

Thus it is declared that the Presbytery of Blue Earth was initiated with "a baptism of fire and water."

The second meeting of the Blue Earth Presbytery was held in Sharon Church (Big Woods), Le Sueur County, in February, 1857; the third meeting was held at Horeb Church, in June, 1857. From that time forward the meetings of the presbytery were held in turn in each church within its bounds.

THE CHURCHES OF THE BLUE EARTH PRESBYTERY

The first Welsh sermon ever preached in Minnesota was delivered by Rev. Richard Davies in 1855 to a company of Welsh immigrants who camped for the Sabbath near the banks of the Mississippi River. The first Welsh Sunday School was held in April, 1855, at South Bend, and the first Welsh church was organized in June, 1856.

Sharon Church (Eglwys Saron), in the Big Woods Settlement, Le Sueur County. This was the first Welsh Church of any denomination to be organized in Minnesota. Sharon was organized by Rev. Richard Davies, on June 24, 1856, with twenty-one charter members. Previous to the organization of the church, Sunday School and prayer services had been held in an old carpenter shop, the property of Seth Cadwaladr. Here it was that Rev. Richard Davies preached the first Welsh sermon in the Big Woods settlement, and here too Sharon Church was organized. From that time forward services were regularly held in the settlement: Sunday School and prayer meeting on Sunday, fellowship meeting at two o'clock in the afternoon on Thursday of each week, and a missionary prayer meeting (a service of prayer for missions) at two o'clock in the afternoon on the first Monday of each month. The place of meeting was soon transferred to the home of William E. Jones, and Rev. Richard Davies came to preach and to administer the sacraments one Sunday in the month, when the weather permitted. During severe winter weather, in the absence of a minister, some member of the congregation read a sermon from *The Friend*, or from some other religious magazine. In February, 1857, Sharon Church entertained the Blue Earth Presbytery meeting and, soon after, the congregation decided to build a church, which was erected on Section 32, Town

III. It was built of logs and, when entered for worship in the spring of 1857, was the first Welsh church built in Minnesota and the first church of any religious denomination in Le Sueur County. The entire expense of building was borne by the community itself. In 1880 a new church was built and was dedicated on Thanksgiving Day of that year.

The charter members of Sharon Church were Evan Griffiths, Jane Griffiths, Mary Griffiths, Thomas J. Jones, Eleanor Jones, John C. Jones, Rachel Jones, Edward Evans, Ann Evans, John C. Evans, John D. Jones, David Howell, David Evans, Mary Evans, David Lloyd, Margaret Lloyd, Lewis Jones, Mary Jones, Thomas Davies, William E. Jones, and Margaret Jones. The first elders were Evan Griffiths, Thomas J. Jones, and Edward Evans.

Horeb Church, Blue Earth County. A goodly number of the company which arrived in South Bend from Jackson County, Ohio, on May 17, 1856, located in Cambria Township, Blue Earth County. A Sunday School was organized by the new arrivals on June 15, 1856. On July 2, 1856, Horeb Church was organized by Rev. Richard Davies in the cabin of D. P. Davies. It received its name from the old Horeb Church, in Jackson County, Ohio, from which many of the members had emigrated. The congregation continued to assemble in the homes of the members—D. P. Davies and others—until Horeb Church was built, in 1858. Although the church was built in 1858, the interior was not finished for some time, owing to years of depression and the Indian disturbances of 1862. However, during this period services were maintained and the pulpit was supplied by the local preachers of the settlement. After the Indian wars many more Welsh came into the neighborhood, and Horeb Church resumed activity with vigor.

The charter members of the church were Rev. and Mrs. David Davies and their three children, John, Peter, and Mary; Mr. and Mrs. John Walters and their son, John; Mr. and Mrs. David P. Davies and their sons, Daniel and John; Mr. and Mrs. John Shields; Mr. and Mrs. William P. Jones; Mr. and Mrs. David S. Davies; Mr. and Mrs. Thomas Lloyd; and Mr. and Mrs. James

Morgan. The first elders were David P. Davies, John Shields, and John Walters. The church continues to serve.

Zion Church (Eglwys Seion), South Bend. Zion Church was organized September 3, 1856, according to the record. But Zion Church had its roots in a union church which was organized by Rev. Richard Davies in August, 1855, and it was made up of Calvinistic Methodists, Congregationalists, and Wesleyans. Of the three denominations the Calvinistic Methodists evidently predominated.

