

Conference Here

The second annual conference of the Sixth Missionary district of the Protestant Episcopal church, to be held in Omaha from Monday to Friday, inclusive, is a very strong argument that the church advances—it is a much stronger argument that the territory within the Sixth Missionary district is becoming civilized, is the home of a people.

The Sixth Missionary district is composed of the dioceses and missionary jurisdictions in the states of Minnesota, Iowa, Missouri, Kansas, Nebraska, the Dakotas, Montana and Colorado. In 1856, when the first Episcopal church was organized in Omaha, there was probably not half a dozen little missions in the whole of these territories. Ten years later there was little enough to show for the work done among the immigrants of the spring line of churches coming in from the eastern states.

Now these same states and territories are the homes of 14,000,000 people. In this great country of 60,000 square miles the church has a membership of 180,000. Ministering to these are 630 clergymen. A monument to this to the hardy young fellows who came from their homes amid congenial surroundings in the old states to ride the cayuse from sod house to log cabin, holding services wherever a few should be gathered together, taking long bone-racking stage rides over the mountain trails to marry the living and to bury the dead. They, with similar men from other churches, the only influence for good among the first wave of the adventurous and the reckless which poured over the plains and through the foothills into the mountain passes.

Movement for Missions.

To quote a man of the church: "The old government of the church was becoming unwieldy. The Episcopal church has been governed as you know, heretofore by one central body. We were not divided into two governments as are some of the denominations by north and south. So what was at one time a very satisfactory arrangement has become cumbersome. In the past extraordinary efforts have been made to inform church people of their privileges and duty toward missions. The best magazines that the church could publish have been circulated widely. A great amount of literature of various kinds has been sent out and appeals made for offerings to support the work. Too often these appeals and this information has gone no further than the parish clergyman, for it is a singular fact that some divinely called and ordained men neglect or refuse to promote the very work which God gave them to do. But wherever the fault lay, the fact was that hundreds and thousands of our church people did not realize that they were not doing all they were called to do. They had no idea of the great need for Christ or of the real working and giving necessary for the missions. For instance, of the clergy in the Sixth district, two-thirds are missionaries dependent in part for their support upon the offerings of the missionary work. A large part of the district is simply an aggregation of magnificent distances. One missionary priest will cover as much territory as an eastern diocese and will often do much of his traveling across country in wagons. To support these men in their work costs less than the services of a good cook or a butler. But consider what it means to send such a man out into the field. It means simply laying the foundation of a great Christian empire. Under the old central organization the trouble was to get these facts before the people."

So the People May Know.

"The bishops, clergymen and business men who composed the general convention felt that this was a serious matter and believed that when people generally knew the facts they would respond with enthusiasm to the call of the missionary work. So the general convention which met in San Francisco in 1901 settled upon a plan of getting the information about missions before the people through the district conferences which were to take the place of the common missionary council. The dioceses and missionary jurisdictions were to be grouped in seven divisions and a local secretary appointed for each district. The idea was that the workers in the districts should gather together at stated intervals and discuss the work of the church within the districts and also the general work of domestic and foreign missions and gather practical ideas of the best ways and means of carrying on the work of God's kingdom."

"So now we have the seven districts. The future means a crystallization of these districts into provinces. The idea is at the very beginning now and but one meeting has been held so far in each district. But with the growth of the church the districts will become provinces and over them will be set an archbishop or metropolitan. Each province will have a provincial secretary. The work is developed. The first meeting of the Sixth district was held last year in Kansas City and the second is in Omaha. Next year probably it will be in Minneapolis or St. Paul. I believe it will not go far from the river because it is the center of the district. So Omaha has a very good chance of becoming the capital of the Sixth province."

Bishops Are Coming Here.

All of the bishops who have over the dioceses and missionary jurisdictions included in the Sixth missionary district will be in Omaha this week. They have many of them, being identified with the country almost since the beginning of things, so far as the white man is concerned. As the population has increased the jurisdictions have been cut down from their original size; from missionary jurisdictions they have become regular dioceses, and from these in turn have been cut new missionary dioceses, which are now, some of them, clamoring for recognition among the self-supporting units of the church organization. For an example, in 1867 Montana, Utah and Idaho were included in one puny missionary diocese. Now that territory includes many splendid parishes, strong and self-supporting.

Presiding Bishops of the Church.

