

History of
**SEVENTH STREET METHODIST
CHURCH SOUTH**
Kansas City, Kansas

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**HISTORY OF
SEVENTH STREET
METHODIST CHURCH
SOUTH**

KANSAS CITY, KANSAS

**By
BEECHER B. PENNINGTON, B. D.
Pastor**

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REV. B. B. PENNINGTON, Pastor

To the Present and Former Members
of Seventh Street Methodist Church

**WHOSE FAITH AND HEROIC DEVOTION
MADE THIS LITTLE BOOK POSSIBLE**

FOREWORD

For some time I have been convinced of the importance of the unique and interesting history of Seventh Street M. E. Church South. The connection of the Church with the Wyandot Indians, the fact that the Church is older than this City of a hundred thousand people, the relation of present and former members to Huron Cemetery, all contributed to the importance of the history. I believe there is great value in the faith of the pioneer fathers who have laid the foundation upon which we, their children, build today. This little book is sent forth with the hope that a knowledge of the history of the church will be an inspiration to the present and future members of Seventh Street Methodist Episcopal Church South.

I desire to express my appreciation of the help the following persons have been to me in the preparation of the work. I am indebted to Rev. Joab Spencer, Mrs. Rebecca Zane,

McIntyre Armstrong, O. K. Reemes of Zanesfield, Ohio, Miss Lyda Conley, Rev. J. W. Payne, Rev. W. H. Comer, Rev. Frank Siler, Rev. A. Noble James, Rev. J. L. Sells, and others. I am further indebted to the Kansas Historical Collections, *Life Among the Indians*, by Rev. James B. Finley, and *History of Wyandotte County*, by Morgan.

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CHAPTER I.

The history of Seventh Street Methodist Episcopal Church, South, began with the first organized mission of the Methodist Episcopal Church at upper Sandusky, Ohio in 1817. This is said to be the first mission in the world established by the Methodist Episcopal Church.

Originally the Wyandot Indians lived somewhere East of the Great Lakes on the St. Lawrence River. The white man pressed upon them from the East and several times they were forced to move westward. Wherever they have lived they have been noted for their progress and leadership among neighboring tribes. When they moved to Michigan and Northern Ohio they were at the head of the Huron Confederacy. They took a prominent part in Pontiac's war, and in the struggle between the French and English they sided with the French. In the Revolutionary War, though having a population of little more than

900, they were very prominent and active allies of the English. At the close of this war a treaty of friendship was made with the United States Government. At the beginning of the war of 1812 the Wyandots, who lived in Michigan, became allies of the English while those who lived in Ohio fought with the United States. The English allies moved to Canada and those supporting the United States settled at Upper Sandusky, Ohio. In a treaty of 1819 the Wyandots ceded to the United States all of their lands excepting a small tract about twelve miles square. For these lands the Government agreed to pay them \$4000 annually, forever, to send an agent to live among them, and also to aid in developing industry in the tribe.

The Northwestern Confederacy was organized for the mutual protection of the tribes against the encroachment of the white settlers. The Wyandots were at the head of this confederacy and keepers of the council-fire.

Living on the border, the Wyandots were greatly reduced in population by war. The degrading vices of drunkenness, impurity and gambling were fast sapping the strength and

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threatening the very existence of the nation. The only religious instruction they had had was that of Roman Catholics, under whose care they came while they were allies of the French. Their personal testimony as well as their morality indicated that the Church of Rome left them heathen in heart and life. While in this degraded condition John Stewart, a freeborn Mulatto, introduced Methodism among them. John Stewart was born in Virginia and his parents affiliated with the Baptist denomination. They moved to Tennessee, and Stewart, following them later, was robbed near Marietta, Ohio. Discouraged, he came so near destroying himself with drink, that he resolved to reform. In spite of his prejudice against the Methodists he was attracted to a prayer meeting and later was gloriously converted at a camp meeting. He received a call to preach but thought it was a temptation of the devil. After a serious illness, he promised God that if He would help him pay the debts he had made in the days of his wickedness, he would answer the call. This he was soon able to do. With his Bible and knapsack he followed what he believed to be the leading of the Holy Spirit

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in a Northwestern direction, till at length he came to the Wyandot Indians. His first audience consisted of one old woman. Undiscouraged, he persisted, but the Indians paid little attention to his preaching. Finally his sweet singing attracted others and in 1817 the work of God broke out with great power. In spite of the fact that Mononcue and John Hicks, two leading chiefs, argued that the religion of the red man was good enough for them, some of the leading men of the tribe were converted.

Opposition sprang up as the work of God became more evident and soon Stewart became so discouraged that he determined to go home, but some of his converts pleaded with him to return and one lady gave him ten dollars for expenses to return. He was gone for several months but his thoughts were of the converts of the forest. While away he wrote them a personal letter which is remarkable both for the thought and earnest spirit. When he returned he found that most of the converts had gone back to their old way of living. The opposition was greater than ever and was led by Mononcue and Bloody-Eyes. The preacher

went earnestly about gathering the few who were still true while he continued to denounce their vices. White traders who made money by selling whiskey to the Indians found Stewart's preaching was affecting their trade and sought to stop him. They found he had only an exhorter's license and circulated the report that Stewart was an imposter. However, he was not ready to be stopped so he took with him a few converted Indians to the Quarterly Conference at Urbana and these testified to the Godly life and powerful preaching of Stewart and he received a local preacher's license. His authority was no longer questioned and the converts grew. Robert Armstrong was one of them. He became a zealous and useful exhorter and interpreter.

The Annual Conference at Cincinnati in 1819 investigated Stewart's work and appointed Rev. James B. Finley, Presiding Elder of the district, which included the mission. A collection was taken and seventy dollars was secured for the year. It was about this time that the Missionary Society of the M. E. Church was organized. It was completed at the General Conference of May, 1820. One of the

grand objects of this organization was the introduction of Christianity among the Indian tribes. The work of Stewart had a large influence in its organization.

The First Quarterly Conference for 1819 was held at the home of Ebineezer Zane, a half white man at Zanesfield, Ohio. The Zane family of this church are related to this man. There were about sixty Indians present. Between-the-Logs, Mononcue and John Hicks having become Christians, were among the number. Robert Armstrong and Pointer, a Negro interpreter for Stewart, acted as interpreters. In the love feast these Indians gave thrilling testimonies of how God had changed them from heathen, drunken and vicious men and women to peaceable and sober Christians. "The meeting lasted all night and the Lord answered by fire just before day." During 1819-20 Rev. Henkle was sent to assist Stewart, but he was with the Wyandots only about half the time. The work grew steadily under their ministry.

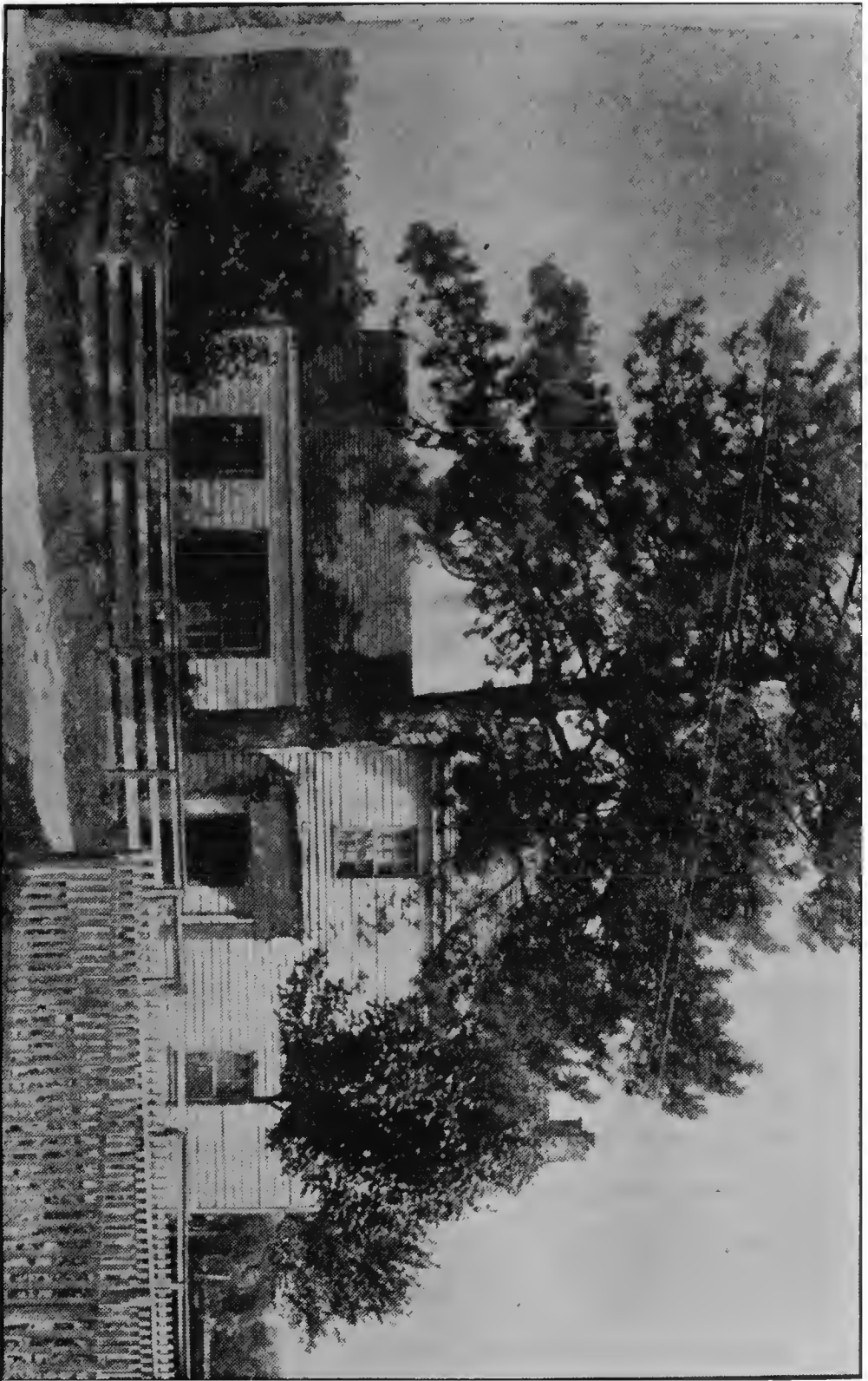
This mission proved to be the most successful of all the mission work among the tribes of North America. The government had been

trying for years to civilize these Indians but the church proceeded upon the assumption that they must first be Christianized before they could be civilized. The Indians needed intelligent training in Christian living, they also needed very much to know how to make a living since their lands had been reduced and the game was almost gone. At the suggestion of the Presiding Elder, Rev. J. B. Finley, a petition was sent to the Annual Conference at Lebanon, Ohio, asking for the establishment of a manual labor school on a section of land which they had selected and would give to the school. This petition was signed by De-unquot, Between-the-Logs, John Hicks, Mononcue, Au-dau-you-ah, De-an-dough-so, and Ta-hu-waugh-ta-ro-de, all chiefs and most of them Christians.

