" the original publication of which had been pronounced by this Conference "unchristian and immoral conduct".

Third, In publishing, or assisting in the publication and circulation of a document, printed in Brockport, and signed, "George W. Estes," and appended to the one entitled "New School Methodism," and containing among other libels upon this Conference generally, and upon some of its members particularly, the following, to wit:

1. "For several years past there has been the annual sacrifice of a human victim at the Conference."

2. "No man is safe who dare even whisper a word against this secret inquisition in our midst."

3. "Common crime can command its indulgences; bankruptcies and adulteries are venial offences; but opposition to its schemes and policies is a mortal sin -- a crime without benefit of clergy."

4. That "the same fifty men who voted Bro. Roberts guilty of unchristian and immoral conduct, voted to re-admit a brother for the service performed of kissing a young lady."

5. That "Bro. Roberts trial was marked by gross iniquity of proceeding."

6. That "on the trial, right which any civil or military court would have allowed him was denied."

7. That "a venerable doctor of Divinity read the "Autodafe" sermon, wherein he consigned in true Inquisitorial style Bro. Roberts body and soul to hell."

8. That "this venerable 'D. D.' is quite efficient in embarrassing effective preachers in their work and pleading them to hell for the crime of preaching and writing the truth."

9. That "there is a clique among us called the Buffalo Regency,

¹(See page 13).

conspiring and acting in secret conclave, to kidnap, or drive away, or proscribe and destroy, by sham trials and starvation appointments; every one who has the boldness to question.

10. That "the fearless champions of Methodism are being cloven down one after another in our sight."

11. That "the aforesaid members of this Conference are a 'monster power,' which is writhing its slimy folds around the Church of God and crushing out its life."

Signed DAVID NICHOLS¹

Perry, Oct. 11th, 1858

¹Roberts, Sect, op. cit., p. 169.

APPENDIX II

Data of the Kansas Annual Conference:

Conference Year	Presiding Officer	Place Held	Date	Secretary
1871	B. T. Roberts	Lawrence, Kansas	3/31 4/1	James Mathews
1872	B. T. Roberts	Bourbon Co., Kansas Xenia Circuit	3/21-23	James Mathews
1873	B. T. Roberts	Lawrence, Kansas	3/13-17	Henry Stephens
1874	B. T. Roberts	Ohio City, Kansas	3/12-16	J. W. Johnston
1875	E. P. Hart	Lawrence, Kansas	3/18-20	W. M. Adams
1875	W. N. Nanby	Princeton, Kansas	9/10-13	W. M. Adams
1876	W. M. Adams	Clay Center, Kansas	10/12	Robert Abell
1877	B. T. Roberts	Emporia, Kansas	9/6-10	G. W. C. Smith
1878	E. P. Hart	Cuba, Republic Co., Kansas	8/30 9/12	G. W. C. Smith
1879	B. T. Roberts	Neosho Rapids, Kansas Free Methodist Church	9/3-8	G. W. C. Smith
1880	E. P. Hart	Salem, Kansas Campground	9/8-11	G. W. C. Smith
1881	B. T. Roberts	Emporia, Kansas In McElfresh's Tabernacle Tent	9/7-11	E. Leonardson

1882	E. P. Hart	Prairie Center, Kansas Farm of Bro. M. Hale	8/30 9/2	E. Leonardson
1883	B. T. Roberts	Prairie Center, Kansas Farm of Bro. M. Hale	8/29-31	E. Leonardson
1884	E. P. Hart	Dunlap, Kansas Campground on farm of Bro. Battell	8/20-24	E. Leonardson
1885	B. T. Roberts	Neosho Rapids, Kansas Free Methodist Church	8/19-23	E. Leonardson
1886	E. P. Hart	Topeka, Kansas Garfield Park	8/4-8	E. Leonardson
1887	G. W. Coleman	Topeka, Kansas Garfield Park	8/31	E. Leonardson
1888	B. T. Roberts	Clear Creek, Nebr. Free Methodist Church	9/12-15	E. Leonardson
1889	B. T. Roberts	Neosho Rapids, Kansas Camp Ground	9/18-24	E. Leonardson
1890	E. P. Hart	Washington, Kansas Free Methodist Church	9/3-6	E. Leonardson
1891	G. W. Coleman	Neosho Rapids, Kansas Free Methodist Church	8/26-29	E. Leonardson
1892	B. T. Roberts	Neosho Rapids, Kansas Free Methodist Church	8/17	E. Leonardson
1893	E. P. Hart	Topeka, Kansas Free Methodist Church	8/30	G. W. Saunders
1894	G. W. Coleman	Marion, Kansas Free Methodist Church New Church	8/29 9/1	E. Leonardson
1895	B. R. Jones	Clay Center, Kansas	8/27	G. W. Saunders
1896	E. P. Hart	Wichita, Kansas Riverside Park	8/26-29	G. W. Saunders
1897	By Vote of 1896 Conference the next conference setting was not till March, 1898.			
1898	G. W. Coleman	Emporia, Kansas Free Methodist Church	3/9-13	C. E. Harroun, Jr.