The union church had forty-three charter members, five of whom—Evan Evans (Y Pant), Evan H. Evans, Edward Thomas, William R. Price, and William J. Roberts—were elected deacons. Edward Thomas was elected clerk. Rev. Richard Davies was the pastor. The following resolutions were passed at the meeting in which the church was organized:

"1. That no discussions of doctrinal questions on which denominations differ will be permitted while this union lasts.

"2. That the denomination which contemplates withdrawing [from the union church] shall give three months' notice of its intention of so doing.

"3. That the adherents of each denomination shall administer discipline according to their own rules."

This arrangement in the union church proved successful and without grief while it lasted.

In the spring of 1856 many Welsh people arrived from eastern states, and among them the large company already mentioned from Jackson County, Ohio, practically all of whom were Calvinistic Methodists. The arrival of these newcomers resulted in the determination to organize a church of their own denomination. Notice was given the union church that the Calvinistic Methodists would sever their relations, and Zion Church was accordingly organized on September 3, 1856, in the home of Thomas Jones (Maes Mawr). But even though the new church was organized "out on the prairie" in the vicinity of Minneopa Creek, many of the members lived in and about South Bend. To accommodate these, Zion continued to hold services in South Bend—one service "on the prairie" in the morning and another in South Bend on Sunday afternoon. In 1857 the Zion society built a church, which

was dedicated September 11, 1858. At this time it also entertained the presbytery. The South Bend branch of the church continued to worship there until December, 1859, when the union church was dissolved and a Welsh Congregational church was organized.

The first elders of Zion Church were Evan Evans (Y Pant), Evan H. Evans, Edward Thomas, William J. Roberts, Thomas Jones (Poples), and John I. Jones. The first three of these elders, it will be observed, had been deacons of the union church. Another deacon of the union church, William J. Roberts, while not an elder of Zion Church, was on the list of its charter members. All the deacons of the union church were Calvinistic Methodists except one—William R. Price.

In the early '80's, the Zion congregation undertook the building of a new church. Differences of opinion arose on the question of its location—a thing quite common when building churches on new locations. The church was divided into two distinct societies known as Seion Hen and Seion Newydd (old Zion and new Zion). The one faction worshiped in the new edifice, while the other continued to worship in the old. The new church was dedicated in February, 1884. This unhappy rift prevailed for a number of years, but in 1892 the majority of those who had clung to the old church were heartily welcomed to the new church.

Jerusalem Church, Judson, Blue Earth County. Jerusalem Church was organized on July 11, 1858, by Rev. David Davies and Elder Evan Evans (Y Pant), in the home of Owen Roberts, with thirteen charter members. The society worshiped in private homes for about seven years, then in the spring of 1865 built a log church on a corner of the farm of Rev. John W. Roberts. The first male child baptized in the Jerusalem Church was Caradog G. Jones, who, for many years, has been a useful elder of the church. The church was supplied by the local circuit ministers from its organization until 1871, when a new church was built and Rev. William Machno Jones became pastor. Jerusalem Church has occupied a place of large influence in the Blue Earth Presbytery, and continues its good work. The first elders were William Bowen and Owen Roberts.

Elim Church, Le Sueur County. Elim Church, in the Big Woods

Settlement, was organized in October, 1860, in the home of Rev. Richard Davies. Rev. Richard G. Jones presided over the meeting on the occasion, and William E. Jones was made clerk. David Morgan donated an acre of land for a church site and a cemetery. The church was named for the old home church of Edward Evans in Wales. The charter membership of Elim was sixteen. The first church was built in 1861, and a new one in 1882. Elim Church continues to serve the community. The first elders were Evan Griffiths, Edward Evans, and David Morgan.

Sharon and Elim, in the Big Woods settlement, for many years constituted a Sabbath journey, served by local ministers. In 1870 Rev. Richard Hughes (later known as Esgob y Gorrlewin) from Wales became pastor of the Sharon-Elim parish.