The conference acted favorably upon their request and appointed Rev. James B. Finley missionary. There was no plan of operation, no house to shelter his family, no provisions for the winter and only \$200 appropriated for the year. With hard work, the preacher soon built a one-room log house 20x23 feet and without floor, window or loft. During this winter John Stewart, who was unable to do physical

labor on account of being afflicted with tuberculosis, taught ten or twelve children whose parents could not wait for the establishment of the mission school. Rev. Finley preached every Sunday, and conducting prayer meeting during the week. His first funeral was an old lady, an aunt of Mononcue. The preacher rode fifteen miles in the night and arrived early, made the coffin next day and a little before dusk led the funeral procession through the falling snow into the woods. After the grave was filled he returned fifteen miles that night and "felt greatly comforted in talking of the goodness of God and the power of his grace."

Up to this time there was no church organization nor was any roll kept of the converts. The minister, after overcoming much opposition called for church members, and only thirty responded. The reason being that they did not want to be disciplined for their sins. Four chiefs, Between-the-Logs, Mononcue, Hicks and Peacock were among the charter members. The number increased gradually and there was a deepening of grace in their lives. When the Indians went to the annual sugar camp the preacher also went along to look



HOME OF EBINEZER ZANE, WHERE THE FIRST QUARTERLY CONFERENCE WAS HELD IN 1819

after their spiritual welfare. The hard experiences of the camp life were sweetened by the happy religious experiences and the melodious songs in the forest. On reaching the camp one time he tells of being invited to supper and of asking the blessing of the Heavenly Father upon the supper which consisted of a "kettle filled with fat raccoons, boiled whole, after the Indian style, and a pan of good sugar molasses." "I took" he says, "the hind quarter of a raccoon, and, holding it by the foot, dipped the other end into the molasses and ate it off with my teeth—and thought it a good meal without bread, honey or salt."

The official members were strict in looking after the spiritual welfare of the members. At one of the Quarterly Conferences, one official was accused of cutting wood on Sunday. He replied that he did cut wood once, but that he had to do so or freeze. When the minister asked him if he could not have done it on Saturday, he promised not to repeat the offense. One brother, an old bachelor, was accused of being too dirty. "Look at his shirt," said the accuser, "it looks as if it never had been washed. Now if I know anything of religion

it is a clean thing. That brother is too dirty to be the leader of a clean religion. Look at his head: it has not been combed nor his face washed." The accused said he had no wife and was a poor hand to wash. The accuser replied that the want of a wife was no excuse for there were many women ready to marry. but many men had rather be dirty than to marry, because they could not be divorced as formerly and now the women did not do the work of the men. In a few days the minister was called upon to marry the offending brother and afterwards he appeared as a man who had a wife.

In the summer they had a great camp meeting and there were many conversions. By day and by night shouts in the midst of the forest trees could be heard: "O-ra-mah! O-ra-mah! Ho-men-de-zue!! (Glory, Glory to the Great Spirit.) Many were added to the church and the cause of Christ grew in strength.

Rev Finley was busy getting the materials ready for the school buildings. By the latter part of spring all the logs and materials were on the grounds, except the lime, and by July

one building was almost finished. He and his helper worked so hard burning lime that the preacher became ill of fever and his wife also had the fever at the same time. They suffered for days before a physician could be secured. It was not until fall that they completely recovered.

John Stewart married in 1820 a woman of his color and desired a place of his own. Enemies had circulated the report that he was being neglected since others had taken the leadership of the mission. This was not true, for Bishop McKendre collected a hundred dollars with which a farm of sixty acres was bought for him and a log house built on it. This farm adjoined the Indian reservation. Rev. Finley was ordered to provide him with provisions as he would take them. He had been afflicted with tuberculosis for several years and in the fall of 1823 grew worse and died Dec. 17, with a strong faith in the future. This ignorant, mystical negro had wrought well in pioneer preaching among the Wyandots. It was his wooing, pleading sermons and tender songs that first won the hearts of the Wyandots, who of all the Indians became

most Christianized. Among the Kansas Historical Collections is a log taken from the house of John Stewart. His life shows how God can use for a great work a humble and useful and ignorant life, if that life be filled and directed by the Spirit.

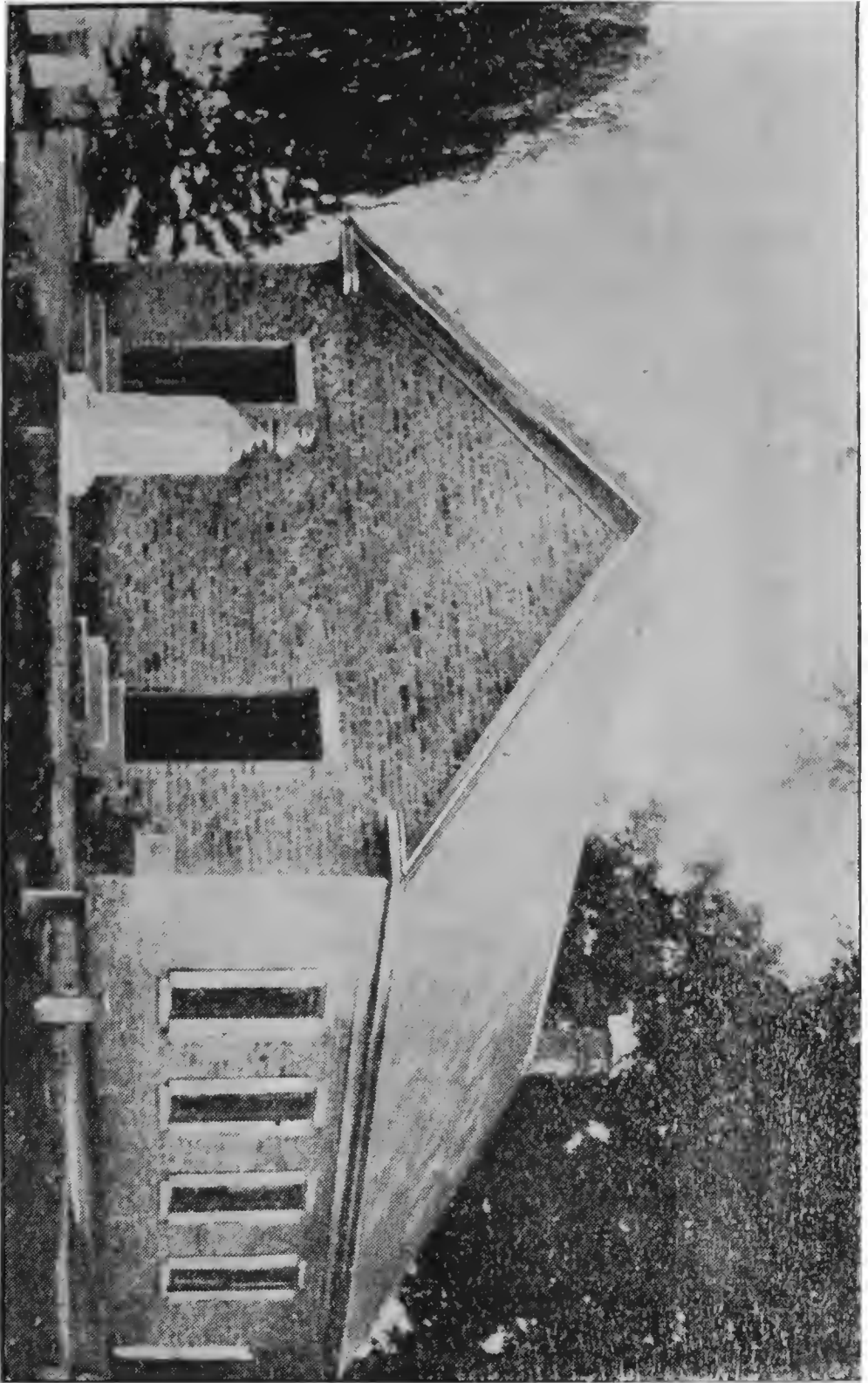
The manual labor school was the first of its kind on this continent. In 1823 one hundred and forty acres were in corn, vegetables and pasture. Of sixty children fifty-one were Indians. They were boarded at the school. The larger boys were taught farming, each boy working one day each week besides doing work about the mission. At first they did not like to work, but by dividing them into groups and having them compete they learned to be industrious. The girls were taught cooking, washing, cleaning, making beds, spinning, knitting, weaving, etc. Their work and studies were arranged systematically and the pupils learned readily. Perhaps no one took a greater interest in the mission than Bishop McKendree. In 1823 he visited the mission and gave lectures to the children. Taking the hoe, he led the way to the corn-field that he might teach them the dignity of

labor. I quote from the Bishop's report to the Board of Missions. "The children are cleanly, chaste in their manners, kind to each other, peaceable and friendly to all. They promptly obey orders, and do their work cheerfully, without any objection or murmur. They are regular in their attendance on family devotion, and the public worship of God, and sing delightfully. Their proficiency in learning was gratifying to us." Bishop Soule said the labor school trained the children in conduct and books. Also they learned to make a living and the example of the children influenced the older ones in industry. The Conference appointed a professor with assistants each year to look after the school.

The growing church made an imperative demand for a house of worship. They met in the council house, which had no floor, and logs were laid some distance apart for seats. In the winter they met in the school house. Rev. Finley visited Washington and interviewed President Monroe, and John C. Calhoun, Secretary of War, in regard to the mission. Mr. Calhoun gave him the Government's portion of expense in the school building, which

amounted to \$1,333. He said this amount could be used to build a good church for the nation but recommended that it be of durable material. The house was built of limestone, thirty by forty feet and plainly finished.