1899	B. R. Jones	Arkansas City, Kansas Free Methodist Church	3/15-19	C. E. Harroun, Jr.
1899	B. R. Jones	Emporia, Kansas Free Methodist Church	10/18-20	C. E. Harroun, Jr.
1900	G. W. Coleman	Topeka, Kansas Free Methodist Church	8/29 9/1	G. I. Winans
1901	W. A. Sellw	Solomon, Kansas Baptist Church	8/21-24	I. N. Watson
1902	B. R. Jones	Arkansas City, Kansas Free Methodist Church	8/20-23	I. N. Watson
1903	E. P. Hart	Junction City, Kansas Camp Ground	8/26-29	I. N. Watson
1904	W. T. Hogue	Emporia, Kansas Free Methodist Church	8/24-27	G. I. Winans
1905	W. B. Olmstead	Winfield, Kansas Winfield Park	8/23-26	E. C. Lindley
1906	B. R. Jones	Solomon, Kansas Free Methodist Church	8/29 9/1	E. C. Lindley
1907	E. P. Hart	Ottawa, Kansas Free Methodist Church	8/28-31	E. C. Lindley
1908	W. T. Hogue	Manhattan, Kansas Free Methodist Church	8/26-29	E. C. Lindley
1909	W. A. Sellw	Solomon, Kansas Free Methodist Church	8/25-27	E. C. Lindley
1910	B. R. Jones	Ottawa, Kansas Free Methodist Church	8/17-20	E. C. Lindley
1911	W. Pierce	Emporia, Kansas Free Methodist Church	8/23-26	E. C. Lindley
1912	W. T. Hogue	Topeka, Kansas Free Methodist Church	9/11-13	E. C. Lindley
1913	W. A. Sellw	Solomon, Kansas M. E. Church	8/20-23	E. R. Ford
1914	B. R. Jones	McPherson, Kansas Central Academy	8/19-22	E. R. Ford

1915	W. Pearce	Ottawa, Kansas Forest Park	8/18-21	E. R. Ford
1916	W. T. Hogue	Iola, Kansas Free Methodist Church	9/6-9	E. R. Ford
1917	J. S. McGeary	Emporia, Kansas Free Methodist Church	8/15-18	E. R. Ford
1918	A. D. Zahniser	Solomon, Kansas Free Methodist Church	8/7-10	E. R. Ford
1919	W. Pearce	Winfield, Kansas	8/13-16	J. E. Overholt
1920	D. S. Warner	Winfield, Kansas Island Park	9/1-4	E. R. Ford
1921	W. A. Sellw	Lawrence, Kansas Woodland Park	8/24-27	E. R. Ford
1922	W. H. Clark	Lawrence, Kansas Woodland Park	8/23-26	E. R. Ford
1923	J. H. Whiteman	McPherson, Kansas Central Academy	8/8-11	E. R. Ford
1924	D. S. Warner	Manhattan, Kansas Eureka Camp Ground	8/13-16	E. R. Ford
1925	W. W. Sellw	Manhattan, Kansas Eureka Camp Ground	8/12-15	E. R. Ford
1926	W. Pearce	Manhattan, Kansas Eureka Camp Ground	8/11-14	E. R. Ford
1927	J. H. Whiteman	Manhattan, Kansas Eureka Camp Ground	8/10-13	C. A. Snow
1928	A. D. Zahniser	Manhattan, Kansas Eureka Camp Ground	8/8-11	C. A. Snow
1929	W. B. Olmstead	Manhattan, Kansas Eureka Camp Ground	8/14-17	C. A. Snow
1930	W. Pearce	Manhattan, Kansas Eureka Camp Ground	8/13-16	C. A. Snow
1931	G. W. Griffith	Manhattan, Kansas Eureka Camp Ground	8/12-15	C. A. Snow

1932	A. D. Zahniser	Manhattan, Kansas Eureka Camp Ground	8/17-20	C. A. Snow
1933	W. Pearce	Manhattan, Kansas Eureka Camp Ground	8/9-12	C. A. Snow
1934	C. A. Watson	Manhattan, Kansas Eureka Camp Ground	8/8-11	C. A. Snow
1935	B. H. Pearson	Manhattan, Kansas Eureka Camp Ground	8/21-24	E. R. Ford
1936	R. H. Warren	Manhattan, Kansas Eureka Camp Ground	8/12-15	E. R. Ford
1937	F. L. Baker	Manhattan, Kansas Eureka Camp Ground	8/11-14	E. R. Ford
1938	M. D. Ormston	Manhattan, Kansas Eureka Camp Ground	8/17-20	E. R. Ford
1939	L. R. Marston	Manhattan, Kansas Eureka Camp Ground	8/16-19	E. R. Ford
1940	F. L. Baker	Manhattan, Kansas Eureka Camp Ground	8.14-17	E. R. Ford
1941	W. Pearce	Manhattan, Kansas Eureka Camp Ground	8/13-17	E. R. Ford
1942	F. R. Dawson	Manhattan, Kansas Eureka Camp Ground	8/12-15	E. R. Ford
1943	B. S. Lamson	Manhattan, Kansas Eureka Camp Ground	8/11-14	E. R. Ford
1944	C. V. Fairbairn	Manhattan, Kansas Eureka Camp Ground	8/9-12	E. R. Ford
1945	B. S. Lamson	Manhattan, Kansas Eureka Camp Ground	8/2-4	E. R. Ford
1946	M. D. Ormston	Manhattan, Kansas Eureka Camp Ground	7/31- 8/3	E. R. Ford
1947	L. R. Marston	Manhattan, Kansas Eureka Camp Ground	8/6-9	R. E. Fisher
1948	J. P. Taylor	Manhattan, Kansas Eureka Camp Ground	8/4-7	R. E. Fisher

