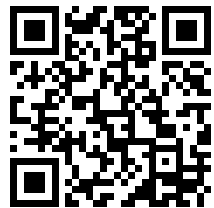

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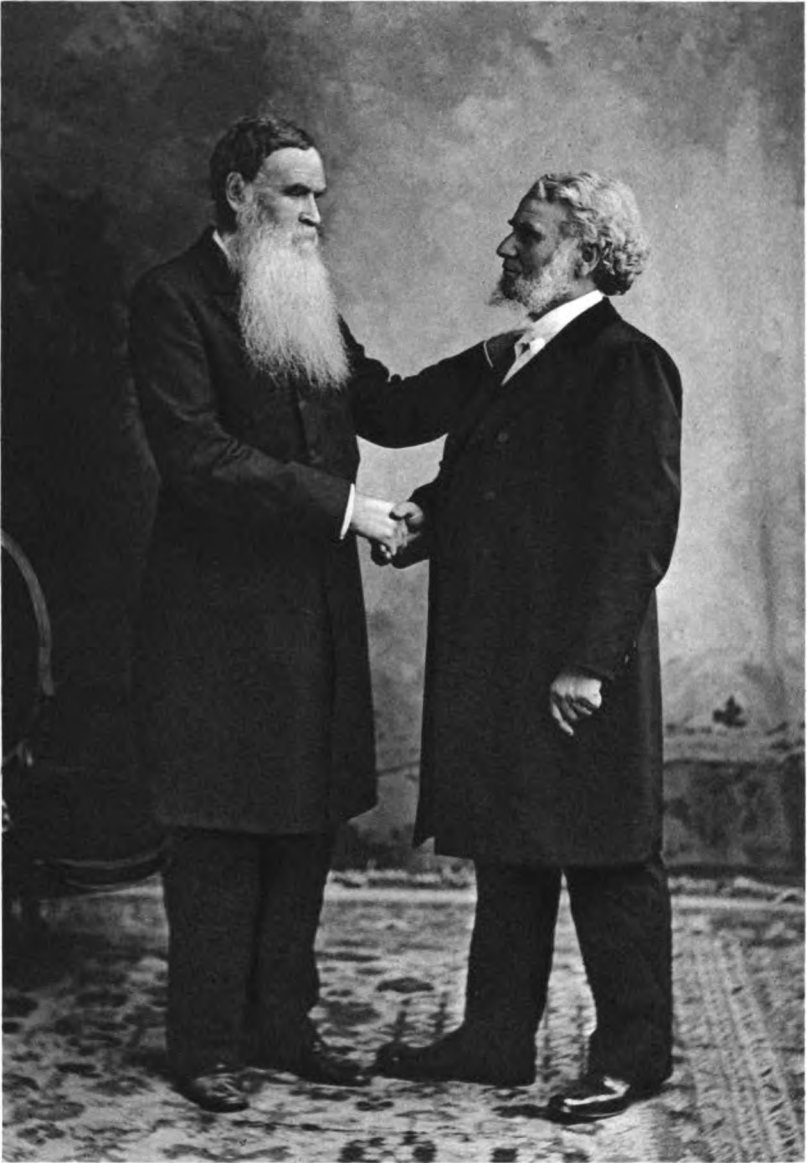
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The history of Methodism

John Fletcher Hurst



Bishop Taylor and Bishop Hartzell.

MISSIONARY BISHOPS OF AFRICA.

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THE HISTORY OF METHODISM

BY

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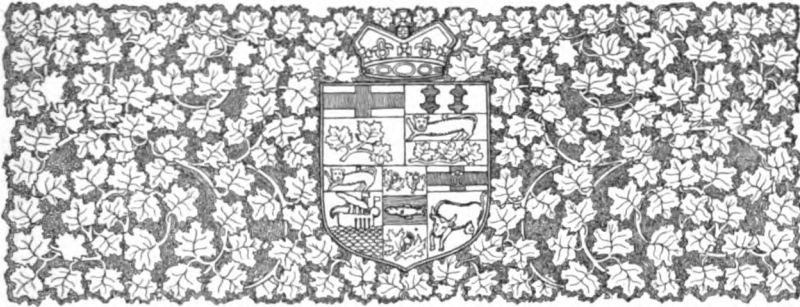
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METHODISM IN BRITISH AMERICA

CHAPTER I

A New Gospel in Newfoundland

A CONTEMPORARY OF STRAWBRIDGE AND EMBURY.—LAURENCE COUGHLAN.—AID FROM ENGLAND.—WILLIAM BLACK AND BRACKENBURY.—THE MISSIONARY DISTRICT.

BRITISH AMERICA, an area exceeding the continent of Europe, has but one Methodist Church. It is one in doctrine and discipline, one in fellowship and spiritual activity, and one in hymnody, faith, and charity. Great triumphs and successes must attend such a powerful spiritual agency if this united Church remain faithful to its solemn trusts and responsibilities. Let us trace the history which has culminated in the union of Canadian Methodism.

Newfoundland received the Methodist preachers about the same time that Embury began to preach in New York and Strawbridge in Maryland. The island was then a mere fishing settlement, with a scanty population sunk in ignorance and moral carelessness. Laurence Coughlan, the pioneer preacher, was an Irishman who had been a Wesleyan itinerant before crossing the Atlantic. Landing at Conception Bay, in 1765, he found five thousand souls without a Christian ministry. Two years later he was commissioned

as a missionary of the London Society for the Propagation of the Gospel. After a long period of discouragement his labors were blessed by a remarkable outpouring of the power of the Holy Spirit. From Conception Bay the work spread to Harbor Grace, Carbonear, and Black Head, where a large church was erected. The society reports showed two hundred communicants in the island.

Although not working under Wesley's direction, Mr. Coughlan was a thorough Methodist in plan and spirit. To Wesley he writes: "I am and do confess myself a Methodist. The name I love, and hope I ever shall. The plan which you first taught me I have followed, both as to doctrine and discipline." The missionary of the Society for the Propagation of the Gospel who followed him at Conception Bay reported that the inhabitants of the place were "Dissenters and Methodists" and desired a teacher of their own persuasion. He added that he hoped "by gentle application to bring them to a better mind"—a hope that never blossomed into full fruition, though the "application" proved neither gentle nor forbearing.

Wesley had followed with interest the labors of the evangelist and had a lively sympathy with the difficulties and privations incident to the work in this field. Toward the end of August, 1768, he cheered Coughlan by a letter which read:

DEAR LAURENCE: By a various train of providences you have been led to the very place where God intended you should be. And you have reason to praise him that he has not suffered your labor there to be in vain. In a short time how little will it signify whether we had lived in the Summer Islands or beneath

"The rage of Arctos and eternal frost!"

How soon will this dream of life be at an end! And when we are once landed in eternity it will be all one, whether we spent our time in a palace or had not where to lay our head.

But the opposition of wicked men and the hardships of travel in a rude country and on stormy seas broke down the preacher's health. He returned to England in 1773, and a dozen years later was stricken by paralysis while conversing with Wesley, and so went to his reward in 1785. Local preachers, Thomas Pottle at Carbonear, Arthur Thomey and John Stretton at Harbor Grace, and other faithful fishermen did their best to uphold the Gospel banner after their leader's departure. In the winter of 1776-77 Stretton visited, in a tedious journey over a desolate country, St. John's; Heart's Content, and Old Perlican, on Trinity Bay. At this latter place an Englishman, John Hoskins, had by request of the inhabitants been reading the Church prayers and Wesley's sermons. Business had meantime brought Thomey to Old Perlican, and on his advice Hoskins began to preach extemporaneously. His work was so successful that application was made, through Wesley, to Dr. Lowth, Bishop of London, for his ordination. The refusal of this request was the occasion of a fearless criticism of the bishop's action by John Wesley.

By 1784 the Methodists of Old Perlican had built a small church, in which services were held for fifty years. Other societies were founded in the neighborhood, though Mr. Hoskins's first appearance at Trinity was punished by the infliction of a coat of tar and feathers. Meanwhile the older societies suffered from the aggression of the Romanists and the lack of trained evangelists. Stretton, in his loneliness, appealed to Wesley—that center of hope for all Christian workers in his day—begging for a minister who should lead the fight against superstition and immorality. Wesley promised to send Dr. Coke and a missionary preacher. Coke failed to arrive, but the Wesleyan Minutes showed the station

“Newfoundland” for the first time with John McGeary’s name set opposite.

McGeary, who was, like Coughlan, an Irishman, found religious conditions in Newfoundland greatly changed. The zealous priests of Rome had found an opening at the gate which Protestantism had left unguarded and had won to their flock most of those whom Methodist preachers had aroused to serious thought on religion. He found but fifteen members faithful out of the hundreds who had joined the societies. Added to his discouragements was an apparent inability to cooperate with Stretton. His troubles touched Wesley, who wrote to William Black in Nova Scotia:

Poor John McGeary appears to be utterly discouraged—not only through want of success, but through want of the conveniences, yea, necessities of life. Truly, if I could have supposed that those who made me fair promises would have suffered a preacher to want bread I should have sent him into other parts, where he would have wanted nothing.

The trouble, which caused Wesley no small amount of worry, did not seem to mend, and the visit of William Black from Nova Scotia, in 1791, came very opportunely and was attended by a large revival of religion. McGeary received fresh inspiration. Carbonear, Harbor Grace, and Black Head were the scenes of pentecostal grace; around Conception Bay not less than two hundred persons were brought to a knowledge of the truth. Black greatly endeared himself to the islanders, and when he left them “they wept as for an only son.” When McGeary returned to England, Stretton, Hoskins, and the local preachers felt the full burden settle down again upon their shoulders.

George Smith was the next to volunteer, and his labors were crowned with success, despite the opposition of the Roman Catholics, who, however, prevented his adoption as

an agent of the Society for the Propagation of the Gospel. In 1796 William Thoresby took the station at Conception Bay, while his colleague planted a mission at Bonavista. Thomas Gee, who was appointed to Newfoundland, appears never to have come over. After Thoresby's return the only Methodist missionary on the island until 1804 was James Bulpit, who cooperated effectively with the London Missionary Society. John Remington succeeded him, and his solitary labors for the next two years were made the more painful by the defection of Mr. Stretton, one of the pioneers.

From the year 1805 the Wesleyan missionaries came out disciple-wise—two and two. William Ellis and Samuel McDowell, who returned in 1814, were the first pair. Remington's return to England, in 1810, was deeply deplored. His successor, William Ward, was drowned on one of his preaching voyages to an outlying station. Richard Taylor and William Croscombe (1812), Sampson Busby (1813), and John and Lewis Pickavant (1814) were the English recruits of the next few years.

The Wesleyan Methodist Missionary Society had now been formed, and Newfoundland reaped an immediate advantage. It must be borne in mind that the workers had hitherto been dependent on the good will of those among whom they labored; they were now to receive support from the parent organization. Methodism in Newfoundland began to assume an air of prosperity and hopefulness. The work centered at Carbonear and Blackhead. A church had been opened at the latter place, and in the former another was being built. At Grave's Cove, by the exertions of Ellis, a church had been erected in 1809, and other chapels were being built at places near these circuits. Work in St. John's and Bonavista had, however, been intermittent and showed but small results.

Two new men were asked to provide for the important work of capturing the capital, now a stronghold of Romanism, and Thomas and James Hickson were sent.

The relation of the work in Newfoundland to that in Nova Scotia had hitherto been merely nominal, but it was now placed in relation to it as a district, of which William Ellis was appointed chairman. With a staff of six ministers, to which a strong addition was made in the following years, the work in Newfoundland took on fresh impetus. Misfortunes followed one another in St. John's for a few years, but were soon overcome. Twice did raging fire in the capital and at Carbonear destroy the churches built with much self-denial and sacrifice. Methodism has a pardonable pride to-day in the spacious church edifices of noble and commanding architecture and the educational structures that demonstrate her position and attainments in Newfoundland; but she remembers with love the zeal and self-denial, the toils and tireless energy of the heroes who brought the message of salvation to these bleak and sparsely populated shores.



CHAPTER II

The Apostle of Nova Scotia

A BRANCH OF YORKSHIRE METHODISM.—BLACK, "THE APOSTLE OF THE EASTERN PROVINCES."—BARRY AND THE MANNS.—APPEAL TO WESLEY.—GARRETTSON AND CROMWELL.

UNTIL 1784 Nova Scotia comprised New Brunswick, and for some years Cape Breton as well. Methodism was introduced into this region (until then occupied by the New England Congregationalists who had displaced the Acadian colonists) by the Yorkshire migration of 1772-75. Yorkshire Methodism, wherever transplanted, is characterized by enthusiastic enjoyment of the means of grace, and in 1779 a great revival swept over this region under the leadership of such earnest men as Charles Dixon, William Wells, Sr., the Truemans, the Fawcetts, and John Newton.

At one of the prayer meetings held at Amherst, at the house of Mr. Oxley, and chiefly through the instrumentality of John Newton, William Black, a mere lad, was converted. His Christian mother had early urged his consecration to the service of God, and her prayers left impressions that no doubt contributed to the happy result. His first ministry was to his own family, and their speedy conversion followed.

Before starting out on his apostolic labors young Black spent some time in fitting himself for his future work. The evangelical sermons of Wesley and the hymns of glowing experience in use among the Methodist societies were his theological text-books.

The woodsmen upon whom the young evangelist first exer-



FROM AN ENGRAVING BY RIDLEY IN THE METHODIST MAGAZINE.

REV. WILLIAM BLACK.

cised his gifts in November, 1781, received him gladly, but he was soon attracted to the larger towns, Windsor, Newport, and Falmouth. On his way thither, in May, 1782, he preached in the Baptist church of Cornwallis, his text being, "I determined not to know anything among you, save Jesus Christ,

and him crucified." This sermon was, in the broad sense, the first in his missionary work. Its text, we are reminded, was that of Francis Asbury for his first sermon in America.

Black was cordially welcomed in Windsor. Halifax, however, presented an inhospitable front. Some one has said of this garrison-town that at this time the business of one half of the town was to sell rum, that of the other half to drink it. Black did not relinquish effort, though it was often made difficult by personal insult and persecution, and subsequent results came as good interest on his Gospel investment. Entreaties came from Annapolis and Cornwallis, where visits were made with fruitful results.

Word came at this juncture of the serious inroads made by Henry Alline and his "New Light" teaching on the societies that were the first fruits of Black's ministry, and he hastened, in deep concern, his return to Cumberland. He reached Amherst July 12, and labored there and in Sackville, Dorchester, and neighboring places on the Petitcodiac, with such success as to restore the various classes to their former numbers. He was thus enabled to make a second visit to the "lower towns" in the following fall.

On this establishment of an organized plan of work came a sudden and great widening of the sphere of its activity. The "Tories," or "United Empire Loyalists," who left New York and New England after the close of the War of Independence in 1783, found homes in Canada to the number of many thousands. Many were Church of England folk, and not a few were members of Methodist societies.

Robert Barry, a New York Loyalist who came to Shelburne and afterward settled in Liverpool, was a strong friend of Methodism. His manuscript tells us how lovingly the Nova Scotian brethren received the exiles.

Black, accompanied by Captain Dean, of Liverpool, visited this band of "banished ones," arriving before they had fairly landed. "This early visit," says Barry, "was not unwelcome, though unexpected and finding us unprepared to accommodate our kind friends as we could have wished."

On the following day a table was placed in the street, and with this as his pulpit Black preached his first sermon to the settlement. As a result regular classes were formed under Barry's supervision. A little later came John Mann, who had been the preacher of the John Street society in New York, whom Barry joyfully welcomed to his own log hut. Two of the trustees of "old John Street," Charles White and Philip Marchington, were driven to Nova Scotia by their allegiance to Great Britain and greatly added to the strength of Methodism.

Situated as Black was, on what might be termed the isthmus of Nova Scotia, the temptation to extended missionary effort was well-nigh irresistible. On the east lay the vast peninsula, over twenty thousand square miles; to the west stretched the still greater territory of New Brunswick, now fast filling up; to the north lay Prince Edward Island; and to the east of it again was situated Cape Breton. The work done by Black in a territory where at places even travel on horseback was out of the question is remarkable.

Black found it possible to visit New Brunswick, keep a watchful eye on the lower towns, and on invitation of Benjamin Chappell spend a fortnight in Prince Edward Island. Among the free negroes in the settlement of Birchtown fourteen classes of Methodist members were meeting regularly.

It was to Wesley that Black now looked for the much-required aid in his evangelistic conquest of Nova Scotia. Mann had removed from Shelburne to Liverpool, and though

this helped to broaden the field, it greatly hampered the established societies. Wesley was, however, cautious in undertaking work in new fields.

Under date of Epworth, July 3, 1784, he addressed a letter to Barry which throws some light on his methods. He writes: "We purpose considering fully at the Conference what we can do to help our brethren abroad—not only those that are settled in the southern provinces of America, but those that are in Nova Scotia and Newfoundland also. Indeed, it is an invariable rule with me not to require anyone to go over to America; nay, I scruple even to advise them to do it. I shall only propose it at the Conference, and then of those who shall freely offer themselves we shall select such as we believe will most adorn the Gospel."

It was on a hint from Wesley that Black turned to the American brethren for aid, and presented himself at the Christmas Conference at Baltimore, Md., in 1784. Here his fervid appeal kindled the missionary zeal of Dr. Coke, who from that time on was devoted to the cause of world-evangelization. Black's claims were honored by a missionary offering and the appointment of Freeborn Garrettson and James Oliver Cromwell to the Nova Scotian field.

In Garrettson the new Methodist Episcopal Church gave one of its best men to the "foreign field." He was a young Marylander who had been preaching on southern circuits for seven years. His companion had a briefer experience in the same section. Fourteen days' travel brought them to Halifax, where they were met by Marchington and a few Methodists, and soon began to preach, having first waited on the rector of St. Paul's and Governor Parr, who seemed friendly to the new enterprise.

Garrettson's immediate care was for the extensive circuit

around Halifax. Black continued at Cumberland, while Cromwell took charge of Shelburne and Mann of Liverpool. The arrangement was tentative, however, and these Gospel rangers felt no delicacy in gleaning each other's fields.

When fairly entered upon his labor Garrettson received



REV. S. F. HUESTIS, D.D.
Book Steward at Halifax, N. S.

an encouraging letter from Wesley. Under date of Dublin, June 16, 1785, he writes: "I am glad Brother Cromwell and you have undertaken that labor of love of visiting Nova Scotia, and doubt not but you act in full concert with the little handful who were almost alone till you came. It will be the wisest way to make all those who desire to join together thoroughly acquainted with the whole Methodist plan, and to accustom them, from the very beginning, to the accurate

observance of all our rules. Let none of them rest in being half-Christians. Whatever they do, let them do it with their might; and it will be well, as soon as any of them find peace with God, to exhort them to 'go on to perfection.' The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper."

The work now began to offer promise of its own perpetuation, though it was some time before it was independent of

help. In the summer of 1786 James Mann, a brother of John, was called to the itinerancy. William Grandin, a Jersey Methodist, also entered the work, and on the removal of Black and his family from Amherst to Halifax was sent to the field in Cumberland.

Meantime the separation of the laborers of such a vast field greatly hampered the work. Counsel and advice were needed concerning methods and the extent of work to be undertaken. Individual zeal was likely to go farther than the permanency of the work would warrant and the capabilities of the workers could accomplish. Accordingly, in the spring of 1786 arrangements were projected for a conference of the workers in Nova Scotia. Letters from Coke led them to expect him in Nova Scotia early in October, and the first conference in the eastern provinces was set for the tenth of that month in the city of Halifax. Coke, however, was storm bound on the Atlantic and did not arrive.



CHAPTER III

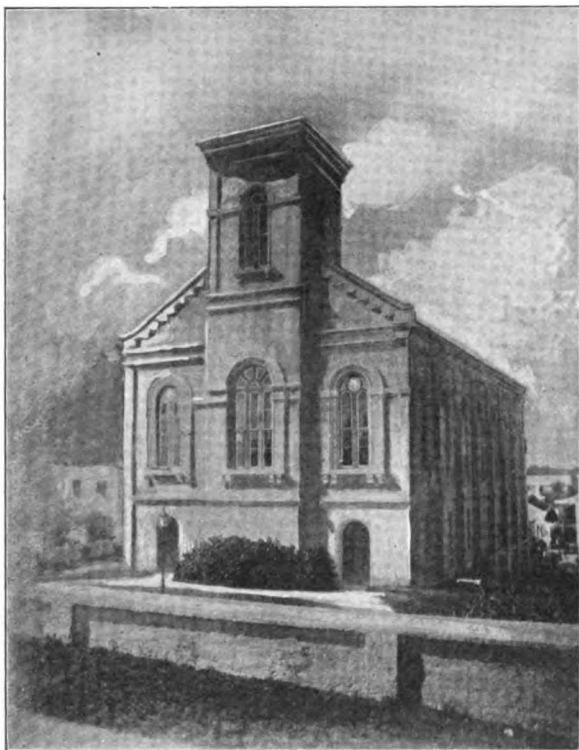
Nova Scotia, New Brunswick, Bermuda

THE FIRST CONFERENCE.—PRESIDING ELDER BLACK.—THE AMERICANS WITHDRAW.—AN OUTLYING PARISH.—THE FIELD AND THE LABORERS.—THE NEW BRUNSWICK LOYALISTS.—PRINCE EDWARD ISLAND.

THE need of the Conference which was held at Halifax for four days in October, 1786, is well indicated by a letter from Garrettson to Embury, in which the writer says: "I have seen neither Brother Cromwell, Black, nor Mann since last fall. My time this winter has been in Halifax and in the different towns between that and Annapolis." This same letter also gives us an insight into the state of Methodism at this time. Cornwallis, Windsor, and Annapolis had places of worship; Halifax had a membership of 40; 60 met in the societies of Windsor, Horton, and Cornwallis; nearly 100 were gathered in Annapolis, Granville, and Digby; Liverpool had 40; Cumberland about 50, while the society at Shelburne consisted of nearly 300.

Wesley's advice to Garrettson was: "It is not expedient to break up more ground than you can keep; to preach at any more places than you and your brethren can constantly attend. To preach once in a place, and no more, very seldom does any good; it only alarms the devil and his chil-

dren, and makes them more upon their guard against a first assault." Accordingly regular appointments were given to the workers, to which the salary of sixteen dollars a quarter was appended. Garrettson and Black were appointed to the



WESLEY CHURCH, HAMILTON, BERMUDA.

The largest church on the islands.

Halifax Circuit, extending from Halifax to Digby; John Mann was sent back to Liverpool; Cromwell and James Mann were sent to Shelburne and Barrington, and Grandin returned to Cumberland. The membership for 1786 was five hundred and ten, according to the English Minutes.

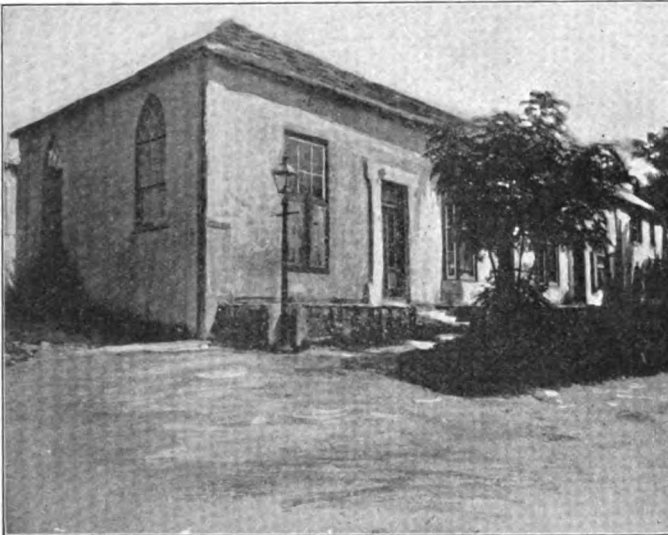
True to Wesleyan precedent, Methodist books now began to be printed and circulated in the province.

In reviewing this period of his life in after years Mr. Garrettson threw some light upon the conditions under which the preachers labored. "I traversed the mountains and valleys, frequently on foot with my knapsack on my back, guided by Indian paths in the wilderness, when it was not expedient to take a horse; and I had often to wade through morasses half leg deep in mud and water, frequently satisfying my hunger with a piece of bread and pork from my knapsack, quenching my thirst from a brook, and resting my weary limbs on the leaves of trees. Thanks be to God, he compensated me for all my toil; for many precious souls were awakened and converted to God." Garrettson met with much opposition in his preaching from a certain class of people who, while they stoned him, were yet in awe of him. At Shelburne he preached in a rude building which stood on a side hill, and was supported on one side by posts. One evening during the preaching service a number of mischief makers gathered outside for the purpose of removing the props and upsetting the meetinghouse. Mr. Garrettson, unmindful of their design, suddenly raised his voice, quoting, "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." The indictment was heavy, doubtless, but their hasty flight showed that they recognized the description.

On April 10, 1787, Garrettson left Halifax for Boston, purposing to attend the approaching Conference of the Methodist Episcopal Church at Baltimore. It proved to be the severance of his connection with the Canadian work. It was quite evidently Wesley's desire that he should be appointed superintendent of the work in the British provinces. Garrettson

himself, though unwilling at first, seemed to be ready to undertake it, but he was destined for a larger work and was abundant in labors in the United States until his death, in 1827.

Cromwell soon followed his colleague to the United States, and the faithful Black was again left with the entire responsibility of this broad field upon his shoulders. In 1788,



THE OLDEST METHODIST CHURCH IN BERMUDA.

Built at Hamilton about 1815. Now used for business purposes.

however, William Jessop was sent by the Conference at Baltimore to the Canadian work and was appointed to the Shelburne Circuit. The almost total collapse of business that followed on the first years of phenomenal success was making this field a peculiarly trying one. A second Conference followed, on October 15, 1789. Jessop was absent from the field during 1793, but returned with Richard Stocket, who filled the former's post after his death, in 1795.

Methodism had as yet received no aid from England other than sympathy and advice from the venerable founder, but in 1785 Nova Scotia was placed on the British Wesleyan Minutes, and shortly before the second Conference a missionary, James Wray, was sent out—to remain, however, only two years. He found more congenial service in the West Indies.

In 1789 Nova Scotia was erased from the English Minutes, but in this same year Black was ordained an elder at Philadelphia by Bishops Asbury and Coke. The year of Wesley's death, in fact, seemed like a final severance of the missions of the eastern provinces from the mother country. Black's hopes had rested entirely on Wesley's personal interest; he therefore visited Philadelphia to consult with Coke as to the future of this undertaking, which had grown entirely beyond the powers of the colonists themselves.

At the New York Conference of 1791 six preachers were appointed to return with Black as presiding elder to Nova Scotia. Under Asbury's rule they were volunteers—a rule that had important relation to subsequent events. These preachers were William Jessop, whose sister Robert Barry had brought to Shelburne as his wife; John Cooper, John Regan, William P. Early, Benjamin Fisler, and James Boyd. Most of these men were new to the itinerancy, but were soon at their posts. For some years Black had to depend upon preachers appointed from the States, but, probably on account of the political feeling, they did not remain long in the provincial work. By 1799 the last of the Americans had retired, and Mr. Black turned to Great Britain for his helpers.

The formation of the province of New Brunswick was practically determined in 1783 by the arrival of a large number of United Empire Loyalists, who settled St. John,

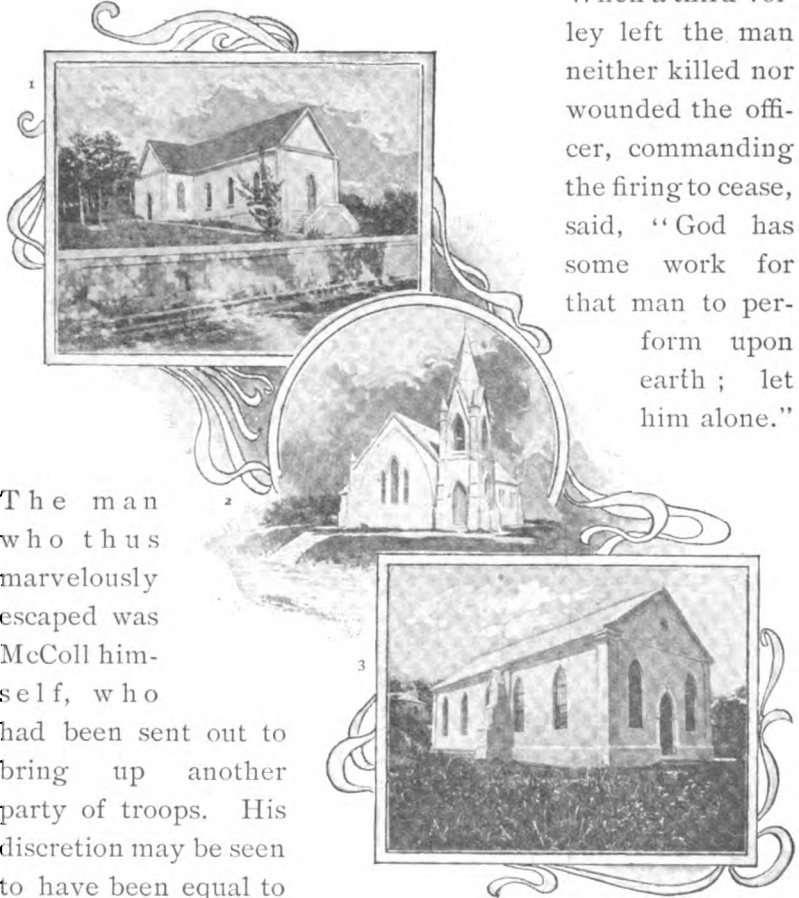
Sheffield, and other towns. A Methodist among the settlers of the former place was Stephen Humbert, a leading citizen and member of the House of Assembly. His appeal to his brethren in New York, in 1791, brought Abraham John Bishop, whose short ministry—September, 1791, to May, 1792—was marked by great spiritual intensity and gave such powerful impetus to the cause of Methodism as to establish the undisputed claim of the Church from that time forth as one of the spiritual influences of the province.

A class was soon formed, and met for some time in the home of a Mr. Kelly, which was conducted by Mrs. Kelly. The Episcopalians a little later dedicated Trinity Church, St. John, and the vacated building in which they had been worshipping was opportunely secured for the Methodist services. Black visited the town in time to take part in Bishop's closing service, and at about the same time he gathered the same evangelist's converts into a class at Sheffield. At Fredericton and other points Bishop had made a great impression, and there was sore mourning when Dr. Coke transferred him to the West Indies, and yet sorer when the news of his death came from Grenada a few months later. His last words to his people were, "I have shown you how to live; now I will show you how to die."

Duncan McColl, who for forty years cultivated the field that Bishop had broken up, was a sturdy Scot. While on a preaching tour in Maine with Jesse Lee he found himself at the close of one of the services a guest of a retired American officer. The conversation turned on the subject of special providence, and the officer related this incident: At the siege of Penobscot, while the British were retreating, this officer was following with his men. As they reached the fort they saw a man, sword in hand, proceed from out its

gates. The order was given to fire on him, as he was evidently executing some design unfavorable to the besiegers.

When a third volley left the man neither killed nor wounded the officer, commanding the firing to cease, said, "God has some work for that man to perform upon earth; let him alone."



The man who thus marvelously escaped was McColl himself, who had been sent out to bring up another party of troops. His discretion may be seen to have been equal to his former bravery, for he kept silence—though his companion, who knew the story, urged him to make himself known—fearing that the knowledge that he had been in arms against the Americans might interfere with his usefulness.

WESLEYAN CHURCHES IN BERMUDA.

1. Port Royal Church. 2. Grace Church, north shore.
3. Somerset Church (colored).

McColl's conversion was the result of a self-examination occasioned by the dangers in which he had stood and his remarkable escape from death. His religious experience grew until the call to the ministry seemed to come to him. Of this he says, "The prophecies of Jer. xx, 8-11 came with such force to my soul as to remove all scruple, and I was sure that the Lord called me to the ministry." At St. Stephen, near the borders of Maine, McColl commenced his labors. Black welcomed him with satisfaction to his band of itinerants. In 1795 he was ordained by Bishop Asbury at New London, Conn.

This first Methodist church in Sackville, which was also the first Protestant church, was opened by James Mann in 1790. It was unpretentious, but was a source of much delight to the Methodist workers. Previously services had been held in schoolrooms, private homes, and in barns, and the erection of a place of worship, representing the practical interest of the members and serving as an embodiment of Christian life in the town, was rightly considered a mark of advance. James Mann's text on the occasion of its dedication was Prov. ix, 1-4, and began, "Wisdom hath builded her house."

Prince Edward Island was reached by William Grandin, who spent a few weeks in the island in 1792. Nathaniel Wright and his wife, who were converted there, were the first fruits of the abundant Methodist harvest. Two years later Wright took William Black to the island in his small boat. He found at Charlottetown a class of six or seven members meeting at Benjamin Chappell's and led by Joshua Newton, collector of customs. Chappell had his Methodism from the Foundry, and had been shipwrecked on the island, where his ability, energy, and integrity had brought him honor and success.

Closely connected with the growth of Canadian Methodism has been its development in the Bermuda Islands, that outpost of Great Britain six hundred miles southwest of Halifax. At Dr. Coke's suggestion the British Conference sent out John Stevenson in 1799. He was an enthusiastic Irishman, who soon founded a society of more than one hundred members, thirty of whom were negroes. The Anglicans and those who disliked his brotherly treatment of his brothers in black persecuted him and threw him into jail, but could not silence his voice, whose songs of praise were not confined by iron gratings. The rigidity of the law against Dissenters drove him out of the islands. He died in England in 1819, "a man of sincere piety and warm friendship and one zealous for his God."

Bermuda lay near the heart of William Black, but he was not allowed to labor there. The harsh law having been repealed, however, Dr. Coke sent Joshua Marsden thither from Nova Scotia in 1808. "It came like vinegar to my teeth and smoke to my eyes; however, by the blessing of God, I resolved to go," said that servant of God. With the favor of the governor he was enabled to enter upon his work at St. George's. A solitary representative of the days of Stevenson was found in the person of a Mr. Pallas, "a sickly old man, worn with affliction and harassed with persecution." Only ten persons attended Marsden's first service—five white persons, his fellow-passengers, and five colored servants from the house where he lodged. But his gentleness and bravery soon got a hearing. In March, 1810, he opened the first Methodist church in the Bermudas, which he called Zion, a building sixty feet in length by a breadth of twenty-eight, with a good gallery, a "snug little vestry," and built of white sandstone. His congregation now numbered from four to

five hundred, and he conducted classes of both whites and blacks.

The Methodist congregation was termed the “Negro Club” and the missionary himself the “Negro Parson.” White people gave up much in joining its ranks. A meeting place



FROM HOLL'S ENGRAVING AFTER THE PORTRAIT BY JACKSON.

REV. JOSHUA MARSDEN.

was obtained in St. George's. Preaching appointments were held at an increasing number of posts. Methodism began to assume the position of respectability and usefulness that it maintains to-day. When he was relieved in the spring of 1812 by James Dunbar there were general expressions of regret at his departure, although at first he had been feared

on account of his attitude toward the colored people. It is now admitted that by recognizing that the negroes had souls worth saving he prepared the way for emancipation.

In August, 1818, Mr. Dunbar, with William Wilson, who had been transferred from the West Indies on account of enfeebled health, dedicated the now completed church in St. George's, a wooden building in use for twenty-five years. Men were added to the work from time to time—Rayner, the gifted Douglas, Dowson, Moore, Sutcliffe, and other faithful men. Places of worship were rapidly increased in number, and the results in additions to the membership proved satisfactory both in character and in number. Among the conversions most influential in results was that of Edward Fraser. He was a native Bermudan, colored, and born in slavery. Though he had several generations of white blood in his veins, his mother being a "mustee"—that is, a daughter of a "quadroon" by a white man—and his father, whose name he bore, a Scotsman, his birth consigned him to slavery. He proved valuable and trustworthy and was held high in the esteem of his owner. While he personally knew but little of the rigors of slavery, the yoke of servitude galled upon him until the intervention of the British Conference, which he visited in 1830, procured for him physical freedom. Called to the sacred office, he labored with great ability in the West Indies. The report of the annual missionary meeting of 1837 records this highly complimentary resolution concerning him:

His successful efforts on that occasion fully authorized him to stand side by side with the Rev. Robert Newton himself, not as a man and a Christian brother merely, but as an orator.

Events followed quickly one another in the islands. James Horne, in 1830, reported a membership of over two hundred,

and the Emancipation Act, on August 1, 1834, placed at liberty more than four thousand slaves. John Barry improved the occasion on the following Sunday by preaching to a vast concourse of both blacks and whites from the text, "Walk worthily of the vocation whereunto ye are called." A new church took the place of the wooden chapel at St. George's in 1839, though great difficulties stood in the way of Jeffrey, who accomplished this work.

The mission had been for some time connected with the Antigua District of the West Indies, and was merged a little later into relation with the Bahamas. But in 1851, during the term of the sainted Douglas, the Bermudas became a part of the Nova Scotia District, and Isaac Whitehouse, on the failure of Douglas's health, was sent out to its supervision. When the Methodism of the eastern provinces was organized into a Conference the work in the Bermudas, at this time not as encouraging as was desired, took its place as a component part of the new organization.



CHAPTER IV

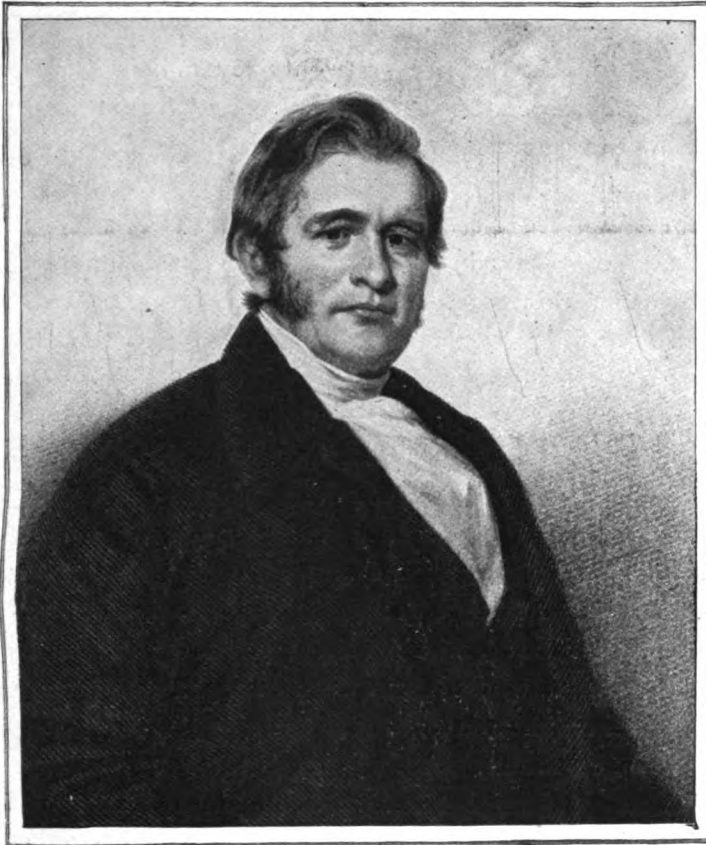
The Passing of American Control

FAILURE OF AMERICAN SUPPORT.—BLACK IN ENGLAND.—MARSDEN AND BENNETT.—CHANGE OF CONTROL.—STRUGGLE WITH THE STATE CHURCH.—TREND TOWARD AUTONOMY.—CONFERENCE OF EASTERN BRITISH AMERICA.

IN the fall of 1796 Black again made the arduous journey to Baltimore to renew his appeals for aid from the Methodist Episcopal Church. But the work in the States was already overtaxing the resources of the young Church, and no one could be spared. It was on this occasion that Black was informed by Bishop Asbury that "the young men who have returned to us are not so humble and serious as when they went to Nova Scotia." The little band of itinerants, not above half a dozen, who remained in the field were, however, doing good service. In Halifax the society in Argyle Street had built Zoar Chapel, and at Liverpool, Shelburne, Windsor, and Annapolis the societies were flourishing. Methodism in the eastern provinces numbered some four thousand souls when it passed from the supervision of the American Church.

Six itinerants could not serve a population of eighty thousand unchurched people, and the greatness of the opportunity

drove Black to England, in 1799, to appeal to the Methodists of the old country. His request for support met with a generous and hearty response. From this time until the formation of the Conference of Eastern British North America the



REV. ENOCH WOOD.

President of Canada Conference, 1851-1858.

affairs of Methodism were under the control of the Missionary Society in London.

Joshua Marsden, William Bennett, Thomas Oliphant, and

James Lowry came out in 1800 in response to the appeal from William Black. Marsden, whose memoirs are of interest, labored eight years in Cumberland, Halifax, and St. John, N. B., before his transfer to the Bermudas. William Bennett, however, had the honor of being the first Englishman to identify himself wholly with the Canadian work. He was born in 1770. At the age of twenty-seven he was preaching, and was associated later with Jabez Bunting. He was ordained by Bishops Asbury and Whatcoat, labored successfully in Sheffield, introduced Methodism into Guysboro', Manchester, and other places on the Gut of Canso, and on the retirement of Black, in 1812, became general superintendent. During this period, which covered the period of the misunderstandings between the American and the British authorities, his jurisdiction extended over Lower Canada, which he visited in 1816, and was terminated only by his retirement, in 1820, from active service. Until 1844, however, he continued to engage in the affairs of Methodism, and was held in the greatest reverence not alone by his people in Canada, but by the English Conference, which he visited in 1840. His death occurred in November, 1858.