Most prominently identified with the northwest of all the heads of the church is Bishop D. S. Tuttle, D. D., bishop of Missouri, and by reason of the fact of seniority, and service, presiding bishop of the church in America. Bishop Tuttle was born in Windham, Green county, N. Y., January 25, 1817. He graduated from Columbia and from the General Theological seminary in 1842. He was ordained a year later and came to work at Morris in the New York hill country. In four years his work there was so favorably noticed that he was selected for the missionary bishop to Montana, Utah and Nevada. This was when he was 25 years old, and as the canonical law bars men below the age of 30 from consecration he did not become a bishop in fact until almost a year after he began the work in the far west. When this young bishop reached his wide and aridly inhabited jurisdiction the Mormon church was in undisputed power. He spent twenty-five years in this country, traveling afoot, mounted and in stage coaches; welcomed in every mining camp, beloved of all. He founded two large schools for boys and girls in Salt Lake City, which have continued prosperous to the present day. He founded in the Mormon capital a hospital, which is

now the largest in that portion of the west. In 1886 he was translated to the diocese of Missouri and in September, 1903, succeeded Rt. Rev. Thomas W. Clark as presiding bishop of the church.

Missouri Ecclesiastically Venerable.

Missouri is interesting as the oldest church territory in the Sixth district. Its people came west by degrees from Virginia and Maryland, where the early church strength was concentrated. So as early as 1819 a church was established west of the Mississippi—it being in St. Louis. There were long intervals, however, without services and the first building was not finished for ten years. Bishop Kemper was consecrated missionary bishop of the whole northwest in 1835 and took charge of the first church. That was when the church really began to grow. He founded Kemper college in St. Louis, which later turned out genuine frontier clergymen. The first churches were founded at St. Charles, Booneville, Fayette and Palmyra. Later came Jefferson City. In 1841 Independence and other up river towns were reached. Missouri was organized as a diocese in November, 1840, there being at that time eight clergymen and four parishes. The difficulty was to persuade ministers to cross the Mississippi. They had the same fear of going into the interior which now deters the missionary worker in darkest Africa. A great loss followed the sale of Kemper College for \$15,000 debt—the ground is now worth \$1,000,000. The state being in dispute during the war, church work was not the fashion and there was a dreadful backwash among the converts, but after a few years the return brought a very rapid growth in the parishes. In 1883, \$12,742.77 was raised for church purposes. The original diocese of Missouri had been divided and western Missouri made the diocese of Kansas City. Rt. Rev. E. R. Atwell, D. D., is the bishop of Kansas City and will be in Omaha.

Kansas Has a History.

Kansas is another old diocese which has been divided. The missionary diocese of Salina was cut out from it three years ago and is now presided over by Rt. Rev. Frank Millsbaugh, who is so well known in Omaha, is the bishop of Kansas, and Rt. Rev. S. M. Griswold, one of the youngest of bishops, is at the head of Salina. The church history of Kansas begins at about the time of the Nebraska-Kansas act, and the first missionary appointed was Rev. John McNamee, who was afterward head of the Nebraska college. He went to Leavenworth in 1844, but the political situation was too hot for much religious meditation among the vigilantes, so he withdrew to a safe distance and produced a book and a tract, "The Kansas Question," which was the first of the "Kansas Border." The first parishes were founded in 1844 by Hiram Stone. Later, Atchison, Fort Scott, Junction City, Lawrence, Manhattan, Topeka and Wyandotte came into line. Bishop Kemper, the first missionary bishop of the church who had been in the district, was at the head of the Kansas territory. A diocese was formed at a meeting at Wyandotte in 1859. Up to 1863 the diocese included "Arapahoe county," which was that portion of Colorado extending below the northern Kansas boundary. Then the Kansas diocese was down to the geographical limits of the state. The church clung to life tenaciously through the war, but at a meeting in 1864 to choose a bishop only seven clergymen were present. Rev. Thomas H. Vail became the first regular bishop of Kansas. Bishop Millsbaugh, the present bishop, was born in Nichols, N. Y. He attended Shattuck school and Seabury divinity school and became a missionary in Minnesota during 1872. In 1874 he became dean of the Omaha cathedral. He remained here for ten years. He became the son-in-law of Bishop Clarkson and the brother-in-law of H. Davis of the First National bank. In 1888 he went to St. Paul's church in Minneapolis and from there became dean of the cathedral at Topeka. In 1895 he was consecrated as bishop of Kansas. He is well known among the Omaha public. Bishop Griswold of Salina was born in Ford, N. Y., in 1841 and is a graduate of Union college and of the General Theological seminary. He was rector of a church in Hudson, N. Y., for twelve years. He was consecrated as a missionary bishop in 1903.