Mankato Church. The church in Mankato was organized in December, 1865. Welsh services in Mankato were first held in a log schoolhouse. Rev. John W. Roberts preached there occasionally before the Indian uprising of 1862, but services were not held with regularity until the Sunday School was organized in April, 1865. At a presbytery meeting held in November a committee was appointed to organize a church, which was done in December of that year. The first church was built on a lot on Hickory Street. Before it was fully paid for the church was divided and some of the leaders withdrew to form a Presbyterian church, but this was short-lived. On the last Sunday in February, 1884, the church was destroyed by fire. A new brick church was built immediately. The church was supplied by local circuit ministers until 1872, when Rev. Richard F. Jones became its first pastor. The first elder was John I. Davies. William E. Evans, D.D., was for forty years the pastor of the Mankato Church. The church still serves the Welsh community.

Bethel Church, Butternut Valley. Bethel Church was organized in May, 1867, in the home of William Jenkins by Rev. Richard W. Jones and Elder Jabez Lloyd. The people of Bethel neighborhood formerly worshiped in Horeb Church. As the neighborhood grew, some lived quite a distance from Horeb and a new church, more centrally located, was desired. A Sunday School was organized in the Bethel community in December, 1866, in

the home of Thomas E. Evans, and was held in the Evans home and other homes until 1870, when Bethel Church was built and dedicated on September 14 of the same year, with thirteen charter members. It, like other churches, was supplied by local ministers. A new church was erected in 1887. The first pastor was Rev. David M. Jones. The first elders were John R. Jones, William E. Jenkins, and Thomas Richards. Bethel Church continues its service.

Carmel Church. A Sunday School was started in the Carmel neighborhood in the summer of 1867 in the home of William D. Jones. When the new District Schoolhouse Number 75 was built in 1868, the Sunday School was transferred to that school building. It was in this district schoolhouse also that Carmel Church was organized on August 20, 1869, by Rev. William Roberts, assisted by elders of Zion Church. Carmel had twenty-seven members when organized. The church was built in 1874. Carmel was on the circuit with Zion and Mankato Churches for many years. The first elder was Evan Williams. The church continues and is connected with Jerusalem and Salem under a joint pastorate.

Salem Church. Salem was organized in 1869 as a branch of Jerusalem Church by Rev. William Roberts and Elder Evan H. Evans. The people of Salem started to build a church in 1870, but it was not completed until 1872. For about two years the church was supplied by local ministers. In 1871 Rev. William Machno Jones became pastor of the Jerusalem and Salem Churches.

A Welsh Presbyterian church was organized not far from Salem in 1870. The first pastor was Rev. David Lewis, who died in 1871. He was followed by Rev. Daniel T. Rowlands, and in 1873 a church edifice was built. But in 1881-1882 the Presbyterian church was dissolved, and some of the members united with Jerusalem Church and others with Salem. In 1886 the Salem congregation bought the Presbyterian church property and moved it from Section 18, Judson Township, to Section 29, Butternut Valley. The first elders in Salem Church were John D. Thomas, Cornelius Williams, and Griffith Meredith.

Lake Crystal Church. The church in Lake Crystal was organized as a union church January 27, 1889, by Rev. John C. Jones

and Elder Evan Jones, with twenty-nine charter members. A Sunday School had been started at Lake Crystal in January, 1886. The Sunday School and the church services were held in the Presbyterian church until September, 1890, when a church building belonging to the Methodist Episcopal Church was purchased by the Welsh. In December, 1889, the society resolved to unite with the Blue Earth Presbytery. The church entertained the presbytery March 25-26, 1891, at which time it was dedicated. A new church was built and was dedicated October 24-26, 1899. The first elders were Dr. John Williams, Thomas G. Owens, David E. Davies, Edward Jenkins, and Edward Morgan. This is still a flourishing church.

Zion and Peniel Churches, Clay County, Iowa. There were two churches in Clay County, Iowa, which were members of the Blue Earth Presbytery.

Zion Church, Clay County, was organized early in 1873 by Rev. R. W. Hughes, with twenty-eight charter members, and was received into the Minnesota Gymanva in the month of June of the same year. In 1875 a church edifice was erected. Rev. David Rosser was the first pastor. The elders of Zion Church were Evan Jones, Edward Evans, David Jones, and Noah Davies.