The succession of missionaries from England was sustained, and men whose names are stamped on the history of Methodism followed one another, extending the work of Marsden and Bennett. Among these the name of William Crocombe, who came to Nova Scotia in 1812, stands out prominently. He was chairman successively of the Nova Scotia, the Newfoundland, and the Lower Canada Districts, and, in addition to other duties, for five years took charge of the Methodist Book Depository in Windsor. At the time of his death, in 1859, he was the senior Wesleyan missionary in the British provinces.

The transfer of the Methodist societies of the eastern provinces from American to British control involved a deeper change than was perhaps foreseen. Under the former regime Black's official title had been "Presiding Elder of the Meth-



PAINTED BY W. VALENTINE.

FROM THE ENGRAVING BY T. A. DEAN.

REV. MATTHEW RICHEY, M.A.

odist Episcopal Church," and so Dr. Coke addressed him. Wesley's own opinion had seemed to be that these societies should belong to the independent episcopal Methodism of the United States. Probably the brief period when the

work was so largely in the hands of Americans had its lasting influence in preserving the integrity and independence of the societies and keeping them apart from the Church of England.

The idea of a separate Church had been fairly established among the Methodists. Of those who had retained membership in the Church of England while meeting with the Methodist societies very few now remained, and with Wesley's death seemed to come a complete break from the Church of England. His advice with reference to the relations of the Methodists to that Church had always been of a guarded character. When the clergymen began to call Methodism a "schism" the separation became final. The presbyterial form adopted by the Wesleyan Methodists was thrown over the work in the eastern provinces, and the episcopal polity at no time afterward secured a footing in these parts.

On Monday, September 7, 1834, the venerable William Black passed away, a victim of Asiatic cholera. "All is well, all is peace; no fear, no doubt. I shall soon be in that glory to which Christ has gone before me. Let him do as he will. He knows what is best"—these were the last words of this revered apostle of provincial Methodism. The extent of his labor cannot be measured by modern standards. Conditions are changed in travel, in society, and in the esteem in which Methodism is regarded. Beginning his ministry with a deep and growing piety, he added by experience a good acquaintance with human nature, and by faithful study such an acquaintance with Hebrew and Greek as to place him in command of the oracles of God in the languages in which they were written. He was lovingly termed "the bishop," significant of the many fields that passed under his supervision and care.

Garrettson, in Halifax, was greeted by Rector Breynton, of St. Paul's, with the words, "You are on a blessed errand." Rev. Theodore Des Brisay, in Prince Edward Island, and Rev. William Twining, in Cornwallis, were men of like breadth of spirit, but in this they were in marked exception to the rule. For the most part the Anglican priests and people—and the Loyalists were largely Church of England folk—were hostile to Nonconformity and especially to the Methodists. Bishop Inglis attacked them "for daring to hold service during 'Church' hours," and membership in society often brought loss of caste.

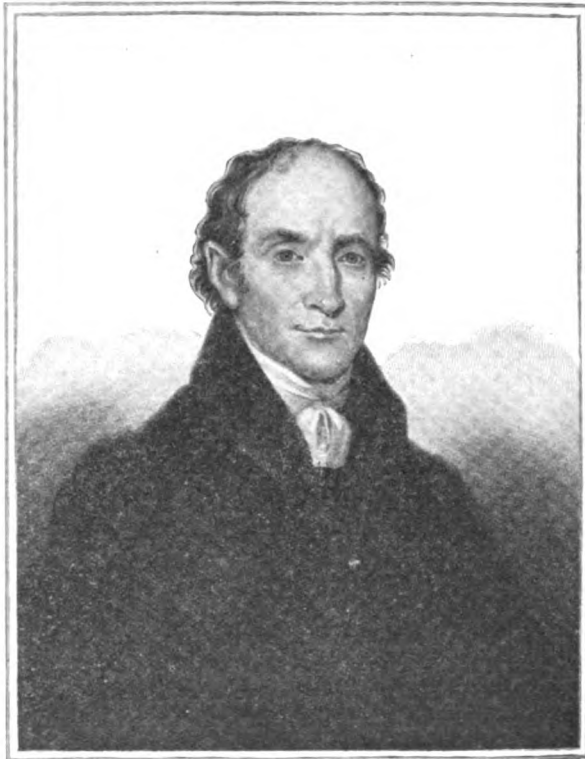
In 1809 the Anglican bishop was sworn in as a member of the powerful Council of Twelve, an appointment which seemed to foreshadow an "Established Church." This was followed by the appropriation of certain military funds to the purpose of building and repairing churches of the English and Scottish Establishment, and for enlarging King's College at Windsor. Other denominations were excluded from these benefits. This and similar acts brought this protest from the provincial House of Assembly in 1811:

As the inhabitants of this colony are composed of persons professing various religious sentiments, all of whom, since the first settlement of this province, have been exempt from yielding any support to the Church of England, except such as profess to be members of that Church, the House of Assembly, anxiously desirous of preserving harmony among all denominations of Christianity, cannot agree to make provision for the clergy of the Church of England out of the public treasury, or in any way raise money by taxes on other classes of Christians for the support of that Church.

Until its abolition in 1837 this Council of Twelve continued to favor in every way the Churches which enrolled not more than one fifth of the entire population. In New Brunswick a "Family Compact" diverted the provincial revenues to the exclusive support of the Anglican Churches. In Newfound-

land it was not until 1875 that the Methodists secured their proportionate share of the public educational funds.

Another disability under which the Methodists rested was the debarring of their ministers from the solemnization of



FROM THE ENGRAVING BY T. A. DEAN.

REV. WILLIAM BENNETT.

General Superintendent, 1812-1820.

marriage. This was a privilege restricted to the Church of England, the Church of Scotland, the Quakers, and the Roman Catholics. In Newfoundland, indeed, until it received its new charter, all were excluded save the clergy of the Church of England, and the Roman Catholic priests joined with the

Methodists to bring about a removal of the disability. In New Brunswick it was a criminal act for any but an Anglican priest to marry a couple. The last restriction of this sort in Nova Scotia was removed in 1846, and a few years later New Brunswick accepted the reform.

The celebration in the maritime provinces of the first centenary of Methodism, in 1839, gives us a glimpse of the progress of the cause. In Nova Scotia at that time were 14 ministers and 2,285 members; in New Brunswick, 18 ministers and 2,658 members; in Prince Edward Island, 2 preachers and 559 members; and in Newfoundland, 12 missionaries and about 2,000 members.

The trend of events was now toward autonomy. The membership was steadily growing, the interest extending, and men were rising from the people prepared to carry on the labors of Black, Bennett, and Marsden. It would be impossible to detail the lives of the many laborers in this vineyard, for as the work widened it separated from that intimate connection which it had in earlier years with the lives and actions of individuals. The separate workers are now subordinate to the general movement of the work, but the names of William Sutcliffe, Stephen Bamford, William Croscombe, and James Knowlan are still redolent in these provinces of sacred memory. With Enoch Wood, brilliant and able, and Matthew Richey, the most eloquent preacher in Canada and principal of Upper Canada Academy, we meet in recounting the work in Ontario and Quebec.

And while the advance of Methodism in the eastern provinces is due in large measure to the efforts of these giant men, the work of the noble band of laymen, many of whom have no part in fame, must be recognized. Their sanctified lives made the life of the people greater and grander. It is

right that the commander should have praise and honor, but they also served their country who did his bidding and worked out his victory.

No life

Can be pure in its purpose or strong in its strife
And all life not be purer and stronger thereby.

In 1855, preparatory to the closer union of the work of the eastern provinces with that of the west, the missions of the London Committee were organized into a Conference in affiliated relation to the original Methodist body. The movement sprang from inner necessity, and under careful guidance and good judgment was happily accomplished. From this point the history of the eastern provinces runs concurrent with that of the Methodist Church in Canada and the Canada Conference of the Methodist New Connection, the union of all three in 1874 forming the Methodist Church of Canada.



CHAPTER V

Beginnings in the Canadas

TUFFEY OF THE 44TH.—MAJOR NEAL.—THE PALATINES REAPPEAR.—
AMERICAN ITINERANTS.—ASEURY IN CANADA.—DOW.—LOWER CANADA ENTERED.—CONFERENCE RELATIONS.—THE WAR OF 1812.

METHODISM came to the Canadas with the influx of Loyalists from the United States during and after the war of 1776–83. Local preachers were, as usual, the first on the ground. In 1780 a Mr. Tuffey, of the 44th British Regiment and a local preacher, delivered what is believed to be the first Methodist sermon in the province of Canada, which at that time included the present provinces of Ontario and Quebec. The town of Quebec, where his regiment was stationed, was characterized by the greatest looseness of morals. Against this Mr. Tuffey lifted up his voice. He seems to have founded no society, but the disbanding of his regiment and others in which he had labored must have carried the seeds of the Gospel to many a land-grant homestead in the settlements.

Major George Neal, a Pennsylvanian Loyalist of Irish descent, was granted lands on the Niagara frontier in recognition of services under the king. He was converted while in the army, and when he settled near Queenstown in 1786

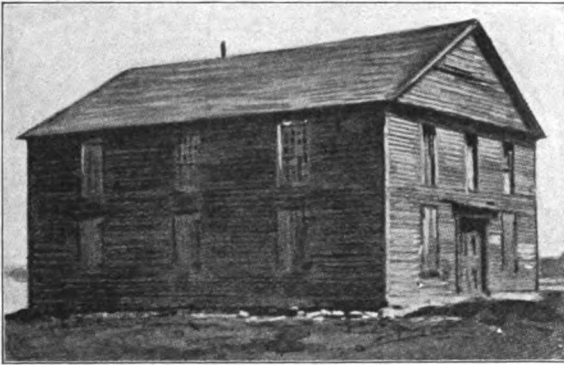
he began to preach, and soon formed a class of which Charles Neal was the leader. It was said that the major was called to the itinerant ministry by a vision of a flaming sword inscribed with Wesley's name. He continued obedient to the heavenly vision till his death, in 1840.

About 1788 a young exhorter named Lyons, a school-teacher at Adolphustown, on the Bay of Quinte, was active in proclaiming Methodist doctrine, and about the same time James M'Carty, a Whitefield Methodist from the States, traveled and preached about Kingston and other settlements near the head of the St. Lawrence.

Leading families of the band of Irish Palatines who had been instrumental in the founding of Methodism in New York early migrated to Canada, their sympathies being strongly enlisted on the side of the flag under which they were born. Paul and Barbara Heck, with their sons John, Jacob, and Samuel, and near relatives of Philip Embury, including his widow and her second husband, John Lawrence, settled at Augusta about 1785 and formed there a regular class, probably the first in the Canadas. Barbara and others of the historic group are buried in the graveyard of the Old Blue Church near Augusta.

The provision for the spiritual needs of the new population of the Canadas was for some time entirely inadequate. At the time of which we are writing there was but one clergyman of the Church of England in Montreal and another in Quebec, though the priests took ample care of all who belonged to the Roman Catholic faith. In Upper Canada affairs were no better. In 1790 William Losee, an American itinerant from western New York, visited friends at Adolphustown, and so exercised his gifts that the Bay of Quinte shore became the scene of revival flame. On petition of the

settlers Losee was regularly appointed to labor there by Bishop Asbury at the Conference held in New York in October. Though crippled in one arm, Losee was a fearless horseman, and overcame all obstacles in reaching and serving his remote and arduous circuit, which included all the settlements for sixty miles along the coast adjacent to Kingston. In 1791 he reported a membership of one hundred and sixty-nine. In 1792 two circuits were planned, the older called



THE FIRST METHODIST CHURCH IN UPPER CANADA.

The Hay Bay Church, erected 1792, and enlarged afterward.

Cataraqui, to be under the charge of the senior preacher, Darius Dunham, while Losee took the territory between Kingston and Cornwallis as Oswegotchie Circuit. Dunham, being an ordained elder, had volunteered to serve with young Losee, who was not yet qualified to administer the sacraments.

The new preacher's plainness of speech won him the name of "Scolding Dunham," and many stories were told of his sharp rejoinders. It is narrated that a newly made squire rallied him on riding a fine specimen of a horse, when his humble Master contented himself with an ass. With the utmost gravity Dunham assured his critic that he would have

followed this example had not "the government made up all the asses into magistrates." He was, however, as distinguished for his piety and fidelity as for these other qualities, and during the seven years of his oversight of the Upper Canada work the membership increased fivefold. He located in 1800 and settled near Napanee.

At a quarterly meeting held in Mr. Parrot's barn at Ernestown, beginning September 15, 1792, the Lord's Supper was celebrated by Elder Dunham, the first time that a Methodist minister had administered the sacrament in the wilds of Upper Canada.

In 1798 Upper Canada was a presiding elder's district, the appointments standing on the Minutes as follows:

Bay of Quinte, Darius Dunham, Presiding Elder.

Oswegatchie, Samuel Coate.

Niagara, James Coleman, Michael Coate.

The names of other volunteers from the United States appear from time to time, among them those of Sylvanus Keeler, Elijah Woolsey, and Hezekiah Calvin Wooster, whose ministry in Canada exhausted his reserve of strength, but under whose words "the people fell like men slain in battle."

In 1799 Joseph Jewell became presiding elder, and in this and the following year the work had so extended that in 1801 ten preachers were appointed to the Canada District. In 1800 came Joseph Sawyer. It is worthy of note that Methodism in Canada extended beyond the Niagara River before it had reached the western part of the State of New York. Joseph Sawyer, who became presiding elder of the then distinct Upper Canada District in 1806, built one of the first churches in this district, which was long known as the Warner Meetinghouse.

Nathan Bangs now begins his remarkable career of sus-

tained and fruitful labor in Canadian and American Methodism. Born in Connecticut, he crossed the Niagara as a surveyor, but in 1800 was teaching in Canada. He knew Methodism only to despise it, until under the ministry of Sawyer he was converted, near Queenstown, and entered work at once under Presiding Elder Jewell. The seven years of his stay in Canada were not the least important in



THE OLD HAY BAY CHURCH.

The first Methodist church built in Upper Canada. Erected in the summer of 1792 under the direction of William Losee, enlarged and rebuilt in 1834, and used until 1864.

This view was taken June 22, 1892, at the centennial gathering.

his life. His itinerant labors introduced Methodism into York (now Toronto) and into the settlements along the River Thames between London and Detroit. In 1803 he was ordained by Asbury, who was wonderfully taken with his zeal.

The infant cause in western Ontario was greatly strengthened by the labors of William Case, whose sturdy and trusty leadership in the councils of the Church helped to place Metho-

dism at the head of the religious denominations in Ontario. This period also sees the inception of the labors of Henry Ryan, a man of most striking presence, swarthy countenance, and indomitable energy of character. His desire to carry out his own ideas led to the first schism in the Canadian cause. In 1810 he was presiding elder of the Upper Canada District, the membership being two thousand six hundred and three.

The experiences of these pioneers, and especially those of Case, "the father of Indian missions," were full of adventure and even of privation. Where now extend broad and fruitful farms there were then dark and solemn forests. The well-traversed roads of to-day were then foreshadowed by blazed trees indicating narrow and tortuous paths from settlement to settlement. Comforts were of the most meager kind. A cup of tea in a tin saucer was a rare treat to Bangs in the settlements of the far west. What they ate and drank was the only "quarterage" those preachers ever received. In these days, also, when no law protected the worship of the Methodists, muscular Christianity had many representatives, and it is recorded of Ryan that he not only could but did throw offensive intruders over inclosures five feet in height.

In 1811 the apostolic Asbury made a brief visit to Canada. As an Englishman he confesses to the strange feelings which came over him as he was "crossing the line" into the king's country. In his journal he writes thus of his impressions of the country: "Our ride has brought us through one of the finest countries I have ever seen—the timber of a noble size; the cattle are well-shaped and well-looking; the crops are abundant, on a most fruitful soil."

Lorenzo Dow, "Cosmopolite," the eccentric preacher whose itinerancy knew no episcopal bounds, crossed the Ver-

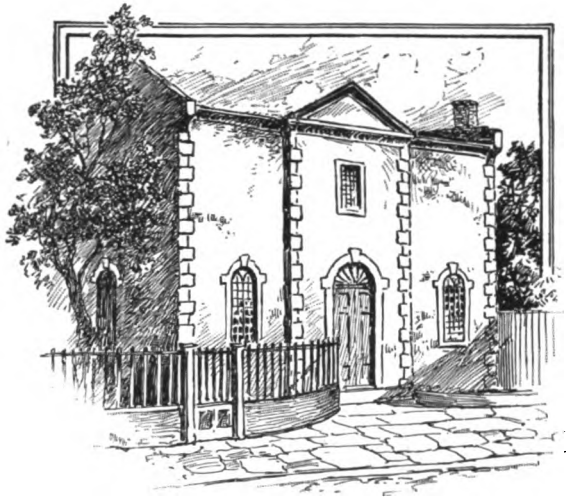
mont border as early as 1799 and eventually reached Montreal and Quebec. Feeling a call to preach in Ireland, he slipped his loose Conference ties and sailed from Quebec for the Old Country, leaving behind him some twenty converts in the old town. In 1803 Samuel Merwin was appointed to Montreal, Joseph Sawyer having come from the Niagara country the year before to spy out the land. Daniel Pickett, preaching on both sides of the Ottawa, collected a membership of seventy-three. Elijah Chichester and Laban Clark made a futile attempt to establish societies along the Richelieu River among the Catholic *habitans*. All these men were from the American Church (Methodist Episcopal), as was Martin Ruter, the youth of nineteen who was sent to Montreal in 1804. Two years later Samuel Coate was at Montreal as presiding elder of the newly formed Lower Canada District. He had seen service under Dunham in the west. From the western province also came Bangs. Samuel Coate was a man of extraordinary personal appearance and was endowed with great natural eloquence. He swept over the land "like a meteor" says Carroll. He was the honored instrument in the conversion of hundreds, but he left the ministry to enter business, and, losing all his property, finally died in poverty in a land of strangers.

Bangs formed a small society in Quebec, and in the following year was regularly appointed to the charge. In 1807 two other circuits, Durham and Stanstead, were occupied by the Methodists, but held immediate connection with the American work in New York and New England. They were cut off from the rest of Canadian Methodism by a broad stretch of Roman Catholic territory.

The introduction of steam navigation gave a new impulse to the river towns. Three Rivers, to which a steamer ran

from Montreal, was in 1809 made a circuit under Joseph Sampson, a Canadian Frenchman, afterward a presiding elder.

The first Methodist church of any pretensions in the Canadas was built in Montreal. It was of stone, as are most of the dwellings and public buildings in that city, and included in the structure a home for the preacher. It was begun in 1807, but it proved a greater burden than the society was



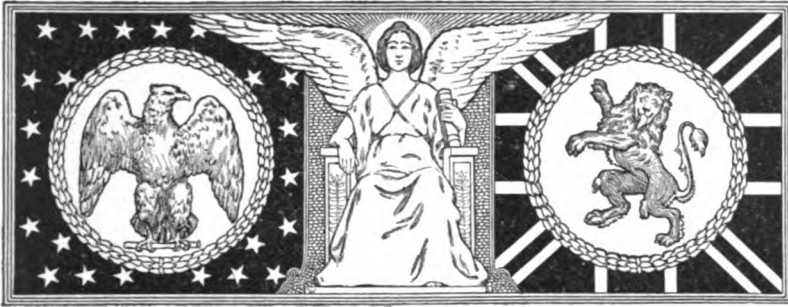
DRAWN BY WARREN S. DAVIS.

THE EARLIEST METHODIST CHURCH IN MONTREAL.

Erected 1807.

able to bear, and Coke entreated aid from England. The building stood on St. Sulpice Street, and was the forerunner of many fine structures for Methodist worship in that city.

The Upper and Lower Canada Districts were included in the Genesee Conference at its organization in July, 1810, "at Captain Dorsey's, in Lyons Town, State of New York." For several years after the Lower Canada District is, however, reported as belonging to the New York Conference.



CHAPTER VI

The Results of War

THE WOUNDS OF WAR.—ENGLISH WESLEYAN MISSIONARIES.—THE MONTREAL CASE.—JOHN EMORY'S EMBASSY.—THE MODUS VIVENDI.—A SPIRIT OF INDEPENDENCE.—THE CANADA METHODIST EPISCOPAL CHURCH.—THE CANADA WESLEYAN CHURCH.

THE War of 1812 left a deep scar on the history of Methodism in Canada. Though most of the preachers under Elder Ryan in Upper Canada remained in the field, the laborers almost deserted the lower province, and for two years and a half the Canadian work was not reported in the American Minutes. The maritime provinces meanwhile were unscathed by war, and to them their western brethren turned for aid. Through the intervention of the chairman of the Nova Scotia District the English Wesleyans sent out John Bass Strong to the Quebec Station. In 1815 Montreal also received Richard Williams from the British Conference, and when Daniel Brumley was appointed to Montreal from the Genesee Conference an unseemly strife arose over the possession of the chapel. Chairman William Bennett, of the "Nova Scotia, New Brunswick, and Canada District," visited the afflicted province in the interest of peace, and in 1816, with the apostolic Black, consulted with

the American General Conference at Baltimore in regard to the disputed jurisdiction.

The unseemly "Missionary War" which now began lasted until 1820. The wave of new immigration from the Old Country had brought many English Wesleyans into Canada, thus strengthening the hold of the English Conference on



EGERTON RYERSON, D.D.

the provincial work. The Genesee Conference was sending selected men of English birth to the Canadian appointments, and instructing them to avoid cause of political offense. But bitter feeling survived the war and precipitated the struggle between the representatives of the Methodist Episcopal Church and the Wesleyan Missionary Society.

In 1820 John Emory was delegated by the American General Conference to visit the English Conference and negotiate a solution of the difficulty. The bishops wrote instructing him:

We are of opinion that the most effectual means to prevent collisions in future will be to establish a specific line by which our field of labor shall be bounded on the one side and the British missionaries on the other. With this view you are at liberty to stipulate that our preachers shall confine their labors in Canada to the upper province, provided the British missionaries will confine theirs to the lower.

The English Conference accepted the "opportunity of recognizing that great principle . . . that the Wesleyan Methodists are one body in every part of the world," and the arrangement was effected. The following circular letter to the private and official members in Lower Canada was sent from the American Conference under date of October 16, 1820:

It has been agreed that our British brethren shall supply the lower province and our preachers the upper. . . . It now becomes our duty, therefore, to inform you of this agreement and to advise you in the most affectionate and earnest manner to put yourselves and your chapels under the care of our British brethren, as their societies and chapels in the upper province will be put under ours. This communication to you, we confess, is not made without pain. . . . But a necessity is laid upon us. It is a peace offering. . . . Forgive, therefore, our seeming to give you up.

A committee of three preachers from each connection met at Montreal on February 15, 1821, and appointed the time and manner for delivering up the several charges which were to be relinquished on both sides, and the contract was faithfully kept.

At the close of this period the English Conference had 9 stations and 744 members, while the Lower Canada District of the Genesee Conference, extending from Duffin's Creek eastward to Quebec, numbered 3,000. The entire Methodist Episcopal membership in both provinces numbered 5,470. Both parties had lost membership in the period of hostility. Many Wesleyan families of Upper Canada refused to join the American Church and were lost to Methodism. The opposition to American jurisdiction, even

in spiritual matters, was intense. The government, under Church of England influences, heaped disabilities upon the Methodists; the denomination could not hold property, and its ministers could not legally solemnize marriage.

The rapid decline of membership in the Canadian charges

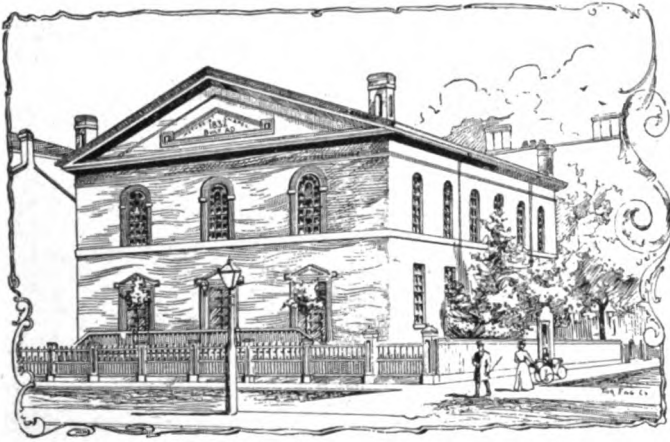


REV. WILLIAM CASE.

within the bounds of the Genesee Conference gave warning that the true solution of the problem had not been reached. The two Canadian presiding elders, William Case and Henry Ryan, presented to the General Conference of 1824 a memorial signed by many of their preachers, praying the Methodist Episcopal Church "to set them off as an independent body, with the privilege of electing a bishop to reside among them." Though they were not heard officially, a separate Annual Conference was authorized, and in the fol-

lowing year, on August 26, at Hallowell—now Picton—the first Canadian Conference was organized. It consisted of 36 preachers and 6,150 members, including about 56 Indians. This was according to Mr. Case's best judgment. Ryan, however, demanded entire independence and accepted the compromise with bad grace, and in 1827 withdrew from Conference membership.

The American General Conference of 1828 was confronted



OLD NEWGATE STREET (AFTERWARD ADELAIDE STREET) WESLEYAN CHURCH, TORONTO, 1832-1872.

with the same request, the Canadian Conference delegation—Samuel Bolton, Wyatt Chamberlain, John and William Ryerson, and William Slater—pointing out the disadvantages under which the work was being done in a foreign land and against bitter prejudice. Nathan Bangs was the chairman of the committee to whom the subject was referred. The measure was carried, and, John Emory having met the constitutional difficulties in the case, the Annual Conference in Upper Canada was allowed to elect a general superintendent from the Methodist Episcopal Church in that province and

one or more of the bishops "advised and requested" to ordain such a one. The privileges of the Book Concern were preserved to the Canadian members, and provision was made for an appropriation from the annual dividends of the business.

The Canada Methodist Episcopal Church was organized at



ST. JAMES' METHODIST CHURCH, MONTREAL.

The largest Protestant church in the Dominion.

Ernestown, October, 1828, Bishop Hedding presiding. The episcopal form of government was adopted, but as Wilbur Fisk, Nathan Bangs, and John B. Stratton successively declined election to the office the Church was episcopal only in name. William Case was appointed to the office *pro tempore*. The Church began with 9,678 members, of whom 915 were Indians. Henry Ryan refused to join the new organ-

ization, and with a feeble following launched a new denomination, the Canada Wesleyan Church, which was afterward absorbed by the New Connection Methodist Mission.

Methodism spread rapidly in Montreal. Before the separation St. James Church had been built at a cost of over £4,000, Mr. John Torrance and Mr. Daniel Fisher, a grandson of Philip Embury, being among its chief lay supporters. In 1845 a second and larger church succeeded the first, and the third is still one of the finest Protestant churches in the New World.

Toronto, then York, built the first of her churches in 1818, a wooden shell forty feet square, on the corner of King and Jordan Streets. It is said that Henry Ryan mortgaged his farm to pay for it. More than thirty Methodist churches now adorn the provincial capital.



CHAPTER VII

The Movement toward Union

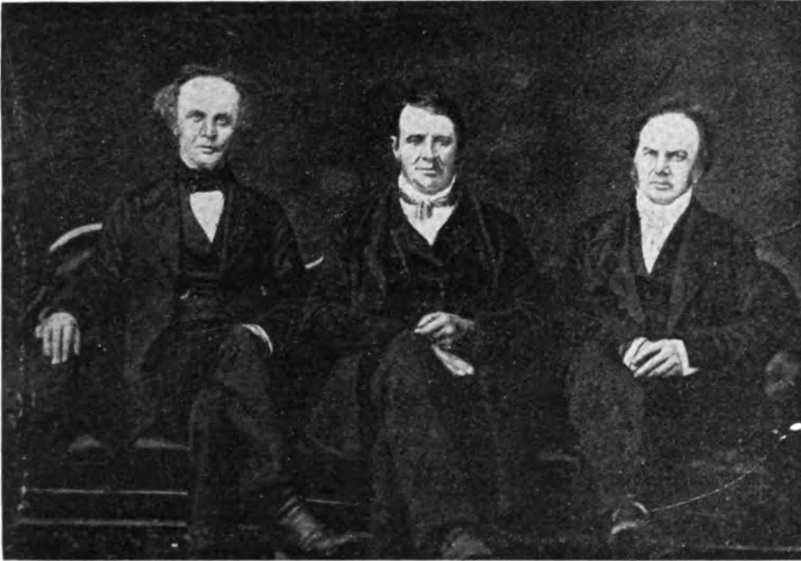
ENCROACHMENTS UPON THE "CLERGY RESERVES."—DR. STRACHAN AND EGERTON RYERSON.—A PARLIAMENTARY DECISION.—A GREAT CANADIAN.—RELATIONS WITH ENGLAND.—THE WESLEYAN METHODIST CHURCH OF CANADA.—UNION AND REUNION.—CHANGES IN THE EASTERN PROVINCES.—METHODIST NEW CONNECTION.

THE period on which Methodism in Canada now enters is remarkable for the great results which it achieved in molding the opinion of the young country during the stirring times of the struggle for civil and religious liberty in the province of Upper Canada. The ruling class was indifferent to the popular wishes; their organ, the executive council, composed of Englishmen appointed by the crown, was impervious to public opinion. It cost twenty-five years of bitter contention on the part of the Methodists and other Nonconformists to save Canada from an Established Church and secure religious equality and freedom.

It was not only in the matter of performing the marriage ceremony and holding property that the Methodist preachers and societies found their rights denied, but King George's munificent grant of crown lands for the support of a "Protestant clergy" was claimed for the exclusive benefit of the

Church of England ministers. Egerton Ryerson, the patriotic Methodist who led the successful movement against this aggression, was a son of a United Empire Loyalist and a man of superior education and great intellectual force. His ministerial career began on York and Yonge Street Circuit, Toronto, and he speedily became the leader of the brethren.

Ryerson's attention was attracted (1826) by a published



THE RYERSON BROTHERS.

FROM A PHOTOGRAPH.

JOHN.

WILLIAM.

EGERTON.

sermon by Dr. Strachan, afterward first bishop of Toronto, in which the principle of Establishment was defended and the character and work of the Methodists aspersed. In a printed "review" of this sermon the young champion of Methodism denounced these statements as "ungenerous, unfounded, and false." The Christian Guardian, newspaper, advocated Ryerson's opinion, and other denominations sec-

ended his protest, especially as Strachan, in 1827, made a determined effort to secure for the Anglican Church additional grants of land from the "clergy reserves." A protest bearing six thousand signatures, which was sent to the House of Assembly in 1828, brought out the fact that Strachan had grossly misrepresented the ecclesiastical situation in the province. The majority of the House embodied this protest in an address to the king. Strachan's influence, however, secured King's College to the Anglicans. And though the representatives of the people repeatedly demanded that the "clergy reserves" be applied to a general educational fund, the council vetoed the bills and the royal governors endowed Anglican rectories with glebe lands out of this public domain. The Methodists were in perennial and vehement protest. In 1833 Ryerson went to England with a numerously signed petition. The British Parliament, however, turned over the lands to the clergy of the Established Churches of England and Scotland. This condition was annulled in 1853, and the establishment of a State Church in Canada was averted.

Ryerson served his Church as missionary, editor, and college president, and his country as chief superintendent of education, but his part in opposition to Anglican aggression was the service which makes him perhaps the leading Canadian of his generation. His death, in 1882, was mourned throughout the Dominion.

On the withdrawal of the Canadian Methodist Episcopal Church from its connection with the Church in the United States the Wesleyan Missionary Society (of England) resolved to supplement the efforts of the new body by sending missionaries into Upper Canada. This drew forth a protest from Dr. John Ryerson, President of the Conference, who suspected that the government in subsidizing this project was

actuated by a desire to build up a rival to his own aggressive organization.

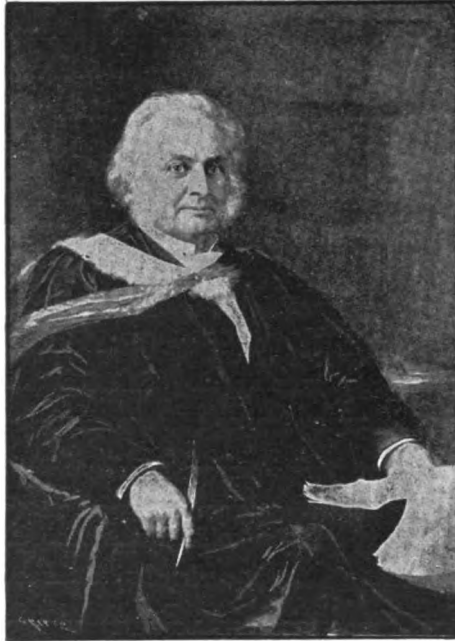
In 1833 the Canadian body changed its name to "The Wesleyan Methodist Church in Canada." An annual presidency was substituted for the episcopacy, and minor disciplinary changes were made. The first president, appointed by the British Wesleyan Conference, was George Marsder. The membership in Upper Canada was then sixteen thousand and thirty-nine. After seven years the Church again became independent of the British Conference, though without other change of name or polity. The bond had been broken by the stress of the times—the stormy years of the "clergy reserves" agitation. The venerable William Case and nine other preachers withdrew at this time to form the Wesleyan District Meeting, continuing the relations with the British Wesleyans and receiving their missionary subsidy. From 1840 the growth of Canadian Methodism was rapid. The Indian missions were extended; revivals ran through the societies.

In 1847 the two bodies (Church and District Meeting) accepted a basis of union negotiated by Dr. Alder, who came over from England for the purpose, and the schism was healed. Dr. Alder became the president of the Canada Conference, with Matthew Richey as vice president. Rev. Enoch Wood, from New Brunswick, became the superintendent of missions. The united membership approached twenty-five thousand.

The work of British Methodism in Hudson Bay Territory, begun in 1840, was received into organic union with the Canada work at the Hamilton Conference of 1853. In the following year, at the Belleville Conference, a delegation from the Lower Canada District proposed amalgamation, and with the hearty concurrence of the British Conference the work of Wesleyan Methodism in the Canadas became a united whole,

with a membership of 36,333, ministered to by nearly 200 preachers.

Methodism shared in the general enlargement of life that characterized the period in which the scattered British colonies drew together into the Dominion of Canada. The Wesleyan Church developed every resource, educational, mission-



FROM A PAINTING.

REV. EGERTON RYERSON, LL.D.
Founder of the Public School System of Ontario.

ary, and evangelical. Indeed, at this period laymen were asked to act on the committees of Conference and the way paved toward the union of 1874. These two decades are crowded with great names of Methodism. By the terms of the union of 1847 the English Conference appointed one of its members president of the Canadian Conference, and the commanding gifts of James Dixon, Matthew Richey, Enoch Wood, Joseph Stinson, W. L.

Thornton, and the peerless William Morley Punshon were devoted to the Church in Canada. But Canada contributed many zealous and consecrated men of its own.

The extension of Methodism in the Maritime Provinces had long been hampered by its close dependence upon the English Conference. It was not until 1855 that John Beecham,

senior missionary secretary, came out from England to put in operation the desired plans for altering this relation. He proved to be a man of ripe judgment, with preeminent gifts for organization. The affiliated Conference of the Wesleyan Methodist Church of Eastern British America held its first session in Halifax on July 17. The Conference comprised 88 ministers, representing a membership of 13,723 and an estimate of adherents of over 60,000. Its growth under the new regime was unprecedented in rapidity. Many young men from England joined the Conference and kept its ranks full. Its presidents were nominated by the English Conference, and the roll includes the names of many who had directed the work in Canada.

It was not long after the formation of the Eastern Conference before whispers were heard of a wider union that should embrace the Methodism of both the east and the west. Wellington Jeffers and Richard Jones opened the question in an official communication to the members in the east, and in the following year Matthew Richey and Humphrey Pickard visited the Canadian Conference. The British Conference viewed the progress of the movement with interest, and the appointment of William Morley Punshon to the chair of both Conferences in 1868 contributed very strongly toward the consummation of the result. Meanwhile another Methodist body had appeared in the field and grown to such proportions that it could not be left out of any plan of Methodist union.

The Methodist New Connection was the first organized secession from the parent Wesleyan body. In 1797, believing that the laity should have representation in all the courts of the Church, and that the membership should receive the sacrament from their own preachers and in their own places

of worship, they began a separate existence in England. They had become strong enough in 1824 to undertake work in Ireland, and when, in 1832, Joseph Clementson, one of their zealous laymen, returned from a business trip to Toronto and parts of Upper Canada his representations of the spiritual destitution of many localities led to missionary operations.

The Conference of 1837, accordingly, opened a mission in Canada and appointed John Addyman as missionary. Two years later he was joined by Henry O. Crofts. At this period the Canada Wesleyan Methodist Church, bereft of leadership by the death of Ryan, was leading a precarious existence, and in 1841 a union, involving no fundamental changes, was consummated between the two bodies, under the name of the Canadian Wesleyan Methodist New Connection Church, subsequently changed to the Methodist New Connection Church in Canada. In 1843 the Protestant Methodists of eastern Canada joined the New Connection, bringing an accession in membership of 550, making a total membership for the year of about 4,000. In the year following the publication of the *Christian Messenger* was begun as the organ of the Connection.

On the return of Addyman to England William McClure was sent out to the Canadian field. When Crofts ended a period of twelve years' association with the Canadian Conference he was replaced by Joseph H. Robinson. The *Evangelical Witness* succeeded the *Christian Messenger*. William Cocker, John Medcraft, and Samuel B. Gundy in turn filled the presidential chair.

In 1849 the Canadian territory was divided into six districts, meeting twice a year, and consisting of an equal number of both ministers and laymen. The growth of the Church evinces

the devotion of its ministry, and in 1872 117 effective ministers were serving nearly 8,500 people.

The union movement had its first official expression in an editorial of Joseph H. Robinson, in 1863, in the *Evangelical Witness*. In this article the quadrennial General Conference was suggested, which became a feature of the forthcoming union. From year to year the spirit grew, and the Conference records displayed resolutions favorable to a closer union among the Methodist bodies in Canada.



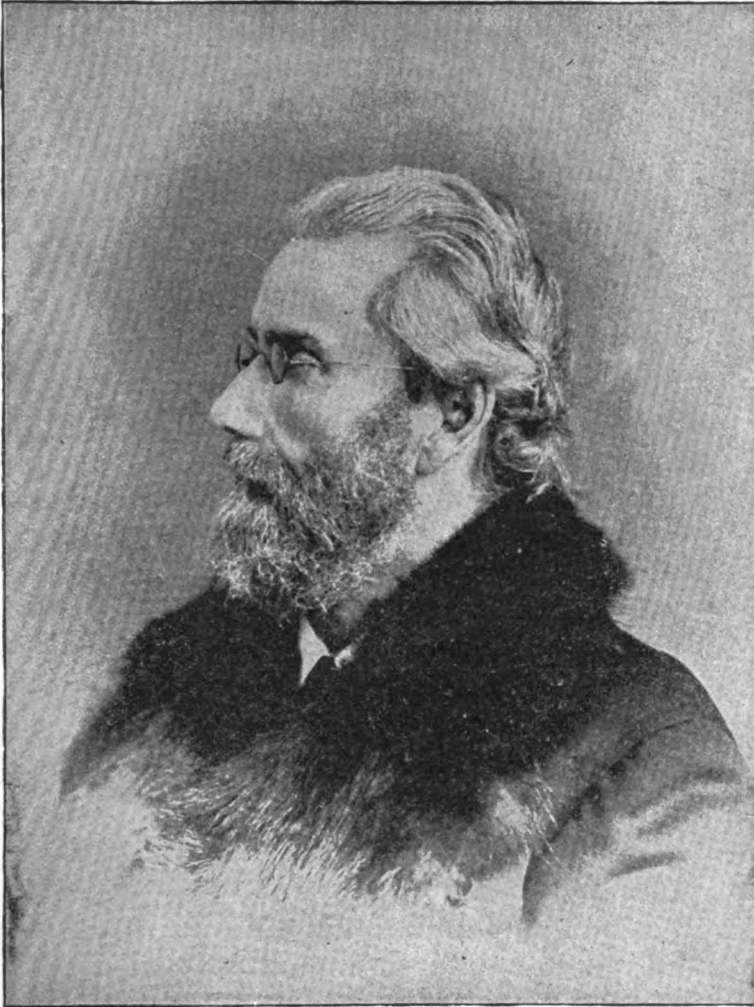
CHAPTER VIII

The Union

THE UNION OF 1874.—LAY DELEGATION.—GEORGE DOUGLAS.—SAMUEL DWIGHT RICE.—THE METHODIST EPISCOPAL CHURCH.—PRIMITIVES AND BIBLE CHRISTIANS.—THE UNION OF 1883.—THE CONSTITUTION.—THE OFFICE BEARERS.

THE political confederation of the Canadian provinces assured the union of the Canadian Methodist bodies. As early as March, 1871, representatives of the Methodisms of Ontario met in Toronto and adopted the principle of union. Lay representation was the stumbling-block which for ten years delayed the perfect union. The Wesleyan Conference and New Connection had virtually coalesced before the first united General Conference met in Toronto, September 16, 1874. Hon. Lemuel Allan Wilmot was temporary chairman, and Dr. Egerton Ryerson was chosen president. George Douglas supplied the simple name "The Methodist Church of Canada." The six Annual Conferences were London, Toronto, Montreal, Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland. The Methodist Church of Canada started its history with a membership of over 100,000 and a ministry of 1,000. The Wesleyan Methodist Church contributed about two thirds of these, the East-

ern Conference and the New Connection making up the other third in the ratio of two to one.



REV. GEORGE DOUGLAS, D.D., LL.D.
President of the Methodist Church of Canada, 1878-1892.