By 1825 there was a wonderful progress of the Wyandots in Christianity and civilization. Mr. Johnson, Indian agent, says, "A spirit of order, industry, and improvement appears to prevail with that part of the Nation which has embraced Christianity, and which constitutes a full half of the population." One of the chiefs, addressing Bishop McKendre on his third and last visit to the mission, said, "Religion has made us more industrious. In the old time our women had to do all the work; raise our corn, cut our wood, dress our skins, make and mend our moccasins and leggings, cook our victuals and wash our clothes. The men did nothing but hunt, drink, feast and dance. But now men have seen it was their duty not to make pack-horses of their wives and children but to work themselves. Instead of the wigwam we have hewed log houses with shingled roofs and good brick chimneys. We have beds, tables, chairs, and



CEMETERY AND FIRST CHURCH OF THE WYANDOTS AT UPPER SANDUSKY, OHIO, AS IT IS TODAY

these are kept clean by our wives. We have horses and oxen, and ploughs to work them with instead of our squaws and their hoes. We are a happier people now than we ever were; and we think we are a much better people than we ever were. We used to change our wives whenever we chose to do so. Now this practice is almost entirely done away with and our people get lawfully married and live happy. We were a nation of drunkards, men, women and children, with but few exceptions. Sometimes we killed our wives, children and friends. It (whiskey) made us poor, starved our wives and children, made us beggars and thieves, and brought the worst of evils upon us. There is now not more than fifteen persons, or thereabout, in our nation that will drink at all. From a nation of drunkards we have become a sober people." This chief says it was delightful to hear instead of the drunkard's song and yell, the Indian flute and the beat of the turtle shell, rolling, from almost every house, down the plains of the Sandusky. "Instead of the murderer's yell, peace now covers every wigwam and house, and songs and prayers of the father and mother are ris-

ing up to the Great Spirit." In 1826 there were two hundred fifty members, twelve class leaders, three exhorters, and the house of worship was filled. Rev. James Gilruth was missionary. Other missionaries, Joseph Badger, Russel Biglow, Thomas Tomson, S. P. Shaw, S. M. Allen and J. W. Wheeler, labored during the following twelve or thirteen years that the Wyandots lived in Ohio. The school grew and as the children grew up with some knowledge of English and of the Bible, and trained in agriculture, they became good citizens and leaders of the nation.

The two most serious problems which faced the church, and to a certain extent hindered its progress, were: the sale of whiskey to the Indians by the rascally trader whose object was to cheat them of their property, and the westward moving agitation. From the government agents came the constant suggestion of the many advantages to be gained by this move.

Finally in 1842 they ceded all their lands to the United States, for which the Government promised to set apart 148,000 acres of land West of the Mississippi, to pay them

\$17,000 annually forever, and \$500 annually for the support of the school, to pay for the improvements on their lands, and to furnish \$10,000 for removal expenses. But so large a tract of unoccupied lands could not be found so they realized they must buy a home from the tribes that had already moved West. They made a treaty while in Ohio with the Shawnees in Kansas which provided that the Wyandots should be given a strip of land South of the Kaw or Kansas river and adjoining the state of Missouri. But the Shawnees repudiated the treaty and the Wyandots said that when the Shawnees were without a home "they had spread a deer skin for them to sit down upon and given them a large tract of land; and now when the Wyandots are without a home, the Shawnees would not even sell them one."

Silas Armstrong and Isaac Clark came to Kansas as advance agents. Later seven hundred came in two boats, landing at the mouth of the Kaw river in July, 1843. Some of the young men purchased horses and, led by Mathew Walker, came by land. They immediately bought thirty-six sections of land

from their old friends the Delawares, who had come to Kansas in 1829. They paid \$46,080 for this tract and the Delawares gave them three sections, making in all thirty-nine sections. This tract was situated in the fork of the Missouri and Kaw rivers. Kansas City, Kansas, is situated upon this tract.

The Wyandots brought with them a well organized church of over two hundred members and their minister, Rev. James Wheeler, three local preachers, nine class leaders, and several exhorters of prominence.

CHAPTER II.

The Methodist Church had begun mission work among the Indians of Kansas. As early as 1830. In September of this year the Missouri Conference met in St. Louis, at that time a town of five thousand people. Though some of the preachers received less than forty dollars a year the Conference organized itself into a missionary society for the purpose of work among the Indians of Kansas. The funds consisted of contributions from these preachers out of their meager salaries. Thomas and William Johnson were appointed to the Shawnees. In 1832 Indian missions were organized among the Delawares, Peorias, Iowas, and Sacs and Foxes. A year later the Kickapoo mission was established. The missions were promising and in 1832 the Indian missions were formed into a separate district called the Indian Mission District with Thomas Johnson Presiding Elder. In each tribe a mission school was established, usually

with the pastor's wife as teacher. Both the preacher and his wife received two hundred dollars a year, allowed by the discipline. These schools were poorly equipped because of lack of funds.

The school among the Shawnees grew till in 1834 there were twenty-seven scholars, forty native converts and four white members. In 1838 the other mission schools were abandoned and the Shawnee school was changed to a manual-labor school similar to the one established among the Wyandots in Ohio. The General Conference voted \$75,000 for the establishment of the school and the Government at Washington gave 2,400 acres of the finest land for the school. The school was located about three miles Southwest of Westport, Missouri, and on the old California Road. The first buildings were up within a year and 400 acres were enclosed, twelve were in apple orchard, which was the first in Kansas, 176 acres were in corn. Here the first territorial legislature of Kansas met. Log houses and shops went up all over the place. Blacksmith, wagon and shoemaker shops, barns, grainaries, etc., were erected. A brick

yard, saw mill and steam flour mill were soon added to the mission. The first year seventy scholars were enrolled representing ten tribes. The children studied six hours, and worked six. Two teachers were employed to teach them while in school and two to teach them while at work. The school was a success. In 1845 there were 137 scholars. A girls' boarding school was also erected. In 1848 a classical department was organized and Rev. Nathan Scarritt, father of the wife of Bishop Hendrix, was selected to take charge of this department. Mrs. Hendrix was born at the Shawnee Mission. The department was a success. Dr. Scarritt preached while professor and became so interested in ministerial work among the Indians that he resigned and gave his entire time to preaching. The school was continued under the auspices of the M. E. Church South after the division until 1862, when the school was compelled to abandon its work because of the war. A number of the children of the Wyandots attended this school after they came to Kansas. Among others are the names of Robert, Sarah, Elijah and Mary Armstrong and James Hicks. In 1844 the

General Conference organized the work among the Indians of Kansas and Indian Territory into the Indian Mission Conference. There were a number of missionaries and on the whole the work was successful.

The Wyandots lived in tents for the first few months after reaching their new home. A few of them lived in log houses at Westport. Rev. James Wheeler, the minister, found a home at the Shawnee Mission and preached at the Wyandot camp nearly every Sunday and sometimes during the week. Owing to the unsanitary conditions arising from the flood about sixty Wyandots died within the first three months, and his services were often needed. Besides the regular prayer meeting, Wednesday night, one of the Wyandots usually preached Thursday night and there were five well attended class meetings in various parts of the camp. The Indian Mission District was at this time a part of the Missouri Conference which was held in October, 1843, at Lexington, Mo. Rev. Wheeler was transferred from the Ohio to the Missouri Conference. From Lexington he returned to Ohio for his family and did not return until the

following spring. During his absence the services were kept up in the camps and in January they began plans for a new church. Though they were busy clearing ground and splitting rails for their crops they set apart a day now and then to work on the church. They cut down trees, hewed logs, made puncheons, and split boards and in April, 1844, the church was sufficiently finished to hold service in it. The preacher stood on the tier of the puncheon floor that was finished while the congregation sat on the uncovered sleepers. This First church of the Wyandots, which was built of hewed logs and was thirty by forty feet, was located, Aunt Lucy Armstrong says, "On Mr. Kerr's place or about the Western limit of the city," which would be near 18th Street and Washington Avenue. The church was finished by May, when Rev. Wheeler returned. At his first service he baptized the babies that had been born during his absence. A parsonage located about a half mile west of the Kaw was about finished at this time. It cost \$1,500, which represented a part of the funds the Government paid the Indians for the improvements on their farms

at Upper Sandusky, Ohio. While Rev Wheeler was away Rev. J. C. Berryman, Superintendent of the Shawnee school; Rev. L. B. Stateler of the Shawnee Mission, E. T and J. T Peery of the Delawares, and N. B. Talbot of the Kickapoos preached for the Wyandots once in two weeks alternately.

Soon after the church was divided, in 1844, the Indian Mission Conference, by almost unanimous vote adhered to the M. E. Church South. This action was not taken because the members of the Methodist Church in Kansas held slaves or cared anything about it, nor was it because the missionaries believed in slavery, but rather because the pioneer missionaries came from Kentucky, Tennessee and other sections of the South. These pioneer heroes of the cross met annually with their Southern brethren and naturally looked for fellowship to those who had stood back of them in these pioneer days. The Indian churches loved these ministers who had led them from heathen darkness into the light of the Gospel and naturally desired to be connected with the Southern rather than the Northern division, whose ministers, with a

few exceptions, they did not know.

The division of the Methodist Church and the action of the Indian mission Conference brought a very acute problem to the Wyandotte church. Soon after the division Rev. Jas. Wheeler not desiring to work in the territory and with the M. E. Church South returned to Ohio in May, 1846, leaving the Wyandots in the care of the M. E. Church South. Rev. Wheeler moved from the parsonage on May 5, and Rev. E. T. Peery of the Indian Mission Conference moved into the parsonage on May 9 so that the Wyandots were immediately provided with a spiritual leader. They loved their pastor and bid him goodbye with sadness and some of them found it a little difficult to be as loyal to their new leader. However, Rev. Peery being personally opposed to slavery, and being tactful, was able to hold together the two factions from 1846 to 1848, while he was pastor.

In October, 1846 the Government paid the Wyandots for the improvements on their farms in Ohio and Rev. Peery proposed that they build a larger and better church. A good brick building, fifty by thirty-five feet,

with a basement, was erected and occupied Nov. 1, 1847. The funds were raised mostly by private subscription. There were at this time two hundred members, two native preachers and four exhorters. All services were now held in the new church.