Peniel Church was organized on August 1, 1891, by Rev. Thomas E. Hughes and Elder Evan D. Jones, with twenty-three charter members, twenty of whom were received by letters of transfer from Zion Church, and three on profession. The church was received into Blue Earth Presbytery September 16, 1891. The elders of Peniel Church were D. L. Davies, D. B. Davies, and George L. Rees.

The Welsh churches in Clay County were not strong and were quite far removed from the other churches of the Blue Earth Presbytery. They were supplied for the most part by the ministers of Blue Earth County until 1907, when Zion and Peniel united with the Linn Grove Presbyterian Church in extending a call to Rev. W. S. Harries to become pastor of the three churches. Peniel was only two miles from Linn Grove, and in 1924 the church building was moved there and became a part of the New Riverside Presbyterian Church of Linn Grove.

Salem Church, near Tracy, Lyon County. Salem was organized as a Congregational church on November 11, 1893, in Schoolhouse Number 72, Custer Township, by Rev. J. H. Marley and others, with thirty-six charter members. In 1895 Salem Church made an appeal to the Blue Earth Presbytery to be received into its membership and was given a hearty welcome. The first pastor was Rev. Edward Thomas. The first deacons were Thomas Harris, James Davies, and John Griffiths. The church has been dissolved.

Cambria Church, Blue Earth County. In 1920 a church was organized in the village of Cambria by Rev. H. C. Griffiths and Elder Owen Hughes. The church was received into the Blue Earth Presbytery on June 25, 1920. The first elders were J. D. Price, Benjamin Tanley, and George Crawford.

The Calvinistic Methodist preachers who served the churches of Blue Earth Presbytery up to 1870, when settled pastorates were established, were: Richard Davies, Dr. David Davies, Joseph Rees, Richard W. Jones, Richard G. Jones, John W. Roberts, William Roberts, Edward Thomas, David M. Jones, Thomas P. Thomas, William Powell, and Lewis Hughes.

The ministers who were pastors and their churches after 1870 were as follows:

Sharon and Elim (Coed Mawr)

Richard Hughes
David F. Jones
William A. Jones
John D. Jones
Hugh Owen

Zion, Mankato, and Carmel

Richard F. Jones
John C. Jones
William E. Evans

Jerusalem, Salem, and Lake Crystal

William Machno Jones
David Edwards

Hugh C. Griffiths
Richard W. Owen
John Williams

Bethel and Horeb

D. M. Jones
Griffith Roberts
Thomas E. Hughes
R. Vaughan Griffiths
W. C. Rowlands
E. W. Griffiths
Llewelyn Thomas
Jefferies Thomas
Hugh Rowlands

THE LIME SPRINGS PRESBYTERY

At a meeting of the Blue Earth Presbytery held at Zion Church, South Bend, March 17, 1870, a resolution prevailed:

"That the authority of presbytery be conferred upon the meeting to be held at Fillmore and Foreston which shall immediately follow this meeting."

The churches in Fillmore and Foreston at the same time were enjoined to elect a sufficient number of officers (elders) to constitute themselves a presbytery. The adjourned meeting convened at Foreston, Iowa, March 19, for the purpose of organizing the Fillmore and Foreston Presbytery, which later became known as the Lime Springs Presbytery. The presbytery was received into the Minnesota Gymanva in session at Jerusalem Church, Judson, in June, 1870.

The first recorded meeting of the Lime Springs Presbytery was held at Bristol Grove, January 20, 1872, and Rev. O. R. Morris was elected clerk. The ministers participating at the meeting were Rev. Daniel T. Rowlands, Rev. John D. Williams, Rev. O. R. Morris, and Rev. John J. Evans. Mr. Robert W. Hughes was received as a candidate under the care of presbytery. The presbytery was scheduled to meet semiannually, or more frequently if future developments demonstrated this to be expedient.

THE CHURCHES OF THE LIME SPRINGS PRESBYTERY

Foreston Church, Howard County, Iowa. Foreston was a small village on the Upper Iowa River, three miles northeast of Lime Springs. In the village there was a large school building in which Sunday School and public services were held on Sunday mornings or afternoons. There was another schoolhouse at the crossroads, about a mile or more to the south, which was more central to the Welsh community, and here the Sunday evening and week day services were held. When Foreston Church was built it was erected at the crossroads location.