1949	M. D. Ormston	Manhattan, Kansas Eureka Camp Ground	8/3-6	R. E. Fisher
1950	L. R. Marston	Manhattan, Kansas Eureka Camp Ground	8/2-5	R. E. Fisher
1951	C. V. Fairbairn	Manhattan, Kansas Eureka Camp Ground	8/8-11	R. E. Fisher
1952	J. P. Taylor	Manhattan, Kansas Eureka Camp Ground	8/6-9	R. E. Fisher
1953	E. C. John	Manhattan, Kansas Eureka Camp Ground	8/5-8	R. E. Fisher
1954	B. S. Lamson	Manhattan, Kansas Eureka Camp Ground	8/4-7	R. E. Fisher
1955	C. V. Fairbairn	Manhattan, Kansas Eureka Camp Ground	8/3-6	R. E. Fisher
1956	C. H. Watson	Manhattan, Kansas Eureka Camp Ground	8/8-11	R. E. Fisher
1957	C. A. Watson	Manhattan, Kansas Eureka Camp Ground	7/31 8/3	R. E. Fisher
1958	L. R. Marston	Manhattan, Kansas Eureka Camp Ground	7/30 8/2	R. E. Fisher
1959	A. S. Hill	Manhattan, Kansas Eureka Camp Ground	7/29 8/1	R. E. Fisher

APPENDIX III

CONSTITUTION AND BY-LAWS OF THE KANSAS CONFERENCE

ARTICLES OF INCORPORATION

Article One - Name

This corporation shall be known as The Kansas Annual Conference of The Free Methodist Church.

Article Two - Object

The object of this corporation shall be to receive, purchase, acquire, hold, use, enjoy, expend and dispose of money and property, real, personal and mixed and any interest on title therein for the benefit of the Superannuated Claimants (according to the Discipline of the Free Methodist Church as it is now or may be amended) of the Kansas Annual Conference; to build homes for them; and to make other and further employment of the funds and property of this corporation for such benevolent, charitable and religious purposes as shall be authorized by said annual conference at any annual session.

Article Three - Membership

The members of this corporation shall be the Deacons and Elders in full connection in said Kansas Annual Conference and officers of the same, also such laymen as shall be elected delegates from year to year to represent their circuits at each session of the Annual Conference as provided for in the Discipline of the Free Methodist Church.

Article Four - Officers and Trustees

The officers of this corporation shall be the officers of the Annual Conference as provided for in the Discipline of the Free Methodist Church. There shall be five trustees who shall hold the property and transact the business as provided for in the object of the corporation and the By-laws. The trustees shall elect a president, a secretary and a treasurer who shall hold their office one year or until their successors are elected. The officers shall perform the duties usually incumbent upon such officers.

Article Five - Meetings and Changes

The meetings shall be held at the time and place of holding the session of the Annual Conference and at such other times and places as may be to the interest of the corporation. This constitution shall not be changed only by a majority vote of all the members of the Annual Conference then in session, the proposed change having first been presented in writing at the first sitting of the session and no action to be taken earlier than the third sitting of the same session.

By - Laws

The trustees shall be elected by acclamation unless the Annual Conference shall order their election by ballot.

The Annual Conference shall elect one trustee for five years, one for four years, one for three years, one for three years, one for two years, and one for one year, after which one shall be elected each year for a term of five years.

If any trustee should move out of the Conference or State the remaining trustees shall notify the Annual Conference and they shall elect a member to fill out the unexpired term at the next annual session.

The treasurer shall give a clear (and if requested an itemized) statement of all money and property in his possession. The treasurer shall not pay out any money without an order from the president and secretary.

The secretary shall hold all papers belonging to the corporation and shall keep in a suitable book a plain record of all the proceedings of the board of trustees.

The President and secretary may call an extra meeting of the board upon the written request of any three members of the board or ten members of the last Annual Conference.

On motion the above Constitution and By-Laws were adopted.¹

¹"Minutes of the Kansas Annual Conference, 1905," E. C. Lindley, Secretary, pp. 560-563.