Iowa's Long Record.

Iowa became a diocese as early as 1853. The initial meeting looking to this organization was held during 1853 at Muscatine. Henry W. Lee, D. D., was the first bishop of Iowa, coming out from Rochester, N. Y. St. John's parish at Dubuque was the first to discontinue missionary aid and become self-supporting. Griswold college at Davenport was begun in 1856. In 1876 William S. Perry was consecrated as bishop of Iowa, taking office two years after the death of Bishop Lee. When the diocese was organized it had ten places of worship with seven clergymen and sixty-five communicants. In thirty-three years the number of stations had increased to 111, while the number of clergymen was fifty-eight. It is now, of course, very much greater. Rt. Rev. T. N. Morrison is the present bishop of Iowa and will attend the Omaha conference. He was born in Ottawa, Ill., in February, 1850. He studied at Illinois college and at the General Theological seminary. In 1874 he became rector at St. Paul's, Pekin, Ill., and then went to the Church of the Epiphany, in the west side of Chicago. He was there from 1875 until 1889, when he was consecrated bishop of Iowa. He is considered to have made a very enviable record as a devoted priest in the hard work of his Chicago parish, where he spent most of his ministerial life. He found there a little frame building with a few communicants and left a church worth \$120,000 and about 1,200 communicants.

Minnesota's Lively Record.

Minnesota was another little corner of the jurisdiction of Bishop Kemper of the north-west. When he was not down in Missouri, or avoiding the hostile red in Colorado, he was bunking with the stage driver. In a three-man capacity hotel at Julesburg, or exhorting the Minnesotans to greater piety. In 1850 the church in the Gopher state presented such a busy spectacle that it was cut out for a diocese by itself and Henry Benjamin Whipple consecrated for its bishop. The first Episcopal clergyman sent to this record considerably, being stationed as chaplain at Fort Snelling, overlooking the mouth of the Minnesota river and the transgressions of his military congregation as early as 1839. He established services at St. Paul, about twelve miles away, going over alternate Sundays—that is, the Sundays when the redskins were not on the campus. A mission school was opened in St. Paul during 1850. A lucky chance led to the establishment of a parish at the Falls of St. Anthony. The unnamed incident helped a lot. During the first year the clergy made fifty baptisms and traveled 8,000 miles, mostly on foot. In 1852 there were three churches in the state. Indian missionary work was beginning to sit up and take quite an interest in things, especially at Leach and Gull lakes, but in 1857 an epidemic of alcoholism killed all the conversions and made the country hostile. In 1858 the church had grown to 14,750 members. Right Rev. S. C. Edsall is the present bishop of Minnesota. He is an Illinois man, having been born at Dixon in 1860. He received his education at the Western Theological seminary where he learned and he became a priest in 1889. But before this time he was admitted to the bar and with his father, a Chicago judge, practiced law successfully. He became rector of St. Peter's church in Chicago and in 1899 was consecrated missionary bishop of North Dakota. In June, 1901, he was made bishop of Minnesota.

Minnesota became too large a diocese, so

the missionary diocese of Duluth was created and Bishop Edsall was made its bishop. This jurisdiction has progressed so much it will be the next to ask for admittance on a self-supporting basis. Bishop Morrison is also a New Yorker, coming from Waddington. He held parishes in Herkimer and Ogdensburg of that state before coming west. He has written considerable church literature.

Dakota, Single and Twins.