Foreston Church was organized on April 17, 1867, by Rev. Daniel T. Rowlands, with thirty-five charter members. This church held a place of controlling influence in the Lime Springs settlement for many years. It occupied the central position geographically and had the largest church edifice as well as the largest membership; for this reason the gymanvas were held at Foreston when they were entertained by the Lime Springs Pres-

bytery. The first elder was Hugh Edwards (Bodwrog). In 1870 three others were elected: William T. Williams, Henry G. Jones, and Owen E. Williams. In pioneer days the church was supplied by local circuit preachers. It was not until 1874 that the Foreston Church was built.

Bristol Grove Church, Fillmore County, Minnesota. Bristol Grove Church was organized in the summer of 1867. The organizing of Foreston Church, and the holding of public service on the crossroads location a mile farther away, may have influenced those over the line in Minnesota to organize in the same year. Bristol Grove Church, like Foreston, was served by the early ministers on the circuit. The first elders were H. H. Williams, William J. Williams, and Isaac Davies. The first pastor of Foreston and Bristol Grove Churches was Rev. Richard Isaac. The church has recently been dissolved.

Proscairon Church, Howard County, Iowa. As the settlement grew and the new settlers were scattered over a more extensive area, another preaching station was established two miles northwest of Lime Springs, in Howard County. A Sunday School was started in the home of Richard P. Jones. The first sermon was preached by Rev. John J. Evans. When the church was organized it was named Proscairon in honor of the settlement in Wisconsin from which the first settlers came.

For several years services were held in a schoolhouse one mile north of the old town of Lime Springs, and later at another schoolhouse near Hill's Mill, a mile west of Lime Springs. The Proscairon congregation never erected a building. The first elders were David J. Davies and R. W. Hughes. The church was dissolved in 1882, and most of the members united with the church in Lime Springs.

Saratoga Church, Howard County, Iowa. Saratoga was six miles southwest of Lime Springs. Saratoga Church was organized by Rev. John D. Williams, assisted by Elder H. O. Roberts, on June 13, 1877. A Sunday School had been started previously and met in the homes of members for a short time. In the summer of 1876 it was held in Subdistrict Number 1 Schoolhouse. In 1877 the meeting place was again moved to District Number 2, where

by special arrangement the school building was built with a view to using it also as an auditorium for the Welsh church. Saratoga Church had twenty-four charter members. The first elder was Rowland Evans. After about fifteen years the church was dissolved and the members remaining were granted letters of transfer to the church in Lime Springs.

Lime Springs Church, Howard County, Iowa. Lime Springs Church began with the organizing of a Welsh class in the Sunday School of the Presbyterian church, October 27, 1876, with Ellis E. Ellis as teacher. In January, 1877, the first Welsh sermon was preached in Lime Springs by Rev. Richard Isaac, and on June 14, 1877, a church was organized, with fourteen charter members. No elders were elected, but a committee was appointed to exercise oversight. Mr. Isaac gave much of his time and energy in encouraging and fostering this infant church so far as his feeble health permitted. It was not until ten years later that Rowland Evans, the first elder, was elected.

In July, 1891, Rev. Edward Joseph became pastor of the combined parishes of Foreston, Bristol Grove, and Lime Springs. He resided at Lime Springs. On Thanksgiving Day of that year Mr. Joseph proposed the building of a church as an expression of gratitude to almighty God. The pastor's appeal was well received; "the people had a mind to work," and by August 22, 1892, the new church was completed and ready to be occupied. But, to the distress and disappointment of a proud and loyal people, the church burned to the ground just a day or two preceding the date set for dedication. Plans for rebuilding were made immediately, and the second new church was dedicated February 1-2, 1893. From that day to the present the Lime Springs Church has enjoyed gradual and substantial growth. The increase of the church in Lime Springs, however, has been, like that of many other Welsh churches located centrally in villages, at the expense of a gradual decline of churches in the country surrounding. Men retiring from their farms moved to the village to reside; others, of the second or third generation, left the farms and entered into business of one form or another in the village; while still others left the community permanently for other parts. Those

who replaced them on the farms were of nationalities other than Welsh. This has been the fate of the Church in many, if not all, Welsh settlements. Improved transportation facilities have also been a factor. Lime Springs Church is an illustration of such transforming influences. It is centrally located and the last of six churches to be organized. It alone remains, having absorbed the others for the most part.