At the General Conference of 1878, held at Montreal, George Douglas was elected president. His noble eloquence

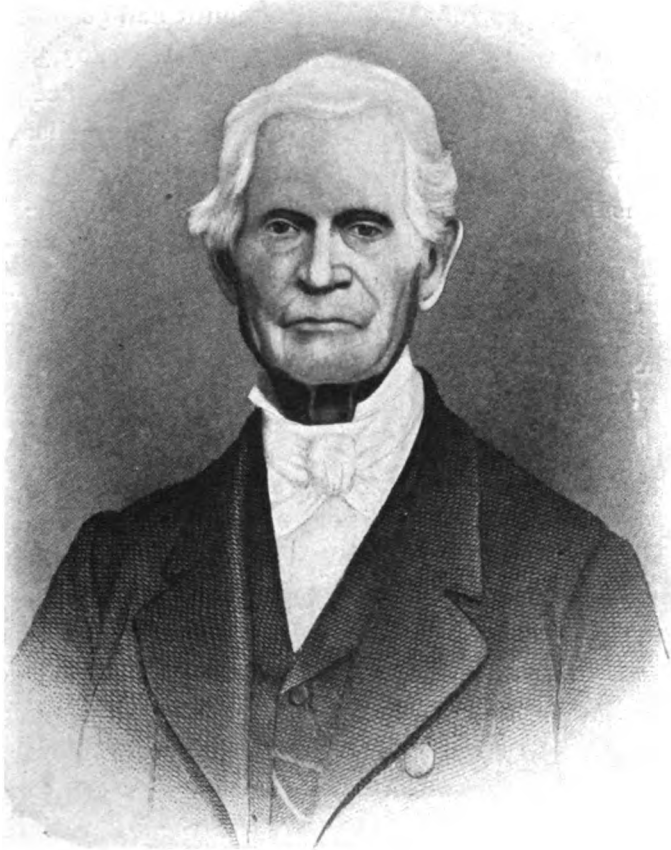
and beautiful spirit were devoted to the service of Christ as missionary, educator, and pulpit orator, and his career is one of the most inspiring in Methodist history.

Samuel Dwight Rice, a man of impressive personality, succeeded Dr. Douglas in 1882. His great administrative abilities were exerted in directing the interests of Methodism. When the greater union of Canadian Methodism was brought to pass in 1883 he was made one of its general superintendents.

Three considerable bodies remained outside the union of 1874. The Methodist Episcopal Church had resulted from disaffection over the disciplinary changes of 1833-34. John Reynolds was its first superintendent. It began with a score of preachers and one thousand two hundred and forty-three members, and struggled on for half a century. John Alley, Philander Smith, and James Richardson were successively its general superintendents. In 1874 President Albert Carman, of Albert University, was elected to the chief office. The Church had a newspaper, the *Canada Christian Advocate*, established in 1847. At the time of the union the several Conferences of the Methodist Episcopal Church in Canada embraced a ministry of 228 and a membership of 25,671, and a Sunday school work embracing nearly 24,000 scholars. The church property was valued at \$1,523,514, a good portion of the property being free from debt.

Primitive Methodism originated in Stafford, England, in 1810-12 under Hugh Bourne and William Clowes, two Wesleyan local preachers of exceptional zeal and enthusiasm. In 1829 one of their local preachers, William Lawson, began preaching in the market place of York (Toronto). There was soon a society meeting in a Duke Street school room. In 1832 the work in Canada was placed under the direction of

the Hull Circuit. William Lyle, who was sent out under these auspices, gave forty years to the work, and many souls caught their first glimpse of the reality of Christianity through



REV. PHILANDER SMITH.

Third Bishop of the Methodist Episcopal Church of Canada, 1847-1870.

the life of "Father Lyle." The mission work soon exceeded the ability of the Hull Circuit to care for it, and a connec-tional committee took it in charge. In 1844 the venerable

Hugh Bourne found 10 traveling and 83 local preachers and 1,000 members in Canada. Ten years later the work was formed into a Conference, holding the closest relations with the parent body, however, and assisted from its missionary funds. In the year of the greater union it had 98 ministers, 8,090 members, and church property worth \$403,346, the Carleton Street Church, Toronto, being its finest edifice. The *Christian Journal*, the organ of Primitive Methodism, was founded in 1858 with John Davison as editor.

Devonshire, England, was the native place of the Bible Christians, 1815 the year. From the beginning the laity had equal rights, and women were recognized as teachers and preachers. In 1831 two missionaries of this sect were sent to Prince Edward Island. In 1833 another came to Cobourg, which became a center of evangelism. Their first Conference (1855) reported 21 preachers and over 2,000 members, not including those of Prince Edward Island, who were reckoned in the English statistics until 1865.

The *Observer* began in 1866 as the weekly organ of the denomination. Under vigorous leadership the Church grew with rapidity, and at the union contributed 80 ministers and 7,400 members to the union of 1883. The greater union of 1883 was perhaps hastened by the Ecumenical Council of Methodism (1881). In the year following the General Conference of the Methodist Church of Canada sent its "Committee on Methodist Union" to confer with the sister Churches. By mutual concessions a basis of union was reached in September, 1883, which became legal on July 1, 1884.

The Conferences were, by this basis of union, constituted of both ministers and laymen—the stationing committee being composed of ministers alone. Connectional affairs were placed under a general superintendency, and a quad-

rennial General Conference was made the chief legislative body, the other Church courts being vested with judicial and executive functions. The features of polity which had been deemed essential to the uniting bodies were thus conserved, and the connectional bond made strong.

The first General Conference was a solemn and historic assembly. The opening prayers by Dr. Gardiner, who had promoted the union, and by Dr. Williams, who had earnestly resisted it, gave a keynote to the entire Conference. Love abounded, and the power of the Spirit was present. Differences sank out of sight, and where concessions were necessary to the larger good they were made in a brotherly spirit.

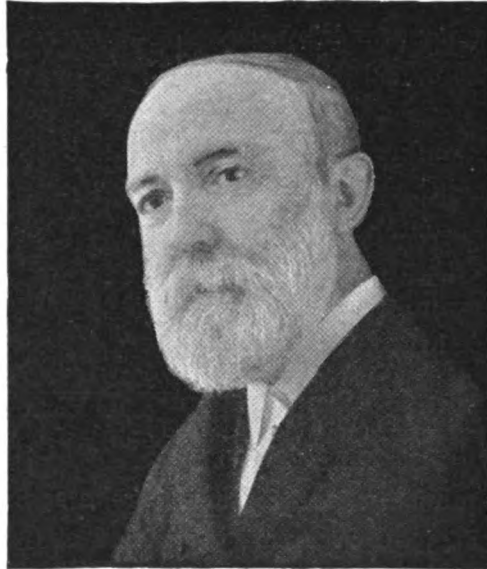
The Methodist Church of Canada had at the time of this union 1,216 ministers, 128,644 members, 2,202 churches valued at \$4,438,435, 646 parsonages valued at \$712,906, 1,968 Sunday schools with an attendance of 132,320 scholars. The statistics of the united Methodist bodies in the year of union showed 169,803 members and 1,643 ministers. Its churches numbered 3,158 and its parsonages 877. In 2,707 Sunday schools 157,052 scholars were taught. The churches and parsonages were valued at \$9,130,897.

The union also consolidated the work of the various bodies in missions, in the book and publishing interests, and in the work of education. The various Church organs were united in the *Christian Guardian*. These were the *Canada Christian*



REV. W. S. GRIFFIN, D.D.
Secretary of the Superannuation Fund.

Advocate, the organ of the Methodist Episcopal body, successively edited by T. Webster, G. Shepperd, Samuel Morrison, George Abbs, James Gardiner, S. G. Stone, and William Piritte; the Christian Journal, organ of the Primitive Methodists, edited by J. Davison, T. Crompton, William Rowe, William Bee, T. Guttery, and J. C. Antcliffe; the Observer, organ of the Bible Christian Church, established



REV. W. H. WITHROW, D.D., F.R.S.C.

Editor of Sunday School Publications.

in 1866 by Cephas Barker, who was followed in the occupation of the editorial chair by H. J. Knott and George Weber. The various printing and publishing establishments were also consolidated at Toronto.

Albert College, the university of Episcopal Methodism, was affiliated with Victoria University at Cobourg. The work of Albert was continued in auxiliary studies in the city of

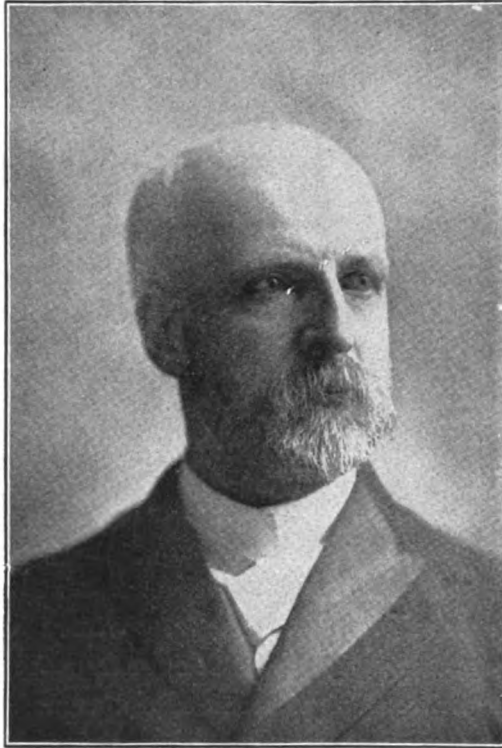
Belleville, and E. I. Badgley, LL.D., was transferred to Victoria University as professor of mental and moral philosophy, a position which he still occupies.

The General Conference mapped out the territory of the new Church into ten Conferences: in the east, the Nova Scotia, the New Brunswick and Prince Edward Island, and the Newfoundland Conferences; in the west, the Toronto, the London, the Guelph, the Niagara, the Bay of Quinte, the Montreal, and the Manitoba and Northwest Conferences. Subsequent changes were effected, and the British Columbia Conference was added. These Conferences were to meet annually and were composed equally of ministers and laymen. Two general superintendents were elected—Samuel Dwight Rice, D.D., and Albert Carman, D.D.; on the death of the former, soon after the union, John A. Williams, D.D., was called to this office.

As the time was ripe for union the new movement soon took firm hold on the people. To the cities the change came naturally enough, and even in country districts, where churches long associated with stirring religious life were solid in the interests of economy of administration, the old lines of division soon disappeared. While here and there a few of the membership of the former Churches would not answer to the roll call of the union, and transferred themselves to other communions, so decisive was the increase of membership in the following two years that it indicated not alone that this loss must have been small, but also the divine Providence by which the movement had been effected.

The Methodist Church of Canada is simple in constitution and strong in connectional bonds. The class meeting is the unit. The leaders of classes, representatives of each congregation and of the Epworth Leagues, with the ministers and

probationers, form the Quarterly Board of the Circuit. The quarterly boards in turn elect as many laymen as there are ministers and probationers, contributing to the formation of a district meeting, which exercises oversight over the work of the various circuits, collects the various connectional funds,



REV. GEORGE J. BOND, B.A.
Editor of The Christian Guardian, Toronto.

and prepares a tabulated statement of all departments of work in the district for the Annual Conference. The district meeting also examines the various candidates recommended by the quarterly boards for admission as probationers and reports on the character of the ministers within its bounds.

The ordained ministers are members of the Annual Conference, and the laymen of the district meeting elect an equal number, not always members of the district meeting, to represent them in the higher court. The Annual Conference exercises a general control over all church work within its bounds. Its ministers and laymen, in separate session, elect their representatives to the General Conference.

The president of the Conference, the chairman of the various districts, elected by Conference, and a representative from each district, elected by the district, all ministers, form the stationing committee, which places the ministers and probationers in their various fields of labor. The term of pastoral service is three years, which in special cases may be extended to five. The General Conference, composed of delegates from the Annual Conferences, meets quadrennially. It may elect two general superintendents for a term of eight years. This body is the highest court of the Church; it selects the editors, book stewards, publishing committees, and connectional secretaries, and is the supreme legislative body.

The general superintendent is chairman *ex officio* of the governing boards of the educational institutions, presides on alternate days with the presidents of the Annual Conferences, and, as chairman of all the General Conference committees, exercises a general oversight of the entire work of the Church. With the presidents of the Annual Conferences he controls the transfers of ministers from one Conference to another, and in the eyes of the public represents the denomination.

In this field Albert Carman, D.D., the bishop of the former Methodist Episcopal Church, has served with general approval, and as the General Conference declined to fill the

vacancy caused by the death of his colleague, John A. Williams, he has for years sustained alone the trying duties of this high office.

Among the distinguished office bearers of Canadian Methodism may be mentioned Rev. Dr. Alexander Sutherland, the veteran missionary secretary; the Rev. Dr. W. H. Withrow,



REV. ALBERT C. CREWS.

General Secretary of the Epworth League.

the accomplished and versatile editor of the Methodist Magazine, which was established under his direction in 1875; and the Rev. Drs. William Briggs, of Toronto, and Stephen F. Huestis, of Halifax, whose stewardship of the connectional publishing interests has been singularly prudent and sagacious. The editor of the Wesleyan, the official organ of the eastern Conferences, is the Rev. John Maclean, Ph.D., a loyal and able advocate of the Methodist cause. In Drs. Edward

H. Dewart, A. C. Courtice, and George J. Bond the Christian Guardian has been most happily served.

In 1894 the office of general secretary to the growing interests of the Epworth League was created, and Albert C. Crews was appointed to occupy it. Early identified with the movement in Canada, its present status is very largely due to his well-directed efforts in the past few years.

The important office of the executive of the Superannuation Fund is filled by William S. Griffin, D.D. Since his connection with Methodism he has retained the confidence of his associates, accorded him from the first, as the representative of a family to whom Methodism owes much for faithful and devoted service. Dr. Griffin has occupied posts of honor in the gift of the Annual Conferences, and his appointment to his present office was received with approval throughout the connection.

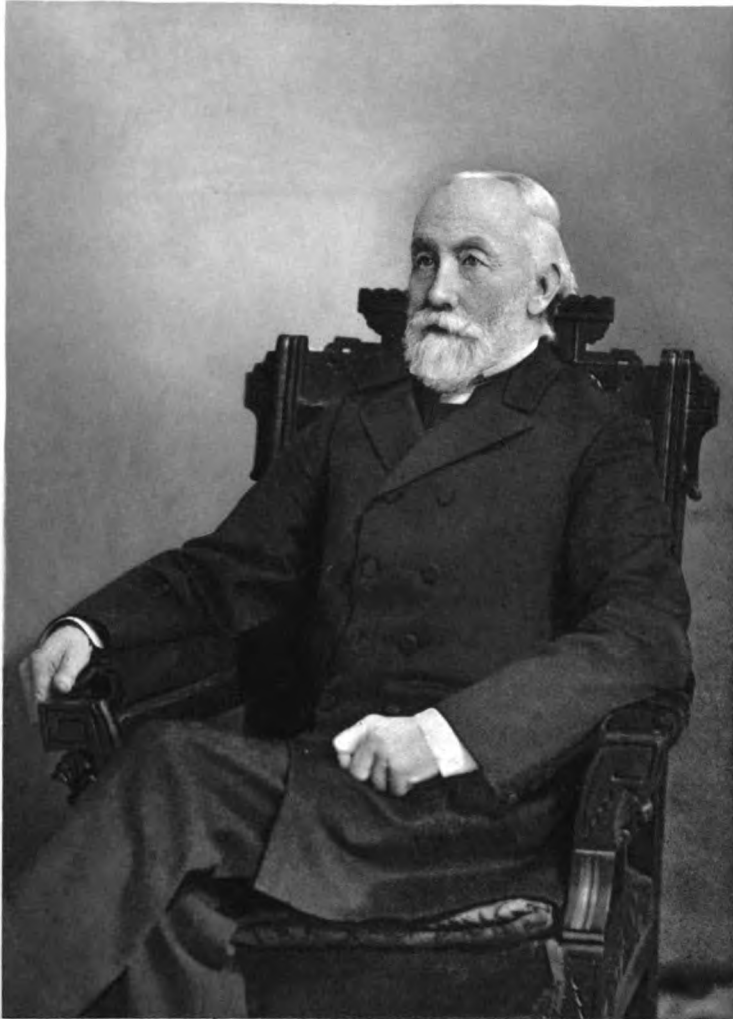
On the death, in 1896, of the assistant missionary secretary, Dr. John Shaw, William Henderson, whose career in the pastorate has been one of the most striking in present-day Canadian Methodism, was appointed to the position.

What shall we say of John Potts, who is almost as well known in the United States and Great Britain as he is in the Dominion of Canada? In any of the professions John Potts would have come to the front, but for the work of the ministry he is peculiarly adapted. With a fund of information, a commanding and dignified presence, a magnetic voice, and a native eloquence, his services on platform and pulpit are unusually acceptable. After serving the prominent churches of both Ontario and Quebec he was chosen as the man pre-eminently fitted to raise the funds necessary for the accomplishment of the purposes of the Conference regarding Victoria University endowment and general educational pol-

icy. His success is evinced by the position that these institutions hold to-day in the regard of the general public of the Dominion.

The executive officers of the Canadian Church are men of worth, ability, and piety, and as fraternal delegates to Methodism in other lands have reflected honor on the branch of the Church to which they belong, and by which they are held in confidence and esteem.

Rev. Albert Carman, D.D.
GENERAL SUPERINTENDENT OF THE METHODIST CHURCH OF CANADA.
From a photograph.





CHAPTER IX

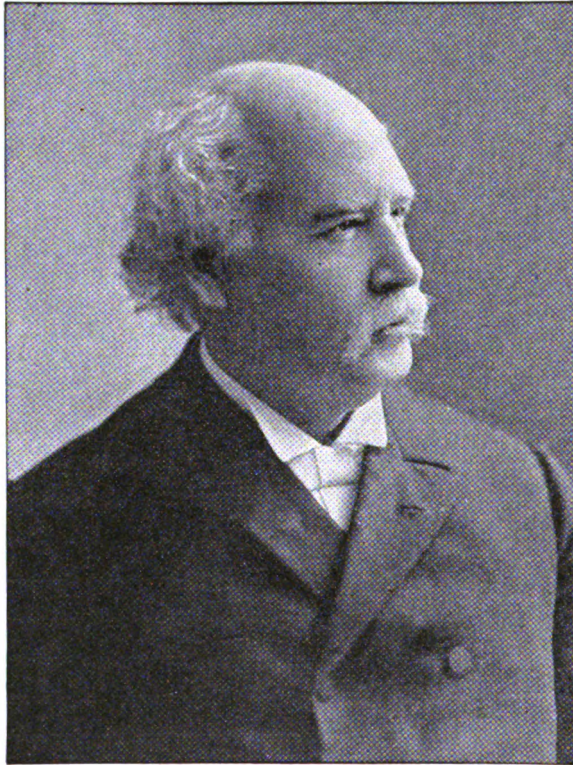
Missions and Education

THE CANADIAN MISSIONARY SOCIETY.—ALVIN TORRY.—WORK AMONG THE INDIANS.—THE WORKERS.—THE CREE ALPHABET.—THE EDUCATIONAL SOCIETY.—WOMEN'S COLLEGES.—WESLEYAN THEOLOGICAL COLLEGE.—VICTORIA.—FEDERATION.—MOUNT ALLISON.

THE early evangelization of Canada was, strictly speaking, all the result of missionary effort exerted by the Methodist bodies in England and the United States. The provincial churches quickly exhibited the same spirit. The Missionary and Bible Society of the Methodist Episcopal Church, organized in New York in 1819, soon had auxiliaries in Canada, and in the same year Robert L. Lasher, in Montreal, formed a society to work in cooperation with the English Wesleyan missions. In 1824 the demands of the Indian work led to the founding of a strictly Canadian missionary society. In 1822 Alvin Torry, then stationed on the Grand River, was impressed with the novel idea that the Indians might be saved by Gospel grace. When William Case, his elder, heard of it his heart leaped. "Brother Alvin," he said, "get ready to go as a missionary to those Indians after Conference."

The conversion of an Indian youth, Peter Jones, soon gave Torry the indispensable aid of a native teacher. In 1824 he

had a log church on the Grand River for his red hearers, and was teaching them in day and Sunday schools. The Indian cause then extended to the Credit River, the scene of Case's personal labors, to the Thames River, and to Lakes Simcoe,



REV. ALEXANDER SUTHERLAND, D.D.

Missionary Secretary.

Mud, Scugog, and Rice, under the direction of Case, now superintendent of all Indian missions in the province. Under these circumstances the missionary organization was begun. Its first year's income from a sparse population was \$140; its income for the year 1900-01 was \$270,000.

After 1840 missions were carried on in all parts of Ontario and Quebec and the Hudson Bay territory; British Columbia was reached in 1858, and the Northwest Territories a little later. Foreign missions were instituted in 1873, Japan being the first field to be entered. The West China mission was begun in 1891. The union of 1874 added Newfoundland, the Bermudas, and the Maritime Provinces as fields of missionary endeavor.

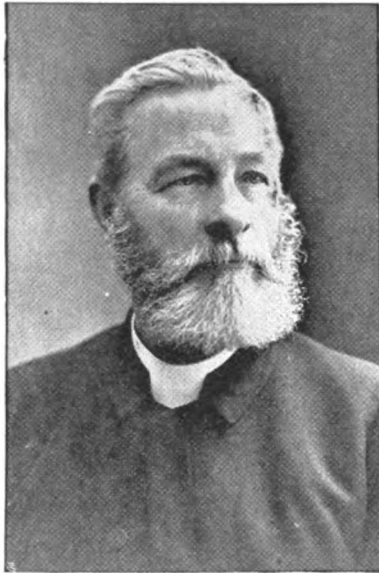
In 1880 the Woman's Missionary Society was formed, at Centenary Church, Hamilton, Ontario. In 1885 a mission was begun among the Chinese of Victoria, B. C., and the Japanese in British Columbia have since been ministered unto.

The societies are well organized, and the Church gives nearly eighty cents a member to the cause of missions. The work is divided into five departments. The Home work sustains the outposts in the regular Conference work until they are capable of self-support. The French work is an attempt to reach the French-speaking population of Quebec, where the Roman Church is probably more thoroughly organized than in any other part of the world. In this difficult field the labor of Beaudry is worthy of warm praise. The social disabilities that follow attachment to Protestantism make the work among the French a peculiarly trying one. The Chinese mission in British Columbia now occupies commodious mission buildings. The Foreign missions in Japan and West China have been of steady and permanent growth.

The Indian mission has, however, always commanded a large sympathy from the Church, and has returned large spiritual results from the labor expended in its interests. The Methodists noted with some degree of pride that in what was known as the "Riel" rebellion among the Indians of the

Northwest not one Indian, or even adherent, of the Methodist Church was involved.

The apostolic Case was singularly successful and beloved among the Indians. He was born in Swansea, Mass., was converted in 1803, and, with the exception of a few years, spent his subsequent life in Canada. At the Conference of 1855, meeting in London, Ontario, he was privileged to preach his jubilee sermon, in which, reviewing his perils and labors, he said, "Five times have I been laid low by fevers;



REV. JOHN POTTS, D.D.
Educational Secretary.

once I was shipwrecked on Lake Ontario; five times have I been through the ice with my horse, on bays, rivers, and lakes of Canada." On October 19, of the same year, at the age of seventy-five, he was called to rest from his labors.

George McDougall is of sacred memory. His consecration to the work among the Indians of the Northwest was full and unreserved. He lived for nothing else. His untimely death, from exposure in a blinding snowstorm on January 23, 1876, cast a shadow over the entire Church. In the Hudson Bay district the name of James Evans is honored. In those days the shortest route to Hudson Bay was by way of England. Evans's efforts for the Indians were heroic, and his untiring zeal shortened his life. He died in 1846, at the age of 46.

Abbey had often commemorated a man who had done not one half as much for his fellow-men.

The missionary interest is the strongest in the Canadian Church, and has the active cooperation of the Sunday schools and the Epworth Leagues. The Board of Missions is constituted by the General Conference, and has full control of all appointments and disbursements relating to missions. The *Missionary Outlook* is published in the interests of the society.

The Educational Society was established by the first union General Conference (1874), with Rev. Nathaniel Burwash secretary and Hon. W. E. Sandford treasurer. In 1886 Rev. John Potts became its executive head. The society now exercises control, wholly or in part, over eleven institutions of the first rank.

About 1860 the important movement represented by the ladies' colleges had its beginning. Dr. Rice, Dr. Rose, and Richard Jones promoted the movement, and by the liberality of such laymen as Edward Jackson, Edward Gurney, Dennis Moore, Hon. W. E. Sanford, and other prominent men in Hamilton city, the Wesleyan Ladies' College was opened in 1861. Its success under Drs. Rice and Burns for nearly thirty years is written in the thousand homes which it has ornamented with cultured and God-fearing women. The Ontario Ladies' College at Whitby was founded in 1874 by the efforts of Joseph E. Sanderson and others. Under the principalship of Rev. J. J. Hare its progress and achievements have been highly creditable. In the inter-lake region at St. Thomas is Alma College, founded in 1877. It is controlled by the Educational Society, has a fine pile of scholastic buildings, and a very creditable history. Rev. B. F. Austin, D.D., and his associate and successor, Robert I.

Warner, have directed the lines along which its reputation has been earned.

In the province of Quebec separate education is provided for the Protestant and the Roman bodies, and the Methodist body has sustained the Protestant interests as against



REV. SAMUEL C. NELLES, D.D., LL.D.
Late Chancellor of Victoria University.

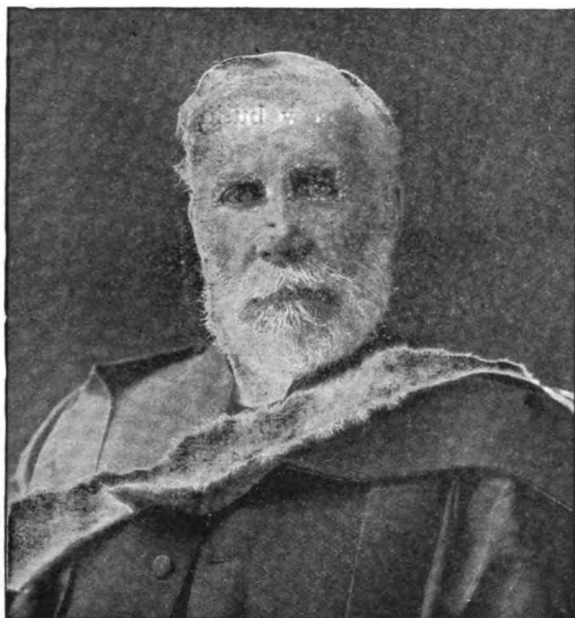
the tendency of aggression by the Roman Church. McGill University, more especially under the leadership of that Christian gentleman and accomplished scholar, Sir J. William Dawson, has met all the demands made upon it by the Methodist people. Stanstead Wesleyan Academy was, indeed, incorporated in 1872 as a separate institution. Its property belongs to the Montreal Conference, and its administration, under the principalship of Charles R. Flanders, D.D., is

Methodist; yet since 1890, by affiliation with McGill, it has entered the provincial system and takes position as one of the secondary schools, preparing for the university at Montreal. Through the liberality of Senator Ferrier and other laymen the Wesleyan Theological College was established in 1873 in connection with McGill University, on whose campus it has occupied commodious buildings since 1883. Under Rev. George Douglas, LL.D., and W. I. Shaw, LL.D., it has done a splendid educational work.

At Winnipeg the Wesley College, founded in 1877, and again with better success in 1888, forms the Methodist part of the federated University of Manitoba, and affords collegiate and theological training to the youth of the West and Northwest. Still farther west, at New Westminster, B. C., the Columbian Methodist College was established, in 1893, by Hart A. Massey and others as a divinity school.

The Victoria University, Toronto, the crown of the Methodist educational system, traces its germ to the "Upper Canada Academy" of 1830, for which establishment the hopeful little band of preachers gathered the necessary funds. One of Dr. Egerton Ryerson's errands in England was to beg for this darling enterprise. The haughty royal governor, Sir John Colborne, had said of the men who asked him to charter the school that "they had neither experience nor judgment to apprehend the value or advantage of a liberal education." The charter was granted, however, and its date, October 12, 1836, is still commemorated. It is said to be the first royal charter in the British empire which authorized the education of Nonconformists. It heralded the long-delayed era of religious liberty in Canada. The school had been opened in June, with Matthew Richey in charge. One hundred and twenty-seven students were enrolled. Jesse Hurl-

but, a graduate of Wesleyan University, Middletown, Conn., became principal in 1839. Two years later the school was rechartered by the provincial Legislature as Victoria College. Egerton Ryerson became the first president, and numerous students flocked to its halls. Alexander McNabb succeeded him, and from 1850 to 1887 Samuel C. Nelles placed the



REV. NATHANAEL BURWASH, S.T.D., LL.D.

Chancellor of Victoria University.

imprint of his powerful personality upon the institution. Professional schools were added (Medicine, 1854-55; Law, 1860; Theology, 1871). Despite the chancellor's protests the government subsidy was discontinued in 1868 and given to the University of Toronto. But the friends of Victoria came to its relief with \$100,000 of endowments and new buildings.

Meantime the Albert College had been founded at Belleville in 1857, with Albert Carman, a Victoria graduate, at its head. In 1866 this seminary received university powers. Ten years later Dr. Jacques became president. After the union of Methodism the college became a part of the Victoria University.

In 1890 a plan of federation was successfully executed which linked the Victoria University and other denominational institutions with the nonsectarian University of Toronto, and in 1892 the new buildings in Toronto were occupied. Under this arrangement the central university prescribes the studies in all faculties save divinity, provides instruction in law and medicine, conducts the examinations, and grants the degrees. Other subjects are taught by the university college and the federating denominational colleges, which hold their degree-conferring power in abeyance save in divinity. Thus the denominations share the advantage of the state educational endowments, without relinquishing religious control over their students.

Chancellor Burwash became identified with Victoria in 1852. He was appointed professor of natural science in 1868, and when a theological chair was established, in 1878, he became dean of the divinity faculty. When Dr. Nelles was called to his reward the future of the university was in a critical state, and there was needed a man of more than ordinary ability to safely guide its future. There was, however, no hesitation in the choice, and the dean of the divinity faculty was promptly called to the position of chancellor.

The first Methodist institution of the higher learning in the Maritime Provinces was founded at Sackville, N. B., in 1843, by Charles F. Allison. Rev. Humphrey Pickard was at its head. In 1858 it was chartered as Mt. Allison Univer-

sity. It has a woman's building and a theological department. Since 1869 Rev. David Allison, LL.D., has been its principal, save for the period when he was superintendent of education for Nova Scotia. The institution has exercised a



VICTORIA UNIVERSITY, TORONTO.

marked influence upon the Methodism of the eastern provinces, whose Nonconformist youth were, up to the date of its founding, excluded from the benefits of the provincial college.

The educational work under the missionary societies is worthy of especial notice. They are the Anglo-Japanese College, Tokyo, Japan; Mt. Elgin Indian Institute, and the French Methodist Institute, Montreal. The Indian industrial schools at Red Deer, Brandon, Port Simpson, Morley, and Chilliwack are doing a unique work. The woman's society has schools in Japan and French schools in Quebec.



CHAPTER X

Canadian Methodism of To-day

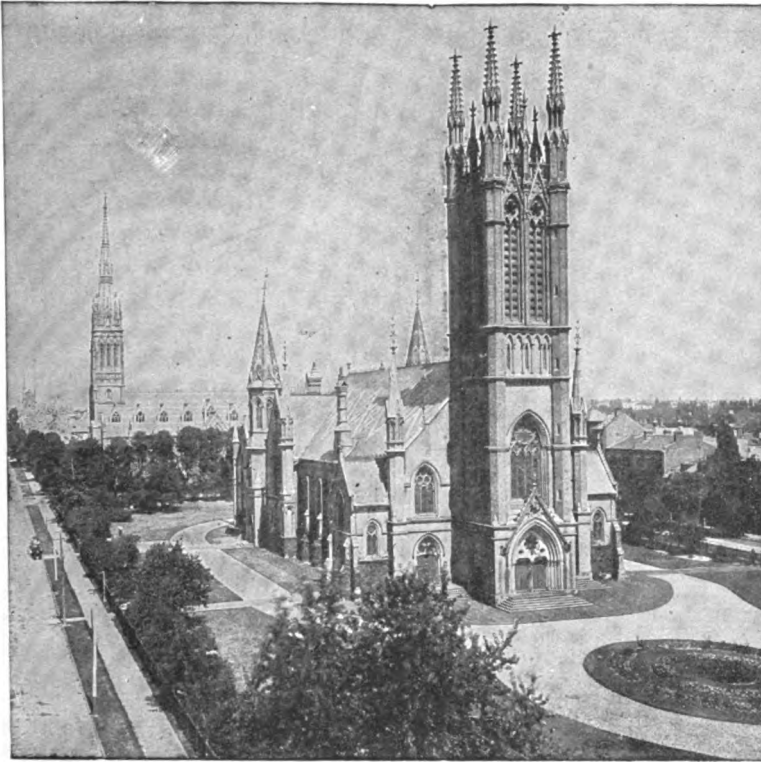
METHODISM IN TORONTO.—THE METROPOLITAN CHURCH.—THE VICTOR MISSION.—METHODIST BOOK ROOM.—THE GUARDIAN.—OTHER CHURCH INTERESTS.—VICTORIA COLLEGE.—LITERARY METHODISM.—PRESENT-DAY FIGURES.

METHODISM in Canada has its greatest hold in the province of Ontario, where every third person is a follower of Wesley. Indeed, so great is its advantage in Ontario that it atones for much weakness in the province of Quebec and secures for Methodism the first place among the Protestant denominations in the entire Dominion. The seat of the Ontario Legislature, Toronto, is also the headquarters for the denomination. Indeed, the history of Methodism in this city is in microcosm that of the entire movement of the denomination in the Dominion.

When Methodism entered Toronto (then called York), in 1818, there was not a single member of the Church in the town. The little white meetinghouse built under David Culp soon gathered a little flock around it. The British Wesleyans then came and began preaching in a Masonic Hall. The numbers of the first church very greatly diminished; but the difficulty was removed, and in 1826 the mem-

bership was two hundred. William Ryerson was the first preacher appointed to this charge as a separate station, and he was followed in 1828 by Rev. Franklin Metcalf.

In 1829, the year following the independent organization



THE METROPOLITAN CHURCH, TORONTO.

of the Canadian Church, the *Christian Guardian* was begun, with Egerton Ryerson as editor and Mr. Metcalf as assistant. The Adelaide Street Church followed in 1833, the George Street Chapel, representing the Wesleyans, having been built in the previous year. When the missionary union was dissolved, in 1840, George Street was again opened.

The Primitive Methodists opened their church on Bay Street in 1832. The New Connection built on Temperance Street in 1846, and the Bible Christians on Agnes Street a short time previous to the general union of 1883.

The most important action of the Methodists of these early days was, however, the purchase, in 1868, of what was known as McGill Square, the site of the present Metropolitan Church. The original board of this important church included Dr. Punshon as chairman, Drs. Ryerson, Green, Wood, Taylor, Rose, and such prominent laymen as A. W. Lauder, John Macdonald, John Segsworth, James Patterson, Charles Moore, James Myles, Edward Leadley, George Flint, John Garvin, Dr. W. T. Aikins, W. T. Mason, John Morphy, John Rowland, and T. G. Mason.

The church, first occupied in April, 1872, is in imposing Gothic style and occupies the center of a large square decorated with trees and flowers and open to the public. The Metropolitan long enjoyed the reputation of being the finest and largest Methodist church in the world, and accommodates twenty-five hundred people.

Elm Street, Carleton Street, Queen Street, Central, and Wesley then followed. Then came Sherbourne Street, Trinity, Broadway Tabernacle, Dunn Avenue Church—beautiful stone structures which represent the wealth and taste of Toronto Methodists and contribute to Toronto's reputation as a city of churches.

Here, where the disabilities of Methodism were most marked, the Methodists have attained great influence. They are to-day foremost among the religious bodies represented in the city, taking an advanced position on the temperance question and in remedying other social ills. In this remedial work the "Fred Victor Mission," a Methodist institution

provided by the late Hart A. Massey at a cost of \$55,000, meets the spiritual wants of a class of people not usually brought under the influence of churches. It is situated in the heart of the downtown district and is manned by appointment of the Toronto Conference.

Here also in Toronto are situated the publishing interests,

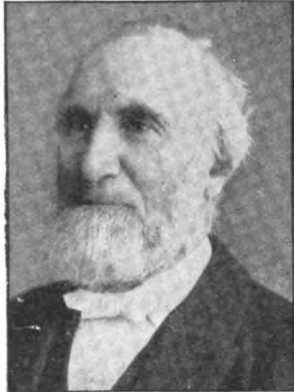


"WESLEY BUILDINGS."

The Methodist Book Room, Toronto.

in a well-appointed and capacious building on Temperance and Richmond Streets, on the site of the old Richmond Street Church, and erected at a cost of \$120,000. The Methodist Book and Publishing House is recognized as the largest publishing house in Canada, and its profits in the last twenty years, paid over to the Superannuation Fund, amount to nearly \$100,000.

When the Guardian was established, in 1829, the Methodist membership in the Canadas was but little over ten thousand. They were indeed bold spirits who at this early date projected a connectional press. The list of subscribers at the commencement was less than five hundred, but it was the earliest religious paper in Canada, among the earliest periodical publications of any kind in the Dominion, and at the end of Ryerson's first three years as editor its noble defense of the civil, religious, educational rights of all denominations had brought it to the position of the leading newspaper of Upper Canada. The subscription list had swelled to three thousand.



REV. EDWARD HARTLEY
DEWART, D.D.

Former Editor of the Christian
Guardian.

The editorial of the first issue of 1879, the jubilee year of the history of the Christian Guardian, was written by its first editor. It gives an account of the active part taken by

the Methodist organ in promoting the union of the provinces, in advocating the abrogation of Church differences, and in consolidating the various interests of the Church.

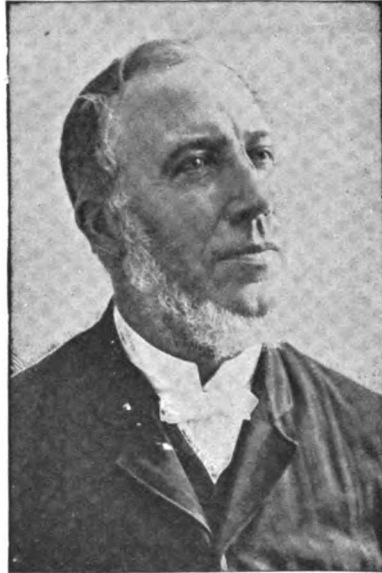
Egerton Ryerson was followed by James Richardson, Ephraim Evans, Jonathan Scott, George F. Playter, George R. Sanderson, James Spencer, Wellington Jeffers, E. H. Dewart, A. C. Courtice, and George J. Bond.

From 1869 until 1894 Edward Hartley Dewart filled the editorial chair, a period covering the two important movements in the Methodist Church, and during which the various organs of the uniting Churches were consolidated in the Guardian. His strong and vigorous pen, sustained by such

a fearlessness as characterized the first editor, made the Guardian, during his term, a strong molding influence upon the lives of the Methodist people. To-day the paper is found in almost every Methodist home in the Dominion.

It was not until 1843, however, that the editor was freed from the financial conduct of the publishing interests. In this year Anson Green became book steward, and was followed by George R. Sanderson, Samuel Rose, and the present genial and successful occupant, William Briggs.

The Book Room also publishes the Methodist Review. It stands to-day as the only successful attempt in Canada to conduct a purely literary magazine, and from its foundation, in 1874, has been under the editorial control of W. H. Withrow. Here the various Sunday school papers, issued in the interests of 262,404 scholars attending 3,307 schools, are also issued and under the same editorial care.



REV. WILLIAM BRIGGS, D.D.
Publishing Agent, Toronto.

In the commodious Book Room building are the offices of the Missionary Department and of the Superannuation Fund. The Superannuation Fund has its sources in the annual subscriptions of the ministers arranged on a scale proportionate to salary, the Conference collections, and the annual profits of the Book Room. Its administration is a matter of great care and solicitude.

In Toronto is also situated the Methodist university, Victoria College, in Queen's Park, in close proximity to the provincial university buildings.

In Canada a very fair contribution has been given to letters, the beginning, indeed, having been due to the pressure of circumstances. Quite early in the struggle for religious liberty Ryerson felt the need of a succinct history of Methodism in Canada with which to meet the current ignorance manifested regarding its objects and strength, and the early numbers of the *Guardian* contained a short account, afterward enlarged for the *Methodist Magazine*, and subsequently published in book form as *Epochs of Canadian Methodism*. The historical contribution to the general history of Canada by this gifted writer was *The Loyalists of America and Their Times*, published in two octavo volumes. In his later years he prepared materials for his *Story of My Life*, edited after his decease by Drs. Hodgins, Nelles, and Potts.

In this field of Methodist history George F. Playter, editor of the *Guardian* 1844 to 1846, and John Carroll have done valuable service. Dr. Withrow's contributions to the *History of Canada*, his *Catacombs of Rome*, and his accounts of his travels place him in the front rank of Canadian writers. Scholarly contributions have been from Dr. Burwash, whose *Commentary on Romans* is well known, and from George Coulson Workman, whose *Text of Jeremiah* has continental reputation. Egerton R. Young and John McDougall have given us interesting descriptions of life among the Indians of the Northwest. The historian of Methodism in the Maritime Provinces is T. Watson Smith, a former editor of the *Wesleyan*, whose accurate and painstaking work has saved from loss valuable information concerning the early days of Methodism in America. In the difficult and exacting field of

statistics George H. Cornish has done work that has received well-merited approval. His *Cyclopædia of Methodism* is an indispensable introduction to the history of Canadian Methodism.