Bishop Cameron Mann is at the head of the diocese of North Dakota. He resides at Fargo. He is another of the New Yorkers who have almost a monopoly in the Sixth district. He is a graduate of the General Theological seminary and was rector at Watkins, N. Y., until 1882. Then he went to Grace church in Kansas City, where he made an enviable record. He was consecrated to North Dakota in 1901. He is a writer of poems and ecclesiastical matter. The diocese has not so much history as the older ones. It was formed in 1883 and contained at the time 50,000 square miles and a few other things. Before 1883 Bishop Clarkson had had the jurisdiction in addition to the other duties. William D. Walker, another New Yorker, was the first bishop and was succeeded by Bishop Mann. South Dakota was formed at the same time with its northern sister, they both being taken from Nebraska. Rt. Rev. W. H. Hare was given the jurisdiction, coming from Nebraska. This has been a very exacting field. New towns have sprung up so rapidly it has been most difficult to keep them supplied with ministers. In addition there has been the Indian work. Bishop Hare, who resides at Sioux Falls, was born at Princeton, N. J., and was educated at the University of Pennsylvania, at Columbia, Trinity and Kenyon colleges, and was ordained in 1862. He held parishes in Philadelphia until 1870, and then became general secretary of the foreign committee of the Domestic and Foreign Mission society. He was consecrated as bishop of Nebraska in 1882.

Montana a Youngster.

Rt. Rev. R. L. Brewer, D. D., will represent the diocese of Montana at the conference. He is a Vermont, having been born at Berkshire in 1830. He served in Carthage and Watertown, N. Y., and in 1880 was consecrated as missionary bishop to Montana. He is one of the elder bishops of the church and has worked for twenty-five years in Montana, bringing it in his own holding from a missionary to a self-supporting diocese. This is very unusual. Montana first entered church history together with Idaho under the wing of Colorado's diocese. Then the two with Utah were made one jurisdiction. Bishop Tuttle, now head of the church, was the first bishop. In 1880 Montana was separated from the others. Then came Bishop Brewer. The first services were held Christmas day, 1882, at Virginia City.

Colorado's Record.

Colorado was first organized with Wyoming and New Mexico. Bishop Tibbott was the bishop of the northwest at that time. Bishop Randall was elected to these territories in 1885. He remained eight years. In 1874 New Mexico was subtracted. The church was established in Denver in 1860, with J. H. Keller as rector. Central City Springs the same year. A high school was built at Denver in 1869, and a girls' school at Golden the following year. Bishop Spalding was the second head of the jurisdiction, coming in 1873. At that time there were only seven clergymen at work. The discovery of gold brought a rapidly increasing population. Even as early as 1853 very little special aid was received from the east. Rt. Rev. S. C. Olmsted, D. D., is now bishop of Colorado. He was born at Olmstedville, N. Y., in 1852; was educated at the General Theological seminary and at Hobart college, and became rector at Bala, Pa., in 1877. He is the author of several books. He went to Denver as bishop in May, 1902.

Church in Nebraska.

The diocese of Nebraska was divided in 1880, and from the state west of Grand Island and in Wyoming was created the diocese of Laramie. Rt. Rev. A. R. Graves was consecrated bishop in 1880 and resides at Kearney. Bishop Graves was born at Wells, Vt. He was assistant or rector in Brooklyn, Plattsburgh, Minneapolis and Northfield, Minn.; Littleton, N. H.,



RT. REV. GEORGE WORTHINGTON, S. T. D., LL. D., BISHOP OF NEBRASKA.



RT. REV. ARTHUR L. WILLIAMS, COADJUTOR BISHOP OF NEBRASKA.



RT. REV. WILLIAM H. HARE, D. D., BISHOP OF SOUTH DAKOTA.



RT. REV. S. C. EDSALL, BISHOP OF MINNESOTA.



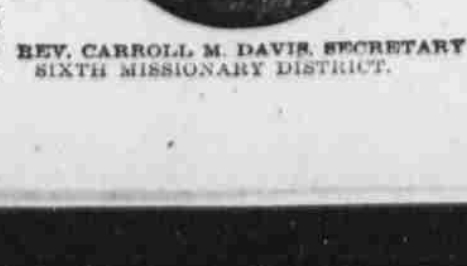
RT. REV. J. D. MORRISON, D. D., BISHOP OF DULUTH.



RT. REV. E. R. ATWELL, D. D., BISHOP OF KANSAS CITY.



RT. REV. FRANK MILLSBAUGH, D. D., BISHOP OF KANSAS.



RT. REV. WILLIAM S. PERRY, BISHOP OF IOWA.

Protestant Episcopal Missions

and Bennington, Vt., returning to Gethsemane church, Minneapolis, from which he was consecrated.