Liberty Grove Church, Iowa. A small society was organized in Liberty Grove, about five miles east of Lime Springs. The Liberty Grove congregation worshiped in a schoolhouse; no church was ever built in the neighborhood.

Minneapolis Church. A Sunday School was organized in Minneapolis on October 17, 1880, in the home of John L. Owens, with twenty members. Thomas Lewis was elected superintendent. Ten days later a week-night service was started, with H. O. Roberts as leader. Within a few weeks the Welsh worshippers rented a small church, the property of a Norwegian congregation, and, on January 27, 1881, the Minneapolis Calvinistic Methodist Church was organized, with twenty-five charter members. At a meeting of the Second, or Lime Springs, Presbytery in session at Foreston, Iowa, in June, 1881, the church was received into that presbytery. The Minneapolis congregation, in October, 1882, undertook the building of a church on Seventeenth Avenue, and in February, 1883, Rev. John Moses, of Waterville, Wisconsin, became pastor. He remained less than three years, during which the church grew to more than one hundred and thirty members. The first elders were H. O. Roberts, J. L. Owens, and J. H. Parry. The Minneapolis Church continues with success.

THE DAKOTA PRESBYTERY

Welsh immigrants settled in Dakota in early territorial days. All the churches of the Calvinistic Methodist denomination had been organized before the Dakota Territory was divided into the States of North and South Dakota. When the division was made, in 1889, all the Welsh settlements in which Calvinistic Methodist churches had been organized fell within the bounds of the State of South Dakota.

Welshmen began to migrate into Dakota in the late '70's and early '80's, when W. E. Powell (Gwilym Eryri), of Milwaukee, Wisconsin, became the General Immigrant Agent for the Chicago, Milwaukee, and St. Paul Railway Company. Mr. Powell's influence extended far and wide in Welsh communities, particularly in Wisconsin and Minnesota. Mr. Powell was a Welsh writer and poet of note. He was also a great eisteddfod enthusiast and had gained an enviable reputation as an eisteddfod conductor. His extensive acquaintance in Welsh circles, and his personal magnetism, made him a Welsh Moses to lead his fellow countrymen into the promised land of territorial Dakota. In the decade beginning with 1880 hundreds of Welsh immigrants settled the Dakota prairies under his leadership.

Churches were soon organized in the several settlements in the new Territory, and in 1885 the Dakota churches overtured the Minnesota Gymanva, desiring to form a separate presbytery under the Minnesota Gymanva. Up to that time the Dakota mission fields had been cared for by the Minnesota and Wisconsin Gymanvas. By an arrangement agreed upon in 1883 Wisconsin was responsible for the care and nurture of the churches in Brown, Edmunds, and Day (later Marshall) Counties, while the churches in Lake, Miner, and Aurora Counties were assigned to the Minnesota Gymanva—with the understanding, however, that when the churches became strong enough to care for themselves, they at a future time were all to be assigned to the Minnesota Gymanva. In the Minnesota Gymanva which convened in June, 1886, the Dakota churches were urged to organize as a presbytery, according to their previously expressed desire.

At a meeting in Powell City, Edmunds County, held October 23-24, 1886, the Dakota Presbytery was organized. Rev. Richard Isaac, of Lime Springs, Iowa, was named moderator pro tem, and Rev. J. W. Morgan was elected moderator for the ensuing term. Rev. D. Roderick Davies was elected clerk and Owen E. Williams treasurer of the new presbytery.

The following ministers were present: Rev. Richard Isaac, Lime Springs, Iowa; Rev. J. W. Morgan, Powell, Edmunds County; Rev. W. G. Harrison, Plankinton, Aurora County; Mr. D.

Roderick Davies, of the Lake and Miner County churches; Mr. W. H. Roberts; and others.