The new church proved to be a bone of contention between the factions. Most of the leaders of the nation led by Gov. Walker were in favor of the South. The other faction, led by a daughter of one of their former pastors in Ohio, felt that since the Wyandots had come from Ohio they should affiliate with the Northern division of the church. Dr. Hewitt, sub-Indian agent for the Wyandots, in his official report to the Commissioner of Indian Affairs for 1848, sums up the situation, as he saw it, as follows:

“During the summer some dissension has existed among the members of the church, arising out of the division of the Methodist Episcopal Church, which took place four years ago, by which a line of separation separating the slave holding from the non-slave holding territories was agreed upon by the General Conference of that church. By this pruden-

tial arrangement, all the Indian missions West of the states of Missouri and Arkansas, etc., under the patronage of that church were thrown into the Southern division and under the pastoral care of the Methodist Episcopal Church South. By the history of this church arrangement or ecclesiastical legislation, it appears that at the last quadrenial session (M. E. General Conference of 1848) held in May last, the Northern division in its separate capacity abrogated and annulled the plan of separation mutually agreed upon four years previous and intend to invade the territory of the former.

“From information on which I can rely, it appears that certain clergymen in Ohio, with a view of the furtherance of their plans, have been corresponding with such Wyandots as they are acquainted with and could be influenced. These communications are doubtless well seasoned with abolitionism, with a view of stirring up disaffection and discord among the people, and through them, among the Delawares, Shawnees, and Kickapoos, among which the Southern Division has missionary establishments; this movement has not

been without its effects, especially among the Wyandots, who are to a limited extent slave holders themselves, in producing strife and contention, not among the members only, but through the nation generally.

“A memorial was forwarded, not long since, by the disaffected members, addressed to the Ohio Annual Conference, praying the appointment of a preacher from that body to reside among them as missionary.”

“A protest addressed to the same body was shortly afterwards adopted and forwarded by the nation, protesting against any interference in their affairs, and warning that body of the disastrous consequences that might follow them, from such agitation which would grow out of the stationing of a preacher from the North, when they were separately supplied by the Indian Mission Conference.”

Dr. Hewitt goes on to say that should the Northern division send a preacher, and having no instructions from the department of Indian Affairs, he would for the good of the nation enforce the intercourse laws.

In the notes of Gov. Walker is the statement that the nation met September 1, 1848,

and after a heated discussion on the question of whether the nation would declare for the Southern or Northern division, in which Silas Armstrong, W. Walker, M. R. Walker, J. D. Brown, F. A. Hicks, David Young and others in favor of the South, and J. M. Armstrong, G. I. Clark, Squire Greyeyes, in favor of the North, took part, the nation declared for the South church. But this action did not unite the factions and both held services in the brick church. Gov. Walker says that on Oct. 29, 1848, after preaching by the Northern Presiding Elder, the church was divided. At the Conference of 1848 Rev. J. T. Peery was appointed to succeed his brother, Rev. E. T. Peery, and moved into the parsonage on Nov. 28. Rev. E. T. Peery was pastor at a difficult period. He was the first regular pastor appointed to Wyandotte by the M. E. Church South. He was regarded as a faithful, humble and useful minister. The Northern faction secured their pastor, Rev. Mr. Gurley, which stirred up more intense feeling. Soon after his arrival Dr. Hewitt had him arrested and expelled from the nation. The Bishops of the M. E. Church protested to the Department of

the Interior at Washington and Dr Hewitt was dismissed. The Northern division built a log church near the present site of Quindaro Cemetery and their services were held there. The regular services were continued by the Southern division at the brick church. Before the separation of the M. E. Church in 1844 there were 242 Indian members of the Wyandot church. By 1848 the number had decreased to 165, which was due to part of the church being in the Northern church. There has been some discussion as to which church the majority of the nation affiliated with. There seems to have been more than one time of division. Mrs. Rebecca Zane says she was present when the church was divided and that she is sure the majority went with the Southern division. M. Armstrong, a son of Silas Armstrong, head chief and interpreter, says his father "selected the South Methodist branch not because of any sympathy with the South, but simply because the majority of his old friends and acquaintances went with that church."

In 1850 Rev. L. B. Stateler, assisted by N. T. Shaler, was appointed to the Wyandot and



**BISHOP HENDRIX WAS ONE OF THE PIONEER
PREACHER'S OF KANSAS AND MRS. HENDRIX IS A
DAUGHTER OF REV. NATHAN SCARRITT, PASTOR
OF THIS CHURCH IN 1861.**

Delaware missions. Rev. Stateler was an earnest and faithful minister. Soon after his pastorate here he moved to the great Northwest and wrought well as a pioneer in Montana and other states. He gave \$5,000 as one of the loan funds of the Church Extension Board. As a young man he had pleaded to be sent as missionary to India but was refused as the church had no mission there or any funds to establish one. Before his death he decided to support a missionary, and Mr. and Mrs. Hager sailed in 1893 to represent him in Japan.

In the year 1851 the Shawnee, Delaware and Wyandot missions were under the supervision of Rev. Nathan Scarritt and D. D. Dofflemeyer as junior preacher. At this time it was the custom to appoint two preachers to a circuit rather than one preacher to each church. Dr. Scarritt was born April 14, 1821, in Edwardsville, Ill., and educated at McKendree College, Lebanon, Ill. He taught school for several years, and was professor of the academic department of the Shawnee manual-labor school just preceeding this pastorate. While teaching there he preached some to the Indians and became so interested that he gave

his whole time to the ministry. He gave some seven years in all to ministry among the Indians and whites of Kansas. Sometimes he would have to swim swollen streams, sleep on the ground, even in cold weather, with nothing but a saddle-blanket for a bed, and go fasting twenty-four hours at a time. He served many years in Missouri as preacher and educator and was highly esteemed in both callings. He was the founder of "The Scarritt Bible and Training School for Missionaries." Dr. Scarritt had many warm friends among the Wyandots. He died in Kansas City, Mo., in 1890.

For the next three years Rev. D. D. Dofflemeyer was pastor of Wyandot station. Mrs. Rebecca Zane says he was our last missionary pastor. One of the important annual events was the camp meeting. Mrs. Zane says one year the meeting would be among the Wyandots and another year it would be among the Delawares, or the Shawnees. The Wyandots had held the camp meeting in Ohio and they looked forward to the camp meeting as a great annual event.

The General Conference of 1854 having cre-

ated the Kansas Mission Conference, William Barnett was transferred from the St. Louis to this Conference and stationed at Wyandotte in the fall of 1855. The Wyandots, fearing that they would be forced again to give up their lands to the government, desired another treaty that would grant them the rights of American citizens. The government made a new treaty with them in 1855, granting their request. At their request Huron Cemetery was reserved forever as a place where their dead should rest; the parsonage and two acres of land, including the brick church, were reserved for the M. E. Church South; and the log church, including a like two acres, was granted the M. E. Church. The feeling grew more bitter between the factions until it affected the entire nation, and upon the night of April 8, 1856, both churches were burned by incendiaries. The parties were never known, but it is supposed that some young men, members of neither church, were responsible. The burning of the brick church at this time of stress was a great loss to the society; however, they were not easily discouraged, and Mr. Hiram M. Northrup and wife, having

donated the lots conveniently located on the Northwest corner of the historical square—Huron Place—a frame building, called the White Church, was commenced in the fall after the burning of the brick church and was completed the following winter, though the deed was not made till Dec. 31, 1860. Silas Armstrong, H. C. Long, James Barnett and J. W. Ladd and Samuel Priestly were trustees. The sacrifice and faithful service of Silas Armstrong and the Walker sisters made this building possible. These were trying days as some of the members had gone to the Northern church and some of the Indian members had spent most of their money they received for the lands after the treaty of 1855. The few faithful workers and Rev. Barnett struggled on during these days up to the darker days of the war.

After the battle of Bull Run the feeling grew intense in Kansas and in the fall of 1861 many of the preachers did not go to their appointments. They believed their lives would be in danger and their support was largely cut off, since it came, for the most part, from the Mission Board, which was located in the South

and therefore could not longer assist. All the preachers who did remain were harrassed by petty persecutions, and had to earn a living in secular business. Though most of the ministers were from non-slave holding families and were opposed to slavery, yet it was not possible for the M. E. Church South to work in Kansas during the war. Many of the members left the state, and the Indian Missions were disbanded. Those who remained in Kansas were like sheep in the wilderness without a shepherd. In most cases they could not find a congenial home in any other church. Though harrassed and reduced in numbers the members at Wyandotte held cottage prayer meetings in some of the homes, but without the presence of a minister. Soldiers kept watch over these meetings when they knew of them. For five years they held together. When the war was over Zion lay waste, yet the same heroic pioneers were ready to build up the waste places. Nathan Scarritt, R. C. Meek, C. Boles and Joseph King met at the old Shawnee Mission in 1866 and recommended that the territory south of the Kaw river be attached to the St. Louis Conference and

that the section north of the river become a part of the Missouri Conference. This was done and the Wyandotte Church became a part of the Missouri Conference in 1867 with Rev. Joseph King pastor. He found only a few faithful members but these earnestly worked with their pastor in reorganizing and gathering the scattered members once more to the house of worship.

Brother King was also pastor in 1868. In 1869, having become dissatisfied with the treaty of 1855, the Wyandots sold their lands and moved to what is now the extreme North-east of Oklahoma. They have intermarried more and more with the surrounding whites and have become more civilized. Their children attend good schools and they have a stone church. They own 20,000 acres of land and only about 273 remain on this allotment. About 200 more are scattered in different parts of the country, a few of whom live in our own city to watch over the sacred burial grounds in our midst. Soon, this the chief tribe of the Northwest Confederacy; the tribe, which in proportion to its numbers, has had a greater influence on North American History than any

other; forced to move every time the white man approached, and now, being pressed in on all sides by his influence, will not merely be lost as a nation but every Wyandot will have disappeared forever from the earth.

CHAPTER III.

William Barnett returned as pastor of Wyandotte Station in 1869 and remained three years, making in all nine years; the longest pastorate in the history of the church. There were about thirty in Sunday school at this time, and not many church members. As a whole the work in Kansas was prospering and in 1870 the General Conference created the Western Annual Conference. At first it included the states of Kansas, Nebraska, Colorado and Montana. Afterwards the Western Conference was reduced till it included only the Eastern part of Kansas. The Western part was organized into the Denver Conference. We have now a small Montana Conference and a few churches in Nebraska.

