

- Welsh Synods, 221
 Welsh, Work for, 159, 220 f.*, 246, 267, 413
 West (German), Synod of, 174, 242, 330, 399*
 West Indies, Department of, 236, 274 f.*
 West Point, Iowa, 369
 West Tennessee, Synod of, 80
 West Virginia, 93, 163
 West Virginia, Synod of, 174, 242, 399 f.*
 Western Foreign Missionary Society, 1813-1837, 45*, 63, 87, 90, 165, 348, 370
 Western Missionary Society, 1802-1831, 42*; 55, 78, 348
 Western Reserve, Synod of, 69, 80, 89, 373, 387
 Westminster Fellowship, 316
 Westminster Guild, 201
 Westward Movement of Population, 11, 93, 156 f. See Also Population, Shifting
 Wheeler, New York, 99 f.
 Wheeler, Osgood C., 120
 Wheelock, Eleazer, 8
 Whitaker, Alexander, 359
 White, Elijah, 96, 114, 116
 White, John, 381
 Whitefield, George, 375
 Whitman, Dr. Marcus, 28, 60, 96, 100, 112 f.; Ride of 1842-1843, 116; Mas-sacre, 116; 197, 294 f., 366 f., 398
 Whitman-Spalding Mission, 112 f.*, 366 f., 398
 Whitworth, George F., 157, 398
 Whitworth College, 157
 Wichman, F. S. Dick, 237
 Wick, W., 387
 Wightman, Robert S., 309
 Wilkes-barre, Pennsylvania, 11
 Willamette Valley, Oregon, 157
 Willey, Samuel H., 120
 Williams, Albert, 120, 151, 156, 362
 Williams College, 55 f.
 Williams, D. J., 222
 Williams, Joseph, 356
 Williams, Robert, 294
 Williamson, John P., 109 f., 194, 393
 Williamson, Dr. Thomas S., 60, 109 f., 194, 295, 377
 Williamson, Thomas, 32
 Wilson, E. Graham, 230, 323
 Wilson, Henry R., 395
 Wilson, Hugh, 149, 396
 Wilson, John, 357
 Wilson, Samuel, 370
 Wilson, Warren H., 238, 282
 Windham, Lillian A., 233, 417
 Winnebago Indians, 46, 142, 144, 147 f., 216
 Winner, C. W., 99
 Wisconsin, 93, 154, 163, 185
 Wisconsin, Presbytery of, 154, 183, 400 f.
 Wisconsin, Synod of, 118, 137, 242, 330, 400 f.*
 Witherspoon, John, 15
 Witherspoon, John (II), 45
 Woman's Board of Foreign Missions, 202, 225
 Woman's Board of Home Missions, 175, 184, 188, 197 f., 204 f.*; Re-ceipts, 205; Summary of Work, 209 f.; 225, 233, 299, 315
Woman's Work, 209
 Woman's Executive Committee, 200, 205
 Woman's Foreign Missionary Society (Philadelphia), 201
 Woman's Home Missionary Society, 200
 Woman's Presbyterian Board of Mis-sions of the Northwest (Chicago), 201
 Woman's Presbyterian Board of Mis-sions of the Southwest (St. Louis), 201
Women and Missions, 209, 307
 Women's Board of Foreign Missions (New York), 201 f.*
 Women's Missionary Boards, 197 f.*, 204, 209
 Women's Organizations, Department of, 312*

is made only to secure, by a division of labour and of responsibility, greater order, energy, and success" (MGA, 167).

The General Assembly of 1840 authorized the Board of Missions to apply to the state of Pennsylvania for an act of incorporation. This was done and the charter was granted in 1841.

After the Old School, New School division of 1837, the Board of Missions continued its twofold policy of, first, sending missionaries to the frontier and to new communities, and, second, subsidizing the feeble churches in the older communities.

The Western Frontier

The Board's report for 1838 listed only 3 of its 274 missionaries as being beyond the Mississippi River. One, Rev. J. W. Moore, was at Little Rock, Arkansas. The other two, Rev. Hugh Wilson and Rev. P. H. Fullenweider, were in Texas. In 1839 the Board mentioned new missions in "Ioway and Wisconsin." Thereafter more and more attention was given to the vast area beyond the Mississippi.

During the Church year 1839-1840, the Board sustained 6 missionaries in the Republic of Texas. By 1840, 4 churches had been organized and the Presbytery of Brazos formed. As has been stated (page 149), the Board of Missions withdrew from Texas, deferring to The Board of Foreign Missions. The National Board re-entered Texas with its financial support in 1845, shortly before Texas joined the Union.

Old School Presbyterianism began in Wisconsin with the arrival of Rev. Thomas Fraser at Milwaukee in June, 1845. Among those who joined him the next year was Rev. Aaron L. Lindsley. These two pioneers were members of the Presbytery of Wisconsin formed in 1846. Both men later served the Church on the Pacific coast. For years Dr. Fraser was Superintendent of Missions for the Synod of the Pacific. Dr. Lindsley became pastor of the First Presbyterian Church of Portland.