When the roll of the churches was called, delegates from the following responded: Lake, Miner, Plankinton, Bath, Powell, Ipswich, and Marshall—seven in all. Some of these names require definition. The newer the territory, and the more sparsely populated, the more general are the designations. Hence, in the above list "Lake" refers to the church in Lake County, and "Miner" is the church in Miner County. Lake later became known as Winfred Church, in Lake County, and Miner became Canova Church, so named for a village in the vicinity of the Welsh settlement. The Bath Church referred to in the above list later became Plana Church, in Brown County. "Marshall" refers to the church in the vicinity of Spain, in what was originally Day County, but when Day County was divided into Day and Marshall, Spain was in Marshall County. Plankinton is in Aurora County, and Powell and Ipswich are in Edmunds County. Aside from the attention paid these churches by the Wisconsin and Minnesota Gymanvas in the early '80's, the Home Mission Board of the Welsh General Assembly, through its secretary, Rev. Thomas C. Davies, of Pittsburgh, Pennsylvania, did all in its power to encourage and sustain them. In 1884 Mr. Davies made a personal tour of the Dakota churches, as well as of other mission churches west of the Mississippi.

The Dakota Presbytery had many handicaps to contend with in the early days of settlement. The churches were small, and in some the membership was scattered over a large area. The holding of "claims" also worked a hardship on the churches, for men did not live on their farms except for certain periods. To such inconveniences must be added the distress and discouragement imposed by long periods of drought, and the consequent crop failures; the extreme cold in winter, accompanied by blizzards on the broad prairies; and the hailstorms and windstorms in summer months, so disheartening to the Dakota pioneers. But with remarkable fortitude they endured and persevered, and they prevailed to a great extent over the handicaps of nature.

General conditions improved, but other factors made it diffi-

cult to maintain a vigorous, energetic, and vital presbyterial life. The small churches were distributed over a large area, so that presbytery convened but once a year, and the Minnesota Gymanva was entertained within the bounds of the Dakota Presbytery only twice—at Plana in 1897 and later at Powell. The meetings of presbytery and gymanva, with their programs of inspirational preaching services, were a season of great refreshing to a Welsh community. Such seasons were less frequent than usual in the Dakota Presbytery. To offset this they were favored, through the kind consideration of W. E. Powell, with the presence of some of the greatest divines of Wales, when these men made American tours.

Another factor which militated against a more permanent duration of the Dakota Presbytery and its churches lay in the fact that many of those who migrated thither were of the second generation, and some even of the third generation of Welsh in this country. This, together with the limited population of the Welsh settlements, meant that inroads on the Welsh colonies were soon made. Influences other than Welsh were soon felt; so that it required but a few decades to absorb the different settlements into the American way of life, and the Welsh forgot their language, habits, and traditional institutions.

The Dakota Presbytery struggled along in its original form for about twenty-five years or more, holding its sessions annually in the month of June. Shortly after the turn of the century churches began to spring up in western Canada. The Wisconsin Gymanva, in June, 1910, voted to overture the Welsh General Assembly to include the Calvinistic Methodist churches of western Canada within its jurisdiction. The General Assembly, in session at Cotter, Iowa, in August, 1910, received the Canadian churches and ordered them allocated to the gymanvas wherein they naturally belonged. They were assigned to the Minnesota Gymanva, which passed them on to the Dakota Presbytery. While this action added new churches to a diminishing presbytery, it also added an increased burden to a presbytery already weak; for the churches of western Canada were both small and weak, and far removed from the others in South Dakota.

THE CHURCHES OF THE DAKOTA PRESBYTERY

Winfred Church, Lake County. The first Calvinistic Methodist church to be established in the Dakota Territory was Winfred Church, Lake County, organized July 7, 1881, by Rev. Richard Isaac, of Lime Springs, Iowa. The Winfred Church had eleven charter members; within a year the membership had more than doubled.

Plana Church, Brown County. The church at Plana was organized by Rev. Rees Evans, of Cambria, Wisconsin, in 1882. For want of a more convenient place, it was organized in the village of Bath, which was located about four miles south of the Welsh settlement. In 1887 the church was built at Plana, in the James River valley. Plana Church was one of the most prosperous and successful churches in the Dakota Presbytery. The first pastor was Rev. Owen O. Jones. He was followed by another Rev. Owen Jones from Wales. The first elders were Robert Owen, John H. Jones, and Thomas Ellis.

Canova, or Miner County, Church. A Sunday School was organized in the Miner County settlement on October 5, 1882. The church was organized in July, 1883. The Lake County and Miner County settlements were about twenty-five miles apart, but the same pastor served both churches.