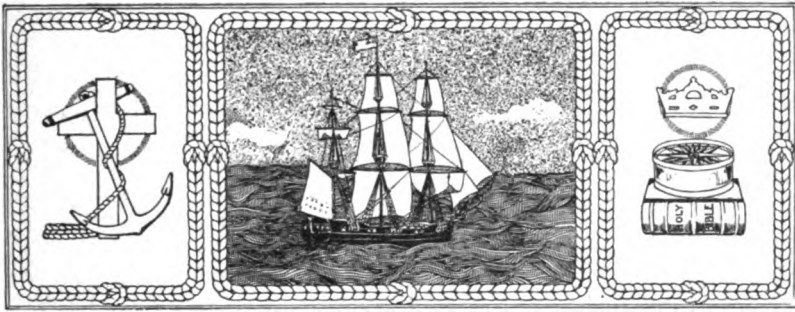
The Methodists of Canada have more than 2,000 ministers and a membership approaching 300,000. They possess 11 educational institutions, 3 publishing houses, and issue 10 different periodicals, with mission stations dotting the out-



METHODIST DEACONESS HOME AND TRAINING SCHOOL, TORONTO.

posts of the Dominion and crossing over to Japan and China. But the pride of Canada Methodism is that from the rude Atlantic, where wintry storms knock against the granite cliffs of Newfoundland, to the gentle Pacific, laving the beach of British Columbia with soft and peaceful murmur, there is but one Methodism, a united Methodism—the Methodist Church of Canada—an earnest of that achievement of organic unity even now promised in other lands.

AUSTRALASIAN METHODISM



AUSTRALASIAN METHODISM

CHAPTER I

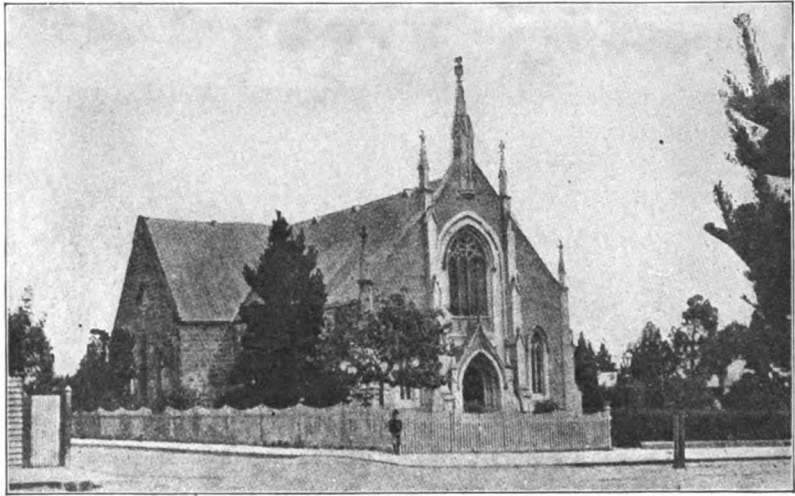
The Colonial Pioneers in Australia

THE CLASS AT SYDNEY IN 1812.—SAMUEL LEIGH THE PIONEER.—WALTER LAWRY.—WILLIAM WALKER AND THE BLACK FELLOWS.—THE JUBILEE OF 1864.—VICTORIA.—THE CHINESE MISSION.—QUEENSLAND.—LONGBOTTOM IN SOUTH AUSTRALIA.—WESTERN AUSTRALIA.

AUSTRALIAN Methodism dates from the class meeting founded in 1812 at Sydney, in the convict colony of New South Wales, by Messrs. Bowden and Hosking, who had been sent out by the English government on an educational mission. Other classes were formed at Sydney and Windsor, and in response to appeals for help the London committee sent out Samuel Leigh to shepherd the little flock. He arrived in August, 1815, and began preaching in the face of discouragements which would have turned back a man of less extraordinary courage. The visible fruits of his first year's labor were 6 classes, 4 Sunday schools, and 58 full members of society. Leigh's superb physique carried him through pioneering hardships otherwise insurmountable.

His first chapels were the gift of John Lee, of Castlereagh, and James Scott, of Sydney, retired army officers.

Leigh's worst hardship had been the lack of helpers, and he praised God from the depths of his heart when Walter Lawry came to his aid in 1818. Lawry wrote home in glowing terms of Leigh's labors and successes, adding, "We are agreed to live upon two meals a day if we may have another mis-



WESLEYAN CHURCH, YARRA STREET, GEELONG.

sionary and a printing press." The two preachers conspired to make additional missionaries necessary, and wherever an opening presented the missionaries entered; so that the arrival of Benjamin Carvosso and Ralph Mansfield, with their wives, only enabled them to afford adequate care of the appointments they had undertaken. The failure of Leigh's health led providentially to his interest in the evangelization of New Zealand, and when, after sixteen years of service in Australasia, he was compelled finally to return to England he left behind him a fully organized Wesleyan Church, com-

prising 9 circuits, under 14 missionaries, who had the spiritual care of a membership of 736 and of 1,000 Sunday school scholars. With the recruits secured by Leigh from England began the first outside work of the mission, which had hitherto confined itself to the English settlers. William Walker came out to labor exclusively among the natives, or "black fellows." Naturally as low as the scale of humanity falls, intercourse with the convict whites had brought them to the level of the beasts of the field. Walker associated with them as a friend and helper, learned their language, and applied himself to their education. His early efforts at Wellington Bay and elsewhere were not very encouraging, and in 1828 the work was suspended, to be resumed several years later, when the representatives of the London Missionary Society undertook to localize, civilize, and Christianize a wandering tribe numbering about a thousand. But in 1848 this mission was abandoned. John Smithies' school and mission at Perth, on Swan River, in Western Australia, though at first promising well, came to the same end. The missionaries have almost invariably failed in their efforts to contend with the innate degenerate tendencies of the native peoples. The same output of zealous endeavor brought a rich harvest among the whites of the colony. In 1839 a large "Centenary Church" was erected from funds contributed in celebration of the centenary of Methodism. The coming of the flood of gold hunters, in 1851, brought about a crisis in the affairs of the mission. In a measure the sudden call was met by the appointment of new missionaries to the gold fields. But the lust for gain and the great accession of material prosperity wrought a serious hindrance to the work.

Fidelity of purpose and labor had its reward, nevertheless,

for in 1864 there was celebrated the jubilee of the Wesleyan work in New South Wales. There presided over the public jubilee meeting a son of one of the faithful men whose efforts on behalf of Australia had induced the home committee to send out missionaries—Mr. Thomas Bowden. Four thousand pounds was at this time promised, a sum which was after-



MELBOURNE. GOVERNMENT BUILDINGS.

ward swelled to thrice this amount, for the purpose of founding a Wesleyan college and for the relief of church property.

The rise of Methodism in the other colonies was not dissimilar. When Victoria was set off from New South Wales, in 1838, there was already at Port Philip (now Melbourne) a Wesleyan society of 18 members, who shortly afterward erected a humble chapel. In 1841 the home Conference appointed Rev. Samuel Wilkinson, who reported 152 members the next year. When the rush of the gold seekers

came, in 1852, the "Wesleyan Emigrant's Home" was erected at a cost of more than \$20,000. It proved to be both a temporal and spiritual blessing to the many English Wesleyan argonauts who landed in that far country. The Methodist welcome, like the mother's kiss on the brow of her boy, restrained somewhat the mad fevers which accompanied this lust for gold.

The immigration of Chinese into Victoria opened a new field to Wesleyan effort. Leon-on-Tong led sixteen of his countrymen into membership in 1864, and before long it was necessary to set apart a man for this special service. Rev. George Daniel was identified with it for many years prior to his death, in 1896. Chinese ministers and local preachers have been raised up, and the shifting of the population has carried the Gospel message far and wide among the Mongolians of Australia as well as into remote parts of China itself.

Queensland was not recognized as a separate province until 1859, but long before that date an earnest Wesleyan soldier, Corporal Fursman, had been preaching in a rude building at Moreton Bay (now Brisbane). In 1847 the Rev. W. Moore was assigned to this charge. When he departed, in 1849, the mission had 2 churches and was beginning to be self-supporting. The membership was 48. Under John Watsford the congregations outgrew the churches. Nathaniel Turner, the pioneer of Tasmania, was a blessing to Brisbane in his old age. Queensland became a regular Wesleyan district with three circuits.

In 1834 South Australia became an English province, and in 1838 the Rev. William Longbottom, on his way from Tasmania, was wrecked on its coast. Reaching Adelaide in September, he organized a society from among the Wesleyan colonists who had already drawn together. A larger chapel

was built, a wide circuit was laid out, and two hundred members gathered. A Book Room, a flourishing periodical, the Methodist Journal, Prince Alfred College, and other institutions testify to the vitality of South Australian Methodism,



AUSTRALIAN BLACK FELLOWS WITH BOOMERANG AND KANGAROO.

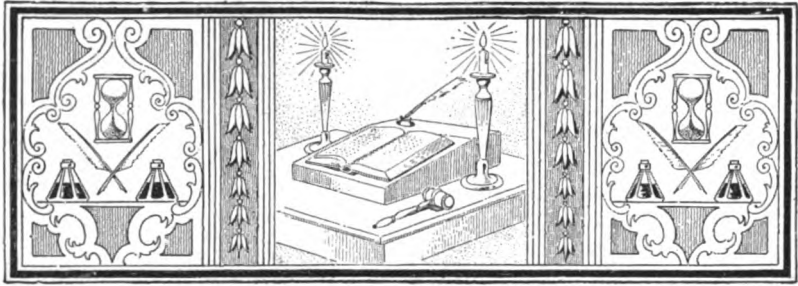
which in 1876 provided nearly as many church sittings as all other religious bodies in the colony combined.

The colony of Western Australia, on the Swan River, dates from 1829, but it was not until 1840 that it received John Smithies, its first Wesleyan missionary. He labored at Perth until the arrival of a colleague in 1852 allowed him to remove

to York. Three years later he was transferred to Tasmania, where he died, in 1872, after a career of faithful service. Until 1868 the transportation of criminals to Western Australia was a check on the progress of the colony. In 1878 there were but 10 churches with 125 members in the society.

Tasmania, or Van Dieman's Land, heard its first sermon from Rev. Benjamin Carvosso, who touched at Hobart Town, en route to Sydney, in 1820, and preached to the godless population from the steps of the courthouse. Upon his report of the needs of the island the Rev. William Horton was sent out from England to take charge there in 1821. The convict element proved very unmanageable, but the Methodist preachers labored faithfully there until 1844, when the Church of England began to devote attention to it.

On account of its distance of two hundred miles from Australia the island was less subjected to the difficulties attendant on missionary work through the discoveries of gold during 1851. Those who did leave Tasmania in the hunt for sudden wealth nearly all returned disappointed to their homes. There has been no marked or sudden growth in the history of this field, but it evinces a steady though quiet progress. Tasmania also leads the other Australian colonies in the matter of superior educational provision. Captain Horton laid the foundation for the college at Somercotes by a generous donation of money and land in the year 1850. Friends rallied to the support of the project, and building began in February, 1852. In 1855 it was opened for academic work under the name of its generous founder as Horton College.



CHAPTER II

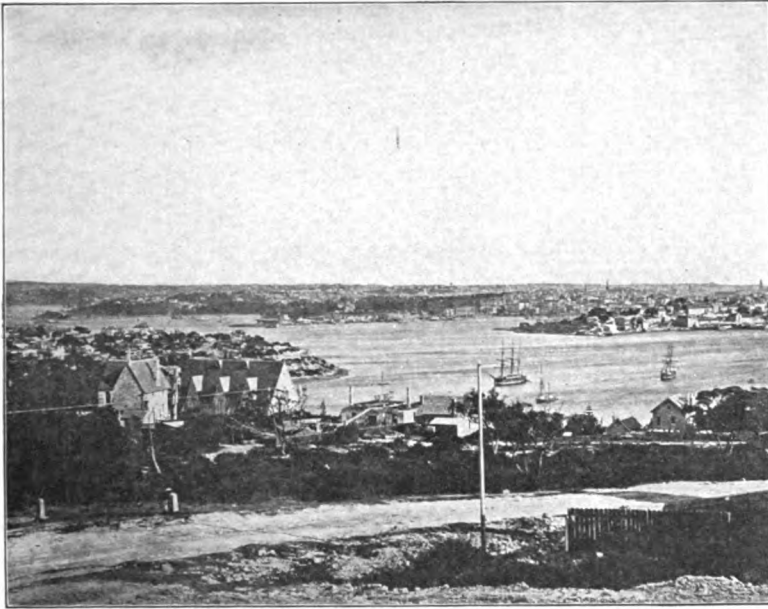
Progress toward Union

THE AFFILIATED CONFERENCES.—THE GENERAL CONFERENCE.—PROGRESS OF COLONIAL WESLEYANISM.—PRIMITIVE METHODISM IN AUSTRALIA.—BIBLE CHRISTIANS.—A PREACHER'S SON.—WESLEYAN METHODIST ASSOCIATION.—FREE CHURCH FIGURES.—THE TREND TOWARD UNION.—THE FIRST UNITED CONFERENCE.

THE ministers who have been mentioned in the foregoing chapter received their appointments from the committee of the Wesleyan Missionary Society of London. During a part of this time the difficulties of administration led to the appointment of general superintendents—bishops, in effect—who were directly responsible to the committee for the conduct of the missions. This provision gave to Australia the service of zealous and fervent men. Samuel Leigh, George Erskine, and John Waterhouse occupied this relation. The latter was truly apostolic in his labors. He visited New Zealand, the Fiji and the Friendly Islands, and died, in 1842, in Tasmania, crying, "Missionaries!" "Missionaries!" Walter Lawry and William B. Boyce followed in the episcopal office.

Under the wise and skillful management of Boyce, the "scholarly missionary," affairs began to tend toward consolidation of interests and local government.

In 1853 the Rev. Robert Young visited Australia with a view to establishing the work on a basis of self-support, upon the plan proposed by the Missionary Society. His report of the capability of the colonial preachers and laymen was so encouraging that, in 1854, the British Conference, meeting at



HARBOR OF SYDNEY, NEW SOUTH WALES.

Birmingham, unanimously approved of the plan for forming the Wesleyan Missionary Society's Australian and Polynesian missions into a distinct and affiliated connection of the parent Conference in England. This arrangement lasted until 1872, when a still wider plan was adopted.

The first Australasian Conference, meeting in January, 1855, under the presidency of William B. Boyce, included nearly 200 ministers and represented 40,000 communicants. The societies were nearly all self-supporting, and, indeed,

were able to raise £10,000 for missionary work. The work accomplished was important, consolidating the field, providing for public education, and taking cognizance of the pressing needs of the aborigines of Australia and the natives of the South Sea Islands.

In order to adjust the claims of senior members of the Australian Conference who had previously served in England and were members of the Preachers' Annuitant Society, the Rev. Frederick J. Jobson, D.D., visited the Australasian Conference as representative of the English body. In addition to a satisfactory arrangement on this matter Dr. Jobson also provided for the reception into the colonial Conference of the missionaries from Polynesia, thus obviating a return to England.

By 1872, however, the field had so greatly extended that it was found necessary to divide it into four Conferences—New South Wales, Victoria, South Australia, and New Zealand—the Conferences meeting simultaneously, with purely administrative functions, leaving legislative questions to a General Conference meeting every three years. Some legislative powers were granted the Annual Conferences in 1890 affecting the constitution of the stationing committee and the length of the pastoral term. This body was to consist of the presidents and secretaries of the Annual Conferences, one general secretary and one lay treasurer of the Missionary Society, one general clerical and one lay treasurer of each of the connectional funds, and a representation from the Annual Conference of one in eight members, with an equal lay representation. In 1876 the imperial Parliament passed the "Methodist Conference Act," which validated the action of the Australasians and set the connection free to manage its own affairs, subject only to the conditions of Wesley's

poll deed and the several trusts involved in Methodist holdings in the colonies.

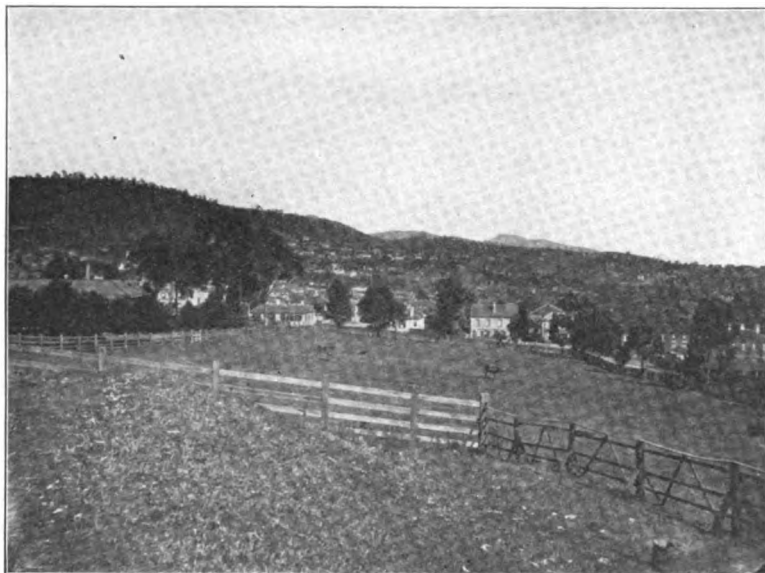
The first General Conference met at Wesley Church, Melbourne, on May 13, 1875, forty members being present. The presidents of the Annual Conferences—Samuel Wilkinson, James Buller, James Bickford, and John Harcourt—presided in turn, and Jabez B. Waterhouse was chosen the secretary. The president, however, was hereafter to be elected by ballot from among the members of Conference who had seen at least fifteen years of service, but was not to exercise a general superintendency or any powers which were conferred upon other officers of the Church. Another provision allowed a veto by the English Conference of any law or regulation regarded by it as subverting the doctrinal or disciplinary principles of Methodism.

The statistics of this first General Conference showed a ministerial membership of 387 and over 68,000 members, besides nearly 8,000 on probation, and 50 unordained and 25 supernumerary preachers. More than half of the membership was returned from the mission fields, which also possessed 857 of the total 1,893 churches. The local preachers were numerous and active, the Sunday school scholars more than double the membership of the Church, and the attendance on church service numbered nearly 400,000.

By the action of the eighth General Conference, which met in the Pitt Street Church, at Auckland, New Zealand, during November, 1897, Western Australia was given separate Conference existence, and the Australasian Conferences then numbered six, namely, New South Wales, including the South Sea missions; Victoria, with Tasmania and the Chinese mission; New Zealand, with the Maori mission; South Australia, Queensland (1893), and Western Australia. To the

84,164 members reported in 1894 an increase of 6,847 was added. New Zealand and the Fiji mission reported three eighths of the entire membership.

There is little in present-day Australian Methodism to remind of the early convict settlement. Every force that makes for higher mental and spiritual life is active. The Wesleyan General Conference has within its borders 4



HOBART TOWN, TASMANIA.

theological institutions. In New South Wales it controls 2 colleges with 217 pupils. In Victoria and Tasmania there are 5 colleges with nearly 400 pupils. In South Australia there is 1 college with 16 instructors, and in New Zealand 1 college. They have cost the denomination little short of \$1,000,000. Very substantial aid was rendered Methodism, especially in South Australia, by the appointment of J. A. Hartley, a graduate of London University and a Methodist,

to the position of inspector-general of state schools in South Australia. Until his untimely death he left vigorous imprint of Christian methods upon the school system, was a leading member of Adelaide University, and edited the Education Gazette.

The connectional book depots at Sydney, Melbourne, Adelaide, and Brisbane, and at Christchurch, New Zealand, transact an annual business approaching \$100,000. The New South Wales Methodist and the Melbourne Spectator attest the vigorous literary attainments of the denomination. In Queensland the Christian Witness and Methodist Journal (Wesleyan) and the Christian Ensign (Primitive) have amalgamated as the Methodist Leader.

In 1897 minor Methodist bodies aggregated about two fifths of the Wesleyan body in Australia, Tasmania, and New Zealand. Of these Primitive Methodism had twice the membership of the Bible Christians, who, in turn, held like ratio to the United Methodist Free Churches.

Primitive Methodism in Australia dates from 1840, when John Wiltshire, a local preacher, landed at Adelaide, established a society, and occupied a modest chapel. The English Conference adopted the work in 1843 and sent out Missionaries Joseph Long and John Wilson, who extended the preaching to many neighboring settlements. The gold fever devastated Primitive Methodism, as it did other religious societies, but after 1860 revivals came to bless the efforts of the preachers, and Adelaide District had a fine growth. In 1894 it reckoned over one hundred churches.

In 1851 Rev. G. Watts settled at Melbourne, the capital of Victoria, and the Rev. J. Ride at Geelong. Tasmania, also a part of Melbourne District, had Primitive preaching first in 1860 from Rev. E. C. Pritchard. In 1894 the district mem-

bership was over four thousand. New South Wales received its Primitive Methodist germs at Sydney, where Rev. W. Storr ministered to a band of immigrants of that persuasion in 1845. In half a century the membership reached two thousand, and by means of a mission steamer, Glad Tidings, had carried the Gospel to the Murray River settlements.

When Rev. W. Colley came to Brisbane, in 1860, he found that two lay preachers, Thomas Payne and Thomas Harding, had opened the way in Queensland. Up to 1871 the stations were controlled by the English missionary committee. Later they formed a district in connection with New South Wales, afterward becoming a separate Conference, which had, in 1894, 84 churches and 2,120 members.

The Bible Christians initiated their beneficent work in South Australia at Burra, in the copper regions, north of Adelaide, James Blatchford and two other local preachers holding the open-air meetings which led the way for a society and a chapel. James Rowe and James Way—whose son, the Right Hon. Samuel James Way, D.C.L., LL.D., has since risen to the chief justiceship of the colony—were sent from England to direct the work. From Burra and Adelaide they extended operations until the gold discovery brought them into difficulties. Through severe hardship and poverty both men persevered and won success.

In 1855 William Hocken began to labor in Victoria, and the province has responded bountifully to the efforts of himself and other Gospel husbandmen.

The Bible Christians of Australia not only early achieved a position of independence from missionary aid, but they have shown great zeal in sending workers to less-favored lands. In China especially they have done valuable missionary service.

In South Australia the denomination has owed much to the Right Hon. S. J. Way, a leader in the political and social life of the colony, who has remained loyal to the Church of his birth. The chief educational institution of the province, Way College, was opened in 1892. Since 1895 women have been given all ecclesiastical rights open to "laymen." In the



KING STREET, SYDNEY, NEW SOUTH WALES.

two Conferences in Australia and New Zealand the denomination had nearly 100 ministers, 400 churches, and 8,000 members, with property valued at \$850,000.

In 1849 the Wesleyan Methodist Association of England sent out Rev. Joseph Towend in response to the call of small societies in Melbourne and Geelong. William Bradley joined him three years later, and others followed, though the early years of the association were not prosperous. The work was gradually extended into Queensland by Towend, and Tas-

mania by Richard Hicks. The bond of union with the home land was never very strong. In 1897 the work was under two assemblies—one for Victoria and Tasmania, the other for New South Wales and Queensland. Each had an annual meeting, and held friendly relations with the other and affiliated relation to the assembly in England, in whose reports the Australian statistics were given. The denomination had in 1896, in Australia and New Zealand, 27 itinerants, 2,452 members, and 73 chapels. The two Australian Conferences raised over \$250,000 a year for their own institutions.

The movement for a union of all the Methodist bodies in the island continent began in July, 1883, when representatives from the Wesleyans, Primitives, Bible Christians, and United Free Methodist Churches met in committee at Melbourne to consider a basis of union for the Churches of Victoria and Tasmania. The hope was then entertained that such an action would provoke similar action in the other colonies, but the plan for union did not at this time carry. The recent progressive action dates from a resolution by which the General Conference of the Wesleyans affirmed, by 101 to 14, that the time for such union was ripe. This was in 1894, and the basis of union then proposed was similar to that upon which the Wesleyans of Canada had joined their forces. While in Canada the consummation was gained at one stroke, in Australia each Conference was empowered to effect the union within its own bounds.

Accordingly in each province a federal council was established for the purpose of completing, classifying, and tabulating all necessary information bearing upon Methodist union, this council being composed of representatives of the several Methodist Churches and being entrusted with the business of taking the vote. This "referendum" was new to Methodist

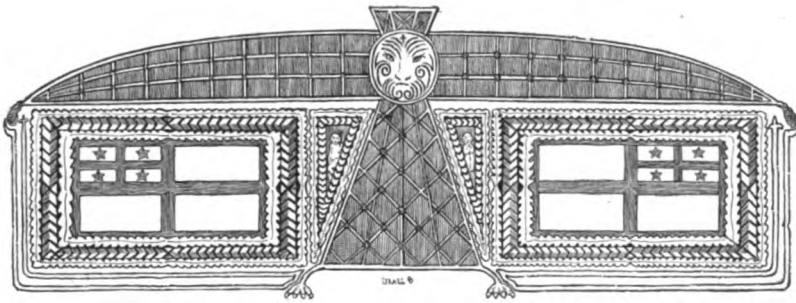
polity, and the whole Methodist body was profoundly stirred by it. Women voted with the male members.

Several years were required to take the necessary votes by the people and the Conferences, but the sentiment of all parties was eventually registered in favor of the union. Accordingly the first united Conference in Australia was convened in the Pirie Street Church, Adelaide, the cathedral church of South Australian Methodism, in February, 1897. Rev. J. Berry, President of the Wesleyan Conference, presided, being supported by Rev. W. H. Cann, President of the Bible Christian Conference, and Rev. J. H. Williams, President of the Primitive Methodist Conference. Rev. T. H. Burgess, who had drafted the arrangement agreed to by the committee, was elected secretary. In happiest mood the Conference proceeded to declare that the union was consummated and arranged for the necessary act of Parliament to secure the property of the united Church. The course of study and the various connectional funds came in for a share of consideration.

The ninth General Conference of the Australasian Wesleyan Methodist Church met in the beautiful Albert Street Church, Brisbane, in Queensland, in May, 1901. It was, in fact, the first elective General Conference of the united Churches. Among its 131 members were 14 representatives of the minor Methodist bodies which had recently ratified the plan of union which is bringing together the scattered Methodist household in the South Pacific. The statistics were reported as follows: 719 ministers in full connection and 83 ministers on probation, 6,661 local preachers, 7,807 class leaders, 3,389 churches and 2,650 other preaching places, 13 colleges and 485 schoolrooms, 137,715 members, including those on trial, 211,082 Sunday scholars, and 556,337 adher-

ents, who form over one tenth the population of Australasia, Fiji, Tonga, New Britain, and Samoa.

The basis of union provided that the name "Wesleyan Methodist" be retained until union became general throughout Australasia. Union being effected in four states, and decided upon for January 1, 1902, in the other three states, it was resolved that from that date the united Church be designated the "Australasian Methodist Church."



CHAPTER III

Methodism among the Maoris

FIRST MAORI MISSION.—S. LEIGH.—NATHANIEL TURNER.—PILLAGE AND BURNING.—A NEW START.—MISSION PRESS.—BUMBY.—WALTER LAWRY.—WESLEY COLLEGE.—THE FATE OF THE MAORIS.

WHEN Captain Cook raised the British flag in New Zealand the islands were occupied by the Maori savages. The first white settlers were runaway convicts from Australia. The early work of Methodism in New Zealand was conducted under most trying conditions. Samuel Leigh began the Maori mission in 1821. He had gone to New Zealand partly to recruit his health and partly to spy out the land. During his stay of nine months he came to be of considerable assistance to the settlers and acquired valuable information concerning the natives. Their appalling degradation, cruelty, and immorality wrought deeply upon his sympathy, and on his visit to England, shortly after his return to Australia, he did his utmost to prevail upon the Wesleyan Missionary Society to establish a mission, offering to go himself to preach to the cannibal New Zealanders. Turned away by the debt-ridden secretaries, he went through the great manufacturing towns begging the implements that were of more use to the savages than the money could be.

With an eloquence born of intimate knowledge and sympathy he told of the dark places that were in need of the light of God, and spades, axes, plows, calico, fishing tackle and other goods were freely given to him.

On returning to New Zealand he was enabled to buy land, after a time build a church, a school, a dwelling house, and



MAORI CHIEF.



MAORI HEAD CHIEF WITH WAR CLUB.

all but meet the expenses of five years' work in the field. Leigh and his devoted wife had gone out to New Zealand in the face of reports of a terrible war among the Maori chiefs. Mrs. Leigh had said to her husband when they were discussing the warnings of their Australian friends: "Samuel, nothing I have heard shakes my trust in God. Our Sydney friends are kind, but let us remember our word pledged to our English friends." The Leighs met their first difficulty in

establishing a mission at Wagawa, where the cordiality of their reception was soon found to be only a cloak for robbery and treachery.

Nathaniel Turner took up the work when Mr. Leigh's health failed, in 1823, and struggled courageously against the bold and rascally spirit of the Maoris. Other helpers came to their aid. In January, 1827, however, the station was pillaged and burned, the missionaries barely escaping with their lives. In 1831 the Maori mission was reestablished at Mangungu under the protection of a friendly chief, Patnone. Schools were opened, and a desire for learning to read and write seized the Maoris. Souls were converted, a society formed, and a chapel erected. A mission printing press soon issued Testaments, hymnals, and other helpful literature, and by reducing the language to writing cleared the way for the education and civilization of the inhabitants. Requests for missionary preachers and teachers came from the South Island, and the work spread rapidly from Mangunga.

After 1840 the colony began to receive large numbers of emigrants from England, and the Wesleyan missionaries endeavored to supply their spiritual needs. John H. Bumby superintended the New Zealand work for fifteen active months after Mr. Turner's retirement. His successor was Rev. Walter Lawry, who in ten years saw and helped to bring about a marvelous transformation among the aborigines, who had generally adopted European clothing and manners, and in thousands of cases exchanged heathenism with its cannibal and polygamous practices for the purity of Christian morals.

Lawry's period of service was marked by the same gracious spirit of awakening in the years 1845-46 that marked the Wesleyan work in the other South Sea stations. One of the most important results of this revival movement was the

establishing of an educational work. A native training school, or model school, conducted for some time in Grafton Road, Auckland, was placed on a broader basis and transferred to



PAINTED BY W. GUSH.

FROM THE ENGRAVING BY W. H. EGLETON.

REV. WALTER LAWRY.

“Three Kings”—three conical hills of volcanic origin near the city, where the youth of both sexes, Maori and half-caste, were given a good grounding in English rudiments, industrial pursuits, and religious teaching. The successful work of Alexander Reid and his wife in preparing candidates for

the ministry was subsequently interrupted by the Maori wars, but was afterward resumed. Under Lawry's wise supervision Wesley College, the only institution of advanced education in the colonies, was established at Auckland, under the care of Joseph H. Fletcher. Though designed as an adjunct of the mission, it has served to raise the standard of education throughout the colony.

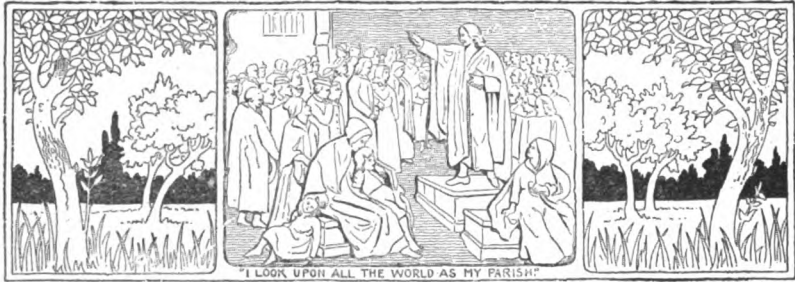
When, in 1855, the Australian Conference was formed the work of New Zealand passed into its care. There were 16 circuits and 20 European missionaries; the membership was 508 Europeans and 3,070 Maoris.



MAORI CHIEF.

There were 2,500 European adherents who worshiped in 19 churches, while the Maoris numbered 7,600 with 74 churches.

With the influx of dissolute white colonists, who made the natives the victims of their greed and vices, the Maoris conceived hostility to the mission, and a reaction set in in favor to the ancient religion. Misunderstandings and maltreatment by British settlers and government agents deepened the hostile feeling, which found vent in the Maori wars (1860-70), resulting in the practical extermination of the aboriginal population. The surviving remnant is disappearing by amalgamation with the stronger race.



CHAPTER IV

New Zealand Methodism

WORK AMONG THE SETTLERS.—PECULIARITIES.—BIBLE CHRISTIANS.—
 FREE CHURCHES.—THE FIRST WORD OF UNION.—CONSUMMATION.
 —THE PRIMITIVES.

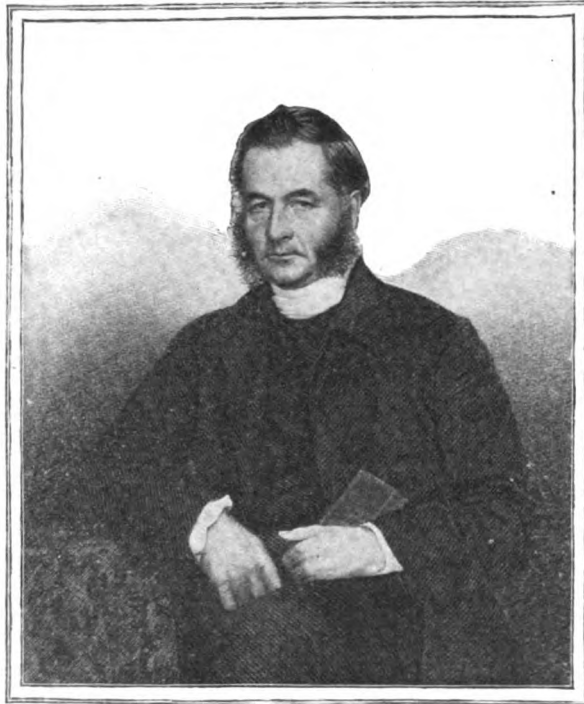
SINCE the Maori war the work of Wesleyanism has been principally among the colonists, for there were in 1900 but 15 churches and a membership of about 500 in the Maori mission work; 6 native ministers and 2 European missionaries preached the Gospel to them in their native tongue. In 1874 New Zealand began its history as a separate Conference, the first session being held at Auckland in January of that year. It represented 114 European churches and 12 native churches, 56 ministers and 198 local preachers, a membership of nearly 3,000 and over 8,000 Sunday school scholars. Nearly 24,000 persons were reckoned as adherents. The entire support of the Maori mission was undertaken, and in addition about £170 was contributed to the Australasian Missionary Society. One of the peculiarities of New Zealand Methodism has been the extension of the limit of the pastoral term to five years. In the matter of membership all are counted whose names are upon a class book and who attend the monthly fellowship meetings.

The New Zealand Advocate, the successor of the Methodist, was published at Dunedin until 1901 when it was merged in the Outlook, the unique organ of the Presbyterian, Congregational, and Wesleyan bodies of New Zealand. In 1894 there were connected with the Conference 90 ministers, 18 home missionaries, 424 local preachers, and 8,988 members, an increase of 315 on the last year. Nearly 60,000 were numbered as adherents, while in the Sunday schools there were over 20,000 scholars. The 224 churches, with other church property, were worth about £225,000, on which the debt was but £36,000. The revenue for the year 1893 was nearly half the amount of the debt, and accordingly many cases of building were sanctioned by the Conference.

An earnest local preacher, Edward Reed, opened the Bible Christian work in New Zealand. English missionary preachers came to his aid in 1877, and under Rev. John Orchard splendid progress was made. In 1894 there were 8 missionaries, 24 local preachers, ministering to a membership of 560 in possession of 13 chapels. The Bible Christians have had no more beneficent work than the Central Mission at Dunedin, conducted from the first by William Ready, a London street arab, who had been reclaimed by Müller's Orphanage. The mission is self-supporting, and its congregations are among the largest in all Australasia.

In November, 1863, the Foreign Missionary Committee of the United Free Methodists, on the urgent request of friends in New Zealand, sent out Rev. John Tyerman to establish their work in Canterbury. Soon after his arrival in the country Tyerman severed his connection with the denomination, and the mission was on the verge of collapse when Rev. Matthew Baxter, who had served many years in Jamaica, came from Australia and took charge in 1868. He served

until 1873, when increasing age and infirmity caused him to retire from active labors. He continued to reside in the colony, however, and was of assistance to the work until his death, in 1893. Under Samuel Macfarlane, who took his



AFTER THE ENGRAVING BY J. COCHRAN.

REV. JAMES BULLER.

place, the mission extended its borders and soon included several circuits, which were promptly manned from England.

Until the union recently effected the mission held direct relation to the home Conference as a district meeting. Progress had not been very rapid, but by 1894 the membership had reached over 900, served by 14 ministers and 31 local preachers. The denomination owned 24 chapels and 15

preaching places, and had a Sunday school membership of over 2,000. In the year 1888 the cause sustained a severe loss in the death of Mr. George Booth, through whom the mission was established and by whose aid it was enabled to continue. A marble tablet was accordingly erected in the Christchurch Chapel to his memory.

Since 1897 three of the Methodist bodies which have work in New Zealand have been bound together in a happy union. The question of union was uppermost at the session of the Wesleyan Australasian General Conference of 1883, held at Auckland, but on account of the opposition of the Primitive Methodists it failed of consummation. At this time the strength of the denominations was about 7,000 Wesleyans, 1,300 Primitives, 860 Free Methodists, and 100 Bible Christians. In similar proportions the denominations aggregated slightly over \$1,000,000 in property. In congregations, however, the Wesleyans had nearly five sixths of the total of 47,000 adherents.

A second attempt to win over the Primitives was made in 1892 with like results, but in 1895 the other three Conferences decided in favor of federal union. The first united Methodist Conference in Australasia met in Auckland in March, 1896. The union was consummated in April, 1897. Employment was found for all the ministers. There has not been the slightest loss in the membership. The fear of union without the Primitives was that that body would prove a Cave of Adullam for the malcontents. There are no financial difficulties save those that existed before the union, and many of these are disappearing before the increased strength of the Methodist forces. Perhaps one of the most important centers where union was consummated was in Christchurch (South Island) Circuit, where 2 Bible Chris-

tian, 2 Wesleyan, and 3 Free Methodist churches were concerned, several with considerable debt. This is now manned by four ministers, two from the former Wesleyan body and one from each of the others. One of the Australian Methodist editors said of the consummation, "It is a delightful record of debts wiped out, of difficulties vanished and vanishing, of new enterprises undertaken, and of a warm breath of revival, indicating, we venture to think, the approving smile of heaven."

Primitive Methodism, which was planted in Australia by the efforts of English Sunday school scholars, was founded in New Zealand by the English Sunday school teachers. Rev. Robert Ward, the first missionary, a man of deep piety and singular zeal, came out to New Plymouth in 1844, and founded a small society of white members. A little later he addressed his efforts to the Maori work, returning later to the white societies. As new helpers came new stations were opened, and the number and prosperity of the Primitive societies multiplied.

At the Conference of 1894 29 stations were reported with as many ministers and a membership of nearly 1,500. The 58 connectional churches are valued at over \$140,000. Each has a Sunday school, and the number of scholars was placed at nearly 4,500. In the matter of Church union the Primitives have insisted on the equal rights to ministers and laymen in every Church court, and to-day stand outside the general Methodist movement in New Zealand and Australasia.



CHAPTER V

The Friendly Islands

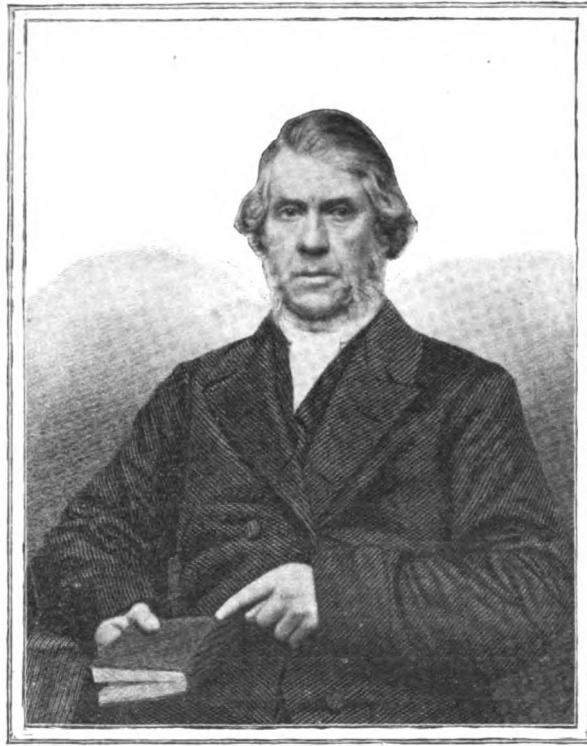
THE TONGA GROUP.—THE PIONEER LAWRY.—CONVERSION OF CHIEFS.—
THE HAABI ISLANDS.—REVIVAL OF 1834.—KING GEORGE.—JUBILEE.
—JOHN THOMAS.—FREE CHURCH OF TONGA.

THE Tonga, or "Friendly," Islands, lying in the South Pacific, received their English name from Captain Cook, their discoverer, in 1768. The missionaries sent out by the London Missionary Society were so maltreated as to discredit the name. The widow of one of these missionaries moved Rev. Walter Lawry to visit them, with his family and two mechanics, in 1822.

Though well received at first, Mr. Lawry's health soon gave way under the anxiety and hardship of bitter disappointment. His successors, Revs. John Thomas and John Hutchinson, were treated no better, and would have abandoned the islands could they have found a ship. The coming of Nathaniel Turner and William Cross from New South Wales in 1828 placed matters on a better footing, for Turner's experience in New Zealand helped him to acquire the vernacular.