During Brother Barnett's pastorate another brick church was commenced on the same lot at Seventh Street and Minnesota Avenue. The little white frame church was too small for the growing city. It was a tremendous task to un-

dertake this new church with so few members, but these heroic members believed in attempting great things for God though it meant great financial sacrifice. After years of toil and anxiety the building was put in condition to be used but was never completed nor dedicated. Rev. Barnett joined the St. Louis Conference in 1855 and was transferred to the newly organized Kansas Mission Conference. He was appointed to Wyandotte Station and served as pastor till the war, and after the war returned for three years. This was the only church he served in Kansas. "He was a Virginian of the old type, a preacher of much ability, a Christian of spotless character, and always a gentleman, highly respected by all who knew him." The members and Sunday School scholars called Rev. Barnett, Father Barnett partly because of his age and partly as a term of endearment. Father Barnett was well qualified to be minister of the church in those trying years just before and after the war. He has a little son buried in Huron Cemetery, on the West side, near where the church was. In 1872 he returned to Missouri where he lived until he went to his reward.

In these days the finances were low and there was no janitor. The church was heated with wood stoves. Bro. Ebenezer Zane, who lived at about 822 Armstrong, often cut the wood and the children carried it to the church or rolled it in a wheelbarrow so that there might be a warm church for Sunday school.

In 1872 Rev. D. S. Herrin was appointed pastor of Wyandotte church. The next year Rev. E. G. Frazier was pastor. He came to Kansas in 1867 and served several years before being transferred to the Southwest Missouri Conference where he died in 1891.

Rev. J. O. Foresman was pastor in 1874. He was born in Pennsylvania in 1835 and was admitted into the Kansas Conference in 1858. He filled important charges in both Kansas and Missouri and was regarded as one of our strongest pioneer preachers. He is a superannuate and lives at Council Grove, preaching occasionally. He is highly respected both as citizen and minister.

In 1875 Rev. George J. Warren was pastor. He was born in England in 1847 and was admitted into the Missouri Conference in 1868. He spent several years of his ministry in Kan-

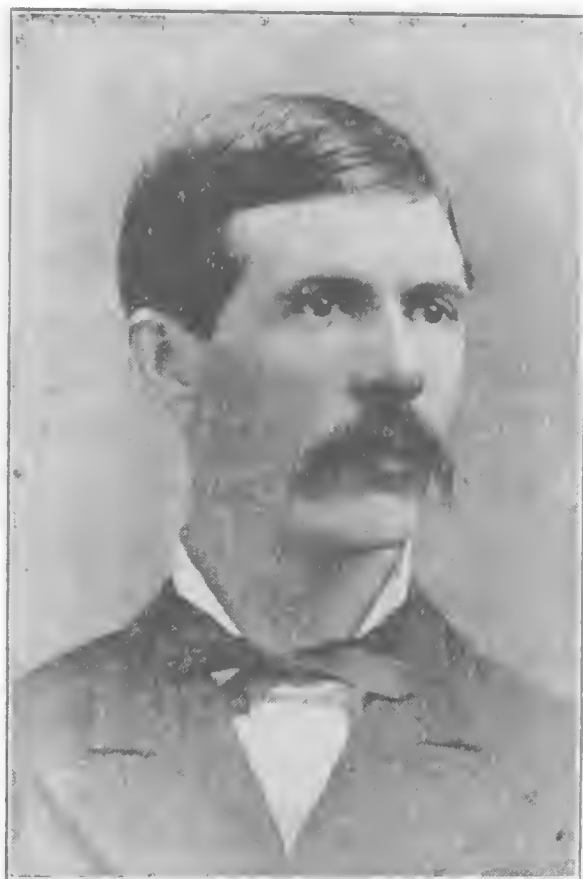
sas. In 1904 he transferred to the Southwest Missouri Conference and is at present pastor at Lees Summit. He has had a useful and honored ministry. He remembers with joy his pastorate at Wyandotte.

The next year Rev. Joseph King returned the second time as pastor. The members were bearing great financial burdens because they were so few. At one time there were only nineteen members. They not only paid the minister but they were struggling to complete the brick church. The parsonage had been sold and the money used to cover the church. Mrs. Lydia Walker paid \$100 on the pastor's salary, besides the large amount on the church building. Bro. King worked hard and when the conference met at Wyandotte in 1878 he reported seventy-eight enrolled in Sunday school. He was born in England and received into the Kansas Conference in 1860. Though he had few educational advantages he applied himself until he became a strong, rugged man both physically and mentally. He taught school in Kansas during the war when no one dared come to hear him preach. He spent fifty years in the ministry, eighteen of

these as Presiding Elder. Not one year passed without his seeing souls converted to God. He went to his reward about a year ago.

T. H. Swearington was appointed to Wyandotte in 1879. The Sunday school enrollment had increased to ninety-six, and the church membership to forty-nine. Brother Swearington was admitted into the Missouri Conference in 1874 and returned to that Conference in 1881, where he is still working.

Rev. J. W. Payne's first pastorate was in 1880. Being unmarried he rented the parsonage and lived in the home of H. C. Long for two or three years. The Sunday school grew rapidly and for a while the average attendance was one hundred. The large number is due in part to the fine orchestra which was the first in the city. The large church was crowded. Bro. B. E. Rively was Superintendent of the Sunday school, and there were six teachers. Some of the most active members at this time were the Longs, Walkers, Ladds, Millsaps, Mrs. M. E. Barker, Mrs. F. C. Weston, Mr. and Mrs. J. R. Pugh, Mattie and Mamie Carlyle and the Crockett family. Miss Anna Ladd, Mrs. Lydia Walker and Mrs. Za-



**REV. J. W. PAYNE, PASTOR OF THE
CHURCH ALMOST NINE YEARS.**

linda Armstrong were laid to rest in Huron Cemetery during Bro. Payne's pastorate. The church was twelve to fifteen feet above the street and in 1884 new steps and a retaining wall were built. Sometimes the mud would wash down on the steps and the preacher or children of the Sunday school cleaned the steps preparatory to Sunday school.

The brick church was never finished nor dedicated. For several years it was rented for the United States district court for \$150 a year. The old church became a court of justice as well as a house of worship.

Rev. C. A. Shearman was pastor in 1884. Though the church had gone through great stress in building, now a street tax of five hundred dollars was assessed against the church. \$187 was paid this year. The envelope system was introduced for use in collecting the pastor's salary. Bro. Shearman came to Kansas as a transfer and did faithful service during his pastorate. He transferred to the Missouri Conference in 1890 where he holds, at present, a superannuate relation.

In 1885 the young and active Rev. W. H. Comer came as pastor and continued four

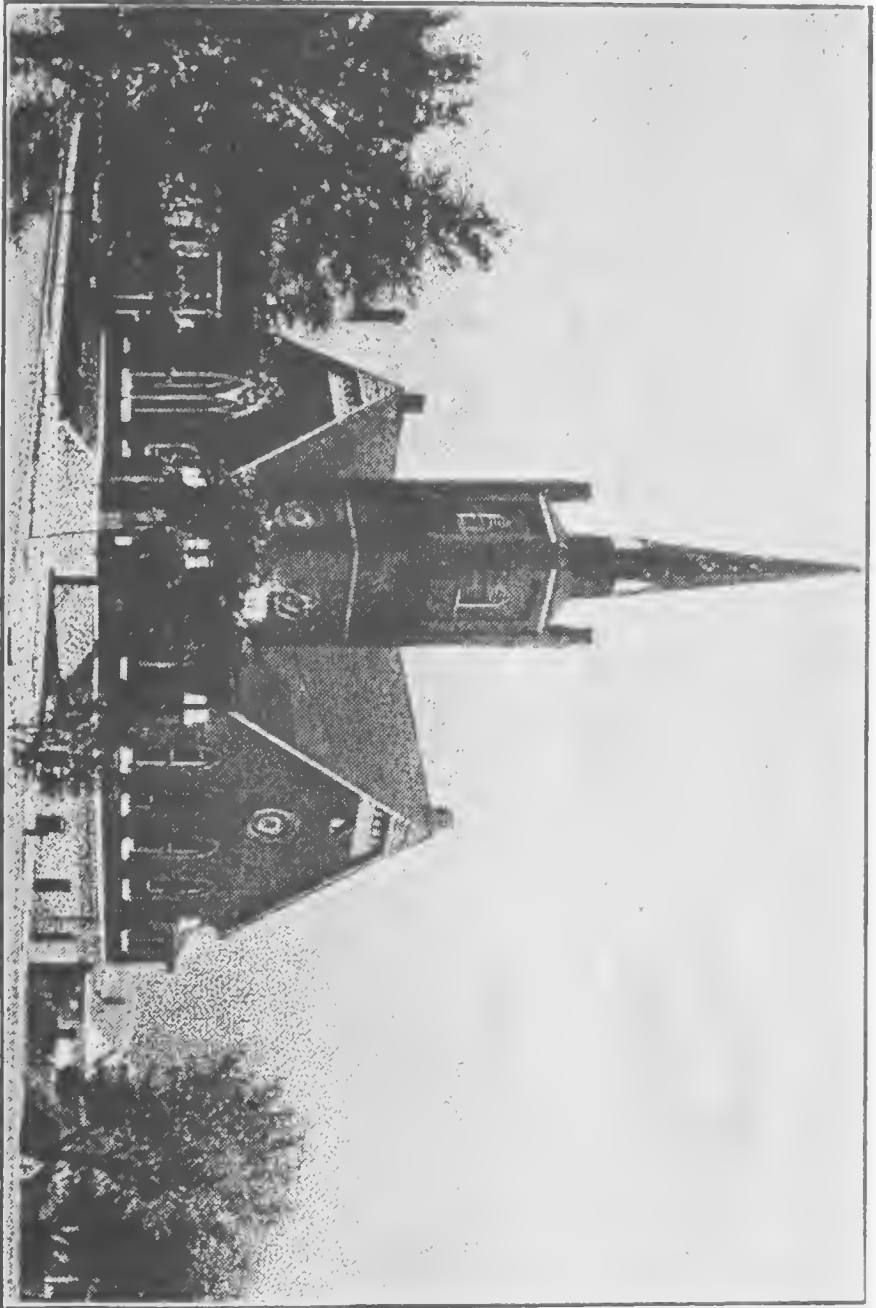
years, the time limit. When he came the church membership was fifty-four; among whom were B. E. Rively and wife, Mrs. T J. Barker, Mrs. F. C. Weston, Mrs. Mattie Harris, H. C. Long, and wife, Ebineezer Zane and wife, E. C. Johnson and wife, and others quite active. E. C. Johnson was Sunday school superintendent. There were seven officers and teachers and thirty-five scholars enrolled in the school. The church was laboring under the handicap of a building. After the parsonage was sold to put a roof on the church another was built and both the church and parsonage were valued at seven thousand dollars. Brother Comer describes the church as follows: "The church at Huron Place was 64x80 feet, walls 20 feet high, ceiling 35 feet in center. An alcove was in one end for the pulpit; a tower at each corner of the other end with a large vestibule between the towers. The first floor of one of the towers was used for pastor's study, the other for coal bin. There was one room in the building which was quite roomy but not very convenient; the building was never finished and had been condemned and tied together with huge iron rods