Plankinton Church, Aurora County. The church in Plankinton was organized by Rev. John Moses, of Minneapolis, in the summer of 1883, with a charter membership of fifteen. Rev. W. G. Harrison was the first pastor.

Powell City Church, Edmunds County. The church in Powell City (later known as Powell) was organized by Rev. Thomas Foulkes, of Randolph, Wisconsin, in 1884, with eighteen charter members. There was a large Welsh settlement in and about Powell which occupied an entire township, six miles square, and there were many Welsh settlers even beyond the bounds of the township. The small village of Powell, where the church was located, is in the center of the township.

A union church had been organized previously, but the Calvinistic Methodists withdrew from it and organized their own.

In the spring of 1885 they built a church, and in the autumn of the same year the new church was occupied. In 1911 the church was destroyed by a tornado, but a new one was immediately built to replace it and was ready to be occupied before the winter of 1911 had set in. The first pastor of the Powell Church was Rev. J. W. Morgan, and he was followed in 1889 by Rev. R. Vaughan Griffiths. The first elder was Owen E. Williams, who had previously served as elder in Lime Springs, Iowa.

Ipswich Church, Edmunds County. The church at Ipswich was organized April 11, 1886, by Rev. J. W. Morgan, assisted by Elder Owen E. Williams, of Powell. Ipswich in the early days was a railroad terminal, and for a short time the prospect for a flourishing church was very promising. Conditions changed, however, and the church at Ipswich was of short duration—only about a year.

Spain Church, Marshall County. The church in the vicinity of Spain was organized in 1886 by Rev. J. W. Morgan, with twenty-one charter members. Rev. John K. Roberts labored for many years on this difficult field and performed a heroic missionary service.

Several of these small and isolated churches in the Dakota Presbytery lasted less than a decade. Ipswich disappeared from the roll of churches reported in 1888; Miner, in 1892; Plankinton, in 1895; Winfred (Lake), in 1903. Spain withdrew to unite with the Presbyterian Church in the United States of America in 1909. By 1910 Powell and Plana alone remained of the original Dakota Presbytery.

But while the number of churches in South Dakota was decreasing, additions were being made from another, and quite distant, source. With the turn of the century Welsh immigration into western Canada began with vigor, and Calvinistic Methodist churches were organized in several localities. These churches, which had been mission fields assigned to the Minnesota Gymanva, were allocated to the Dakota, or Third Minnesota, Presbytery. In the statistical report for 1909, the Ponoka, Llewelyn, and Winnipeg Churches, in Canada, are listed as churches of the Minnesota Third Presbytery.

In 1914 an appeal was made to the Third Minnesota Presbytery, requesting that the Powell and Plana Churches in South Dakota be allowed to withdraw, and that two presbyteries be formed, the churches of South Dakota to constitute the one and the churches in Canada the other. The reason assigned for the request was the long distance between the two groups. The matter was referred to the churches for their vote and the appeal was defeated. To the meeting of the Third Minnesota Presbytery in session at Winnipeg, Canada, June 9-11, 1916, the Powell and Plana Churches reported their intention of withdrawing and uniting with the Minnesota First, or Blue Earth, Presbytery. The presbytery earnestly entreated Powell and Plana to reconsider and to withdraw their announced intention. In 1917 the Plana Church withdrew from the presbytery and united with the Presbyterian Church in the United States of America. The Powell Church joined the Blue Earth Presbytery. In 1918 the churches of Edmonton and Calgary were received into the Third Minnesota Presbytery.

The center of activities in the Third Minnesota Presbytery for some time past had been shifting from South Dakota to western Canada, and in the meeting which convened at Calgary, Alberta, June 3-5, 1921, the name was changed from the Minnesota Third to the Western Canada Welsh Presbytery. The new presbytery consisted of the following churches: Ponoka, Edmonton, and Calgary, in Alberta; Llewelyn and Bangor, in Saskatchewan; and Winnipeg, in Manitoba.

From the foregoing, it will be observed that the Dakota, or Third Minnesota, Presbytery had a real struggle for existence, but its small churches during the late decades of the nineteenth century met a real need and rendered a valuable service to pioneers of Welsh nationality on the Dakota prairies.

The Minnesota Gymanva was dissolved in 1935, and its presbyteries united and became the Blue Earth Presbytery in the Synod of Minnesota of the Presbyterian Church in the United States of America.

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