Two stations were established, and the work was much facilitated by the providential visit of two Christian Tah-

tians. Schools were opened, preaching was attended, and the first convert, a youth named Lolohed, son of the head chief, Ata, was baptized. In January, 1829, Mr. Thomas baptized 7 natives at Nukualofa, and six months later 60 persons were



FROM THE ENGRAVING BY J. COCHRAN.

REV. JOHN THOMAS, APOSTLE OF TONGA.

attending class. The ruler of Nukualofa publicly attended the mission service and renounced his superstitions, Christian marriages were now celebrated among the natives, the Sabbath was regarded, and family worship became general. Further, through the visit of a young chief who had been taught by the missionaries, Finau, King of Vavau Island, sent

an urgent request to Turner for a teacher. On the island of Mua the chief and his people abandoned their superstitions and built them a neat Christian place of worship, anticipating a missionary. The king of Haabai went even further. He visited Tonga in person and asked for a missionary, and when that could not be granted he had an English sailor read prayers on Sabbath. This king was the famous George who later became king of the entire Friendly Islands, and whose friendship proved so valuable to the cause of missions.

It was accordingly at Haabai that the first work outside the main island was undertaken. First a native Christian—Peter by name—was sent, and a request for reinforcements was sent to the home committee. While waiting for the response a mysterious occurrence encouraged the workers to believe that their projected work had divine approval. A small box was washed ashore one day, which was handed to Mr. Turner, who found that it contained a letter authorizing the missionaries to commence a mission on Haabai without delay. Nothing further was heard of vessel, crew, or cargo.

Mr. and Mrs. Thomas started at once for their new sphere of labor and reached Lefuka, one of the Haabai Islands, on the 30th of January, 1830, where the young king, Taufaahau, gave them a warm welcome. The whole nation seemed to be seeking the light. In all the eighteen islands save three idols had been dethroned, their temples turned into Christian chapels. Mr. Thomas's first congregation, addressed the day after his arrival, numbered about four hundred people. On the 7th of November of the same year the king himself was baptized, and the Christian history of the famous King George was begun. In about two years' time a thousand had joined the Methodist Church in Haabai. In April, 1831, however, King George visited King Finau, of Vavau, and persuaded

him to give up his idols. This he did by ordering them into his presence and addressing them individually, "If you are a god run away, or you will be burned in the fire which I have prepared." This test disconcerted them; their wooden



FROM A COPPERPLATE BY COCHRAN.

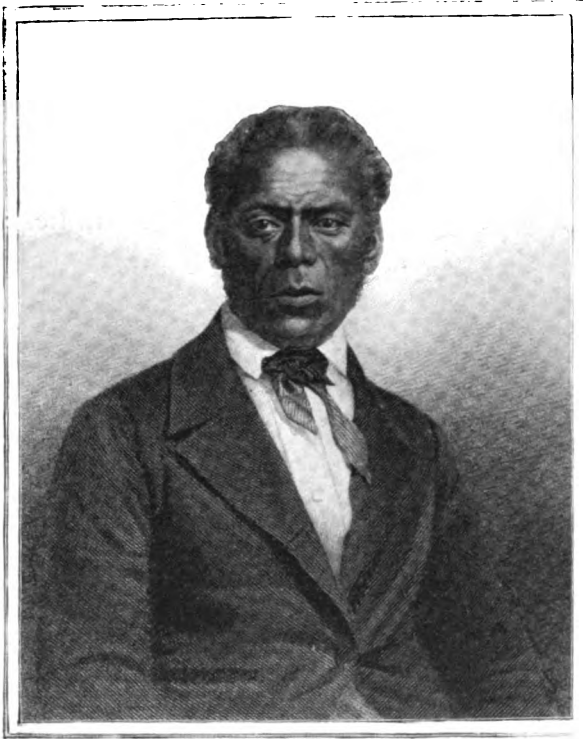
PETER VI.

The first native Wesleyan minister in Polynesia.

legs refused to serve them, and when shortly afterward Mr. Cross, after a journey whose dangers cost him the life of his wife, landed at Vavau his first three months' labor resulted in a membership of 1,200 natives meeting regularly in class. The entire community was changed, and over 3,000 people

assembled at the dedication of a new chapel. The arrival of a printing press, on which in nine months 17,000 copies of different kinds of books were printed, greatly aided the work.

On the death of Finau, in 1833, the government of Vavau



FROM THE ENGRAVING BY J. COCHRAN.

KING GEORGE.

Tubou, king of the Friendly Islands.

passed to George, of Haabai, and to this dominion Tonga was shortly added, and a Christian king ruled over the entire Friendly group.

The missionaries were embarrassed by the magnitude of

their success, and prayed that these professed converts might really experience personal religion. Their prayers were answered in 1834 by a powerful revival, which spread from village to village and from isle to isle. In one single day more than 1,000 people were truly and soundly converted. All ordinary labor was suspended; prayer meetings lasted for entire days. King George and his queen, Charlotte, were among the most interested. In Vavau over 2,200 were converted within six weeks; on Haabai over 2,000 were converted in a single fortnight.

In Tonga itself a considerable faction opposed Christianity and King George. In 1837 and 1840 open hostilities resulted, but the Christian chief magnanimously forgave his defeated foes and spared their lives.

The assistance rendered by King George was most valuable to the mission. Having entered the local preacher's relation, passing the ordinary examinations, he bent his every energy to winning his people for God. Soon after his conversion he erected a chapel at Lefuka—110 by 45 feet—in which the carved shafts of spears and old-time war clubs were turned from their offensive purposes to decorate the temple of peace.

The sailing of the Australian vessels proving an uncertain and precarious source of supply for the missionaries, a small vessel was fitted out in Bristol, England, in the year 1839, for the service of Methodism in the South Seas. After some years the Triton proved inadequate to the demands made upon her, and a John Wesley was launched in 1846, which rendered efficient service for about twenty years, when a violent commotion in the waters off Haabai, resulting from an earthquake, wrecked her. No lives were lost, and almost the entire cargo was saved; and in the following year a John

Wesley II served in her stead. A number of such boats now serve the cause in Polynesia and Australasia.

Early attention was paid to the education of the natives, and in 1853 it was testified that not less than 5,000 could write their own language and 8,000 could read. A training



A CHIEF'S HOUSE, TONGA.

school at Nukualofa prepared the native preachers and teachers and developed into a first-class seminary, known in honor of King George as "Tubou College."

Some excellent native preachers have been raised up for the work. Peter Vi, teacher of Tonguese to one of the early missionaries, was converted while assisting in the translation of the gospel of Matthew and became the first native messenger of the truth in the Friendly Islands and one of the most successful. For over twenty-five years, however, the foremost man in the little kingdom, King George alone

excepted, was David Tonga. So high stood he in the confidence of the people that more than once he was nominated for the honorable position of premier. Beginning to preach when he was very young, his first convert was his own father. His missionary labor was crowned with success. When the Free Church of Tonga was formed and the Wesleyans were forced to leave their homes David patiently bore with the breaking up of a beautiful home, was cheerful and hopeful while in exile, was confident that Wesleyanism would rise again, and on his return strove manfully to repair the waste places in Zion. When he died, in 1892, King George said of him, "Never has been his like, nor shall we see his like again."

By 1870 the Tonga mission was not only self-supporting, but even contributed missionary money for other purposes. In 1876 the jubilee of the landing of Rev. John Thomas was celebrated with great rejoicing. This has come to be regarded as the introduction of Christianity into the Friendly Islands. The speech of King George upon the occasion is worthy of note. He said: "The heathen nation has become Christian, barbarous men civilized, churches and schools in all the islands, a people set free, a constitution given, laws established with courts of justice, and various offices of government. Roads are made through all the land, stores spring up in every town, and all the adjuncts of a civilized country are seen. My heart burns with joy when I think of what Tonga has accomplished since Mr. Thomas landed here fifty years ago to-day. The Lord has permitted me to see this final jubilee in Tonga. I shall certainly not see the next. If the leaves of the trees and the stones of Tonga had mouths they would shout forth their thanks to God for what he has done for Tonga. To his holy word Tonga owes all

that it is and all that it has. Look at the printed motto yonder—'The Bible for Tonga'—and let us consecrate ourselves afresh to God's service."

Mr. Thomas labored unceasingly in the islands until 1851 and returned in 1856, continuing until 1860, when failure in health rendered his permanent return to England imperative.



NATIVE HOUSE, TONGA.

On the occasion of the jubilee King George sent him a present of £100 as a token of esteem and affection. He died on January 29, 1881. King George himself lived until a very advanced age, probably over one hundred years, and died in 1893. He carried with him on his person the marks of the barbarous maiming practices prevalent in his childhood, and often pointed to them with feelings of humility when speaking of his former heathen condition. Amid all the wars and their attendant desolations among the people he steadily

promoted the cause of Christ. Through all he moved "a stately figure, a man of God, the champion of truth, God's servant in Tonga, his noble gift to the cause of Christ there."

In 1878 there were 126 churches with 5 English and 17 native preachers and over 100 assistants and 8,325 members. Almost every church had not only a Sunday school but also a day school, and a large staff of teachers were engaged in



WOMEN OF TONGA.

the religious and secular education of the children. In 1881 Tonga ceased to be classed as a mission and became a district, associated with the New South Wales Conference. The Tonga workers long sought association with the nearer at hand New Zealand Conference. For some reason this did not meet with the approval of the General Conference, and, dissatisfaction resulting, the Free Church of Tonga was formed. The movement was taken largely on the advice of

a Mr. Baker, then premier of the kingdom, who was formerly a Wesleyan missionary, and severe measures were adopted to compel all to join the new organization. In three weeks over 5,000 members and double the number of adherents had seceded with 12 of the native ordained ministers. Some of the Wesleyans emigrated to other islands; others held on.



TONGA GIRLS MAKING CADA.

The visits of Rev. George Brown, now for many years general secretary of Australasian Missions, and of Sir J. B. Thurston find record among the proceedings of the General Conference, and with the banishment of Baker, the return of the exiles, and the proclamation of religious freedom the demon of discord is being laid. No effort was made at first to heal the breach—indeed, Dr. Brown advised against it—and questions of property holdings were amicably adjusted at the time.

At the Conference of 1894, when the Wesleyans had considerably augmented their numbers and reported a membership of nearly 1,200 with 70 churches and 16 ministers, the feeling began to grow that the separation should come to an end. The General Conference of 1897 accordingly adopted this resolution: "That the General Conference of 1894, having affirmed that in its judgment Methodist union in the colonies would be for the glory of God and the advancement of his kingdom, this Conference further expresses its desire for such union in the Friendly Islands, where two Churches—the Wesleyan Methodist Church and the Free Church of Tonga, which is Methodist in its origin, doctrine, and policy—are now in existence." Up to 1902, however, the schism had not been closed, though throughout Australasia all the Methodist bodies had been united except the Primitives of New Zealand and this Tongan offshoot. In that year the missionary report expressed the confident hope that the Free Church would not much longer assert its independence.



CHAPTER VI

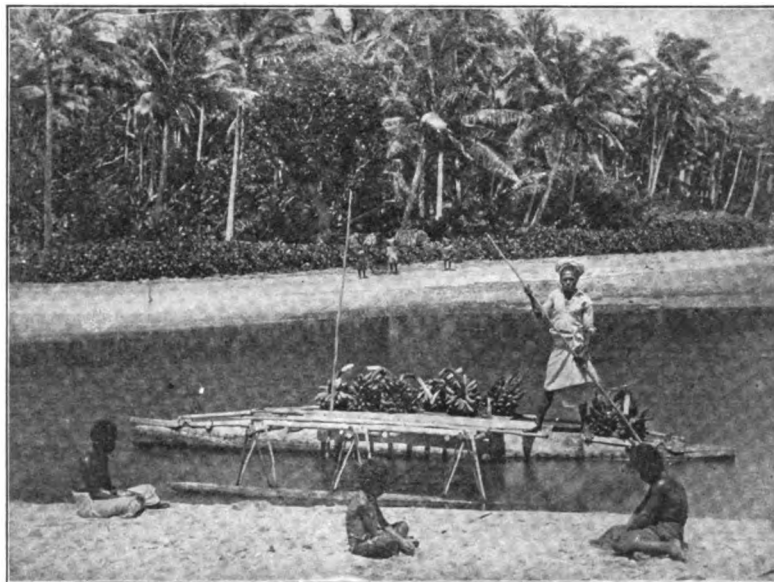
The Evangelization of Fiji

LIGHT FROM TONGA.—LAKEMBA.—CROSS AND CALVERT.—JOHN HUNT AND LYTH.—SAMOSAMO CANNIBALS.—THE STONE FONT OF BAU.—MRS. CALVERT AND OLD TANOVA.—THAKOMBAU'S CONVERSION.—JAMES CALVERT.

SOME four hundred miles north of the Friendly Islands lie the Fiji group, inhabited by a people who at the beginning of the nineteenth century were addicted to cannibalism in its most revolting forms. It was among these heathen that the Gospel achieved such a victory that after fifty years of missionary labor the Fijians were all nominally Christian, every village had its church and school, and the sons of converted cannibals were going forth to other nations as heralds of the cross!

The revival of 1834 in Tonga resulted in the appointment of Revs. William Cross and David Cargill to Fiji, whither they went the next year with a letter from King George to the heathen king of Lakemba, who numbered many Tongan emigrants among his subjects. Two hundred Fijians in their horrid war-gear met the newcomers at the landing and escorted them to the king, who promised them protection and assigned two houses for their occupation.

Preaching began in the Tonguese dialect on the first Sabbath, the king honoring the service with his presence. There were conversions from the resident Tongans and a few natives, and the work was prosecuted with marked encouragements, thanks to the friendship of the king, who



A FIJIAN CANOE.

shielded the missionaries from the hatred of the heathen priests.

Lakemba was soon dotted with preaching places, and in 1836 Mr. Cross landed at another island, Oveata, where he found the ground prepared for him by two converts from Tahiti. Chief Wai, of the remote island of Ono, had been influenced also, by the reports of what had been done in Tonga, to renounce his allegiance to the idols and to worship in ignorance the unknown God who had blessed Tonga.

In 1840 Mr. Calvert visited Ono and found two hundred and thirty-three persons ready for baptism.

Bau, the home of the head king of Fiji, being inaccessible on account of war, Mr. Cross gained a foothold on Rewa, the next island of importance. Ill health now compelled him to slacken his efforts, but James Watkin's "Pity Poor Fiji" so deeply moved the heart of British Methodism that noble volunteers sprang to the relief of the imperiled work. Among them were James Calvert and John Hunt, two of the brightest names in the history of world-wide Methodism. New workers brought new ideas and increased resources. Rewa became the headquarters of the mission, and the printing press established there began to send out its literature.

Samosamo was entered in July, 1839, by Messrs. Hunt and Leigh at the invitation of the chief, but here there was no effort made to conceal evil doing from the eyes of the missionaries. The greatest atrocities were performed within view of the mission house, and for some time the missionaries faced martyrdom as the probable issue of their visit. Within a week after their arrival sixteen women were strangled to accompany the chief's son, lost at sea, to his long home. Not long afterward eleven men were roasted and eaten in front of the mission windows, and when Mr. Lyth drew the blinds to shut out the revolting sight the natives threatened to burn the house. So pitiable was the missionaries' condition in 1840, when Commodore Wilkes, of the United States Exploring Expedition, touched at Samosamo, that he urged them, though in vain, to leave with him on his ship. He afterward wrote: "Nothing but a deep sense of duty and a strong determination to perform it could induce civilized persons to subject themselves to the sight of such horrid scenes as they are daily called upon to witness.

I know of no so trying situation as this for ladies to live in, particularly when pleasing and well-informed, as we found these at Samosamo."

For a time the heroic efforts of these consecrated men and women seemed on the point of coronation. The king's brother accepted Christ, and twenty-one members were enrolled in society; but a reaction followed which drove the



A VILLAGE IN FIJI.

mission from the island in 1847, and the cloud of heathenism settled down thicker than ever over Samosamo.

After Mr. Cross's death, in 1842, Mr. Hunt became chairman of the District of Fiji, and soon spent himself in the work. A man of purest heart, he also was possessed of intellectual qualities of high order, and his services in translation of the Scriptures and theological works cannot be too highly rated. In death as in life he was devoted to Fiji and

would cry: "Lord, bless Fiji! Save Fiji! Thou knowest my soul has loved Fiji. My heart has travailed in pain for Fiji." It was with prayers for Fiji and happy hallelujahs that Hunt passed to life more abundant on the 4th of October, 1848, having crowded the service of a long lifetime into his short six and thirty years.

In front of the chief temple of Bau there used to stand a huge monolith called Vatunimbokola, on which sacred stone the cannibals beat out the brains of their victims. This weird relic, purified by a generation of disuse, now forms the baptismal font in the great church of Bau, the only stone edifice in the islands.

For twenty years the island of Bau resisted the assaults of the missionaries. The head chief, Tanoa, and his son, Thakombau, were the pillars of heathenism. On one of the latter's visits to Viwa Mr. Cross attempted to lead Thakombau to embrace Christianity, upon which the Fiji chief indignantly shouted, "Never, sir; never!"

"If you will not," said Mr. Cross, "then your children will."

"No, sir," was the reply; "they shall not." But he was mistaken.

It is interesting to read how the wives of the missionaries bearded the old hyena in his very den. Mrs. Calvert and Mrs. Lyth were on one occasion alone at home with their children when word came to Viwa that fourteen women were to be killed, cooked, and feasted upon at Bau on the morrow. These two women promptly took canoe, landed amid the wildest of din from the savage cannibals, passed strangely without harm into the forbidden presence of the king, and laid demands for the release of the women. Their very audacity startled the old reprobate, and when at length

it dawned upon him what they wanted he replied, "Those who are dead are dead; but those who are still alive shall live." Five of the fourteen were thus saved.

Calvert made many attempts to reach the heart of old Tanoa, but his island remained the last stronghold of can-

nibalism. Prisoners of war were brought thither from all the islands, and the fires scarcely ever burned low. When Joseph Waterhouse requested permission to live on Bau, Tanoa roared an emphatic "No!" and he continued heathen to the last. When he died, in 1852, five women were strangled to accompany him into the spirit world.



FIJI CHIEF.

His son, Thakombau, for some time presented as great an obstacle to the spread of the faith. His hatred of Christianity was virulent. Early in his reign he sent word to

Rewa that the native Christians must give up their faith or else come to Bau and be eaten. Their reply, that it was easier to come to Bau to be cooked than to renounce Christianity, enraged him, and Thakombau came to Rewa to execute his threats. Two of the converts meeting in front of the mission house shook hands and with cheerful smile exclaimed, "Heaven is near!" Retiring to the bush, their

accustomed place of prayer, the natives joined in exulting praise and united in prayer for their persecutors. Thakombau for the first time felt the influence of Christianity and was powerless to proceed against his victims. Said he: "If you missionaries would only go away! We came to kill these people, and we cannot lift a hand."

The sound conversion of his bloodthirsty friend, Verani, a chief of Viwa, made a deep impression on Thakombau. Verani was baptized as "Elijah," and lived like a Christian. He was killed in 1853 while on a peacemaker's errand in behalf of Thakombau. This greatly moved the king, who now yielded to the advice of King George, of Tonga, and sent for Calvert and Waterhouse. On the 30th of April, 1854, the war drums brought a crowd to hear the king propose that they adopt Christianity. Thakombau, his household, his old high priest, and three hundred natives then renounced idol worship and all its vile practices amid the rejoicings of the missionaries, who saw their prayers answered.

After a probation of unusual duration, on the 11th of January, 1857, Thakombau was baptized as "Ebenezer." He made public confession of his past misdeeds. He said: "I have been a bad man. I disturbed the country. The missionaries came and invited me to embrace Christianity, but I said to them, 'I will continue to fight.' God has singularly preserved my life. At one time I thought I had myself been the instrument of my own preservation; but now I know that it was the Lord's doings. I desire to acknowledge him as the only and true God." "And what a congregation he had!" writes Mr. Waterhouse. "Husbands whose wives he had dishonored; widows whose husbands he had slain; sisters whose relatives he had strangled; relatives whose friends he had eaten; and children, the descendants

of those he had murdered, and who had vowed to avenge the wrongs inflicted upon their fathers." It was a remarkable scene, and the thousand stony hearts were moved with fear and astonishment. Such was the effect that more than



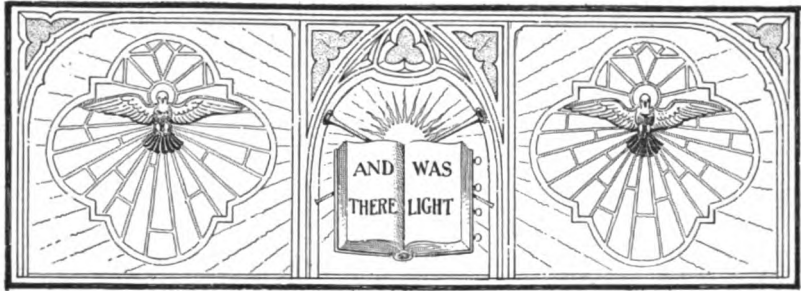
AFTER THE ENGRAVING BY J. COCHRAN.

REV. JAMES CALVERT.

twelve hundred were added to the Church within six months. Thakombau continued faithful to the end, and lived a life of good works. His last audible prayer was, "Hold me, Jesus; hold me, Jesus; my faith in thee is firm." His sons and daughters were gathered with Mr. Langham, the missionary, around his triumphant deathbed, and his stormy life passed

into everlasting peace on the 1st of February, 1883, his wife having preceded him in 1881.

Mr. Calvert, who had been so largely instrumental in his conversion, did not long survive him. Born in 1813, he labored in Fiji from 1838 until 1855, and, after five years spent in England preparing the Scriptures in Fiji for the press, returned for another term of service until 1865. From 1872 to 1880 he labored in South Africa, and then returned to England, but visited his old mission field at the jubilee celebration of 1885, finding Fiji a nation of Methodists. He died on March 8, 1892, active to the last in the service of Fiji.



CHAPTER VII

Transformed Fiji

THE ENGULFING OF HEATHENISM.—ROTUMA.—FREDERICK LANGHAM.
—A FLARE-UP.—FIJI DISTRICT.—THE PRESS.—PRESENT-DAY DIFFICULTIES.

WHILE Bau had been a bulwark of paganism the tide of Christianity had swept over other islands of the group. By 1849 Lakemba, the first station, was nominally Christian, the old chief and his priest having finally surrendered to King Immanuel.

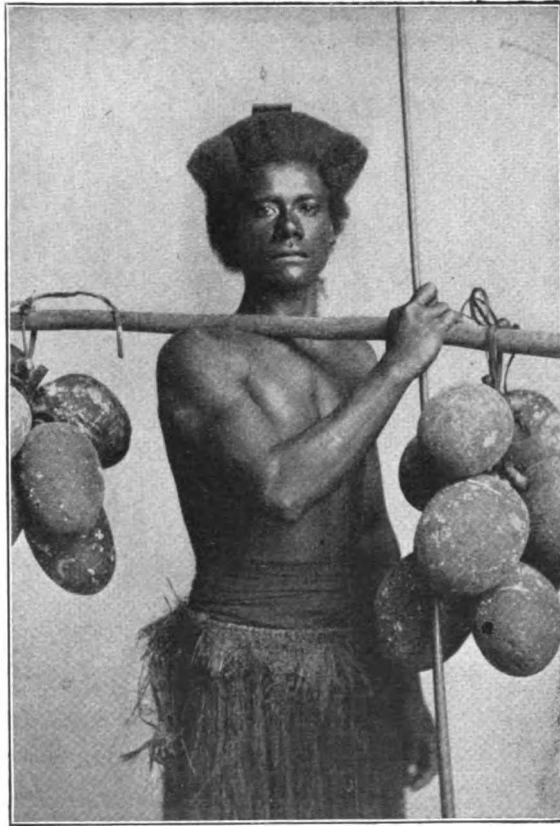
At Levuka, chief town of Ovalau, where many white men had settled and intermarried with the natives, Hunt began the work in 1842. Substantial progress was made, and this town, now the capital of Fiji, has three handsome European churches, a mechanics' institute, bank, stores, hotels, and all that evinces material prosperity resulting from the work of the mission. About 1837 a canoe load from Rotuma, under the Chiefess Marere, having visited Tonga, returned to that distant islet with a report of a new religion. This brought an invitation from Rotuma, in response to which in 1839 a party of Tongan Christians went thither to preach Christ. Lyth, Calvert, and other missionaries visited the island and baptized the converts, but the most valuable of all was Eliezer Takele, of Lakemba, in Fiji, who translated one of the gospels

into Rotuman. At present five sevenths of the population are Wesleyans. The Romish Church claims the rest.

When the Wesleyan Methodist Societies in Australia were formed into a separate Conference, with which the work in the South Seas was affiliated, there were nearly 1,500 converts in Fiji, while the number of attendants on public worship was over 54,000. W. B. Boyce, first President of the Australasian Conference, was also made general superintendent of missions in New Zealand and Polynesia.

The remarkable outpouring of the Spirit that followed on the Fijian war of 1855 led to the reinforcement of the missionary staff in 1859 by twelve additional workers. At the present time the native ministers outnumber the English missionaries two to one. Said Mr. Calvert, at the Centenary Conference in London, 1888: "On my last visit (1885) I was delighted at the grand sight I witnessed at the District Training Institution, where I found one hundred and nine fully devoted men, selected from the institutions in each circuit, under training as preachers of the Gospel—fine, strong, hale, hearty men who cheerfully surrendered themselves to the cause of Christ in Fiji and elsewhere." These men not only manned the work in the Fijian Islands, but volunteered for difficult work in other fields. For example, when the work in New Guinea was begun volunteers were asked for to the number of fifteen who would risk life and health in the treacherous climate of the new field. Forty applied for the honor of starting the work in New Britain, and when advised by the governor of Fiji of their danger, painting it in darkest colors, their zealous purpose was not weakened; and though four of the first were killed and eaten, their places were promptly filled by others. Among the many faithful native preachers who labored in Fiji the name of Joel Bulu stands

prominent. For forty-four years he toiled with intense zeal and rare judgment, while his saintly piety obtained for him the title of the "St. John of Fiji." Perfectly simple in life,



NATIVE FIJIAN WITH BREAD FRUIT.

unmistakably in earnest, his labor abounded in successes for Christ.

When the jubilee of 1885 was celebrated there was not a single professed heathen in the islands. Savage kings had become "nursing fathers in the Church," and there were

nearly 27,000 members and over 100,000 adherents to the Methodist cause. The contrast between the beginning and the end of the half century is the most striking in missionary annals. Out of a collection of cannibals and barbarians has been made a colony of intelligent, industrious, and religious people. The most independent and impartial testimonies are available by which we may judge of the results attained. Miss C. F. Gordon Cumming, the author of that charming book *At Home in Fiji*, says:

What has been the result of their [Wesleyan] labors? I, an unbiased traveler, have recently had good opportunity of noting during two years of travel among the isles of the Fijian archipelago, sleeping in perfect security in clean native cottages and traveling from village to village, where the same great wooden drums which once summoned the people to appalling and loathsome cannibal revels now sound only as a call to school and church services, and where every family on the length and breadth of the eighty inhabited isles begins and ends each day with the singing of Christian hymns, reading the Scriptures in their own tongue, and devout prayer offered by the head of each household, and concluding with the Lord's Prayer, in which all present unite audibly. I doubt if there is any other corner of the world from which the "outgoings of morning and evening" waft to heaven so united a voice of prayer and praise.

It is also a remarkable fact that but one missionary in all Fiji met his death at the hands of the natives. He was the Rev. Thomas Baker, who, in July, 1867, went with a native preacher, two teachers, and six young men from the training institution, into the interior of Viti Levu to visit some of the more remote stations. Near the village of Tavua a ruffian band, under the leadership of a misguided chief named Nawawabalavu, ruthlessly cut down the party save those who made almost miraculous escape and returned to tell the sad story. Over the edge of the cliff, four or five hundred feet high, they threw the body of the missionary and afterward carried it into the village, where the filthy savages devoured it. A bone is to-day in the possession of the mission, which

it is said was placed in the forked branch of a then young tree, around which the timber grew until it was lost from view. The man who placed it there told the story to the village teacher, and the two cut down the tree, found the bone, and delivered it to Mr. Small. The spot possesses a thrilling interest to the workers of to-day. A mound nine feet square and two feet high marks the spot where fell Fiji's only martyr, and a visit to the spot where the blood of the true-hearted men was spilt gives fervor and strength to their successors of to-day.

The last flare-up of the old-time barbarism in Fiji occurred in June, 1894, and to the distress of the missionaries and the faithful natives the last case of cannibalism tarnishing the fair name of Fiji was brought down from 1876 to the 5th of June, 1894. Devil worship, known as Luve-ni-wai, though outlawed, had been practiced for some time in secret, but in the province of Macuata, instigated by its priests, the cult attained what was deemed proselyting strength. A political disturbance broke out; captives were taken and eaten as their ancestors would have been. The prompt action of the governor, Sir J. B. Thurston—for since 1874 Fiji has been a crown colony of Great Britain—averted what threatened to be a repetition of the Maori war which wrecked the mission in New Zealand.

The missionaries became even more watchful and earnest in their work. The younger generation are inclined to view the freedom of the former times, when murder passed unpunished, theft was a virtue, and taxes were paid only to the conqueror, as the golden age of their history, and to them the Christian religion and the reign of law and order do not appeal as they do to those who remember the utter misery of pagan times. Accordingly the first result was a thorough

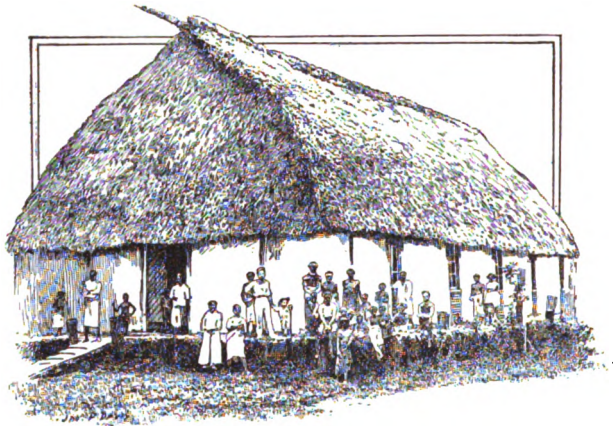
purging of the Church membership, and this was followed by more careful inquiries when application was made for admission to the Church.

It is hardly invidious to single out the name of Frederick Langham as one for special honor in the Fijian missionary roll. For thirty-seven years he performed continued and noble service, for most of the time being looked upon as the bishop of Fiji, since he served for twenty-five years as chairman of the district. His arrival at Kakobau, in 1857, was within three years of the introduction of Christianity, and he and his faithful wife often took their lives in their hands during the old heathen days in carrying the Gospel message into the strongholds of heathen cruelty and revolting cannibalism. When, in 1894, he held his last service the church was crowded to the very doors, and the great congregation broke forth into an irrepressible wail as he gave utterance to his closing message. They followed him to the landing place, where the entire town united in giving a beautiful close to a lifetime of faithful service in Fiji.

The Fiji District is at present divided into ten circuits—Lakeba and Lomaloma, Ra, Bua, Bau and Viwa, Navuloa, Cakaudrove, Ovalau, Rewa, Kadavu, and Rotuma. The island of Rewa contains the greatest number of churches, though Ra has the largest membership. The Rewa church is a type of the architecture of the island to which the stone church at Bau is the only exception. The building is eighty by thirty-five feet with walls of lime and reeds and a roof of thatch laid on cocoanut timbers supported by a colonnade of pillars. The building stands upon an elevation, and in the foundations are stones which tradition says were once the supports of the chief heathen temple of the island. The entire work, save that of the windows and doors, is by the natives, and

while the 200 churches on the Rewa Circuit are of similar workmanship, none are quite so large or as fine as that in Rewa. The building seats about 500.

There are 815 churches on the Fijian Islands, this number representing no less than 70 erected in the place of as many destroyed during a recent hurricane. In addition there are 391 other preaching places, which are served by the 10 missionaries and their 76 native ministers. There are 600 more



A WESLEYAN CHURCH IN THE ISLAND OF REWA.

Sunday schools than preaching places, and 1,400 day schools with an attendance of 23,000.

In the heart of the mountain district of Na Viti Levu there still linger superstitions as dark as its own valleys and human hearts almost as hard as its sun-scorched rocks; so in these Fijians, recently emerged from heathenism, there seems to lurk much of the evil that walked openly in former days. Accordingly disciplining has been common, and in one circuit presenting over 7,000 members in 1897 over 400 were removed during the next year for conduct unbecoming their profession. But while there is little ideal perfection, there is

abundant reason to rejoice when we remember the degrading superstitions that until so recently bound them hand and foot. Through every circuit there are large numbers of Christians who steadfastly continue to lead holy lives. Commencing in October, 1897, however, an old-time revival started in the great stone church on the historic island of Bau that has spread all over the islands, and has greatly deepened the spiritual life of the native assistants and kindled afresh the aspirations of the membership. Fiji has also in its turn, as Tonga was to it, become a lesson to the neighboring groups, and not long since sixty natives of the island of Guadalcanal, in the Solomon group, visited Mr. Lindsay on Rewa, urging that a native pastor return with them to their home.

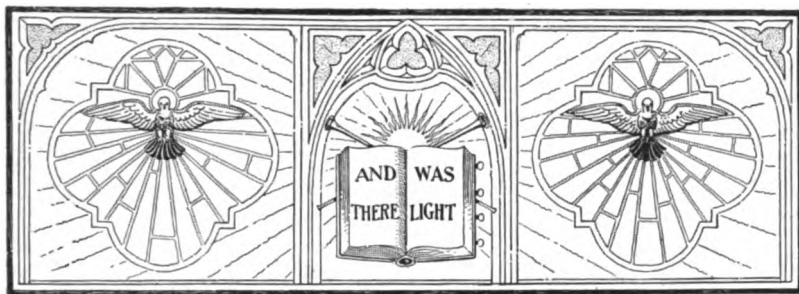
With customary care Methodism had supplemented the spoken word by the power of the printed sheet. In October, 1835, the first press arrived and was set up on Lakeba, and the natives crowded around to watch the strange machine while it printed the gospel of St. Mark. James Calvert was the printer, and his work antedated the Fijian version by the British and Foreign Bible Society. In 1874 a new press arrived at Navuloa, but until 1884, when Arthur J. Small took charge, it remained unused. Among the more important issues from the Fiji press are *The Life and Works of Jesus*, by Lorimer Fison, D.D., and an *Arithmetic* by W. Aitken Heighway. These are in the vernacular, and in addition the *Tukutuku Vakalotu*, the connectional paper, edited by Mr. Small, is eagerly read by thousands in Fiji and, by district resolution, from every pulpit in the land.

The entire educational work, carried on by the missionaries and their assistant teachers, is accomplished without any financial aid from the government. The people themselves

appoint their teachers in the respective villages and contribute liberally to their support. The system has its head in the Navuloa Training Institution or College, in which men are trained for the ministry and other callings.

The difficulties in the Fiji mission at present are connected with the presence in the group of Roman Catholicism and the alarming decrease going on in the native population. For this decrease there seems to be no available explanation. It is going on in islands in the South Seas where white men have not entered, and seems to prove that the South Sea islanders were a decaying race before the arrival of the stronger races from Europe. The Roman Catholic priests have proselyted and made much trouble. Out of a population of about 100,000 Methodism provides for over ninety per cent, the 6,000 Romanists being served by 20 priests.

A new difficulty confronts the Fijian workers through the presence in Fiji of large numbers of coolies from India who have bought land and evidently intend to remain. Over 10,000 of them are now in the group, and as they mix freely with the Fijians, are lax in morals and without responsibility, they are regarded as a menace to the Fijian Church. An effort is being made to reach them, and a worker of long missionary experience in India has begun to labor among the 3,000 women who have landed in Fiji. Day schools and Sunday schools have been opened and good results are noted. The encouraging feature presented by the presence of the coolies in Fiji is that by leaving India they have "broken caste," and will therefore be more readily accessible by Christian influence.



CHAPTER VIII

Farthest Methodism

TONGA GIVES LIGHT TO SAMOA.—PETER TURNER.—RIVALS IN THE WORK.—A FRESH START.—A COLONIAL MISSION.—A MILITANT MISSIONARY.—NEW BRITAIN.—THE NEW NEW GUINEA.—NEW GEORGIA.

IN 1829 a Samoan chief, Tui-na-ula, visited Tonga and received the strange glad news of the Gospel. Three years later the Wesleyans of the Friendly Islands (Tonga), in district meeting, recommended the Samoan Islands as good missionary ground, the chiefs having themselves petitioned for a Christian teacher. In 1834 Rev. Peter Turner was sent and cordially received. Within two years his converts numbered 2,000. Two years more, with the help of Rev. Matthew Wilson, the number was raised to 13,000. When the prospect of a strong Church was so brilliant the Australasian Committee (Wesleyan) made the mistake of turning the work over to the London Missionary Society. The Samoans were attached to their gospellers, and many of them refused to be handed over to the newcomers without being consulted. Many fell back into heathenism.

King George, of Tonga, hearing of the distress of the Samoans, visited them, and on his representations the Australasian Committee reentered the field, sending Rev. John

Thomas to survey the ground, and, in 1856, appointing Rev. Martin Dyson to resuscitate the old Wesleyan Church in the islands.

The London Society had continued to hold the field, but the Wesleyans made some headway, and in 1894 they had a



FROM A COPPERPLATE BY COCHRAN.

REV. PETER TURNER.

A Pioneer Missionary in the Friendly Islands and Samoa.

membership of 1,723 full members with over 500 on probation. They had 49 churches and a dozen other preaching places.

Scarcely had this strength been attained by the mission than serious political disturbances ensued. Under the leadership of Feesano, of Lufulufi, the Atuans revolted against the government of King Malietoa. In the protection of the

large European interest involved the German warship *Buzard* and her Britannic majesty's ship *Curacoa* appeared off the islands and shelled the forts at Luatuanuu, in possession of the Atuans, and also the town of Lufilufi. In September of 1894 the Atuans agreed to surrender, give up one hundred rifles, and disperse to their homes. This agreement, however, was made to the Great Powers, and the trouble still continued between the rebels and the Samoan government. The burning of villages and general looting kept affairs in a state of disquiet for a considerable time.

Peace at last came, and the people began to settle down to the improvement of their villages, and at the same time to replace the dilapidated buildings in which they had been worshipping with better churches. At the annual meeting of the Methodist Missionary Society of Australasia, held in March, 1902, it was reported that the prospects in Samoa are becoming brighter. The two circuits of the Samoa District had then 50 churches, 2 missionaries, 1,744 members, 62 Sunday schools with 1,485 scholars. The number of church attendants was over 6,000.

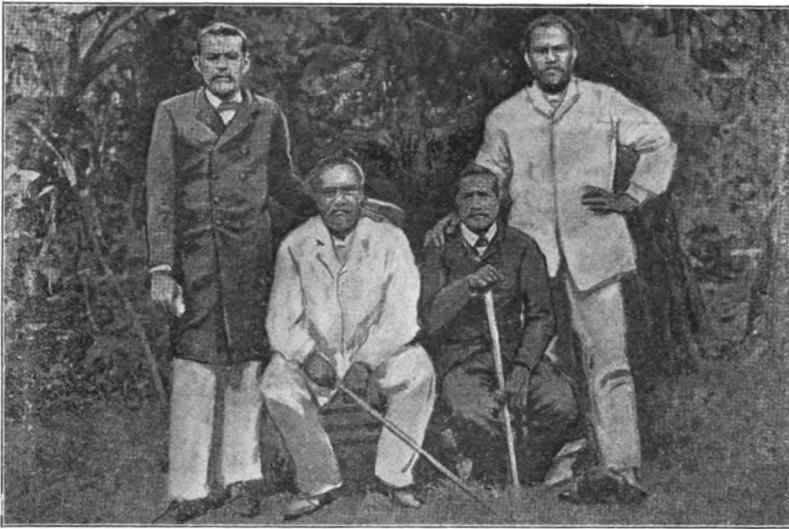
The educational work has its head in the District Training Institution, situated at Lufilufi. The institution furnishes teachers for the various villages, and it is estimated that over eighty per cent of the population can both read and write. The version of the Scriptures in use in the islands was prepared under the editorship of Dr. Turner in 1886, on the basis of the first adequate version published by him in 1861, and the number of copies already printed of the Samoan Scriptures approaches one hundred thousand.

In 1875 a new Australasian mission was opened in New Britain, a group of islands lying near the equator. This was the first mission initiated by the colonies themselves, and the

first in which converts from other Wesleyan mission fields undertook foreign work. Four of the party who set out in June, 1875, with Rev. George Brown, were treacherously murdered and eaten by the cannibals of Duke of York's Island. At the time of the massacre of these four Fijian missionaries Dr. Brown displayed the qualities which make him one of the greatest of Australasian missionary leaders. Arming his little force of Fijian and Samoan catechists, he crossed from New Britain, rescued the widows and orphans, routed the savages, and taught them that the shedding of blood involves punishment. The secular journals in Australia and New Zealand abounded in misrepresentations of the sad affair. The third General Conference of the Australasian Wesleyan Methodist Church, meeting in Adelaide, May, 1881, in the interests of their own work and the reputation of Dr. Brown, made extensive inquiry into the Blanche Bay massacre, including testimony of the natives themselves, and, after a review of the case, resolved that "Dr. Brown acted in defense of the mission teachers and their families, has not violated the regulations which govern our missionary work, and retains the full confidence of this Conference."