for years before we ceased to use it." In October, 1886 Mr T. J. Barker proposed to Bro. Comer to secure for the church the eligible site on the corner of State Avenue and Seventh Street, which was accepted. Mr. Barker advanced the money for the lots. The old site was offered for sale and on March 30, 1887 was sold for \$25,000. The materials in the old church were reserved. The parsonage was sold and moved to a lot on Nebraska Avenue, just east of the Presbyterian Church. 4500 bricks, 1000 perch of stone and a large quantity of framing from the old church were used in the new building. January 15, 1888 the congregation worshipped in the Sunday school room for the first time, and on June 10 of the same year the first service was held in the auditorium. On June 17, the house was solemnly dedicated to God by Bishop E. R. Hendrix. Bro. Comer described the present building at the time of dedication as follows: "The building is a handsome brick structure 40x85 with a wing on each side 8 feet wide, Gothic style with metallic roof and ceiling, and has the modern conveniences such as auditorium, Sunday school room, infant class

room, parlors and kitchen and basement. The finish throughout is hard pine in oil. The auditorium is beautifully frescoed in oil, well furnished and seated with pews. A nice seven room parsonage is on the same lot, making very valuable property at a cost of \$24,000, all paid so there is no incumbrance." At the time of the dedication the membership had almost doubled since Rev. Comer came and the Sunday school had increased to an enrollment of 150. At the close of his pastorate in 1889 one hundred five members had been added to the church and over two hundred were on the roll of the Sunday school.

In the fall of 1889 Rev. Frank Siler of Tennessee was transferred and appointed to Seventh Street, which is the new name for the Wyandotte church. The church continued to grow rapidly under his ministry. He was young, intellectual and devoted. A large number of young people came into the church during his pastorate. There was an active Christian Endeavor society. The church membership grew from 133 to 252 during his three years' pastorate.

Rev. J. L. Sells, who knew him well, says



SEVENTH STREET M. E. CHURCH SOUTH, KANSAS CITY, KANS.

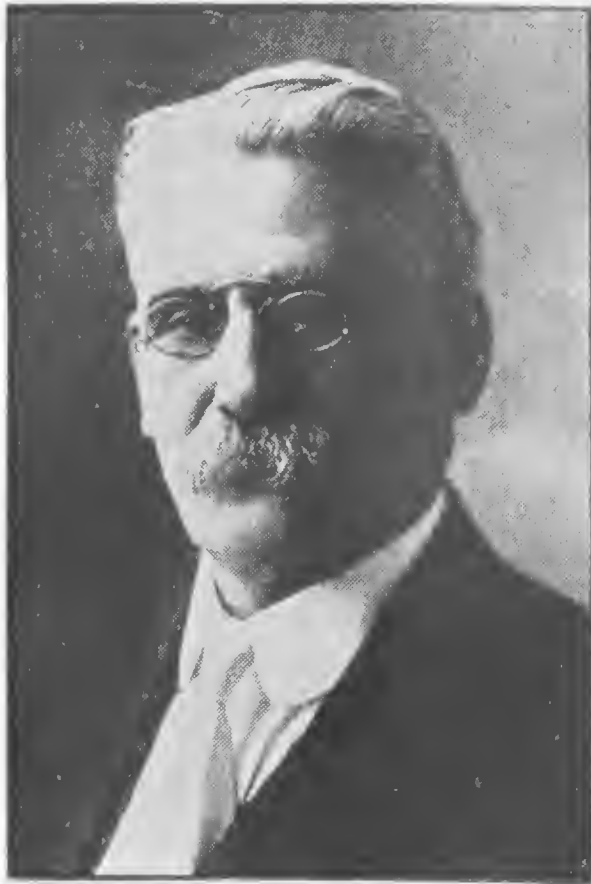
he did fine work under many hardships and difficulties. The last year of Bro. Siler's pastorate the great union revival meeting was held by Major Cole. About one hundred members were received as a result of this meeting into the fellowship of this church. James Houchens, Rev. Litchfield and family, Joe Ledford and wife, Joseph Reitz and wife, and Miss Nora Schaich were received at this time. The music of the church was good. G. A. Rively was director of the choir and Mrs. M. E. Barker was financial agent of the choir and also organist part of the time. Rev. Siler transferred to the Missouri Conference in 1892 and was stationed at Maryville, then at Francis Street, St. Joseph. He returned South and since has held some of the largest pastorates, helping erect a number of large and costly churches. Trinity at Charlotte, N. C.; Central at Ashville, Broad Street at Statesville, Wesley Memorial at Atlanta, Ga., are some of the chief ones. He is now Missionary Secretary of the North Carolina Conference and lives at Greenville, N. C. Reflecting over the three years spent at Seventh Street and comparing them with other years he says, "I can find

nowhere else greater occasion for thankfulness than the memory of those blessed years.”

Rev. W. D. Kelley was transferred from the White River Conference to the Western Conference and stationed at Seventh Street in the fall of 1892, reaching the charge three months after Conference. The membership of the church was at this time about two hundred and the salary paid the preacher was \$685. C. W. Litchfield was Superintendent of the Sunday school with an enrollment of 125. After having spent a number of years in Kansas he moved to Missouri. He is now stationed at Calhoun, Missouri.

Rev. A. J. Notestine was appointed to Seventh Street in 1893. The Christian Endeavor was good and the church continued in good condition. Soon after his year's service he transferred to the Louisiana Conference.

The next year Rev. W. H. Comer came as pastor the second time, and served four years, making a total of eight years he gave Seventh Street. He found B. E. Rively, Jr., G. W. Sells, J. G. Schaich and E. J. Lind and many faithful women had been added to the roll, so there was a good working force. The Sunday



**REV. W. H. COMER, PASTOR OF THE
CHURCH FOR EIGHT YEARS.**

school had prospered under the efficient leadership of C. W. Litchfield as superintendent. The church was prosperous and harmonious during the four years and 166 names were added to the roll during his pastorate. The Christian Endeavor Society was changed into the Epworth League. The salary was \$700 to \$750. Brother Comer moved to Missouri and has served Warrensburg, Lees Summit and is now stationed at Olive Street, Kansas City, Missouri. Perhaps there is no church he has served in his long pastorate as dear to him as Seventh Street, whose members he remembers with the highest appreciation. Many of his friends have been laid to rest, but many remain who remember his pastorate with gratitude.

Rev. T. C. Downs served the church the next year. He transferred to Kansas in 1869 and served the most important charges and spent several years as Presiding Elder. He died in 1904 at Preston, Nebraska, and is buried at Olathe, Kansas. Mrs. Downs, his wife, lives in Rosedale. She was connected with the church as a worker for years, having attended Sunday school in the White

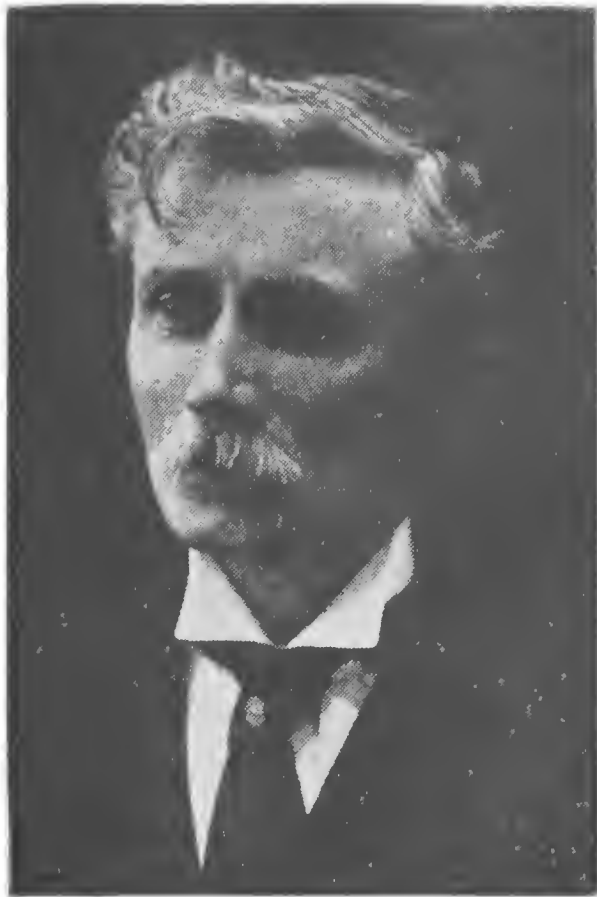
Church. Bro. Downs had a large number of friends at Seventh Street.

Rev. G. L. Taylor served as pastor in 1899 and transferred to the Southwest Missouri Conference. He is now, it is thought, living in Texas.

The next year Rev. J. W. Payne returned for another term of four years. He served three and a half years when Rev. Downs died and he was appointed to his District. The church membership was 253, the largest number in the history of the church up to the Hart-Magan meeting in 1910. The Sunday school superintendents during this time were C. W. Litchfield, R. W. Frye, A. T. Holmes, C. B. Adams, and Bro. Peebly was substitute for a while.

Rev. J. M. Porter was supply for the remainder of the year after Bro. Payne was placed on the district. He began a revival soon after he came and continued it until Conference in September. Sometimes the service would last nearly all night. He is now a member of the United Brethren Church and is employed by the Kansas Temperance Society.

Rev. A. R. Williams, a Kentuckian, was ap-



REV. A. NOBLE JAMES, PASTOR
1906-1908

pointed pastor in 1904. He served one year and soon after joined the Methodist Episcopal Church.