In 1845 an Old School Presbyterian minister, Lewis Thompson, without an appointment from any mission board, joined the Oregon immigration. The only other minister Thompson found in the Pacific northwest was Henry Spalding, a New School minister. In addition to the mission church, the First Presbyterian Church in the Oregon Territory, Thompson found a Presbyterian Church at Willamette Falls (now Oregon City). This church was organized in May, 1844, by a Congregational minister and 3 men, one of whom, Robert Moore, is reported to have been a "staunch Presbyterian." Out of deference

to "the western waters" in Greenbrier Valley. Churches at Lewisburg and Union were organized in 1783. The "Old Stone Church" erected at Lewisburg in 1796, now a part of the Southern Presbyterian Church, is still in use. Presbyterians began holding services at Morgantown in 1788.

The churches located in West Virginia were divided among several presbyteries until October, 1863, when the Presbytery of West Virginia, later known as Parkersburg, was formed at Parkersburg. This presbytery gave its allegiance to the Northern Church at the time of the Civil War. Churches of Greenbrier Presbytery, organized in April, 1838, joined the Southern Church. The Synod of West Virginia was formed on October 18, 1904, consisting of the presbyteries of Parkersburg, Wheeling, and Grafton.

Wisconsin

In 1822 a colony of about 250 Stockbridge Indians settled at Fox River, Wisconsin, near Green Bay. Christian missionaries, including the famous Jonathan Edwards, had worked with the ancestors of these Indians for about one hundred years. These Indians had had to migrate several times. The first move was to New Stockbridge, Oneida County, New York, where a church had been organized among them in 1818. While there they were served by Rev. Jesse Miner, a Presbyterian. In 1818 the colony moved to White River, Indiana, where it remained for about four years before moving westward to Wisconsin. The American Board of Commissioners for Foreign Missions sent Miner to the Stockbridge Indians in Wisconsin in 1827. He remained with them until his death on March 22, 1829. Thus the first church in Wisconsin to have a Presbyterian pastor was this Indian congregation.

For eight years following 1829, Rev. Aratus Kent, who was then living at Galena, Illinois, visited mining communities in southwestern Wisconsin.

In 1830, Rev. Cutting Marsh, a Presbyterian, was sent by the American Board to the Indians in the vicinity of Green Bay. On January 9, 1836, Marsh organized a Presbyterian church at Green Bay, the first to be established in Wisconsin. The first Presbyterian edifice to be erected in the state was completed there in September, 1838. Before the autumn of 1846 all the Presbyterian ministers working in Wisconsin were of the New School. A Presbytery of Wisconsin was organized at Milwaukee on January 17, 1839. Within a year the name was changed to the Presbytery of Milwaukee. This presbytery merged in 1840 with the

Congregationalists into "The Presbyterian and Congregational Convention of Wisconsin." In 1851 the two New School presbyteries of Milwaukee and Fox River were organized. The New School Synod of Wisconsin was formed in 1857 with the presbyteries of Milwaukee, Fox River, and Columbus.

Old School Presbyterianism began its work in Wisconsin with the arrival of Rev. Thomas Fraser at Milwaukee in June, 1845. The Presbytery of Wisconsin was organized June 16, 1846. The Old School Assembly of 1851 authorized the formation of the Synod of Wisconsin. The initial meeting of this synod was held at Fort Winnebago on October 1, 1851. At the time of the union of 1870 the two synods merged to become the Synod of Wisconsin. The union with the Welsh Calvinistic Methodist Church in 1920 brought in a Welsh Synod of Wisconsin. This synod was dissolved in June, 1934, and the churches and ministers were absorbed into existing presbyteries.

Wyoming

The first reported Protestant service on Wyoming soil was held on Sunday, August 23, 1835, by Rev. Samuel Parker, a New School Presbyterian, at a site at the south entrance of Hoback Canyon along the present highway that links Pinedale with Jackson. Parker had accompanied Dr. Marcus Whitman, both of them being under the American Board, to the Rockies in the summer of 1835 on an exploring tour for the Board. Whitman decided to return for reinforcements. Parker continued into the Oregon country with a group of Nez Percé Indians.

On April 29, 1869, the Presbytery of Missouri appointed Sheldon Jackson Superintendent of Missions for a number of western states, including Wyoming. Rev. John L. Gage was sent as a missionary to Cheyenne and Laramie, and began his work there on May 18, 1869. The First Presbyterian Church of Cheyenne was organized by Gage and Jackson on July 19 of that year. The church at Rawlins was organized on August 6 by Jackson. At Rawlins the first Presbyterian edifice in Wyoming and also the first Presbyterian edifice along the line of the Union Pacific west of Omaha was dedicated on March 13, 1870. Jackson founded a church at Laramie on August 10, 1869.