As early as 1888 a missionary meeting in New Britain contributed £50 to the funds of the Missionary Society. In some sections the people remained very superstitious and degraded. Many of the chiefs seemed eager to receive the Gospel and cleared land and erected houses for the teachers. But in 1894 cannibalism was still extant in Duke of York's Island. Within thirty miles of the mission house some of the mountain tribes conducted a cannibalistic orgy, and several cases occurred in which boys engaged on the cocoanut plantations of New Ireland were stolen and carried off to the mountains to furnish a feast for the savages. In New Ire-

land, however, the Gospel light has penetrated the darkness to a considerable extent. One of the missionaries relates how they visited the home of a chief who had led many cannibal expeditions, and whose very name was feared through New Ireland, who had, in anticipation of their visit, taken down and buried all the human bones that were hanging as mementoes in his house.



FOUR NATIVE WESLEYAN PREACHERS, SAMOA.

When Dr. Brown revisited, in 1897, the scene of his first visit he contrasted the crowds of naked savages who then greeted him with the orderly congregation gathered in a comfortable church, in which one of their own people preached with great earnestness and effectiveness. In the former days no white man's life was safe; none would dare to wander far from home unarmed, and Christian teachers carried on their work in constant danger of attack. Now traveling is safe all over the islands, the people are clothed, live in good

houses, and their very faces are changed in appearance, for "if any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new."

The work at present is in most satisfactory state of progress. Teachers are much needed, but, even short-handed, the progress is steady, and the mission has the friendship of the German officials. Roman Catholicism is in the islands, but each denomination has its own defined sphere, and the method does away with all friction. The Roman Church has pursued the method of buying slaves who are trained to form the nucleus of a Christian community.

The New Britain District is divided into four circuits—Ulu, New Ireland, Kabakada, and Raluana—and has a membership of about 2,500 and about 13,000 attendants on church services. They have 88 churches and 24 other preaching places, a Sabbath school at each church, with an aggregate membership of over 3,100 scholars. The greatest difficulty in the way of the mission is the attitude the whites of all nationalities bear to it, which tends to the conviction on the part of the natives that Christianity is a "fad" of the missionaries.

The keenest interest of the Australasian Methodist Societies to-day is in the recently established mission in New Guinea. The General Conference of 1890 took the step, and the London, the Church, and the Wesleyan Societies agreed upon separate and defined spheres of labor. To the Wesleyan Society the islands adjacent to East Cape were assigned, and in May of the following year 7 European missionaries, accompanied by about 35 men and women from the older missions—Tonga, Fiji, and Samoa—set sail for Dobu, which was selected as headquarters of the mission.

Governor Sir William MacGregor, who had experienced

the value of Wesleyan work in Fiji, took the keenest interest in the mission to New Guinea.

The first service was held in July, 1891, and the blessing of God granted rapid successes. By 1894 they had nearly



TREE HUTS IN NEW GUINEA.

8,000 hearers and about 70 names on the roll. In 1902 the work reported 5 circuits, with 37 churches and 94 other preaching places, 462 members, 1,782 Sunday school scholars, and 13,700 attendants.

The Papuans are largely under the influence of sorcerers

and regard "tabu" religiously. They were strongly averse to British rule, and especially to British justice, and witnessed the first execution of a murderer with great awe. The chiefs, however, expressed their approval, and the word went through the land, the people no longer hiding fugitives from justice. Undoubtedly their greatest fault is lying. The Papuan really lies when the truth would suit him better. The members of the missionary classes who conquered the habit were looked upon for some time by the natives as bereft of their reason.

Through the presence of the missionaries the old custom of buying one's wife has died out, as not only do the women refuse to be sold, but the young men decline to enter into matrimony by this method. The governor has stated that life and property are now as safe in districts in British New Guinea under missionary influence as they are in the streets of Sydney. The power of "tabu" has been lost in that of the "taparoro," as Christianity is referred to. At the same time the missionaries have exercised considerable judgment concerning native customs, and much liberty has been allowed natives in customs that appear strange to foreigners, but which the missionaries know are neither evil in themselves nor inseparably connected with evil. Besides the regular missionaries, the district also employs a lay missionary force, and the general work is supplemented by a missionary sisterhood.

It is significant of the spirit of the united Methodisms of Australasia, that the first act of their consolidated Missionary Society was to send out Dr. Brown with a band of workers representing all the Methodisms of Australasia to plant a new mission in New Georgia in the Solomon group (1902).

METHODISM IN MEXICO AND THE
WEST INDIES



METHODISM IN MEXICO AND THE WEST INDIES

CHAPTER I

Footholds

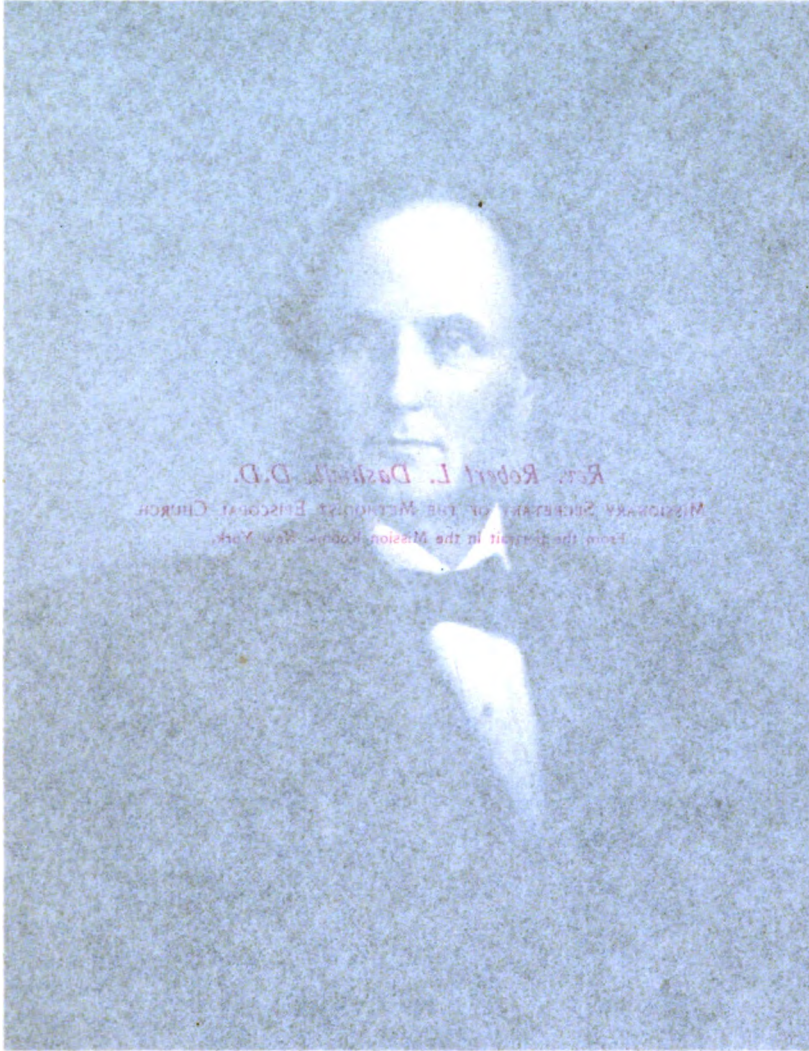
A BIBLE INVASION.—MELINDA RANKIN.—COLPORTEURS.—SOSTENES JUAREZ.—ALEJO HERNANDEZ.—OAXACA.—WILLIAM BUTLER AND BISHOP HAVEN.—REAL ESTATE OPERATIONS.—THE HOME OF THE INQUISITION.

THE Bible was in Mexico before the Protestant missionary. The American army of invasion scattered a Testament here and there, and the colporteurs who followed it distributed more. Cultivated Mexicans who had never seen any religious services except the mummeries of Rome were refreshed and aroused by observing the simple forms of worship conducted by the American chaplains. The reports brought back by the soldiers touched the heart of an American woman, Melinda Rankin, who, in pursuance of her determination to give Jesus and an open Bible to Mexico, established at Brownsville, on the Texan shore of the Rio Grande, in 1852, a school for Mexican girls. With the assistance of the American and Foreign Christian Union

she carried on a useful work as a colporteur of the Scriptures in Mexico, both before and especially after the breaking up of her Brownsville school, in 1862. In Monterey she opened another school which, in 1873, was transferred to the American Board. A Southern Methodist, Rev. J. P. Thompson, as agent for the American Bible Society, preached and distributed the Scriptures in Mexico in the years 1859 and 1860. The fruit of this Bible work was shown in the conversion of Francis Aguilar, who began preaching in San Jose de Saint Paul in 1867, and who numbered among his converts that masterful preacher, Manuel Aguas, once a Dominican friar.

In 1865 seven men met in a dwelling on the Calle San Jose Real in the city of Mexico and organized the "Society of Christian Friends." Sostenes Juarez was accepted as its preacher, and for five years ministered there to the little company. Bishop Keener, of the Methodist Episcopal Church, South, found the society meeting in a neighboring street, Belle Minitas, in 1873, and won the preacher over to his Church, in which he died a faithful minister in 1891. His Bible and desk, monuments of the time when he was the first and only Protestant preacher in the city of Mexico, are preserved in the mission rooms at Nashville, Tenn. With the name of Juarez belongs that of Alejo Hernandez, a wealthy youth whose parents designed him for the priesthood, but whose mind was opened to Protestant doctrine by a little book, *Evenings with Romanists*, which led him to the Bible and to salvation. He joined the Methodists, and in 1871 was received into the West Texas Conference; after preaching at Laredo and Corpus Christi, he was transferred to Mexico City by Bishop Keener in 1873. His faithful service was closed by death in 1875.

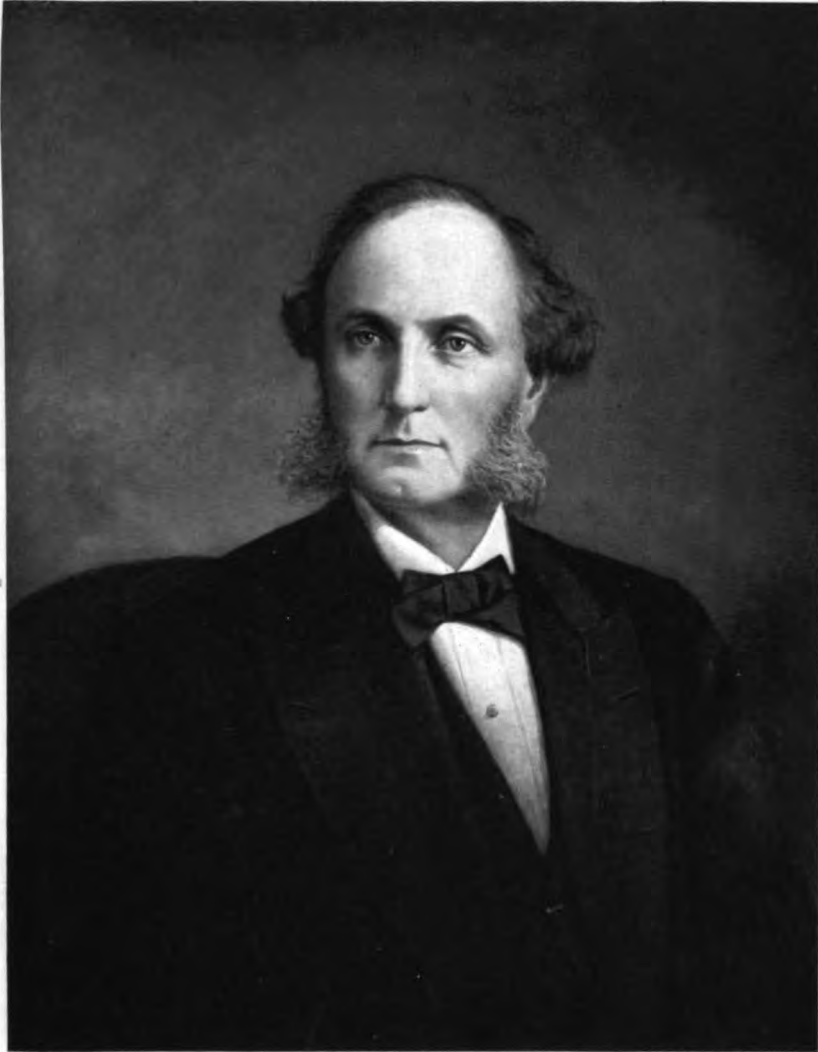
In southern Mexico, in the city of Oaxaca, a Bible was



Rev. Robert L. Dashiell, D.D.
Missionary Secretary of the Methodist Episcopal Church
from the Mission in the Mission House, New York

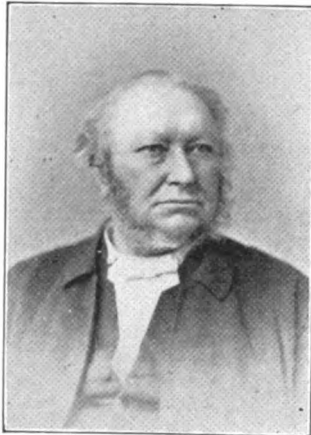
Rev. Robert L. Dashiell, D.D.
MISSIONARY SECRETARY OF THE METHODIST EPISCOPAL CHURCH.
From the portrait in the Mission Rooms, New York.





silently leavening another lump. John Petherick, a Methodist layman of California, had sold it to a man who read it to his friends. In 1871 they formed the "Evangelical Society of Oaxaca," which met weekly for Bible reading, prayer, and mutual conference on personal religion. After a time they were visited by the Methodist missionaries, at first from the southern church, but since 1888 by those of the Methodist Episcopal Church.

In 1872 Bishop Simpson, of the Methodist Episcopal Church, sent Dr. William Butler, the distinguished founder of Methodist Episcopal missions in India, to organize work in Mexico. Bishop Gilbert Haven had preceded him in a comprehensive tour of observation, visiting most of the centers of population, and securing from President Lerdo a pledge of toleration for his doctrine and protection for his preachers.

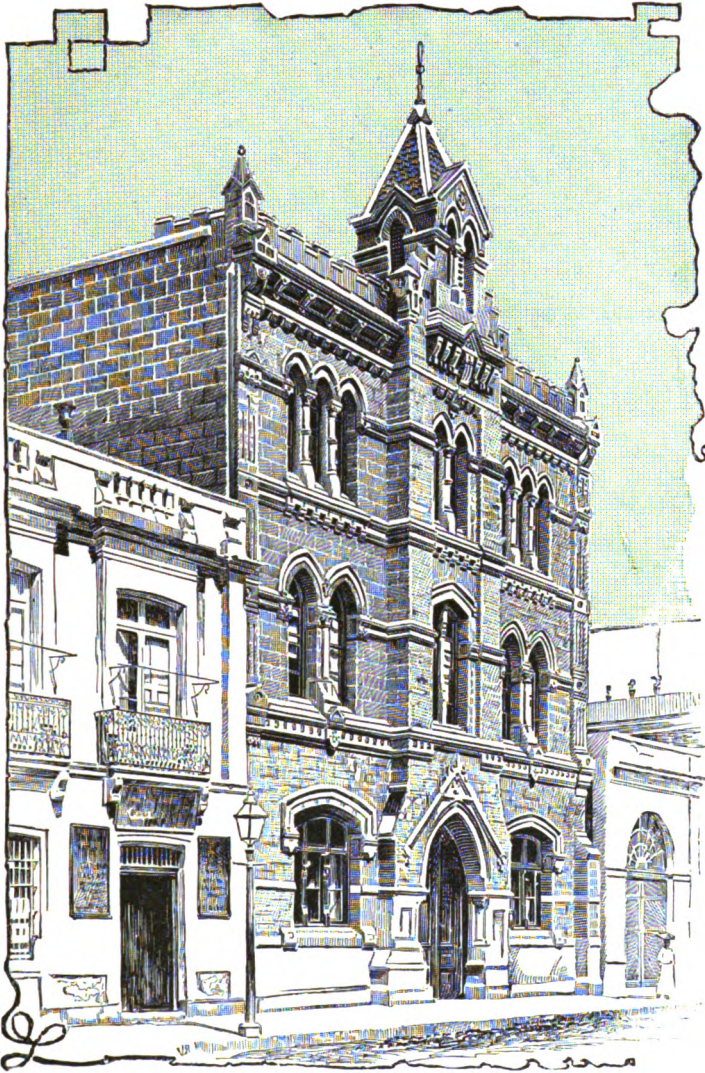


REV. WILLIAM BUTLER, D.D.

Dr. Butler, arriving in the capital on February 23, 1873, found the bishop already on the ground.

Together these leaders planned their campaign. The first problem was how to secure the necessary land and buildings, for the Catholic hierarchy was determined to exclude them from any foothold in the chief cities.

In the very center of the city of Mexico stood the abandoned convent of San Francisco. It had been confiscated with other Church property by the government, and the cloister had passed first to a theater and then to a circus. It was now in the market. Dr. Butler's plan to pitch his



METHODIST EPISCOPAL MISSION BUILDING, CITY OF MEXICO.

headquarters here was blocked by a fanatical old lady who would not sign the deed.

One day in conversation with a chance acquaintance, an

Irish Catholic, the word "India" was casually mentioned to Dr. Butler. The man had been with Havelock at Lucknow in Sepoy times. It flashed across the missionary that here was an ally who might be won. Hurrying to his hotel, he quickly returned with a copy of the Land of the Veda, and opened to the portrait of General Havelock. Let Dr. Butler tell what ensued:

He looked at it, astonished, and said, "That is indeed our illustrious commander," and commenced at once to read pages that refer to the bravery of the heroes, led by their devout general. I stood prayerfully and anxiously waiting. Finally, turning to me, he said, "How much I would like to possess this book!"

"Please, sir, then accept it as a gift from the author."

Thanking me with genuine heartiness, he exclaimed, "Is there not something I could do for you to show my gratitude?"

Providence led me to feel that he could and would help me; so I replied, "You are probably the only man in this city who can do something very necessary for me."

"What is it?"

I explained the circumstances, how we were anxious to secure a suitable property for our work, but that the bigoted old lady would not be willing to sell it to us, and I feared to trust any broker in the city, lest they should be induced to fail us.

He asked, "Would you trust me?"

I felt free to say I would.

"Have you any money?"

"Yes." The money was ready in the bank.

"Well, say nothing until I come to you to-morrow morning, and I will arrange it all for you."

I reminded him that I was a Protestant missionary and that he was a Catholic, but he said: "What of that? Have \$500 ready for me to-morrow."

He came the next day, took the money, paid the installment, and obtained his receipt. The property was his and all secure. As soon as the papers in the case were ready he took me to the government office and made out a deed to me as agent of the Missionary Society of our Church, and the circus of Chiarini was ours. He had meanwhile, when his purpose leaked out, an enticing offer to be unfaithful to us, but he spurned the temptation and in due time and form made it over to us.

The cost of the property, 100 feet by 180, was \$16,300. Four months of hard toil transformed it into a beautiful

church, with vestries and classrooms. Space was also found on the estate for a bookstore and printing establishment, two parsonages and a schoolroom, also the orphanage and school of the Woman's Foreign Missionary Society, together with a home for their missionaries. It was dedicated Christmas Day in the presence of 600 persons—the "Church of the Holy Trinity." In 1889 \$18,000 more was laid out on the headquarters. They were entirely remodeled and enlarged, attracting universal attention by the unique beauty of the architecture, different from anything in the city, and forming one of the most complete mission establishments in the world.

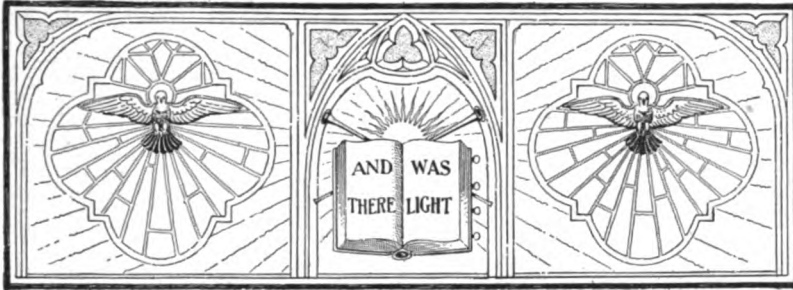
"O venerable shades of Belaunzaran and Pinzon!" cries the Voice of Mexico, the organ of the Ultramontanes, "are you wandering now, in tears, about this locality which was sanctified by the Sons of San Francisco, and which has been profaned in a descending scale—rope-dancing, immoral spectacles, licentious balls, and the ceremonies of a sect dissenting from and hostile to the Church?"

Thus the headquarters of the Mexican mission were located on the site not only of a Romish convent, but on the very spot where the palace of Montezuma had stood in the time of Cortes. The second and most remarkable purchase by Bishop Haven and Dr. Butler was in the city of Puebla, the ecclesiastical capital of the country, where they bought from its Hebrew owner the cloisters of San Domingo, the former headquarters of the Spanish Inquisition in Mexico!

The building could still tell tales of its former owners. The government had found twelve human skeletons—the remains of victims who had been buried alive in recesses of the wall—and the workmen who were fitting up the building for Methodist uses broke into another telltale inclosure. In making the excavation for the theological school the

workmen laid bare a pit containing scores of skeletons, presumably those of victims of the Inquisition.

This Inquisition hall, transformed into a church, has served the purposes of the mission until within the past few years, when the enlargement of the work demanded new quarters, which have been secured in an excellent part of the city, and there the largest and handsomest Protestant church thus far built in Mexico has been erected at a cost of \$18,000.



CHAPTER II

Borderland and Capital

BORDER MISSION.—THE THREE VISITORS.—A GROWING WORK.—BISHOP AND PASTOR.—TWO METHODISMS IN MEXICO.—LIBERTY AND VIOLENCE.—ASSOCIATED ASSASSINS.—AN INQUIRING PRIEST.

THE coming of Alejo Hernandez over the border into Texas to study Protestantism, his conversion and glorious work until called to his reward in 1875, inspired the Methodist Episcopal Church, South, to what became known as the Mexican Border Mission.

In December, 1874, three Mexicans—fine-looking men, intelligent, well-connected, well-educated—presented themselves for admission on trial to the West Texas Conference. They knew only their native Spanish, but they bore the prestige of achievement. One reported a membership of 62 converted Mexicans, another of 68; the third had not as yet had charge of work. Their names were Doroteo Garcia, Felipe N. Cordova, and Fermin Vidaurri. They had been working in Corpus Christi and San Diego.

The Conference was deeply moved. They were at once received and ordained deacons, and a separate district was formed for the work under the superintendency of Rev. A. H. Sutherland. As man reckons, the odds were against

them, for the country was wild and the people reckless, yet the work prospered among the Spanish-speaking population of Texas and soon crossed the border into Laredo, Comargo, Villanueva, and other places. In 1880 the work was separated into two districts; five years later it was made a Conference, and since 1890 it has constituted two Annual Conferences—the Mexican Border Conference on the east, and the Northwest Mexican Conference reaching to the Pacific. Interesting incidents of labor in this peculiar field abound.

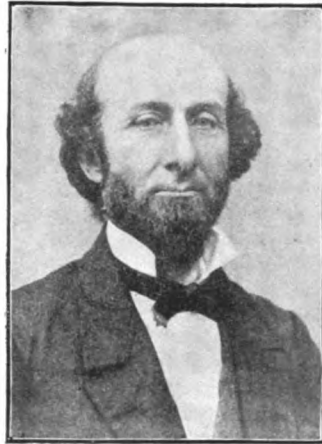
At San Diego, a few years ago, a fearful drought prevailed; much suffering ensued, but the Methodist pastor was active in distributing gratuitously clothing and provisions to the needy. At the time of greatest suffering the Roman Catholic bishop passed through on a confirmation tour. He brought no relief, but charged a fee for every rite administered. The contrast was striking. About this time a sick man asked to be taken into the home of one of our members. Becoming worse and asking for a priest, the brother suggested that he call in his own pastor, and if he did not like him that he would go for the priest. The sick man consented, as he was willing to hear a man talk who had fed and clothed the poor. The pastor visited him often, reading the Scriptures and praying, until the old man said, "I believe in your religion, and want to be baptized into your Church."

The border work of the Methodist Episcopal Church has been until recently restricted to the northern side of the border and organized into a Mission Conference, called the New Mexico Spanish. In 1896 there were added the two northern States of Mexico, Chihuahua and Sonora, but the work here is still in its infancy.

The foundations of the Central Mexican Mission of the

Methodist Episcopal Church, South, were laid in the city of Mexico early in 1873, by Bishop Keener. The Rev. J. T. Davis, the first pastor of the church, soon after became superintendent of the Mission. Thus practically at the same time began the combined attack of the two great Methodist Churches upon the superstition, ignorance, and immorality of the "United States of the South." There has been room for both, and they have cooperated with great harmony, with very similar success. From Mexico to Puebla went Bishop Keener, and from these two centers the Central Mexican Mission has gone to Guadalajara, Guzman, San Luis Potosi, Leon, Aguas Calientes, Toluca, Metepec, and Santa Cruz.

Within about a year the Methodist Episcopal Church drove down its stakes not only in Mexico and Puebla, but in Pachuca, Real del Monte, Teteleo, Miraflores, Orizaba, and Cordova. Rev. Dr. Thomas Carter, of the New York



REV. THOMAS CARTER.

Conference, with his family, entered the city of Mexico, March 13, 1873. Prayer and class meetings were commenced at once, on Tuesday and Thursday nights, in the Spanish language. Dr. Carter preached his first sermon in Spanish, in Pachuca, on Good Friday, April 11. The next day he baptized a Mexican child in Real del Monte, and preached twice on Sunday, April 13. Though surrounded by an excited mob, he reached home in safety; but on the same day a riot broke out against the Protestants in a neighboring locality, in which several persons were killed.

Carter began preaching in Spanish in Mexico City, April 20, assisted by Ignacio Ramirez Arultano. This man had refused the diocese of Lower California to cast in his lot with the persecuted Methodists. Brother Carter preached at the mission residence, No. 10 Calle de Lopez, and Dr. Ramirez in a hired hall in another part of the city. A school was opened by Miss Carter. Services in English were conducted by Dr. Butler and by Dr. Cooper, formerly of Chicago. In three months there were 235 persons as regular attendants in the 6 congregations. A delegation from the Mission remonstrated with President Lerdo for allowing the murderous attacks on Protestants to go unpunished. The president replied that the Constitution guaranteed in the most absolute and unreserved manner tolerance and protection of all religious opinions. The teachers of the Protestant doctrine in Mexico, he said, had distinguished themselves by their deportment as law-abiding citizens. He promised the use of the government not only to punish infractions of religious liberty, but to prevent such abuses whenever there might be ground to apprehend their occurrence.

The leading Romanist paper demanded from the government organ to be informed if the president really uttered such words. The *Diario Oficial* replied that these were the very words of President Lerdo, and they were the very sentiments of free Mexico; that religious liberty was now the political creed of the country, and should be sustained by every citizen for the common welfare. The quiet hint that the Catholic clergy would receive similar protection as the Protestants if they obeyed the laws equally was a surprising statement.

A circular was scattered among the people rejoicing over the sufferings of the Protestants; that at Vera Cruz the plague had come and two thousand Protestants died, victims

of the punishment of the Lord. The priests at Guanajuato directed the people to pray to the miraculous image of the Lord of Burgos that the Protestants might fail.

The missionaries sent out a tract, entitled What Do Prot-



METHODIST EPISCOPAL CHURCH, SOUTH, AT MONTEREY, MEX.

estants Believe? giving an epitome of Protestant views, that men might see how far from the truth were the statements of the enemy. It was also inserted entire in the leading newspaper in the city of Mexico.

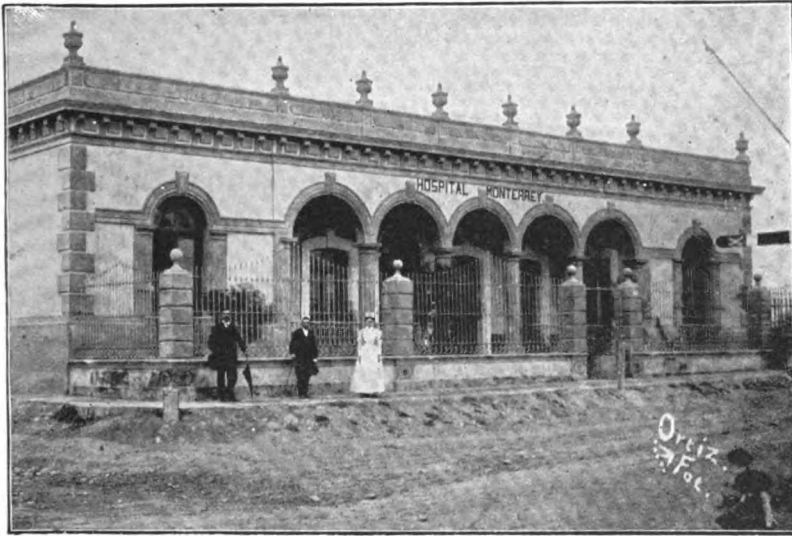
The Church of fire, faggot, rack, and thumbscrew would not allow Protestantism to be established without a bitter contest. In Puebla, in June, 1873, about thirty Protestants were engaged in worship, when suddenly there was a knocking at the entrance. C. Julian Hernandez opened the door, when a swarm of demons burst in upon him with daggers, leaving him dead on the spot. Two men were mortally wounded, and many were beaten. The furniture was broken, lights were put out, women were violated and maimed.

Near Toluca lived Brother Valero, a married man and for many years a cripple. One evening, while arranging the goods in his little shop, a party of at least sixteen armed ruffians dashed in, felling the poor fellow to the ground with a blow from a clubbed musket. They tied his feet firmly together, gave him several sword wounds, until the loss of blood caused him to swoon, the wretches shouting, "Protestante! Protestante!" A manservant was wounded and left bound; the aged father and mother, coming in, were wounded. The house was pillaged.

In December Dr. Ramirez, of Mexico City, reported for the second time a society of Romanists which had for its object the assassination of the missionaries and prominent Protestants. In short time men were assaulted in different places, and Mr. Stephens, of the Congregational Mission at Aqualulco, was brutally murdered.

Yet there were bursts of cheering sunshine. After the morning service an aged priest came into the study of one of our missionaries and engaged in brotherly conversation. As they talked of Jesus and eternity the missionary told him his days on earth were nearly numbered (he was over seventy), spoke of conversion, and pointed the way of salvation. The priest did not believe in images, but in one God

and the two great commandments—love to God and each other—and opened his heart with many tears. The two knelt side by side, while the Protestant prayed for the blessing of the Holy Ghost. Again the priest sought out the preacher, attended the prayer and class meetings at great risk, saying touchingly, “God will take care of me. I must seek first the kingdom of heaven.” The next night he called



MISSION HOSPITAL, MONTEREY, MEX.

Connected with the mission of the Methodist Episcopal Church, South. In 1902 the number of patients treated was 1,052, and the hospital was self-supporting.

and said, “I took the verses which you read last evening and the explanations that you made upon them, and I preached those very words and those very ideas to my own congregation, and I am going to bring them over to the true faith.” His chapel was taken from him. He cast in his lot with the Methodists, and his voice was heard in the class. Serious illness came, but he faltered not, saying to the missionary

who sat by his dying bed, "I am united to Christ. I have left the Latin and Roman Church, and have come into the apostolical and Christian Church. God has blessed me and forgiven my sins, and I love him. I had no peace or comfort in the Roman Church; now I have both."

Early in 1874 Dr. Carter and family returned to the United States, leaving the superintendent with only Dr. Cooper and two native preachers.



CHAPTER III

Centers of Influence

A CLASS MEETING IN PACHUCA.—PROTESTANTISM IN PUEBLA DE LOS ANGELES.—HIGH CHURCH.—ORIZABA.—INTERDENOMINATIONAL EFFORT.—A HANDBILL.—THE INDIAN'S REQUEST.—GUANAJUATO ENTERED.—CHANGES IN THE SUPERINTENDENCY.—ENTERING COLIMA.—FAITHFUL NATIVE PREACHERS.

WHEN the Methodist missionaries came to Pachuca, sixty miles northeast of Mexico, they found a genuine surprise—a Wesleyan class meeting. The leader was Richard Rule, an Englishman employed as a superintendent of the silver mines. It was a wild country, but within the high walls of his luxuriant garden the Protestants met weekly for services in English and Spanish. Bishop Simpson found a mission flourishing there in 1874. Sixty-five English people listened to his sermon, and he learned that the earnest Guerrero had brought as many Mexicans out of Romanism.

Puebla, "the town of the angels," was the very heart of fanatical opposition. The first attempt of Dr. Riley and his friends had been violently broken up in 1873. The Methodists, having bought the Inquisition property, were much opposed before their foothold was assured. In January, 1875, when Dr. C. W. Drees and Rev. Christopher Ludlow, a prac-

tical builder, opened service, only two attended. In April fifteen boys were brought from Mexico and placed in the orphanage in the half-completed mission buildings. When the public were bidden to worship here the city was filled with uproar ; stones were hurled at the property, and worse



MEXICAN CHILDREN.

might have happened had not a timely rain-storm sent the rioters to cover. In August Drs. Drees and J. W. Butler dedicated the Methodist buildings. Having a congregation of 200 and administering the sacrament to 100, 16 probationers gave their names that day, and resolution was taken to inaugurate a theological training school. There have been occasional outbreaks since, but the government has been watchful, and little damage has been done.

Thirty miles east of Mexico lies the lofty town of Miraflores. Here, a mile and a half above sea level, Bishop Merrill and Secretary Dashiell dedicated, in 1878, the first complete Protestant church in the republic—a church with an organ and a bell.

Dr. Cooper was the pioneer at Orizaba, seventy-five miles east of Puebla. His fortitude and patience here won the respect of many Romanists, and when he was interfered with for conducting a funeral service over one of his own deceased members the governor of the province issued orders to allow the Protestants all freedom of interment and to practice their religious ceremonies unmolested.

In Mexico City union prayer services were held in the different missions—Congregational, Presbyterian, Episcopal, and Methodist—which at first amazed even the native helpers, who were at first at a loss to comprehend these meetings, but when they grasped the idea of evangelical union they threw much earnestness and emotion into the services. As many as two hundred and fifty Mexicans assembled in Toluca, a town lying fifteen leagues from Mexico. Religious processions marched through the streets, rousing the people to intense excitement against the Protestants. On a Sunday, after a violent sermon by one of the priests, placards were publicly posted. Under the skull and bones was this appeal in Spanish:

DEATH TO THE PROTESTANTS!

TO THE PEOPLE OF TOLUCA:

Either you are Catholics in name or Catholics in fact. If you are Catholics in faith give a terrible blow to these savages, intruders, and adventurers, who, to make themselves appear wise and important, and to assure to themselves a future without labor, attempt that which they do not understand—that band of filthy scoundrels—deluded sons of all the devils. Let us rise in mass to finish at once this accursed race, whose proper place is the well-filled limits of hell. With one sure blow insure their death and the death of their families. Give death [wild, as from a wild beast], a death of extermination to this sect of accursed wretches who attempt to overthrow the apostolic Roman Catholic religion, for which we should be ready to die.

Unfurl, proud sons, the standard of the faith, and shout, "Viva la religion!" and death to the sons of Satan!

The brave band of Protestants rallied together and held

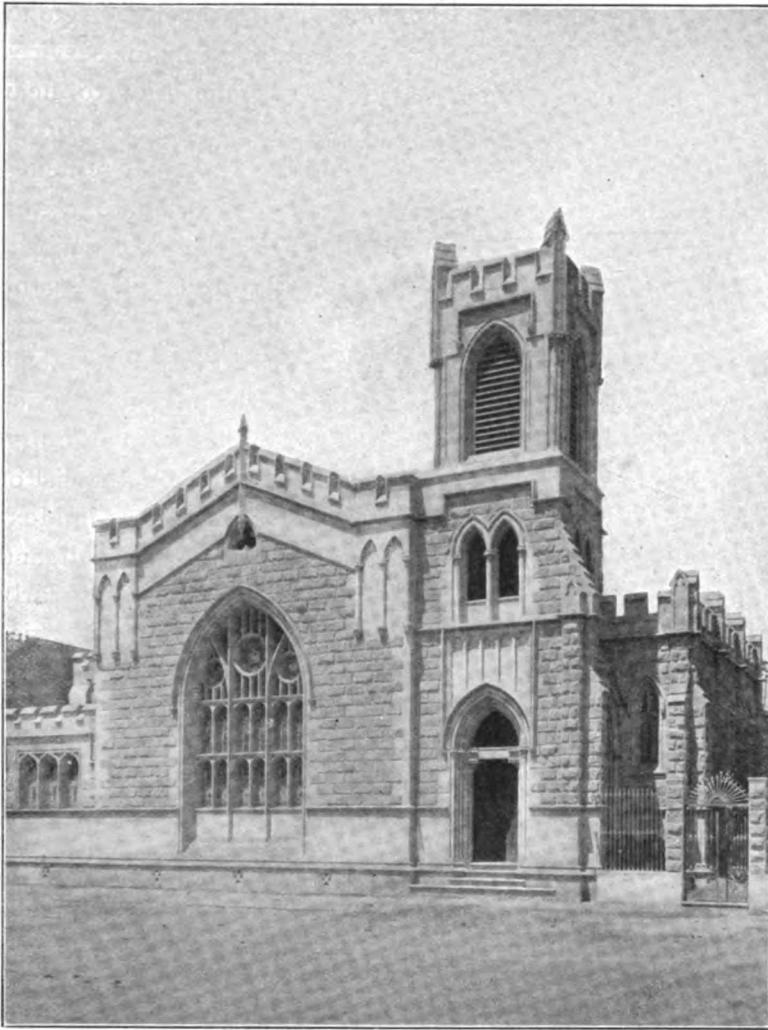
their usual services. The Romanists thronged the streets, but something seemed to hold them back. "The Lord placed a limit to their rage, saying, 'Hitherto shalt thou come, but no farther.' The day was one of great excitement. The evening service was held and the night passed in peace, for 'the angel of the Lord encampeth round about them that fear him and delivereth them.'"

In the winter of 1874 a company of Indians traveled on foot a hundred miles from Guanajuato to ask Dr. John W. Butler, the superintendent of the Mexico Mission, to send them a preacher. They told how Romanism had betrayed and crushed them, and said that they had but just learned that the law now left them free to worship God in their own way.

Dr. Butler had no man to send back with them, but in 1876 he despatched Rev. Samuel P. Craver on this interesting mission. Dr. Butler and his wife accompanied Brother Craver and his wife, and in a few days the young missionaries had secured a house to be used as chapel and parsonage. Governor Antillon promised protection, but the English residents advised retreat.

The distribution of tracts brought an edict from the bishop and open hostility from the people. The man who sold the Scriptures and tracts in the street was stoned, but the police took him to the mission house and stood guard against the enraged multitude. Night fell, and the frenzied mob, urged by several priests, filling the air with yells and curses, sent volley after volley of stones against the doors and windows. It was only upon a peremptory order from the governor that the police were moved to disperse the mob.

The mob having failed to drive out the "pobres Protestantes," the bishop issued a pamphlet, entitled Fifty-three



CHURCH OF THE MESSIAH, MEXICO CITY.
Methodist Episcopal Church, South.

Reasons and Motives which Oblige the Preference of the Catholic Religion Above all the Sects and Errors which Divide the World. The tract was helpful in two ways: first,

on the 2d of April, two native preachers, Francisco Aguilar and Jesus Ramirez, having arrived, the first public services were held. Twelve men came in the morning to hear Brother Aguilar, and in the evening there was a mixed congregation of thirty. Within two months they had rented a neat hall from the governor with seats for two hundred and forty. Another helper arrived, and despite occasional onslaughts of drunken mobs the work prospered. At the first Quarterly Conference a young convert, Simon Loza, was licensed to preach. Among the first to join in full membership was Dolores Rodriguez, who had never missed a service since the first evening meeting. Her son Moses was the first child to be baptized, and hers is the first name on the list of stewards. In 1878 the Methodist Episcopal missions in Mexico were inspected by Bishop Merrill, Secretary Dashiell, and Thomas W. Price. They reported that 2,000 people regularly heard the Gospel from the 7 English-speaking missionaries and 10 Mexican preachers. They found the work planted upon strategic lines by Dr. William Butler and requiring only men and money to achieve great results. Dr. William Butler, the founder of the Mission, was now replaced by Dr. C. W. Drees as superintendent. He saw his charge organized into an Annual Conference in 1885, and the following year was placed in command of the Mission forces in South America.

The Mission of the Church, South, was superintended by Rev. Mr. Daves, 1873-75. In 1878 Dr. William McKendree Patterson took hold of this work with splendid vigor and success, placing many native preachers in the field and pressing his activity in every direction. Students received training for the ministry. Music was made prominent in the services, and many societies were helped to provide themselves with cabinet organs.

Opposition was still rife. Superintendent Patterson has told of the struggle which Protestantism made for its foothold at Colima. First came a Bible agent, John Butler, whose habit was to converse with inquirers in his lodgings. A mob gathered to abuse, and perhaps to kill, him one night. Regino Rangel, the chosen ringleader and a notorious ruffian, having listened to the colporteur's words, refused to assault him. Butler was obliged to flee. In 1880 a native preacher from the Church, South, was also driven out. Two years later Rangel, the former mob leader, befriended Francis Aguilar, securing a house for him in Colima. The government sent soldiers to protect the missionary, and after a time the stones ceased flying, and the sour looks of the priests were the worst things thrown at the Methodist workers.

The records of the native Mexican preachers are bright with examples of Christian fidelity. There was Augustin Palacio, who died at Orizabo in 1889. A Catholic priest for many years, a man of fine parts, by strength of character he wielded great influence, filling the important position of curé of the parish church in the city of Mexico. He was also chaplain to the "Emperor" Maximilian. He saw the new light in Christ Jesus. He was the comrade in spirit with Aguas, Hernandez, Laon, and Juarez in fighting the first battles for Christ in the city of the Montezumas. He will ever hold a high place with Protestants in Mexico.