In 1905 Rev. J. W. Payne was appointed the third time as pastor of Seventh Street. He served in all almost nine years. Next to "Father Barnett" his was the longest pastorate. He knew of the days of struggle in 1880 and has watched the steady but sometimes slow growth during a period of thirty-five years. Brother Payne was received into the Missouri Conference in 1876. Since his transfer to Kansas in 1879 he has continually served charges in Kansas. Many have come and gone and he is the only one of the faithful men of the earlier days who is still in the active ministry in Kansas. He has served every important charge in Kansas and was Presiding Elder for several years. He is now pastor at Hillsdale and Zion. He lives in this city and his wife and three daughters and one son are members of the old church once more. Brother Payne is a faithful, tried and consecrated minister.

Rev. A. Noble James was appointed to Seventh Street in 1906. The most notable fea-

tures of his pastorate were the conversion of many souls in the regular service, the advance the church made in the public mind of the city, and the growth and confidence of the membership of the church as touching the outlook for the future. Needed repairs were made on the church and parsonage and plans were being laid for a greater work when he was compelled to transfer to Texas in the third month of this year on account of the broken health of his wife. The salary of the minister was increased to \$900. One hundred fifty were enrolled in Sunday school and there were fifteen officers and teachers. \$45 was paid by the Sunday school for missions. The Conference assessments were paid in full, as they have been most of the time. This has been the reputation of the church for many years and only a few times within many years has the church failed. Ninety-three members were received during the two years. Bro. James has served several years in San Antonio and is now pastor at Kennedy, Texas. He regards his pastorate at Seventh Street as one of the happiest of his ministry.

Rev. U. V Wyatt supplied the remainder of



REV. JOHN SCORE, PASTOR 1909-1911

the year 1908-09 after Bro. James's removal. He made a number of friends during these months. He has served Mt. Washington, Olive Street of Kansas City, Eldorado Springs and is now pastor at Pilot Grove, Missouri.

In the fall of 1909 Rev. John Score was appointed to Seventh Street. He is a tireless worker and the church progressed under his pastorate. At this time the high water mark in point of pastor's salary was reached when the church paid \$960. In the summer of 1910 Bro. Score and family visited his old home, Norway, and Rev. Elmer T. Clark, a Vanderbilts student, supplied for him during his absence. Rev. Clark is now a successful young minister of St. Louis. The annual home coming service was inaugurated the first year of Bro. Score's pastorate at Seventh Street. This service was remarkable for it was during this service Claud C. Higbee received his first conscious impression that he should be a minister. The church has since made this service an annual event. It was while looking up the history of the church preparatory to the "Home Coming Service" in November, 1915, that the writer began the preparation of this

little book. In January, 1910, Bro. Score led the church in the Hart-Magan tabernacle meeting and about eighty members were received as a result of this meeting. Though many of these have gone back and walk no more with us, yet of the 143 received during Rev. Score's ministry there are a number of our active workers today. He speaks in high appreciation of the loyal board of stewards, splendid choir, and the efficient Sunday school superintendent, John Showalter. Herman Lutzow and his son Russel started to prepare themselves for the ministry at this time. In February, 1912, Rev. Score resigned and accepted the pastorate of our church at Clayton, Missouri. He is now pastor at Aubrey, Arkansas, and Russell, his son, is attending the new Theological School of Emory University at Atlanta, Georgia. He looks back on his pastorate here as the most pleasant of his ministry.

Rev. B. B. Pennington, the writer and present pastor, having finished his theological course at Vanderbilt University, was appointed to supply the remainder of the year. At the Annual Conference in September, 1912, he

was transferred from the Tennessee Conference and appointed to Seventh Street. Emphasis has been placed on evangelism at the regular services and on personal interviews by both pastor and people. The two past years the church has spent the two or three months preceding Easter in a "one-to-win-one-to-get-fifty campaign" and both times more than the fifty have been received. Only a few days in the three years have been spent in the regular revival. Of the 184 members received during this time less than thirty have united with the church as a result of revival meetings. Their steadfastness has been thus far very gratifying. The organization of the "Gospel Team" in the Spring of 1914, composed of volunteers among the men of the church under the consecrated leadership of Dr. E. A. Reeves is of historical importance to the church. The team has conducted many blessed services in various churches and in their own church as well. The Gospel Team has meant a wonderful quickening of the spiritual life among the men of the church.

The church edifice has been repaired, beautified and enlarged at a cost of over \$4,200.

The roof has been repaired ; the study papered ; the primary room papered, partitioned and enlarged ; the windows of the auditorium have been repaired ; the auditorium painted and decorated ; the young men's class room has been painted and decorated ; the remainder of the basement has been torn out and the entire basement finished into eight large and well lighted class rooms and a well equipped kitchen surrounding a central room 24x49 feet and without posts, which may be used as a dining room, gymnasium or assembly room. The entire church is illuminated with modern electric lights, and heated with a splendid modern steam heating plant. The Sunday school attendance at present (April, 1915,) averages 150 or more and is growing under the efficient and trained leadership of J. W. Showalter, supported by a loyal band of twenty-two officers and teachers. A campaign is now being launched to bring the total enrollment up to that of the church membership, which would be 360 or more.

The Seventh Street M. E. Church South, with its glorious history, promises a greater future. The present is largely the result of



**CLARA E. BARKER IN MEMORY OF
WHOM, THE CLARA BARKER LOAN
FUND WAS ESTABLISHED.**

the "faith of our fathers," but the future will depend upon the zeal, faithfulness and loyalty of the present members. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

CHAPTER IV.

OUR ENDOWMENT.

Clara E. Barker, the only daughter of Mr. and Mrs. T. J. Barker, was born June 28, 1876, and died August 19, 1883, at the age of seven years and two months. She was a sweet little girl and a faithful attendant at the Sunday school and church service at the old brick church at Seventh Street and Minnesota Avenue. Several times she asked her mother if she could partake of the Lord's Supper, but in those days children were not expected at the communion table. This was a disappointment to her for she loved the church and felt as closely connected with it as if she belonged. If she were living she would have been one of our loyal and true members. When the new church was erected her father wished to give the church a bell as a memorial to her, but at the request of Mrs. Barker \$250 was given on the organ and \$250 as the Clara E. Barker memorial loan fund, the income of which has



**H. C. LONG AND WIFE MARTHA
BRO. LONG WAS A WYANDOT AND WAS FOR MANY YEARS A FAITHFUL OFFICIAL
OF THE CHURCH. MRS. LONG ESTABLISHED THE MARTHA LONG LOAN FUND.**

been applied on the pastor's salary for more than a fourth of a century. The income is twenty dollars a year and it has paid already over \$500 to the pastors of Seventh Street. She "being dead yet liveth" in the memory of the members and in the work the church is doing.

Mrs. Martha Long was the wife of H. C. Long, who was one of the faithful Indian members from the early years before the war. He was for many years a member of the official board. Mrs. Long survived him several years. Before her death, at the suggestion of Mrs. M. E. Barker, she made a bequest of \$250 to the church as a loan fund. This is known as the Martha Long memorial loan fund, and the income is twenty dollars annually, which is applied on the salary of the minister. These were faithful and loyal workers whose influence is felt in the church in other ways than by this bequest. "God buries His workman but carries on the work."

CHAPTER V.

Rev. J. L. Sells.

During the pastorate of Rev. Frank Siler twenty-five years ago a young man, J. L. Sells, united with the church after having answered the call to preach. He was superintendent of the Sunday school for nearly a year and upon the recommendation of Seventh Street Quarterly Conference was licensed to preach. At the time he was receiving a salary of \$1,000 as letter carrier, but the first year of his ministry he received \$470 and the next year, the circuit having been divided, he received only \$230. The next year he was pastor at Atchison Station. On account of ill health only fourteen of the twenty-five years of his ministry has been spent in active service, but in these years he has preached in six states, received nearly six hundred into the church, built two parsonages, five churches, and organized three societies. He is now pastor of two churches with three hundred members at Wiggins, Miss., and

lives in an eight-room parsonage with a salary of \$1,000 and is preaching with joy the riches of Christ Jesus.

Rev. C. W. Litchfield.

Rev. Caleb W. Litchfield united with this church Feb. 13, 1892, during the great Cole meetings. He was superintendent of the Sunday school for thirteen years, during which the average attendance increased from 85 to 115. He was licensed to preach in 1896 and attributes his call to the consecrated lives of two or three young people in the Epworth League. He served Wyandotte Circuit two years, during which he built the memorial stone church at White Church, Kansas; Rosedale four years and built a good parsonage; Garland Avenue four years; Rockhill and Epworth one year, and is now pastor at Epworth in Kansas City, Mo. He is a useful and consecrated minister and has received many souls into the church. A citizen of this city said that the life of Bro. Litchfield is the greatest evidence of the reality of Christianity that he knew.

Rev. C. C. Higbee.

Rev. C. C. Higbee, coming by letter from a country town, found in Seventh Street the

Christian atmosphere for which his heart longed. He was assistant superintendent of the Sunday school, teacher of the Light Bearers class, officer in the Epworth League and member of the choir. This activity was training him for the ministry. The initial step in his call came at the first Home Coming Service, Nov. 7, 1909, which was followed by months of earnest prayer and Bible study until he was sure the ministry was to be his life work. He was licensed in May, 1911, and the following September admitted on trial into the Southwest Missouri Conference. He and the writer are members of the class of the fourth year and will be ordained elders September, 1915. He was at the time he joined the Conference assistant manager of the Kansas City branch of the Aermotor Company. He has served Passaic Circuit, Bronaugh Circuit and is now pastor at Montrose, Mo. In each charge his ministry has been successful and a total of sixty have been received into the church. He is a young man of such energy and consecration that promises a ministry of which Seventh Street will indeed be glad.