The churches and ministers in Wyoming were at first a part of the Presbytery of Colorado. The Presbytery of Wyoming was organized at Cheyenne on June 13, 1871. The Synod of Wyoming was constituted on October 14, 1915, with the presbyteries of Cheyenne, Laramie, and Sheridan.

Charles L. Thompson, who received his first commission from the Board of Domestic Missions in 1862 and who served as the General Secretary of the Board of Home Missions from 1898 to 1914. He was one of the great missionary statesmen of the Church, and was one of the founders of the Home Missions Council. Dr. Thompson served as its president from its inauguration on March 6, 1908, until his death on April 25, 1924. This Council has been active in conducting field surveys and promoting comity arrangements among the Protestant churches. The great importance of the work of this Council to the whole Protestant national missions cause cannot be overemphasized. Dr. Thompson was author of *The Soul of America*, which appeared in 1919 as a brief history of the Board of Home Missions and the Woman's Board of Home Missions.

THE WORK OF THE BOARD

In 1803, one year after the appointment of the Standing Committee of Missions, the Assembly "observed, with great pleasure, that the desire for spreading the gospel among the destitute inhabitants on our frontiers, among the blacks, and among the savage tribes on our borders, has been rapidly increasing" (MGA, 275). By expanding the idea of the word "frontier" to include other areas besides the geographical and by eliminating the word "savage," the observation of 1803 could serve as an outline of the activities of the Board during the years 1870-1923.

Sheldon Jackson

Two great frontier regions were occupied by the Presbyterian Church during these years under review — one was the vast area that stretched westward from the first tier of states bordering on the Mississippi River over the Rockies to the Pacific coast, and the other was Alaska. The great pioneer missionary to both these areas was Sheldon Jackson, small of stature but a giant in vision and achievements.

Before his graduation from Princeton Theological Seminary in the spring of 1858, Sheldon Jackson offered his services to the Presbyterian Board of Foreign Missions. He was accepted and was sent that fall with his bride to Spencer Academy among the Choctaws. There the Jacksons remained until the next spring. Jackson then became a missionary under the Board of Domestic Missions at La Crescent, Minnesota, where he worked from 1859 to 1864. At that time La Crescent was the end of the railroad. Jackson found the great territory extending

ONE HUNDRED AND FIFTY YEARS
OF NATIONAL MISSIONS HISTORY

Presbyterian Panorama

CLIFFORD MERRILL DRURY, Ph.D.

*California Professor of Church History
San Francisco Theological Seminary*

BOARD OF CHRISTIAN EDUCATION
Presbyterian Church in the United States of America
PHILADELPHIA
1952

out beyond his village dotted with the homes of settlers. The region was entirely bereft of religious services. Here the zealous Jackson began to demonstrate that urgency to evangelize the frontier that characterized the remainder of his ministry. Gradually he reached out from his home until he had established 19 preaching points in an area as large as the state of Maryland. His reports for a period of eighteen months show that he traveled 1,080 miles, walking 400 of them, and covering the remainder by sleigh or horseback, averaging five preaching appointments a week. This was only the beginning of his amazing record.

Jackson spent ten years in Minnesota and Wisconsin, organizing or assisting in organizing 23 churches. He personally found 28 ministers, largely young men fresh from the seminaries, for these western fields. Not content with the limited funds supplied by the Board of Domestic Missions, Jackson raised during this decade nearly \$20,000 from private sources to further the evangelistic work of the frontier. He called this money his "Raven Fund" (see I Kings 17:4-6). A pattern of procedure was here established that Jackson followed when he moved into larger fields of activity. By these unorthodox methods Jackson became a one-man mission board in himself—creating his own promotional machinery, raising thousands upon thousands of dollars, hunting out and selecting his men (who were commissioned by the Board), and laying out a program of action far in advance of the thinking of the Board. There was only one Sheldon Jackson.

During the latter part of the '60's, two great railroads were feverishly rushing to completion the first transcontinental railroad. Working eastward from San Francisco was the Central Pacific, and pushing westward from Omaha was the Union Pacific. The two branches met at Promontory Point, Utah, on May 10, 1869. New towns sprang into existence all along the railroad. In 1869 there was not one Presbyterian church along the Union and Central Pacific from Omaha to Sacramento. Sheldon Jackson was one of the first to recognize the importance of planting churches at strategic locations, not only along the railroad, but also throughout the great Rocky Mountain area.

On October 8, 1868, the members of the Synod of Iowa at their annual meeting asked the Board of Domestic Missions for a district missionary to lead them in the evangelization of their frontier. The request was turned down because the Board had no funds. At its meeting of April 22-24 of the next spring, the Presbytery of Des Moines on its own initiative called Sheldon Jackson to be its district missionary for central