Two in one family fell early in the work. Prudencio G. Hernandez, a valued and faithful native preacher, died in 1884, and his son, Joaquin V. Hernandez, fell into the arms of Jesus in 1885. Joaquin was pleading earnestly with a group of scoffers outside the chapel window when, stricken with heart disease, he fell in the pulpit and died instantly.

His brethren left the record, "He was faithful, earnest, humble, and devoted, a brother beloved."

Earlier than this, April 8, 1881, one of the Mexican preachers was murdered, Epigmenio Monroy. In charge of the work at Apizaco, he went forth to a neighboring village, Santa Anita. On the way home he was cruelly assailed, and died from the wounds after several days, with great peace in



MCDONNELL MEMORIAL CHURCH, DURANGO.

Methodist Episcopal Church, South.

his heart, and with forgiveness for his murderers on his lips. A companion died from wounds received at the same time. The whole Church was stirred, and many prayers went forth for Mexico.

Brief are the notices of the brave men who toiled for their countrymen, some of them for years. There was Doroteo Mendoza, at Puebla, fearless and tireless. Francisco Aguilar and Jesus Ramirez, first at Guanajuato, were heard with

eagerness by intelligent men, and won their way to others. Simon Loza, the first man licensed at Guanajuato, gave thirteen years of excellent service, standing high among his brethren, was elected to elder's orders in 1885, was elected reserve delegate to the General Conference in 1888, and died March 28, 1889. A long and painful sickness was the prelude to his translation, but in the midst of great suffering his faith was triumphant and his victory complete.

Jose Chavez was a man of deep spirituality. While at Cortazar the people had one heart and mind, delighting to talk together of their common salvation, assembling every evening as a congregation for family prayers—a beautiful custom in village life. Chavez itinerated, distributing tracts on ranches and haciendas, preaching to small circles of four and five. Juan Patino traveled a weary road to find rest in Jesus. He had been a most devoted Catholic and did penance for several years, wearing a rough rope next to his flesh and sleeping on sharp stones to satisfy his conscience. Not often in Mexico has the troubled soul been found in true penance. Patino found rest in Jesus, and proved himself a young man of deep piety, pure life, strict integrity, abundant in labors.

Doroteo Garcia, in El Valle de Santiago, aroused the fanatical priests, and two attempts were made against his life. Attempt was made to injure his house with powder; this failing, the effort was made to blow up the house with dynamite. The explosion shook the whole town and was heard for miles, but fortunately the dynamite was so placed as to do but little harm. His health began to fail, but he remained at his post until removed to Silao. The situation is better understood when we remember that well-armed policemen stand guard at the door of the mission house night and day.

The baptism of fire came to young men. Mariano Feroso, the student-preacher on San Martin Circuit, was assaulted one morning on the road from one appointment to another and severely beaten by two ruffians, who hoped to drive him away from his work. Two attempts were made, in 1890, to kill Brothers Espinoza and Vigueras, in December the common method of blowing up the house of worship was attempted, the house being terribly shaken, but all lives were preserved.

Pedro Lopez had the Wesleyan desire to travel, going from



ATZACAN VILLAGE CHURCH.

village to village in the Coast District. In 1896 Santiago Lopez was boarding in the village of Acelotla with a family, the younger members of which are genuine believers, but the mother absolutely refused to hear the Gospel. She would leave the house and remain in the field

rather than hear her son read the Bible. In this home of religious conflict the woman was taken with a fatal sickness. Her relations, not her sons, begged her to call in a Catholic priest, but to the surprise of everybody she refused, saying, "I expect nothing from those men." Of her own free will she called for the Methodist preacher living in the house and asked him to hold service. Lopez was with her from time to time, reading the Scriptures and praying, and the woman at last professed conversion and died at peace with the Lord.

According to her last wish she was buried with the funeral services of the Methodist Church. About a hundred Protestants and more than a hundred Catholics were in attendance, the latter exclaiming in astonishment, “This is the true religion.”

The first elder to be ordained in 1885 was Conrado A. Gamboa, who had as companions Justo Euroza and Simon Loza. He was sent as ministerial delegate to the General Conference of the Methodist Episcopal Church in 1892, with Andres Cabrera as reserve. They made a tour of the Eastern cities on the way to Omaha. Returning to Mexico, he visited the larger societies in Mexico, speaking in glowing terms of the schools and churches in the United States. He died in November, 1892, one of the most beloved and well-known of Mexican preachers.



CHAPTER IV

The Chapter of Blood

TRAIL OF THE SERPENT.—STONES AND SHOT.—MURDER OF THE BROTHERS.—A SHOT IN RETURN.—TORTURING A SERVANT GIRL.—FLORENCIA, THE MEXICAN POCAHONTAS.

ROMANISM threw fiery darts of death at every bringer of help. From the martyrdom of Rev. John L. Stephens, a missionary of the American Board, brutally murdered Sunday night, March 2, 1874, to the meeting of the assembly of Protestant missionaries in the city of Mexico in 1888, there have been fifty-seven specific accounts of Mexican Protestants killed because of their faith, this even when the hands of the Catholic Church are chained by the government.

At the village of Atzacan, in 1888, at two o'clock in the morning, the preacher and his friends were awakened by a mob attack. More than a hundred shots were fired by the rabble at the board hut where the eight persons were sleepers. The aggressors were in the street, a few yards distant, and, while a few trees afforded a slight protection, the bullets shattered lamp, table, and blackboard. A ball of cotton, saturated with oil and lighted, was thrown upon the thatch roof, but a brother promptly put up a ladder and threw it

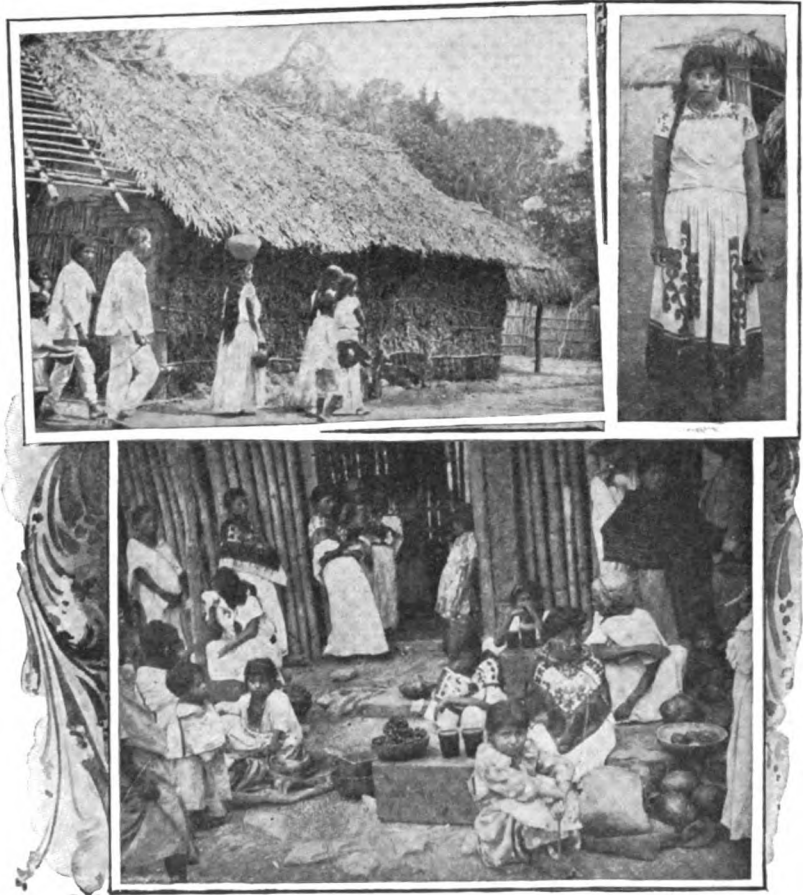
down before it did any harm. Help came soon, but not until the little room, with everything in it, had been riddled; yet, strange to say, the Methodists were not injured. Eleven of the rioters were arrested, but were released through Catholic influence.

At Ayapango four men were imprisoned for sending their children to the Methodist school; two others were imprisoned twice and heavily fined for the same offense; some lost their employment and for a time lived on the charity of their brethren. Our chapel keeper at San Juan del Rio was attacked and seriously wounded at the door of the church, and during the celebration of Mexico's Independence Day three different attacks upon the house were made by the mob, and it had to be driven away by the state troops. The same brethren on another occasion carried on services protected by half a dozen officers with side arms, while twenty-five policemen guarded the chapel morning and night. This was a common occurrence almost everywhere. The parish priest instigated an attack at Panotla, and the missionaries barricaded the doors of the room and waited anxiously for an hour the arrival of the troops.

The brave missionary at Silao, in 1888, where all the windows of the mission house had been broken out by stones, said there was more prosperity when persecution was active than when all was quiet, "and, while the crash of breaking glass is not a pleasant sound, we prefer it to the silence of the tomb, when all are so indifferent to evangelical truths that nothing is done." A stone thrown through a chapel window in Valle de Santiago struck and fractured the skull of an aged brother.

Broken windows and broken skulls are not enough. One of the best members in Coatlinchan was assassinated by five

Roman fanatics, and three years before they murdered this poor man's brother, leaving a widow and three children to be supported by the first brother. His cruel death left



MEXICAN INDIAN SCENES.

Indians of the Hot Lands.

Indians, State of Puebla.

An Indian girl.

eight persons—two women and six children—without a protector!

Sometimes the authorities gave no protection. Opposition

was encountered at the opening of the services in Celaya; the worst passions of the people were excited by the inflammatory appeals of the priests; the authorities insulted the missionaries when they asked for protection. At about 4 P. M., June 24, matters culminated in a severe attack by a mob of several thousand, and lasted full two hours. A few friends and the missionary in charge were with Brother Torres, the pastor, and his wife when the trouble began. While the doors and windows were being battered to pieces those within sought safety in flight. Retreating to a small room of a neighboring house, this last refuge was also broken into and the inmates stoned and fired upon, until, as a last resort and in self-defense, they fired in return, killing one and wounding two of the rioters. This brought the troops, who with difficulty rescued the missionaries and carried them to a place of safety. On the following day they were sent to Mexico City. Brother Torres and wife recovered from their injuries, but their servant died. Nothing was done to the well-known ringleaders of the mob.

Exciting stories come every year from the missionaries, the special persecution falling upon the native preachers, and we hear of them seeking safety in the woods, hunted by the lighted torches of their enemies. Trials come even to servant girls. One who attended family prayers in a Protestant home told her aunt, who was so horrified at her dreadful conduct that immediately she took her home. The narrator, who got the story in the home of Dr. J. W. Butler, where the girl afterward lived, says: "She then tied her hands tightly together and fastened them to one end of a rope. The other end she threw over one of the rafters of the house, and then pulled the girl up until her feet could hardly touch the floor. She then bared her back and beat

and whipped her until her back was swollen and bloody. This her aunt did in order to keep her from the faith of the heretics. The story reads like a passage in the history of the Inquisition of the Middle Ages, but in fact it is only three months (March, 1892) since it happened."

A brave little girl was Florencia Tomayao, who lived in the village of Guantla-Morelos. Her father was dead, and she helped her mother in the house and in the field. One



HOSPITAL DE LA TRINIDAD, SAN LUIS POTOSÍ.

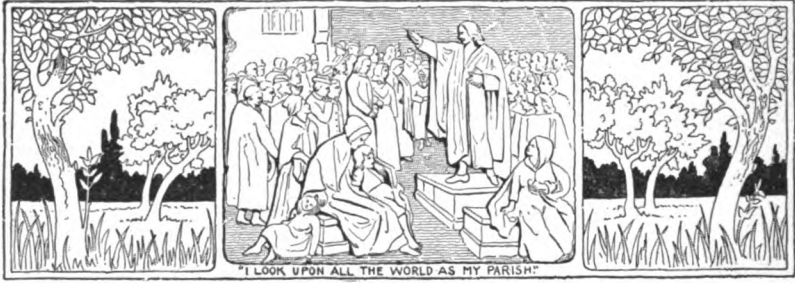
Methodist Episcopal Church, South.

day she heard a man talking to a crowd in the street, and he was telling of a good man who was kind to his enemies and died for all sinners. This was the first time that she had heard of the Saviour, and she followed the missionary, listening eagerly, until she believed the Gospel and became a Christian.

In the cemetery on the 1st of November she saw her missionary again. On this day the Roman Catholics go to the

graves of their friends and place on them dishes full of meat, bread, fruit, and wine, believing that in some way the dead will be benefited by it. The missionary was addressing the crowd, and Florencia stopped to listen. When he said the dead do not need our offerings, some one threw a stone and wounded him, and the cry arose, "Kill him! kill him!" and the stones beat him to the ground.

The little Mexican Pocahontas rushed through the crowd and threw herself upon the bleeding man, covering his head with her arms. The big stones intended for him fell upon her, but she clung courageously to her friend, shielding him, unmindful of her own danger, and in vain they tried to pull her away. The soldiers came and took the missionary and Florencia, all sore and bleeding, to the house of friends, who tenderly nursed them. The bravery of this little peasant girl alone saved the missionary.



CHAPTER V

Sunbeams and Shadows

HAPPY CONVERSIONS AND TRIUMPHANT DEATHS.—HIS FATHER'S BIBLE.
 —TRUJILLO, THE MAGISTRATE.—A BEAUTIFUL INCIDENT.—THE
 SHADOW OF POVERTY.—PROSPECTING TOURS.—FROM PACHUCA TO
 TUXPAN.—WILLIAM GREEN.—L. C. SMITH IN OAXACA.—A LAND OF
 IDOLATERS.

HAPPY conversions and triumphant deaths show that the power of the Gospel is just the same in Mexico as in Massachusetts. In the fanatical town of Pauhatlan a man found among the effects of his late father a Bible, and while reading it was led by the Spirit to a new and happy life. His friends, even his own son, deserted him as a "heretic," but in time the son listened to his father as he read, and during an illness that ended in death he, too, was happily converted, refusing any help from the priest. An aged Indian in San Augustin, during sickness, was visited by a missionary. One of the happiest conversions resulted from these visits. On his dying bed he called his friends and neighbors and asked the pastor to tell them what great things the Lord had done for his soul. As the brethren sang to him of heaven he passed triumphantly "through the gates." Ten or twelve new families were brought into the church through this man's invitation.

The establishment of a little church in the house of Senor Trujillo, a magistrate of the village of Morelos, is chronicled with joy in 1885. Having subscribed for the Methodist periodical, he became friendly to the cause of the Gospel, and the fact that a priest refused at the last to accept a religious discussion to which he had at first challenged the pastor



MEMBERS OF A COUNTRY METHODIST CHURCH.

of the circuit still further aroused the man's interest. He traveled thirty-six miles to visit the pastor at Orizaba, had several conferences with him, exchanged a number of letters, attended several meetings, and finally became an ardent lover of Jesus. Then he opened his own house for services, and, having received a license as exhorter, held meetings there himself in the absence of the preacher. About the same

time a little girl, residing as a pupil in the family of the Mexican pastor at Orizaba, was the manifest instrument in the conversion of her entire family—parents, brothers, and sisters.

A beautiful incident occurred just after a sacramental service in the Methodist Episcopal Church in Mexico. An old lady came forward with the request that her son be made a special object of prayer. She said: "He is now the only member of the family still out of the fold. He has been twice to service recently, and was here this morning, occupying a seat near the door. Pray, sir, that he may be brought into the Church." Before she had ceased speaking a young man came slowly up the aisle and stopped just behind her. As soon as she had finished (though he could not hear what she was saying) he said to the Rev. Mr. Butler, "Sir, I wish you would receive me into the Church as a probationer." As the old lady recognized his voice she turned to him, and two happier souls never met at the altar of God. "While she yet spake the Lord answered her prayer."

"The Mexican Methodists believe in Christ, love Christ, suffer for Christ, and they are glorious trophies of the power of the Gospel—an honor to the home Church. They are to-day and will prove in the future a great factor in the evangelization of Mexico." Thus writes a presiding elder in 1888, and now, in 1896, a rich merchant in the same district declares that he always prefers to do business with Protestants, "because they are men of good conscience, honest in their dealings, and upright in their management."

The work has been greatly helped by the exploring trips of our missionaries—opening up the country, noting the condition and customs of the people, and finding the most promising fields. An interesting trip was made by Messrs.

Tovar and Euroza in May, 1889, through the States of Hidalgo, Vera Cruz, and Puebla. Many towns and villages were visited, and the people listened for the first time to the preaching of the Gospel. The authorities gave protection, and in one town they urged the visitors to appoint a teacher whom they themselves would support. The next year Rev. L. C. Smith spent two months visiting all the towns from Pachuca to Tuxpan, on the coast, returning by way of Huehuetla and Huauchinango. Friends were found in many of the towns, and in some places permanent work was established. He made also an extended preaching tour through the State of Guanajuato, selling or giving away tracts, Bibles, and Testaments. In Sinapecuaro, a place of 15,000 people, services were held with 11 persons; so in many towns of equal size, the meetings being held in the houses of Protestant friends. The Gospel was also preached publicly to hundreds in the midst of Roman Catholic mobs. In Moreleon Mr. Smith was attacked by a mob and wounded, but, wiping the blood from his face and wrapping a cloth around his head, he stood up boldly and preached to the excited crowd, while government bayonets gave him protection.

In the winter or early spring of 1892 William Green, two Americans, and a mozo make a "journey in tropical Mexico," from Pachuca, State of Hidalgo, to Huejutla, nestling among the mountains that face the Gulf of Mexico. They travel to Real del Monte, the topmost place, then down the valley 4,000 feet—grand scenery, poor accommodations, poorer meals; up the zigzag road 4,000 feet to Zecualtipan, a town of 6,000 persons, where we have a mission house. On they go, the traveling terrible, the scenery magnificent, until they reached "La cuesta del gato," the hill of the cat. "If you can fancy a cat sitting on his hind legs, with his tail

spread out behind him, and then a road commencing at the tip of the tail and running up his back and passing between his ears, down his face, and off from the point of his nose, you will have an idea of this famous 'cuesta.' ”

In some of the towns when a foreigner is seen the people run and hide, especially children; for they have heard that



A MEXICAN CABIN IN THE HOT LANDS.

foreigners eat children, while others believe they kill them and boil their bodies to obtain fat to grease the locomotives on the railroad. In Aguacatlan they found pure Aztecs, but could not communicate on account of the language. There were wild beasts and wilder men; the church bells were rung to call the men, but no harm came to the travelers, and they passed on.

Wesley, the famous traveler, would have looked with pride upon the circuit-rider of Oaxaca, the Rev. Lucius C. Smith, for all the State of Oaxaca was given him, his assistant, S. I. Lopez, and two supplies—a territory 300 miles long and 200 miles across the widest part. It took eight days for the preachers and their families to make the journey from Mexico City to Oaxaca; part of the way the ladies and children were carried in litters, and the men rode on horseback, reaching the city of Oaxaca, 5,000 feet above the level of the sea, February 22, 1892.

On the 4th of April Mr. Smith and Manuel Perez, the colporteur, on horseback, and Victor, the mozo, on foot, started for a tour of the State. A little pony carried eighty pounds of books and tracts, mostly Bibles. At Santiago Huizo he held service at Brother Chavez's house, a hut made of the limbs of the castor-oil plant; distributed tracts at San Juan and found friends in the school-teacher and an old man whose whole family accept the Protestant faith; and held two services with the brethren at Jayacatlan, whose new church is ready for dedication. From town to town they passed, one day traveling 24 miles, and forded the river in that distance 54 times. At Cuicatlan they received 5 subscribers for *El Abogado Cristiano*; visited the ranch of old Brother Vicente Urda, feeble in health but strong in faith; preached on Sunday and arranged, as elsewhere, for preaching once in two weeks.

On the 11th they entered a region where the Protestant preacher had never before set his foot. Coming to Quiotepec, they asked if there was a priest in town. "No," said the man with whom they breakfasted; "but we have a church building and an image of Saint James, and when we are in trouble or sick we pray to the image, and it helps us out."

“ We were very hungry,” said Mr. Smith; “ do you think if we had gone to that image and asked him for our breakfast we should have fared as well as we have done as guests of your house?” The man answered that they would have gone away hungrier than when they came. So the missionary went on to talk about the folly of praying to images.

They traveled on, sometimes selling Bibles, sometimes preaching, baptizing three children, winning favor with the people. Mr. Smith preached at Tuxtepec, where Don Porfirio



REV. LUCIUS C. SMITH.

Diaz started the revolution that made him president. They entered the Sierra over the roughest of mountains, and with mule instead of horse they followed the single-file road, and, while confident that the mule was sure-footed, there was a nervous tremor when the mule walked along within three inches of the edge of a precipice that shoots sheer off a thousand feet. On the journey good work was

done. “ I preached,” said Mr. Smith, “ 14 times, distributed 5,000 tracts, got 17 subscribers for *El Abogado Cristiano*, and traveled 400 miles. With regard to our fare, I will say we always had tortillas, generally eggs, frequently beans, and occasionally fruit and other things. As to my places for sleeping, four nights I had a petate (rush mat) on the ground in the open air, three nights I slept on the top of a table without mattress or anything else, seven nights I had a canvas bag, one night I slept on the soft side of a log, several nights I slept on a board, one night I slept on the ground on the mountain-top, and one night on a sort of a bench made out of reeds laid parallel.”

One thing more: Mr. Smith found all along the way the grossest idolatry, and heard rumors of human sacrifices. There is little doubt that among some of the remote Indian tribes of the mountain districts human sacrifices are still offered to their chinques (gods). He found more than twenty different languages in the State, and from conversations with the people wrote out the alphabets of their several languages.



CHAPTER VI

Gathering up the Stitches

ANNUAL CONFERENCE.—BLIGHTED LAND.—FOUR DISTRICTS.—MEDICAL SERVICE FOR SIX CENTS.—MIDNIGHT VISITOR.—INDIAN WORK.—THE COAST DISTRICT.

THE Mexico Mission of the Methodist Episcopal Church was organized into an Annual Conference, January 15, 1885, in Trinity Church, Mexico City, Bishop Harris presiding. The Conference was made up of fourteen ministers transferred from several Conferences in the United States, including Charles W. Drees, John W. Butler, Samuel P. Craver, and Almon W. Greenman. Rev. L. C. Smith was received on trial. One district was formed with C. W. Drees as presiding elder.

One of the most welcome preachers at the Conference was Conrado Gamboa, "as one raised from the dead," for a month before he was shot through the body while on his way to an appointment, and his traveling companion was killed on the spot. He was Spanish secretary of the Annual Meetings and Conferences for twelve years.

Four districts, with shifting boundaries and changing names, make up the history of our work in Mexico. In 1889 these are the districts: Central, Coast, Northern, and Puebla;

in 1892 we had the Northern, Mexico, Puebla, and Coast Districts. The Northern District includes work in the States of



FROM A PHOTOGRAPH BY DEL JARDIN.

REV. JOHN W. BUTLER, D.D.

Superintendent of the Mexico Mission.

Guanajuato and Queretaro. A new school law in the former State, requiring every child over six years old to go to school,

has proved a great help. The quaint city Guanajuato, with its fifty-five thousand souls, has a live Methodist society, and a revival of great power has encouraged the preachers. The circuits are large and demand hard work from the faithful men. Queretaro is a most fanatical town, and in 1893 the presiding elder wrote: "We must wait the time when some means may be put into our hands which will secure the ears of the people before we can expect them to hear, much less believe, our message. A more perfect success than is there illustrated of getting people completely to ostracise Protestants out of town could not be imagined." He thought a missionary physician might make an impression on the place.

Three points on the district have dispensaries—Guanajuato, Silao, and Romita. The medical work in Guanajuato, with Mrs. Dr. Cartwright at its head, puts the missionaries in touch with the people. From thirty to fifty, half of which number are new each time, gather every Tuesday and Friday. After listening to the Gospel message generally for the first time they receive their consultation free and medicines at the nominal price of six cents.

"We are sure they are helped physically," writes Brother Cartwright. "Some direction is being given to their otherwise orderless lives; they are getting some light and increasing our ever-widening circle of friends, and, best of all, many of our dispensary patients are among our probationers. This work gives us welcome in the homes of the people." One night he was called to pray with a man who was in the dispensary that day. About midnight he entered into light. When the missionary entered his room next day he said, "Ah! you are the man who visited me so sweetly last night." Some weeks later he died in great triumph, refusing to see a

priest, and saying, "Christ is my High Priest and my Saviour."

At Silao the private practice brings in about \$400 a month, which permits the extension of the work and better service for the poor. In three years, as reported in 1894, seven thousand different persons came up for treatment, which brought a "general unfanaticizing" of that region. Eight thousand were prescribed for in 1896, and the construction of a hospital far advanced.

The federal district and the States of Mexico and Hidalgo make a wide sweep of country for the Mexico District. Every circuit has felt the hand of persecution. The Huejutla Circuit was started by a young school-teacher. When the authorities demanded that he should give up the family gatherings for the study of the Bible, or resign his position, he sent them this answer: "I can give up my school, but my religion never." A poor farmer on the Tezontepec Circuit spent a good part of 1894 in tract distribution in the State of Hidalgo, and as a direct result of his work three new congregations have been established. When he takes the pastor out to a new appointment "his face is like sunshine." Everywhere both Spanish and English work promise large things. The educated masses are looking about them for something better than the crumbling traditions of past ages. In 1896 the bishop of Tamaulipas, reputed to be one of the best educated and virtuous of Catholic prelates in Mexico, withdrew from official relations to his Church because he could not accept the miraculous apparition and idolatrous worship of the Virgin of Guadalupe.

There is room for revolt. The bishop of Queretaro several years ago, by pastoral letter, urged the faithful of that city to transfer their adoration from the "Virgen del Pueb-

lito" to the "Virgen del Guadalupe," an image of the same Mary, supposed to have been miraculously painted on the tilma, or blanket, of a poor Indian near Mexico City. This



FROM A PHOTOGRAPH BY DEL JARDIN.

REV. PEDRO FLORES VALDERRAMA.

Preacher, elder, editor.

Virgin is preached as "the only refuge and protector of Mexicans." In her gilded chapel near Zacatecas an expensive painting shows her protecting the people from the wrath of Christ!

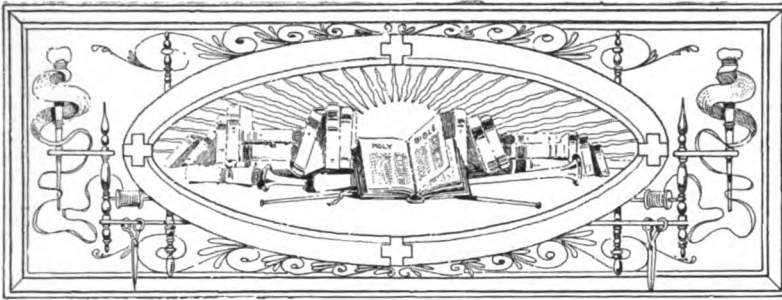
The Puebla District includes the States of Puebla, Tlaxcala, and Morelos. The work among the Aztecs, or Indians, in these mountains is interesting. Of the 12,000,000 inhabitants of Mexico only 1,500,000 are Spaniards and foreigners, while the pure-blooded Indians are 4,500,000, and those of mixed blood, in which the Indian decidedly predominates, are fully 6,000,000. Juarez, the Lincoln of Mexico, was an Indian. The foremost man of the land, President Diaz, is an Indian. These mark the possibilities of the people, but the Aztecs in the almost inaccessible mountains have little knowledge of the arts of civilized life. Their modes of working, living, and dressing are the most primitive. The women wear a simple blanket wrapped around the loins and reaching to the knees; the upper part of the body is for the most part uncovered. The dress of the men, what there is of it, is of white muslin. The women do not know how to sew or to make clothing of any kind. So the missionaries write who are on the ground.

The work is aggressive in such cities as Puebla. Here stands, in this city of sulphur baths, our modern church, built at a cost of \$20,000, its tall and graceful spire in contrast to the square towers of the Moorish structures. Its presence is an offense to the Romanist. The arrival of several loads of American corn in 1894 was second only in value to the church among these people. The work in the country gives the missionary a grip upon the people, but some of the journeys are fatiguing, with outlying appointments one hundred and fifty miles from the center, and all have to be reached on horseback. There are lofty mountains to cross, deep and dangerous valleys to pass through, and swollen rivers to ford which sometimes carry away horse and rider. Rev. J. D. Scoggins, of the Guadalajara District, Methodist

Episcopal Church, South, thus gives the extent of territory he must cover as presiding elder: "Taking Guadalajara, our home, for a starting point, the quarterly round is divided into southern, northern, and western trips. The first, in round numbers, calls for 480 miles, the second 600 miles, and the third 670 miles, giving a total of 1,750 miles on horseback through rugged mountains. The circuits are similar to the district, so that we may be termed the mountain brigade."

A glimpse at the Coast District: This includes work in the States of Puebla, Vera Cruz, and Oaxaca. In 1894 the Coast District had fifty-five appointments. The Coast District proved too large, and the work in Mexico began in 1897 with rearrangement of appointments, under the following districts: Central, Oaxaca, Hidalgo, Mountain, and Northern (now Orizaba). There were in 1902 141 congregations, 11 foreign missionaries, 9 assistants, 11 foreign missionaries of Woman's Foreign Missionary Society, 51 native workers of Woman's Foreign Missionary Society, 23 native ordained preachers, 30 native unordained preachers, and 85 other helpers, 2,908 members, 2,684 probationers, and about 11,000 adherents. There are 2,909 Sunday school scholars, and about 3,300 day scholars.

In the same year the Methodist Episcopal Church, South, reported the statistics of its Mexico work as follows: 13 missionaries, 13 assistants, 60 native workers, 3,879 members, 60 Sunday schools, 2,315 scholars. These figures do not include the returns of the Mexican Border Mission, which has a district on each side of the Rio Grande.



CHAPTER VII

Daughters of America

FIRST WORK.—“PURE GOLD” MISSIONARY.—MISS HASTINGS AND HER GIRLS.—MODEL MISSIONARY.—OTHER WORKERS.—RELIGION IN THE SCHOOLS.—BIBLE WOMEN.—OUR SISTER SOCIETY.

A SINGULAR record of sublime faith and far-reaching achievement is that of the Woman's Foreign Missionary Society. As elsewhere, so in Mexico. Many a wilderness has been gladdened by their teaching, their medical ministering, their giving homes to children, and bringing the young within the sunlight of the Gospel. There in the old cloister in Mexico City, in the first months of the mission in 1873, the Woman's Foreign Missionary Society began an orphanage. Thirteen years later the ladies purchased a beautiful home for \$30,000 gold, but the institution changed its character until it became a boarding and day school, and from it the girls have gone forth to fill good positions, becoming in many cases teachers in the mission.

While Misses Carter and Cooper did excellent teaching, the first missionary sent out was Miss Susan M. Warner, arriving in Pachuca in February, 1874, and at the same time came Miss Mary Hastings to the city of Mexico. Miss Warner was recommended as “pure gold.” From Pachuca

she removed to Mexico, and after several years of excessive toil came home for her health, then returned to Puebla, where she labored until 1892, when she was married, and removed to Wisconsin.

From Mexico to Pachuca Miss Hastings was transferred in 1875, and after all these years of service we find her in the same field. She was able to say as a young girl, "Lord, I



PHOTOGRAPHED BY BUSTAMANTE.

MARY HASTINGS.

An early worker of W. F. M. S. in Mexico.

am thine, entirely thine." When her father, a local preacher, died she felt she must take up his work and win souls for Christ. She was thoroughly educated. The letters from Mexico overflow with love for the children for whom she gives her life. The property at Pachuca is one of the finest in the State, and the school has three hundred scholars. The girls of the school support a pastor and teacher for the school in Acelotla, paying \$25 every month.

Miss Mary F. Swaney came to the city of Mexico in the spring of 1878, then to Puebla, and later to Queretaro. She was well qualified for the work, speaking the Spanish language readily, having spent some years in South America. Miss Belle Hart called her "a model missionary," with warm social qualities, sweetness of spirit, a calm courage, and an unwavering devotion

to duty. Ill health compelled her to leave the country. Miss Clara L. Mulliner came to the orphanage in Mexico in 1878, but broken health required her to leave after five years' service. Others came from time to time, but could not endure the climate: Miss Nettie C. Ogden, Miss Marion Hugoboom, Miss E. Le Huray, Miss Lizzie Hewitt, and Miss Nettie Field.

Miss Mary De F. Lord came in 1884 to the school in Mexico, and Miss Harriet L. Ayres in 1887, and they are still among the consecrated workers. Guanajuato received Miss Anna Rodgers in 1889, and two years later she married Mr. Furness. Her services have been large for this important city. Miss Lillian Neiger gave three years to this field, having before spent five years in the Friends' Mission in Mexico.

The school at Miraflores has always attracted attention; it numbered in 1888 over 250 scholars, and had 7 teachers in 3 departments—a kindergarten, a primary school, and one of a higher rank. The pupils come from many towns, and when they go forth they never forget their Protestant training. The children all over Mexico have fine memories, and the teachers take advantage of this fact and give them much Scripture to memorize.

Miss Amelia Van Dorsten arrived in 1890 and Miss Effie M. Dunmore in 1891, and they took up the work of Miss Hewitt in Tetela, in the mountains of Puebla. These brave girls in the rugged fastnesses are intent only on winning boys and girls into their schools. Their school at Tetela is a delight to all that visit it. The children are well drilled in the common branches and in the history and doctrines of the Bible.

But we cannot trace in more detail the remarkable work of

the Woman's Foreign Missionary Society. All the schools in the many towns are well attended. The Bible workers are faithful, especially the two women in the city of Mexico. As late as 1897 we find Josefita continuing her visitations, Bible reading, and tract distributing. Mrs. Morales is supported by the "Newman Endowment," which fund will keep



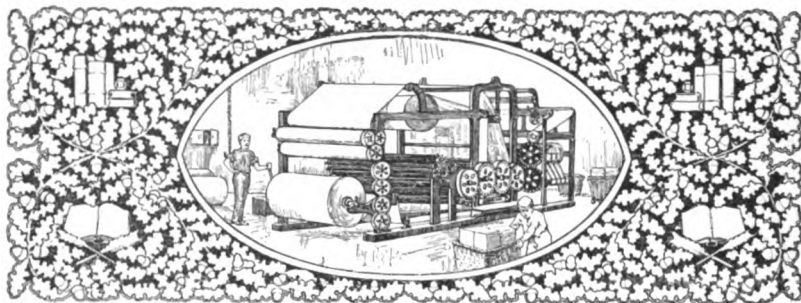
PUPILS OF THE GIRLS' SCHOOL, PACHUCA.

a Bible woman at work for all future years. Mrs. Manriquez faces persecution on every side in Puebla, yet wins her way into many hearts and homes, and keeps a benediction in her sweet face. It is interesting to note that of the 42 native women working under the Woman's Foreign Missionary Society 34 were educated in the schools of the society.

Similar work, with marked success, is carried on by the sister society in the Methodist Episcopal Church, South.

This society in 1892 had 12 missionaries in Mexico, with 16 assistants and 7 native teachers, while 935 women and children were being taught in seven towns. Besides the work in the center, this society conducts three fine seminaries on the border—at Laredo, Saltillo, and Nogales. The latter matriculated 40 students in 1893. Of the former a visitor writes: "It is doing a work among the Mexicans that is commanding the confidence and respect of all the intelligent Americans and Mexicans on both sides of the Rio Grande. Had the Woman's Board accomplished no other work than that of the Laredo Seminary it would be worth all the money they have expended in their different missions and all the sacrifices their devoted missionaries have made."

The school at San Luis Potosi, called the "Colegio Ingles," under the charge of Mrs. Rebecca Toland, had in 1893 73 enrolled in the pay department and 33 in the charity department. The location is admirably chosen in a central part of the city, and its buildings command the respect of educated Mexicans. The most influential citizens are among its patrons.



CHAPTER VIII

The Iron Missionary

THE LITTLE HAND PRESS.—FIRST WORDS FROM NEW PRESS.—FIRST COPY OF SCRIPTURES IN MEXICAN DIALECT.—SILENT EVANGELISM.—“UNCLE TOM’S CABIN.”—JUVENILE EVANGELISTS.—WESLEY PREACHING TO THE INDIANS.—LAVELEYE’S TRACTS.—COLLEGES AND HELPFUL SOCIETIES.

THE ever and always anti-Roman Catholic agent, the free evangelical printing press, came to Mexico with the Methodist Episcopal Mission. At first it was a hand press, donated by the Tract Society, but in the twelve months of 1875 there were issued from it 60,000 tracts, books, handbills, including about 900,000 pages. Many of the tracts were illustrated, and were of attractive matter. Dr. Butler sent forth from it a stirring appeal for help—for “this press toils in the midst of darkness and superstition to pour out on the multitudes light from God’s holy word.” The appeal was followed by a visit home that won him a printing outfit worth \$12,000.

The new press was received with joy, and the first words printed upon it, January, 1876, were from Luke ii, 16: “Glory to God in the highest and on earth peace, good will toward men.”

Dr. William Butler wrote, "You may be assured that this iron missionary will do more for God and Methodism than any two men you will ever send here."

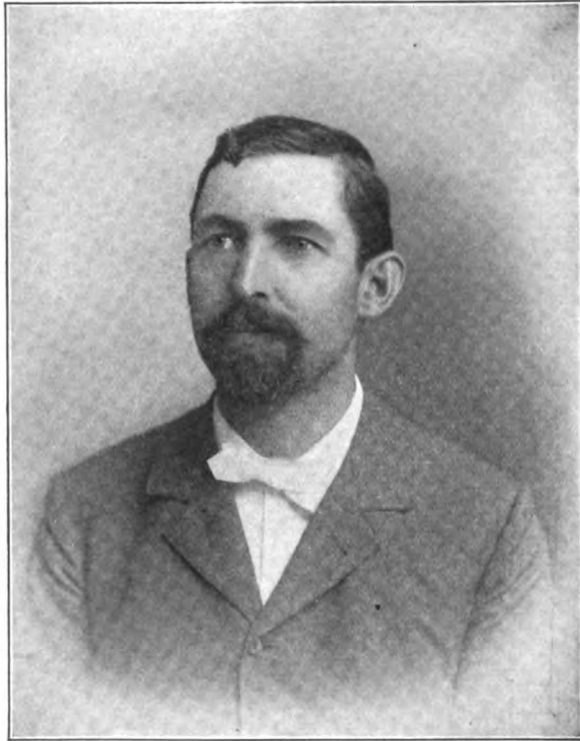
Where the living missionary could not go the iron missionary found its way, waking the dead conscience and opening the message of God. The new messenger in Spanish—*El Abogado Cristiano Ilustrado*, the Illustrated Christian Advocate—went forth every month, and the first year, 1877, circulated 1,752 copies, of which 1,158 were to paying subscribers; 400 were sent free to the leading public men of the land, 94 to exchanges, and 96 to South America, Spanish West Indies, and Spain. In 1882 the paper was paying all expenses. In 1885 it became a semimonthly, and has now for some years been issued weekly.

The character of publications is worthy of mention. In 1878 the press gave out Watson's Wesley, *Memoirs of Carvosso* and *Hester Ann Rogers*, Wesley's Sermons, Binney's Compend, Hurst's Outline of Church History; such tracts as *Things We Teach*, *Do You Know What it is to be a Christian?* *Who Loves You?* In 1881 more than two and a half millions of pages were printed, and the new Spanish Hymn and Tune Book was received with delight.

So the work was growing. Printing the Scriptures had been prohibited in Mexico by the Spanish Inquisition, and the Methodist mission press sent forth the first copy of the Scriptures ever printed in Mexico in the native language of the aboriginal people. It was in 1889 the gospel of Luke was printed in the Nahuatl dialect. Energetic workers were at the head of the publishing department, for the output of twenty years reached the aggregate of over 60,000,000 pages, and more than 10,000,000 were printed in 1896.

During nearly all its history—that is, from 1879 to 1890—

the Rev. John W. Butler was publishing agent, pushing the interests of the work with great zeal and skill. Since then until the close of 1895 Rev. Francis S. Borton directed the publishing department, and the year 1896 told of the fresh vigor



FROM A PHOTOGRAPH BY DEL JARDIN.

REV. FRANCIS S. BORTON.

Dean of Theology Puebla School.

and enterprise of Rev. W. C. Evans. In 1888 Karl H. Baker, son of the Rev. Henry Baker, D.D., then of the Baltimore Conference, was in charge of the printing department. Rev. C. W. Drees was editor of the books and periodicals from 1879 to 1886, except one year, 1884, when the editorship of

the Advocate was intrusted to Dr. E. Fuertes y Betancourt; from 1887 to 1890, four years, Rev. S. W. Siberts was editor; and from that time to the present Dr. John W. Butler, with all his other duties, has had charge of the paper also.

How abundantly the seeds of light come to harvest! There was Senor Fernandez; some tracts and a Bible fell into his hands, and little by little they led him out into the truth. This he could not shut up in his soul, but began to tell his friends what great things the Lord had done for him. Severe and protracted persecution followed. The employeés deserted his harness factory, the servants of his household left him, the shopkeepers refused to sell him the simple necessaries of daily life, few responded to his morning salutations, and many “passed by on the other side.” The exhortation of the missionary, using Jesus’s beatitude, gave him comfort and strength: “Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for so persecuted they the prophets which were before you.” Little by little his friends of San Juan del Rio returned to him, and some sixty of them accepted the same glorious truths, and the Annual Meeting of 1881 sent him back to San Juan, one hundred and fifty miles into the interior, a local preacher in the Methodist Episcopal Church. As persecution continued the sixty people, when they desired to have service, left the city and went out on the mountainside or down by the river. There God met them.