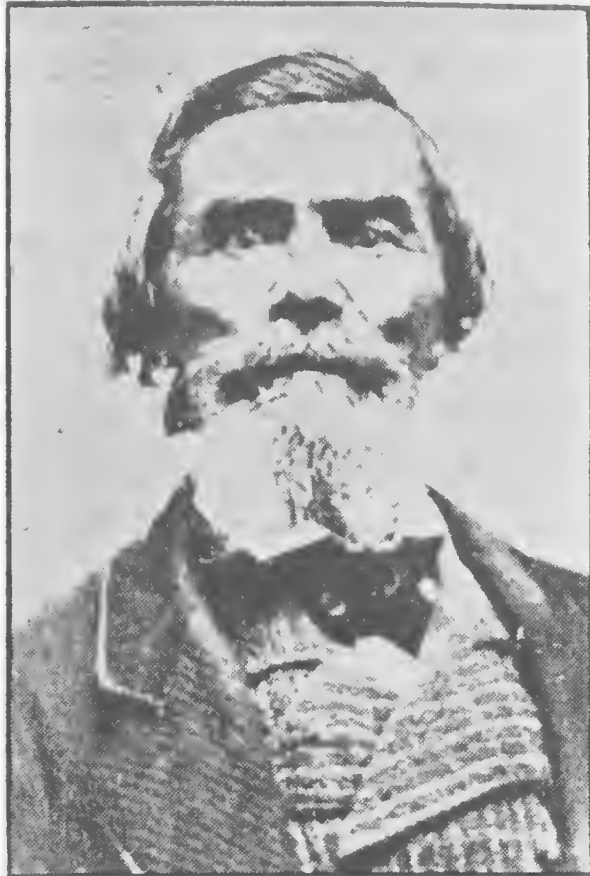
Herman Lutzow.

Rev. Herman Lutzow entered the primary department of the Sunday school in 1895, united with the church in 1903, when Miss Lyda Conley led him into active service in the Junior League. His first call to Christian service came while in the Sunday school class of Miss Frances Mann, a student at that time in the Scarritt Bible and Training school. The call to the ministry came under the preaching of Rev. A. Noble James in 1907, but the question was not settled until 1911 under the pastorate of Rev. Score. Service in the League helped in the final decision. He is now a local minister and is contemplating entering Emory University at Atlanta, Georgia, for a theological course September, 1915. He is an intelligent, energetic and consecrated young man whose ministry will be a credit to the church which is sending him forth as another laborer into the harvest. *May many more like these be sent to preach the Gospel by Seventh Street M. E. Church South.

CHAPTER VI.

Noted Indian Members.

Robert Armstrong, a white man who was captured when a small boy by the Wyandots and adopted into the tribe, married Sarah Zane, a daughter of old Ebenezer Zane. He was one of the first converts at the mission in Ohio and was a useful exhorter and interpreter. He died in Ohio, but Silas and J. M. Armstrong, his sons, came to Kansas and were prominent citizens of Kansas City. Silas was born at Zenia, Ohio, in 1810 and was married to Zalinda Hunter at Upper Sandusky, Ohio, in 1842. He was head chief of the Wyandots and led the tribe to Kansas in 1843. In the early days as head chief his duty was to distribute the annuities which the government paid the Wyandots. There was no bank and he would put the gold under the bed and the house was not locked, but no one ever took any of it. He lived in a brick house at what is now Fifth and Minnesota Ave. In 1857 a town



SILAS ARMSTRONG, HEAD CHIEF OF THE WYANDOTS AND INTERPRETER WHO LED HIS TRIBE TO KANSAS IN 1843, HE WAS A FAITHFUL MEMBER FOR MANY YEARS.

company was organized, called Wyandotte City, of which he was president. He grew to be wealthy, being an extensive land owner, farmer and stock raiser. When the Wyandots decided to move to the Indian Territory he made a trip there to look after a new treaty for his people and as a direct result of the hardships and exposures he died Dec. 14, 1865. He was a Methodist interpreter and went with the Southern Church at the time of the division because the majority of his friends went with that church. His son McnItyre says that one of his most vivid recollections was of his father standing beside the minister interpreting the sermon to the Indians. He was an earnest and loyal Christian and public spirited citizen.

Miss Lyda Conley, a niece of Mrs. Rebecca Zane, has been an active member of Seventh Street Church for a number of years. For a number of years she has been superintendent of the Junior League and the children have found a warm and sympathetic friend in Miss Lyda. She has also been teacher of the Baracca class for a number of years and has influenced many young men who have listened to her teaching. Her church has been a great

inspiration to her, especially in her heroic fight to save Huron Cemetery.

John W. Ladd, his wife Lydia Ladd and their four daughters were lifelong members of the Methodist Church. John W. Ladd came to Kansas in 1852 with his daughter Sarah, the other daughters having preceeded them. The family went with the Southern division of the church and remained faithful and loyal members until their deaths.

In the early days of strife between the factions Gov. Walker was very active on the side of the Southern church. Mathew R. Walker, who married Lydia B. Ladd, and Joel Walker, who married Mary A. Ladd, both daughters of John Ladd, were his brothers, but neither of the brothers belonged to the church. Mrs. Lydia B. Walker united with the Methodist Church in Ohio in 1831 at the age of fourteen. She came to Kansas with her husband in 1843. She was a faithful and loyal member of this church for many years, and made large contributions to her church, which helped so much to save it in those days just after the war. She was founder of the Eastern Star of this city. Her sister, Mary A. Walker, was most faith-



MRS. REBECCA ZANE, OUR OLDEST MEMBER, AND OLDEST RESIDENT OF WYANDOTTE COUNTY. SHE CAME WITH HER HUSBAND TO KANSAS IN 1853 AND UNITED THE SAME YEAR WITH SEVENTH STREET M. E. CHURCH SOUTH BY LETTER.

ful and ardent in her church work. She was for some time Sunday school superintendent. She usually entertained the Bishops or visiting clergy at her home on the corner of Fourth Street and Washington Boulevard, which still stands. She was also of great financial help in the days of struggle.

Robert Zane, the founder of the Zane family, came to America in 1682 with William Penn and was one of the first settlers of Philadelphia, where one of the streets is named for him. William, his son, settled on the Virginia side of the Potomac, where he reared a large family. Isaac, a son, was born in 1753 and was captured by the Wyandot Indians when nine years of age and carried to Detroit and later what is now Zanesfield, Ohio, in the valley of the Mad River, and adopted into the family of Chief Tarhe. When he grew up he visited his people, who tried to persuade him to remain with them, but he told them of his promise to marry the only daughter of the chief and returned for that purpose and lived with the Wyandots. His influence and efforts for peace between the Indians and whites were rewarded by the Government. He had two

sons, Isaac and Ebineezer, who grew up at Zanesfield, Ohio. The first Quarterly Conference of the Methodist Church among the Wyandots was held at the home of Ebineezer in 1819. He was remarkable for his honesty and childlike trust in the Good Spirit. He was a Methodist and his remains lie in the old mission cemetery at Upper Sandusky, Ohio. The other brother, Isaac, married Miss Hannah Dickenson, a white woman, of whom were born ten children, one of whom was Ebineezer Zane, for many years a member of this church, and husband of Mrs. Rebecca Zane, a present member. They were married at the home of the Uncle Ebineezer in 1843 and came to Kansas in 1853, the year Mrs. Zane united with this church by letter. She has a son named Ebineezer, a member of this church, and his little son, Warren Ebineezer, was christened by the writer on Easter, 1914. Mrs. Rebecca Zane is the oldest resident of Wyandotte County and the oldest member of this church. She has passed through all the periods of struggle and triumph of the church and has seen this city grow from a Wyandot village to the present metropolis of Kansas.



THIS GREAT GRANITE MONUMENT, WEIGHING SIXTY TONS, WAS ERECTED AT ZANESFIELD OHIO IN MEMORY OF ISAAC ZANE, WHO WAS CAPTURED BY THE WYANDOTS.

CHAPTER VII.

HURON CEMETERY.

Many Wyandots having died as a result of the unsanitary condition caused by the floods of 1844, they selected a beautiful shady grove on a high ridge, which is now in the heart of the city, as a burial place for their dead. From 1844 to 1855 four hundred Wyandots are said to have been buried in Huron Cemetery. Minnesota Avenue on the North, Seventh Street on the West, Ann Avenue on the South and Sixth Street on the East now mark the original boundary of the cemetery grounds. The M. E. Church South occupied a lot donated by Hiram M. Northrup on the northwest corner of the square. The town company, with Silas Armstrong as president, gave the northeast corner, now occupied by the Portsmouth Building, to the Presbyterian Church; the southeast corner, where the Grund Hotel now stands, to the Episcopal Church; the southwest corner, now occupied by the Scottish Rite

Temple, to a colored church, and the part now known as Huron Park to the city, for that purpose. The Armstrong school for several years stood in the center of this park where the public library now stands. The cemetery now contains two acres and averages twelve feet above the surrounding streets; a high retaining wall is on the north side and the east side, which slopes gently toward the park, is covered with beautiful shrubbery. The cemetery is shaded with natural forest trees, such as black walnut, oak, redbud and elm, and in its neglected condition looks like a primeval forest. Though the purpose of the gifts of the town company was to prevent the encroachments of business upon the sacred burying place, the lots were sold by all the churches and the eyes of greed were fastened upon the very place where the dead rested. Several years ago an act was passed by congress to sell the cemetery, which was then estimated to be worth \$40,000. The commission appointed by congress to sell the last resting place of the Wyandots was blocked by the determined resistance of the Conley sisters. Miss Lyda, having studied law for that purpose, fought it

through all the courts, including the U. S. Supreme Court, but they all decided adversely. During this time the Conley sisters, having built a small house in the center of the cemetery, resisted with arms the attempts of the commission to take possession of the land. The Wyandots in Oklahoma were in favor of the sale and there were but few people in Kansas City, at first, in favor of preserving Huron Cemetery; however, the heroic fight of Miss Lyda Conley and her sisters aroused sentiment in their favor. While the commission was waiting a buyer, Senator Curtis, Congressman Borland and others asked congress to repeal the act to sell the cemetery, which was done in 1913. Huron Cemetery is said to be the only exclusive burying ground for Indians in the United States. Because of its historical interest Senator Curtis, who is himself part Indian, and other friends of the Wyandots are now planning to ask Congress for an appropriation of \$50,000, to beautify the cemetery and replace the broken tombstones with lasting markers. Huron Cemetery is dear to the M. E. Church South because of the large number of Indian members buried there; among

whom are Silas Armstrong and Zalinda his wife, the Ladd family, the Walker sisters, a son of William Barnett, Ebineezer Zane and his sister Sarah and several others of the family. These and many others were laid to rest near the church where they worshipped and served the Great Spirit. The Great White Father promised "as long as the sun shines and the rains shall fall, so long shall this be the last resting place of the Wyandot Indian." May this promise be kept to the end of time and may the sunshine and the rains keep the grass green over their graves forever.