The year 1886 saw the beginning of organized church government in Nebraska, this state, with the Dakotas, being organized into a missionary jurisdiction. Bishop Clarkson was its first bishop. When he entered on his duties there were seven clergymen and four churches, these being located at Nebraska City, Omaha City, Decatur and Omaha. The white population was about 50,000. There were also 20,000 Indians. The first residence of the bishop was at Nebraska City. In 1867, though, he saw what a mistake he had made and came to Omaha, and began to build Brownell hall. In 1871 the Indians were cut out of the diocese by the formation of the Niobrara jurisdiction and the following year this was absorbed in the Dakotas, leaving the diocese within the borders of the state. Later a dividing line was drawn through, leaving only the eastern third of the state within the diocese bearing its name. In this diocese there are now eighteen parishes, one parochial mission, twenty-seven organized missions and twenty-three unorganized missions. The diocese is divided into two convocations, the Platte river being the dividing line. Bishop Worthington is the head of the diocese and is known to all of Omaha because of his long residence here before he removed to the east. The bishop was born in Lenox, Mass., in 1840, and studied at Hobart college and at the General Theological seminary, becoming a priest in 1861. He was an assistant at St. Paul's in Troy, was rector at Bolton, N. Y., came to Detroit to St. John's and then came to Omaha in 1886 as the bishop. The actual charge of the diocese rests in the hands of Rt. Rev. Arthur L. Williams, bishop coadjutor. He is a Canadian, having been born at Owen Sound, Ontario, in 1856. He attended Greenwich academy and the Western theological seminary in Chicago. He

Antwerp resigned in 1888 the vestry of the parish offered the new church to the new bishop for a cathedral to his new diocese. A provisional arrangement was entered which continued until the fall of 1872, when the cathedral system was established by the diocesan council and the church became canonically what it had been provisionally, the cathedral of Nebraska.

The first rector under Bishop Clarkson at the cathedral was Rev. George C. Betts, who after one year gave place to Rev. John G. Garstman. Up to this time prosperity had been with the congregation, but in November, 1880, and the 10th day thereof, disaster, through the agency of fire, destroyed the fine new church, which had stood but two years and was still a pride among the citizens. But fire could not destroy the congregation, and a new and larger frame building took the place of that which had gone. This building continued to be the church home until the building of the present stone cathedral, although it had to be twice enlarged to accommodate the growing parish. The cornerstone of the cathedral was laid May 25, 1880, and it was near enough finished in the early part of 1882 to be occupied for service. H. G. Harrison was the architect and the stone came from Gladstone, Ill. The cost was more than \$2,000.

Some Omaha Clergy.

Other clergymen in Trinity since the resignation of Mr. Garstman have been Rev. Alexander C. Garrett, who continued until December, 1874, when he was consecrated as missionary bishop of northern Texas; Rev. John D. Easter followed, coming from Maryland, and then came Rev. Francis R. Millsbaugh, who was installed in October, 1875. He now returns and is present at this convention of the present week. Dean Charles H. Gardner followed. Rev. Dean Campbell Fair succeeded Dean Gardner, and he in turn is succeeded by Dean Beecher.

In the Maple City.

St. Martin's (the John R. Stuart memorial), South Omaha, was founded in 1857. Rev. C. S. Witherspoon came to the city from Toledo to form an associate mission of priests. The first work was done in the Third Ward school house. In 1888 a church was built at Thirtieth and R streets and dedicated to St. Martin of Tours. Bishop Worthington dedicated it February 24, 1889. Rev. R. L. Knox came in the spring of 1889 to take charge of the parish. Rev. Dr. Brown followed and then came Canon Whitmarsh, who is now bedridden in Omaha. In September, 1899, the church was moved because the city had graded between R street and the building was brought to Twenty-third between F and G streets. The church was consecrated in its new location by Bishop Worthington in April, 1892. Rev. Mr. Sharpley came to the church in 1892 and was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund raised by John R. Stuart. In the spring of 1899 it was decided to build a church. A committee composed of James B. Martin, L. C. Gibson, W. S. King, and Harry E. Taggs was appointed and these secured the stone from the ruined house of Dr. Miller at Twenty-fourth and J streets, which was followed by Irving P. Johnson, who came from St. Andrew's mission in Omaha. This was in the spring of 1894. A boy's choir was formed and the church prospered. In 1898 the church was moved to lots at Twenty-fourth and J streets, the present location, which were purchased from a fund