An intelligent and well-to-do Mexican was converted before he had ever heard the word “Protestant,” even before he had ever seen a Bible. Think of it—the wonderful work of conversion was done while he was reading *La Cabana del Tio Tom*, or *Uncle Tom’s Cabin*! “He told me,” writes Rev.

Francis Borton, "with tearful eyes, that when he read of the religious joy of the poor slaves, of their comforting communion with God in the midst of their sorrow and suffering, he upbraided himself for being so foolish and ignorant as to bow down to stocks and stones, and he began then to call upon God for light; and when, some months after, he met for the first time a missionary he was already rejoicing in a knowledge of sins forgiven through the merits of Jesus."

Over the entire Tezontepec Circuit boys carry tracts, papers, and books, and when these juvenile evangelists return home for the Sabbath they gather their friends about them to tell of what they learn in the mission school and at the meetings during the week. In the mountains at Tlacuilotepec the missionary received into full connection an Indian who has walked over twenty miles to be present on that occasion. He bought a volume of Wesley's Sermons in Spanish, which he reads to his wife, and she interprets in the Indian language to a small congregation which assembles every Sabbath. And so Wesley is still "preaching to the Indians in America."

The silent evangelism is preparing the way of the Lord. In one year Rev. L. C. Smith distributed 25,000 tracts in his work. Open Bibles in the windows of our stores open the way for some poor souls. Sometimes whole villages come to the Bible reading meetings.

In the early days of the Mission in Mexico Dr. J. W. Butler sent forth as a tract Laveleye's Protestantism and Romanism in Their Relation to the Happiness and Prosperity of the Nations. It appealed strongly to the thinking men of the country. The same eminent professor of political economy in the University of Liege wrote a later work entitled The Future of Roman Catholic Peoples. In 1894 Dr. Butler

made an appeal for donations to print 5,000 copies of this latter work, for a new generation of young men were coming into public life, and Rome was making every effort to influ-



FROM A PHOTOGRAPH BY DEL JARDIN.

JUSTO MARCELINO EUROZA.

First native Mexican presiding elder.

ence them. It was necessary to put something into their hands which would help them see the true influence of "Rome's system of doctrines and government." It was put

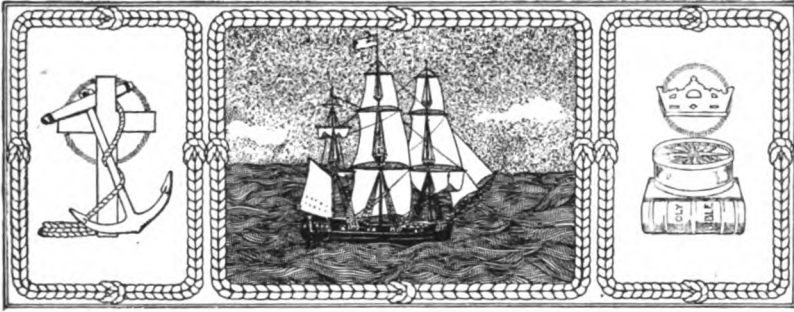
into the hands of Mexican congressmen, governors, and county chiefs, into all the newspaper offices and public libraries, as well as into schoolhouses and workshops.

The Methodist Episcopal Church, South, has also utilized the agency of printer's ink. The Annual Report for 1892 has a brief paragraph: "The chief publishing work done or proposed to be done is a weekly periodical, *El Evangeliste Mexicano*, and the Sunday School Lesson Leaves." In 1893 the publication of both paper and Sunday school supplies was transferred to Nashville, Tenn., but the editor, Rev. George B. Winton, lived in San Luis Potosi; he also had charge of a training school for native workers.

Besides the day schools, the Methodist Episcopal Mission conducts institutions for the boys. The orphanage at Puebla afterward became an excellent training school for those preparing for the ministry.

This "Mexico Methodist Institute" has 143 students enrolled; of these 2 are Japanese, 2 English, 1 German, and the rest natives. The Romanists have established an institute in the next block, and the pope has sent out special blessings and raised the school to the rank of a university. During 1896 the students were treated to two courses of popular lectures, one by Dr. E. F. y Betancourt, the other by the pastor of our church in Mexico, Rev. P. F. Valderrama.

The best spirit of the age is in Mexico and shows itself in the organization of helpful societies, such as Chautauqua Circles, Epworth Leagues, and Christian Endeavor societies, and there is even a Free Reading Room in the city of Mexico.



CHAPTER IX

Methodism in the West Indies

GILBERT IN ANTIGUA.—THE ZEAL OF COKE.—PERSECUTION.—WATSON'S DEFENSE.—COKE'S SUMMARY.—FRIENDLY PLANTERS.—THE CONFERENCE AND SLAVERY.—EMANCIPATION DAY.

NATHANIEL GILBERT was the Methodist pioneer in the Antilles. He was a prominent citizen of Antigua, who, having been much impressed by Wesley's preaching in England, in 1758, was led to devote himself effectively to the religious instruction of the colored people of his locality. Two pious slaves helped to keep life in the work after his death until John Baxter, a local preacher, arrived in 1778. He found more to be done than one man could attend to, and his appeals to Wesley and Coke doubtless led the Christmas Conference, which was held at Baltimore, Md., in 1784, to appoint a man—Jeremiah Lambert—as missionary to Antigua. It seems doubtful whether Lambert ever went to his appointment.

Two years later, on Christmas morning, 1786, Dr. Coke, with his preachers—Hammett, Warrener, and Clarke, who, voyaging to Nova Scotia, had been driven into the port of St. John, Antigua—met a man in the street of that town, and inquired for one John Baxter. The man proved to be the

humble shipwright himself on his way to lead the Christmas service. To his joy Coke, on departing, left Rev. William Warrener as a missionary, and, having examined the needs of the neighboring islands, stationed Mr. Hammett at St. Kitt's and Mr. Clarke at St. Vincent's.



REV. WILLIAM WARRENER.

Pioneer Wesleyan missionary in the West Indies.

At the end of 1788 "the little doctor" was again in the West Indies, visiting Barbados, St. Vincent's, Dominica, Antigua, St. Kitt's, St. Eustatius, and Jamaica on his way to America. Mr. B. Pierce was left to labor at the Barbadoes.

Hammett, who had done well at St. Kitt's and at Nevis, was then given charge also of Tortola. But in August, 1789, he was sent to Jamaica, where Coke had been very well received.

In 1790 Dr. Coke again went to the Indies, and William McCormack was sent to Dominica and William Brazier to Jamaica. In St. Eustatius, in 1792, Coke found the mission suffering from the opposition of the Dutch governor. There was similar trouble at St. Vincent's, where negroes were fined for attending Wesleyan services, and a missionary had been imprisoned for preaching to the negroes. Coke had this harsh law annulled by the British Parliament and a warning sent to the colonial governors.

Up and down among the British islands the indefatigable Coke hurried on his way, encouraging the workers and organizing the work. Black and Bishop, of Nova Scotia, were with him at Antigua when he held the district meeting and formed the St. Kitt's District, including St. Kitt's, Nevis, Montserrat, St. Eustatius, Anquilla, and the Virgin Islands. William Black was appointed to this district, but, owing to the protests of the Canadian workers, the arrangement had to be given up. T. Worrell was left in charge at Jamaica, John Cook was sent to Dominica, while Hammett's place was supplied by Brazier.

The persecution of the Methodist preachers as dangerous fanatics broke out again in St. Vincent's in 1797, where a St. Patrick's day mob desecrated the chapel and tore up the Bible. The colonial planters and the planting interests in the mother country were afraid that the enlightenment which inevitably resulted from the Methodist missions would render the slaves less efficient and less manageable.

The Wesleyan Missionary Society, which in 1799 took full

charge of the West India Mission, undertook a justification of the work. Rev. Richard Watson's celebrated Defense had doubtless a very large influence in the formation of public opinion in England that called, before many years had passed, for the abolition of slavery in the West Indies.

In turning over these West India missions to the society Dr. Coke made these remarks upon their condition :

“ In the lovefeasts and band meetings I have been charmed with the testimony which the believing negroes have given for Jesus Christ. One after another, with the utmost order, they gave an account, in their negro dialect, of the work of grace upon their souls in its different stages, with as much clearness and perspicuity as any believer in Europe; and their masters confess that they are the best and most faithful servants which they possess. Including our members we have between fifty and sixty thousand under instruction, of all of whom we are in hopes that we shall be able in time, through the grace of God, to give a good account. And the Lord has been pleased to raise up about fifty preachers among the negroes.” The figures he gives are instructive. In Antigua he reports 2,800, in St. Kitt's 1,800, in Nevis 500, in Tortola and the Virgin Islands 3,000, in Dominica 100, in St. Vincent's 2,000, in the Barbados 44, in Granada 130, in Jamaica 600, and in St. Bartholomew 120.

The Wesleyan missions were almost the first ray of light that had come to the hopeless and benighted slave populations of the West Indies. Under the religious instruction of the kindly preachers many of them gave evidence of sound conversion. Some of the white settlers were also found at Methodist altars.

In 1815 the number of communicants in the islands had risen to twenty thousand. Some of the planters, finding that

their slaves were rather improved than harmed by "getting religion," became liberal supporters of the mission. The effect on the loyalty of the slaves was also strongly beneficial, and the government regarded the work with favor.

During the agitation in England against the slave trade the relation of the Wesleyan missionaries to the institution of slavery was cautious. They neither defended nor opposed the system. Indeed, Nathaniel Gilbert, who had begun the



FROM A LITHOGRAPH, 1850.

THE HOUSE IN WHICH THE JAMAICA MISSION WAS BEGUN.

mission, was a slaveholder. So also was John Baxter, who gave up a government office for the uncertainties of a Methodist itinerancy. William Warrener, the first ordained missionary, held slaves, after the custom of the country.

By 1817, however, the sentiment in England had come to a crisis, and within a few years three hundred thousand persons had pledged themselves to abstain from the use of articles from the islands. The trade in slaves was then declared unlawful. The Wesleyan Conference accordingly, in advance

of public opinion, which had not yet denounced the holding of slaves, forbade any of its preachers from possessing slaves, whether by inheritance, marriage, or through purchase. The possession of slaves was not, however, denied to the white members of the societies, and most of the class leaders in the West Indies were slaveholders.

Three of the missionaries, men of irreproachable character, and occupying leading positions, refused compliance with the new order and resigned their connections. They felt that the institution was virtually condemned by the Wesleyans when it was considered a disqualification for the ministry to hold slaves. The agents of the Missionary Society prudently refrained from all discussion of the burning question.

But the trade in slaves was continued under false flags, and thousands of slaves were landed in the West Indies in defiance of the enactment. The wrongs to the missionaries were on the increase, and the West India interests were soon to be checked. The Methodists in England took active part in the movement toward emancipation. Wilberforce, Buxton, and Clarkson found no more cordial allies than in the followers of John Wesley. Of the petitions presented to the House of Commons in this interest two hundred and twenty-nine signatures were from the Methodist body, the number being nearly double the total of all other Nonconformist bodies. Not one proslavery petition was sent in from a Methodist body or congregation.

Accordingly, on August 28, 1833, it was decreed that on the first day of August, 1834, "slavery shall be forever abolished throughout the British colonies."

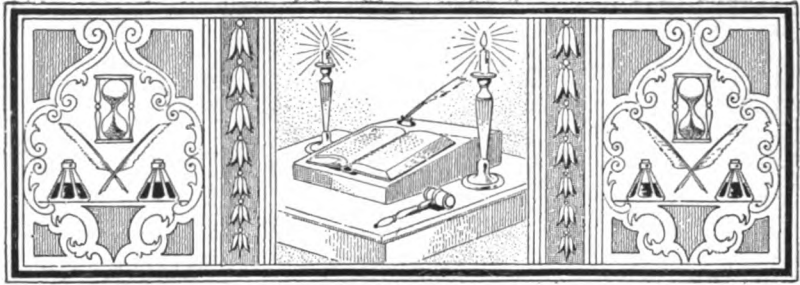
The 1st of August came on a Friday, and on Thursday night, not without some misgivings on the part of the mas-

ters, the slaves, after the ordinary toil of the day, were released from tasks until the Monday morning following.

The abolition of negro slavery was not accompanied by disturbances. The influence of the missionaries had told on the people, who came to regard their freedom as the direct gift of God.

The chapels were filled, and a Methodist watch-night service was conducted up to the approach of the midnight hour that was to ring out the days of bondage and ring in liberty. On their knees the slaves awaited the moment of freedom, a weeping, silent assembly. When they arose they had become men, and joined in singing "Praise God, from whom all blessings flow!"

The colonial legislatures, however, received the imperial act with displeasure, and endeavored to take advantage of the provisions of the act providing for several years of apprenticeship. In Antigua, however, the act took immediate effect, and thirty out of the thirty-seven thousand of population became immediately freedmen. In the other islands the clause of apprenticeship was enforced, the last legislature to yield being that of Jamaica, but by 1838 all the shackles were broken and the institution of slavery forever banished from the West Indies.



CHAPTER X

The Two West Indian Conferences

THE WORK IN 1839.—REORGANIZATION.—THE EASTERN CONFERENCE.—
THE WESTERN CONFERENCE.—SLOW GROWTH.—IN PERILS OF
WATERS.—THE BAHAMA MISSIONS.—HONDURAS.

IN 1839, the first centenary year of Methodism, there were 83 missionaries in the West Indies and 43,000 communicants. Since then progress has been retarded by many singular providences. Earthquakes and hurricanes have at times caused terrible devastation of mission property and loss of life. The yellow fever has swept away missionaries and members, and changed conditions of trade have brought poverty and distress to the islands. Nevertheless by the middle of the century there were 55 circuits in charge of the West India Mission. These charges possessed 197 chapels and nearly 200 other preaching places. The membership was 53,376, ministered to by 86 missionaries, assisted by 181 local preachers.

In 1884 the British Wesleyan Conference divided the West Indian field into two Conferences. The Western Conference covered Jamaica, Hayti and San Domingo, Turk's Island, and the Isthmus of Panama and Costa Rica. The Conference offices and Book Concern are at Kingston, Jamaica. The

Eastern comprehended the Barbados, with the Windward Islands and British Guiana. Its headquarters is Bridgetown, Barbados. The first General Conference followed in 1885.

A certain impulse was at once felt, for in 1886 the West



PAINTED BY W. GUSH.

ENGRAVED BY J. COCHRAN.

REV. WILLIAM MOISTER.

Wesleyan Missionary in South Africa and the West Indies.

Indian churches celebrated a centennial and raised a fund for educational purposes, for the providing for widows, super-numeraries, and for foreign missions. Soon afterward Coke College was opened in Antigua and put in actual operation in the training of ministerial candidates. A similar institution, York Castle, was soon afterward begun in Jamaica, and

has come to be the leading educational institution of the colony.

In 1887 the Western Conference began its mission work on the Isthmus of Panama, since extended into Costa Rica, and the Eastern Conference has a similar work on the island of St. Lucia.

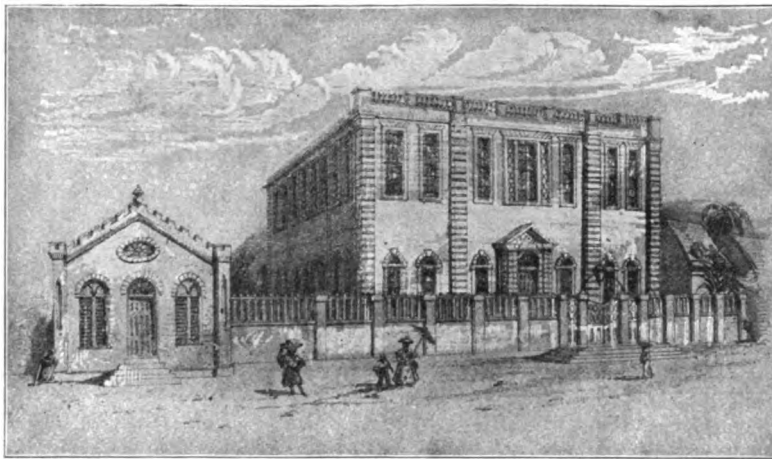
The increase in membership of the West Indian Conferences since their formation may be roughly placed at about 20 per cent, the present combined membership reaching very nearly 50,000. There has been a similar increase in the number of chapels erected and an increase of about 50 per cent in the ministry.

In addition to the difficulties common to church work everywhere there are many peculiar to the West Indies that prevent rapid growth. The details of the financial difficulties, the personal suffering, and anxiety of the missionary workers are distressing, for the real burden falls back upon the ministry, who are obliged to assume all financial responsibility. Recent conditions are certainly the severest that have ever taxed the faith and resources of the Church. It is probable, however, that the home Church will come to the relief of the work in the West Indies.

Much of the traveling of the ministers in the West Indies has to be done by water, and subject as the West Indies are to sudden storm this voyaging is fraught with danger and occasionally with disaster.

William Moister, whose life was spent on the mission fields of the West Indies and Africa, tells of a remarkable personal escape. He says: "It was on the 5th of August, 1846, when sailing in an open boat with two negroes on the placid waters of the Gulf of Paria, which separates the island of Trinidad from the Spanish Main, that we were overtaken by

a fearful thunderstorm. We were on our return from a missionary visit to the Couva Station. . . . When the hurricane was at its height . . . the lightning struck the frail bark in which we sailed and shivered it to pieces beneath our feet. One of the men was struck dead and never moved or breathed again, while the other was paralyzed, and we all went down together into the mighty deep. By a remarkable providence the survivors, both of whom could swim,



FROM A LITHOGRAPH PUBLISHED IN 1856.

A WESLEYAN CHAPEL AND SCHOOL, KINGSTON, JAMAICA.

regained the wreck of the boat when it arose to the surface, to which they clung by a desperate effort, till seen and rescued by a passing sloop some time afterward when the storm cleared away."

The Bahama Islands stretch for six hundred miles south and east of Florida. They have long been a separate field of British Wesleyan mission work. New Providence is the center of these activities, which extend to many islands, and even to Key West in Florida, where many Bahamians have settled. The inhabitants are largely whites. Great Britain

came into lasting possession of the islands in 1783. In 1803 William Turton, a native of the West Indies, converted in the Wesleyan missions, was appointed to New Providence, and, assisted by Rutledge, Dowson, Ward, Moor, and others, the field was extended into the islands, where circuits are now in operation. The stations were soon formed into a district, of which Turton was chairman until his death in 1818. Over ten thousand people now attend the services.

British Honduras is a crown colony in Central America, south of Yucatan, possessing an area of 7,562 square miles and a mixed population of nearly 30,000. The climate proved fatal to the early missionaries sent out from Jamaica.

A chapel was erected at Belize, the capital, early in the history of the Mission. This was destroyed by fire, but has been rebuilt in more commodious style. In 1882 a high school was built at Belize, which has been heartily supported by the government. Indeed, in 1888 the president of Honduras, though nominally a Romanist, issued the following message: "I shall be glad if the Protestants will come to Santa Barbara, capital of the department, in order to supervise the educational department and erect a place of worship."

The work in British Honduras has extended from Belize to Corozal, Stann Creek, Toledo, and into Spanish Honduras at Ruatan and San Pedro de Sula. It is the intention to reach as far as possible into Guatemala, Nicaragua, San Salvador, and Costa Rica. Already something has been done in Guatemala.

Honduras has 25 Methodist chapels and 6 missionaries and 41 local preachers. The membership is 1,931, and the Methodist adherents, including the membership and Sunday school scholars, number 5,200.



CHAPTER XI

Other Work in the Antilles

WESLEYAN ASSOCIATION IN JAMAICA.—UNITED METHODIST FREE CHURCHES.—BOCAS DEL TORO FREE METHODISTS.—HAYTI.—CUBA AND PORTO RICO ENTERED.—CUBA LIBRE.

REV. THOMAS PENNOCK, a Wesleyan missionary in Jamaica, withdrew from his Conference connections in 1837 and joined the Wesleyan Association, one of the minor Methodist bodies of Great Britain. In 1843 he severed this connection, but the Association retained the mission property and continued to prosecute the work. In 1857 the home Association amalgamated with certain churches of Wesleyan reformers to form the United Methodist Free Churches, and the united body has since conducted mission work in the West Indies.

Hardly had the Jamaican societies begun to recuperate from the hurricane losses of 1880 when the migration of laborers to Panama sapped their strength. In 1882 William Griffiths was appointed general superintendent by the Annual Assembly, and under his care the educational work was begun. A theological school was soon after opened in Kingston, Jamaica.

The year 1887 was marked by another storm and a serious drought, but a membership of 3,342 was reported. An influential deputation from England visited the Mission in 1888, as a result of which the financial affairs of the Mission were placed on a better footing. The increase of members for the decade was about 1,000.

As conditions began to improve the members gave of their substance also, and in 1894 £1,300 was contributed on the



PROPERTY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, HAVANA, CUBA.

field for local purposes. The day schools were now taking a higher place in the estimation of the government, and chapels and schools were being rebuilt and extended. Christian Endeavor societies were springing up over the island, and a vigorous spiritual life was everywhere characteristic of the churches.

About 1865 a Mr. Brown, from Jamaica, removed to Bocas del Toro, islands near the mouth of the Chiriqui Lagoon, near the southern limit of Costa Rica, in pursuance of his

vocation as a schoolmaster. Adding to the instruction of the children the spiritual care of the parents, he soon founded a small church, of which he was the recognized pastor. In 1871 he was received by the Jamaica District meeting as a minister. After his health failed two local preachers carried on his work.

When James Proudfoot visited the work in Central America, in 1891, he found a station at Old Bank, and a good chapel, with an Indian membership of one hundred and twenty, up the Biarra River, on the mainland of Colombia, the entire field being supplied by native agents from Jamaica. Mr. Proudfoot reports that he obtained money from them for the missions in Africa and China. This Indian station was accordingly entered in 1892 as Warri Biarra on the Jamaica stations, and an English missionary was asked for the Central American section of the work.

James Proudfoot was sent as superintendent of the field in Central America, which accordingly now appears as a separate interest in the reports of the mission work of the United Methodist Free Churches. Under separate existence the work has thrived. A new station was opened on an island called Old Providence, belonging to Nicaragua, and the Bocas del Toro Circuit has contributed to the theological school at Kingston. After ten years' successful labor in the West Indies, four years of which were spent at Bocas, Proudfoot returned to Great Britain, and the field passed under the charge of T. Halliwell.

The whole field in Jamaica now embraces 9 circuits, which, with the field in Central America, is ministered to by 11 itinerants and 72 local preachers. In spite of most trying obstacles the membership is now nearly 3,500. The denomination has under its care about 2,500 Sunday school members, and is

exerting through its day schools a beneficial influence on the tone of the country. During 1896 £1,402 was raised and expended for local purposes on the Jamaica missions, while from the home society a sum of £1,559 was contributed for general and special missionary purposes in the interests in the West Indies.

The Free Methodists of the United States have a mission



PUPILS OF A METHODIST SCHOOL IN HAVANA.

at San Domingo, which was brought into relation with the denomination in 1893 by Mr. and Mrs. S. E. Mills, who had been laboring at Santiago, Dominican republic, for some time.

The independent republic of Hayti has presented many attractions to the freedmen of America, and, some of the emigrants from the United States having been members of the African Methodist Episcopal Church, a nucleus was

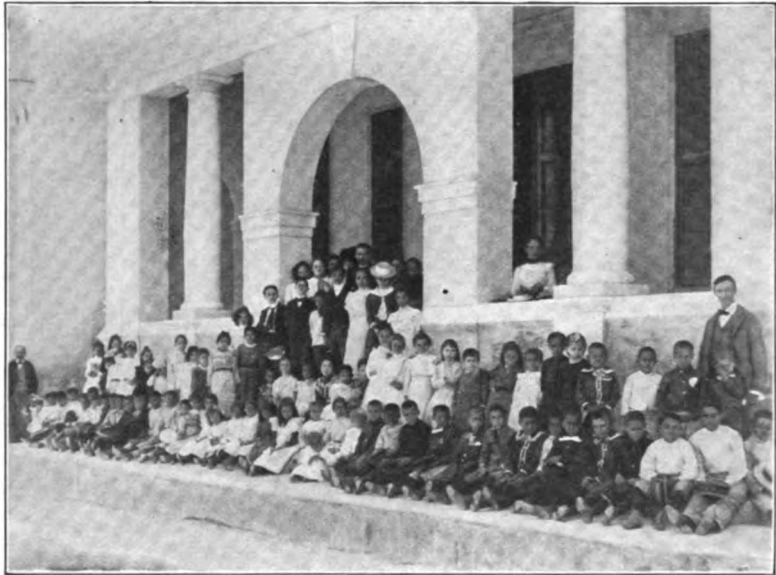
formed for an organization in relation to the Church in America. Scipio Beanes succeeded in gathering together the first societies, and returned from a visit to Baltimore as the accredited missionary of the African Methodist Episcopal Church in Hayti. Not long after his death his people formed themselves into the "Union Methodist Church," maintaining a feeble existence for a few years.

About 1878 an appeal from Samana, Santo Domingo, resulted in sympathetic response, and Bishop James A. Shorter took charge of the work. From Samana and Port-au-Prince the work has extended to minor stations, and the cause in Hayti is greatly cherished by the stronger organization in the United States.

Protestant Christianity made little real progress in the Greater Antilles so long as the power of Spain was dominant there. At the close of the war with Spain a Mission was speedily organized in Cuba by the Methodist Episcopal Church, South, and mission property valued at \$60,000 was secured in Havana, Matanzas, Santa Clara, and Santiago. The first annual meeting was held at Matanzas in 1900, Bishop Candler presiding. Under the superintendency of Rev. D. W. Carter, whose gifts and graces had been proved by service on the Mexico Mission, the Cuban work has grown apace. Though the youngest Mission of that denomination, its present rate of growth is such as to promise rapid expansion. The fourth annual meeting of the Mission (1903) was "remarkable for the religious earnestness and quiet determination of the missionaries—a fine body of young men. They are ready to take hold of and fully occupy a field which is compact, remarkably accessible, and, as far as the attitude of the people is concerned, wide open to the Gospel." The statistics of the work in March, 1903, were: Members and pro-

bationers 977, societies 12, houses of worship 7, Sunday schools 16, collections \$3,530.27, missionaries 12, native preachers 4, day schools 3, Woman's Board of Foreign Missions schools 3. The school in Havana has been named Colegio Candler, after the zealous bishop to whose vigilance and zeal the work owes so much.

Porto Rico became, by the fortunes of war, a part of the



SUNDAY SCHOOL, MANTANZAS, CUBA.

Methodist Episcopal Church, South.

domestic mission field of the Methodist Episcopal Church in the United States. Dr. C. W. Drees, a veteran worker in Mexico and South America, submitted a memorial to the Missionary Society in January, 1899, urging the duty of planting missions there. The resulting visit of Secretary Leonard and Bishop Joyce in February led to the authorization of the work and the appointment of Dr. C. W. Drees, of

Buenos Ayres, as superintendent. Dr. Drees landed in San Juan March 25, 1900, on the Sabbath day, and that evening preached in the Evangelical Lutheran Church. The Methodists were warmly welcomed by the other missionaries who were already on the field.

An English-speaking congregation was almost immediately organized in San Juan, and quickly became a power in the American community. One week later, April 8, the first



REV. CHARLES W. DREES, D.D.
Superintendent of Missions in Porto Rico.

Spanish church, "Trinity," was opened in a hall at 45 Sol Street. Services were also held on Sunday evenings at the barracks of the Porto Rican Battalion. The next month an English service was begun at Puerta de Tierra for the spiritual benefit of the English-speaking Protestants, mostly colored people from the English West Indies. A native congregation and Sunday school was instituted at the same place.

At Arecibo, on the north coast, work was begun within a few months, and has made rapid progress. The first regularly organized Quarterly Conference in the island belongs to this society, and here the first Porto Rican was licensed as a local preacher. The work has spread to other points in this district.

Guayama was next occupied early in February, 1901, and faithful work has shown splendid results. A fine church has been built on the public square. The little island of Vieques,

of the east end of Porto Rico, has proved to be good mission ground.

Washington Institute, an English-speaking school, was opened in San Juan in 1900 by Prof. Benedict. It did good work for two years, but was suspended for lack of funds. The McKinley Free School at the same place gives primary instruction to poor children. An orphanage at Arecibo and a home at San Juan, in charge of the Woman's Home Missionary Society, are two more of the first fruits of the reign of peace and good will which the sovereignty of the United States is bringing to that distressful country.

Dr. Drees reports in March, 1903, a membership of 337, with 620 more on probation. The eight Sunday schools have 570 scholars.

SOUTH AMERICAN METHODISM



SOUTH AMERICAN METHODISM

CHAPTER I

Brazil

THE METHODIST PIONEER.—SPAULDING AND KIDDER.—EAGERNESS FOR BIBLES.—THE MISSION GIVEN UP.—THE CHURCH, SOUTH, RESUMES WORK.—THE SMALLEST OF CONFERENCES.—WILLIAM TAYLOR'S MISSION.—J. H. NELSON AT PARA.—CORREA IN THE SOUTH.

THE Rev. Fountain E. Pitts, of the Tennessee Conference of the Methodist Episcopal Church, was sent to Brazil in 1835 on an exploring tour for the Missionary Society. At Rio de Janeiro he formed a society of English-speaking people and promised to send them a pastor. Some forty members greeted the new minister, Rev. Justin Spaulding, of the New England Conference, in the spring of 1836. The next year came the Rev. Daniel P. Kidder, with two teachers, and services were opened for whites and colored persons. While learning the Portuguese language the missionary ministered to the thousands of sailors who frequented the port, and touched many lives for good. The Bibles which the Mission offered for sale or distribution were eagerly seized upon by a curious public. Parents and children, officials,

and even priests obtained the forbidden book. A Catholic periodical was issued for the sole purpose of defaming beneficent work. The government was tolerant, and the best



SOUTHERN METHODIST WORKERS IN BRAZIL, 1895.

and discrediting the Mission served only to advertise its citizens were so disgusted with Romish superstition that they refused to persecute its rival.

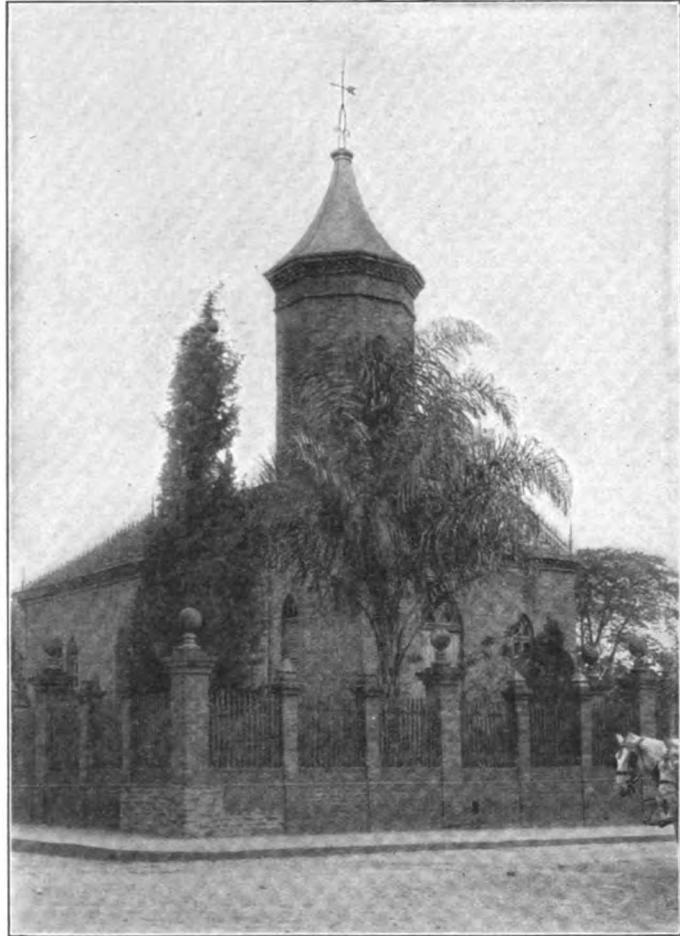
In 1839 Dr. Kidder made evangelistic tours to San Paulo,

Bahia, Pernambuco, and Para, finding everywhere priests and nowhere real religion—many times, indeed, open atheism. The death of Mrs. Kidder led to her husband's return to the United States in 1840, and the next year the Mission was given up on account of lack of funds and failure to show immediate results.

After thirty-four years the Methodist Episcopal Church, South, resumed the interrupted work in Brazil. The liberal government of the emperor, Dom Pedro, favored the undertaking. In 1875 we find the Rev. J. E. Newman preaching in English at Santa Barbara, and in 1877 Rev. J. J. Ransom preaching and teaching in Portuguese at Rio de Janeiro. Other stations were soon opened, and more Southern laborers entered the field, where, in 1886, Bishop Granbery organized a Mission Conference—the smallest in Methodism—comprised at the date of incorporation of but three ministers. An evangelical periodical, *O Expositor Christao*, was founded and soon secured a circulation of one thousand copies. In 1889 the Methodist communicants, though in poverty, were contributing to the support of the Church nearly seven and one half dollars per capita. This was the year which saw the opening of a training college—Granbery College—at Juiz de Flora. Though still limited in means, the work has steadily gained in numbers and in substantial results. In 1902 the Conference numbered 31 foreign and 32 native workers, and the societies had 3,908 members. The Sunday schools had 2,787 scholars. The Union College at Ribeiro Preto, and Granbery College were both flourishing. The woman's society was doing most efficient work at six points. The Mission is alive to its opportunity and hopeful of victory.

William Taylor, afterward missionary bishop of the Methodist Episcopal Church for Africa, penetrated the Amazon

region of Brazil in 1880, and located Rev. and Mrs. J. H. Nelson and Walter Gregg at Para, where he intended to found a native school as a base for evangelistic operations.



THE METHODIST CHURCH, PIRACICOBA.

Yellow fever wrought havoc with the Mission. Mr. Nelson organized a church in 1883, and carried on the varied work of a self-supporting station almost single-handed. Temporary

progress was made at Pernambuco and Manaos, but after a few years the Methodism of northwestern Brazil had shriveled to the single church at Para, which is a monument to its pastor's unflagging zeal. The Brazilian Christian Advocate, which has been published by the Mission for the past ten years, has several times plunged its editor into trouble. In 1892 he was arrested and imprisoned for printing the statement that the reopening of the Catholic cathedral would "give a great impulse to the idolatry of Mary, which always amounts to the neglect and displacement of the Christian religion." The Epworth League kept up the religious services while Mr. Nelson was in prison, and kind friends supported his family. In April, 1893, the undaunted preacher-editor entered his pulpit again.

Through one of its preachers in Uruguay, Rev. Juan C. Correa, the Methodist Episcopal Church reentered Brazil in 1885. He opened a school at Porto Alegre in the extreme south. The missionary, a native Portuguese, had been converted at a Methodist altar in Montevideo. In his own language he found an eager hearing, first in Uruguay and then in Brazil. The school at Porto Alegre soon developed into a group of three schools, the larger boys being organized apart, and a night school forming a separate work for poor women. From the beginning the schools were made agencies for special religious instruction. Superintendent T. B. Wood, after two interviews with the emperor and his ministers, gained the privilege of a free use of the Bible in the schools. After being connected for a time with the First District of the South America Conference this Portuguese and Italian work in southern Brazil was made over in 1900 to the Brazil Mission of the Methodist Episcopal Church, South. Dr. Greenman, in reporting the transfer, says: "It was like a dear

one going forth from our fireside ; but the ties of language, commerce, family, and national customs seemed to make it expedient, while the presence of a sister Methodist mission, well organized and able to do for them what our own had never accomplished, seemed to clearly indicate the path of duty. The Annual Conferences of both Missions recommended it ; and thus Southern and Northern Methodism have shown that they can easily be one in the foreign field. The funds annually used in those stations can now be employed to strengthen and enlarge our operations in the River Plate republics that use the Spanish language and appear to be our immediate and natural field of labor."



CHAPTER II

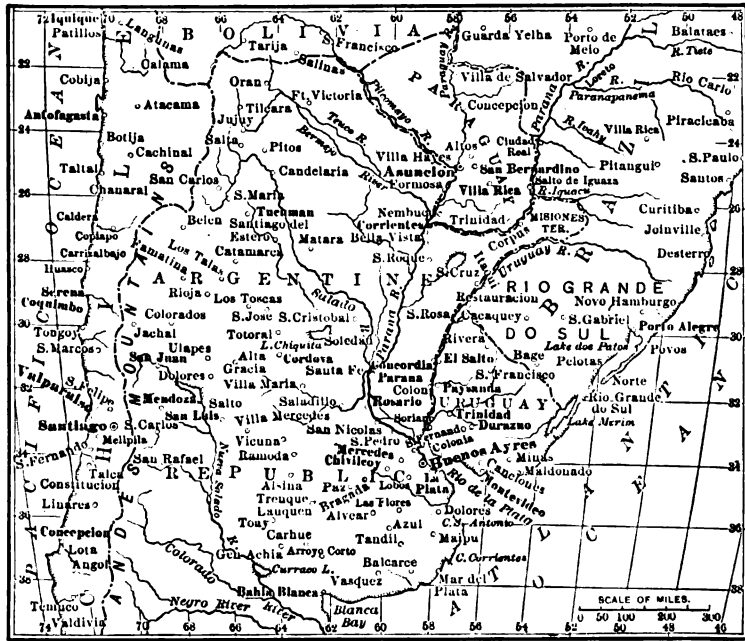
On the River Plate

THE GROWING REGION.—BEGINNING AT BUENOS AYRES.—DEMPSTER AND NORRIS—LORE.—GOODFELLOW.—CARTER.—APOSTOLIC MARCHING ORDERS.—SUPERINTENDENTS.—SERMONS IN SPANISH.—A POLYGLOT CONFERENCE.—THE AMERICAN CHURCH.—OLD-FASHIONED METHODISM.—“THEY DIE WELL.”

FROM the beginning Methodist work in the republics of the River Plate has been under a single administration without regard to political boundaries. To Methodism Argentina, Uruguay, and Paraguay are one. This vast territory of a million and a quarter square miles has drawn to it within the past twenty-five years swarms of European immigrants, more than one sixth of the entire population, and the states have advanced rapidly in population and wealth.

The first Protestant worship in Buenos Ayres was held in a private house by a Scotchman of Baptist connections. The first Methodist service was that of the Rev. John Dempster, who began preaching in the same city in 1836, and by 1839 had ground purchased and a church and parsonage under way. Then, and for twenty years after, the work was limited to the English-speaking people. An opening occurred at Montevideo, but Rev. William H. Norris, who was sent

out to supply it, was recalled with Dr. Dempster for lack of funds. In 1842, however, Mr. Norris was again sent to Buenos Ayres, where he dedicated the new church building, and labored devotedly through the discouragements of a civil war. Rev. Dallas D. Lore, who succeeded him in 1848; reported good collections but no conversions at the end of one year's labor. The conversions soon came, however, and



the society grew in numbers from year to year. Rev. Goldsmith D. Carrow superintended the Mission (1854-55), and after his return the Rev. William Goodfellow, ably seconded by his wife, Dr. Dempster's daughter, gave it thirteen years of able supervision. Here John F. Thomson was inspired to begin the Spanish work, and William Junor was called to exchange his secular business for a colporteur's mission.

Andrew M. Milne went out from the little Buenos Ayres church in 1864 to achieve his great success as the agent of the American Bible Society in the La Plata Valley. George Schmidt, who found Christ while reading the Bible in a Brazilian jail, was his noble and efficient coadjutor. Other notable recruits were Robert H. Morton, afterward a Wesleyan missionary in Portugal, Ernest W. Wesley, who entered the ministry in the United States, Charles R. de St. Cyr, the Sunday school evangelist of Sweden, Charles T. Brill, and William Tallon.

In 1864 the Mission entered the agricultural colony of Mr. Shaffter at Esperanza, where Rev. D. F. Sauvain was placed in charge of a hopeful and polyglot mission, preaching in English, German, French, and Spanish. In the same year Rev. Thomas Carter was warmly welcomed at Rosarió, where a church was built and a school maintained.

Rev. J. W. Shank, from the Biblical Institute, Evanston, came as an assistant in the spring of 1866, and Dr. Goodfellow sent him forth with a letter of instructions emphasizing the two points of extension and permanency of the work. "Form no precedents not warranted by the New Testament and by our form of Discipline."

With zeal beyond prudence the young itinerant, unused to camp life and to the new country, besides traveling 400 miles by rail and stagecoach, rode 750 miles on horseback, and visited from house to house nearly all the English-speaking people settled in a space of country 50 by 200 miles along the Atlantic coast. The result was broken health and a return to the United States. "The journey," he writes, "was romantic, but dangerous in no small degree; often traveling alone, the compass was my only guide. I was often compelled to ford lakes and rivers and avoid dangerous quick-

sands as best I could. I did what no native would allow himself to do, passed on foot through a large herd of cattle, and once while alone came squarely upon a lion in the open field. I was welcomed by the people, some even greeting me with shouts of joy and with tears, not having heard a sermon for years."

The superintendents of the South American work, since



FROM PARADISE'S ENGRAVING.

PAINTED BY WALL.

REV. JOHN DEMPSTER.

The Methodist pioneer in Argentina.

Dr. Goodfellow's retirement in 1869, have been Rev. Henry G. Jackson (1869-78), Rev. Thomas Bond Wood (1878-86), Rev. Charles W. Drees (1886-97), and Rev. A. W. Greenman (1897-).

Dr. Wood was a preacher's son from Indiana, thoroughly educated, and trained to teaching. In 1870 he succeeded

the faithful Carter at Rosario, and has since been a notable figure in word and work throughout our South American missions.

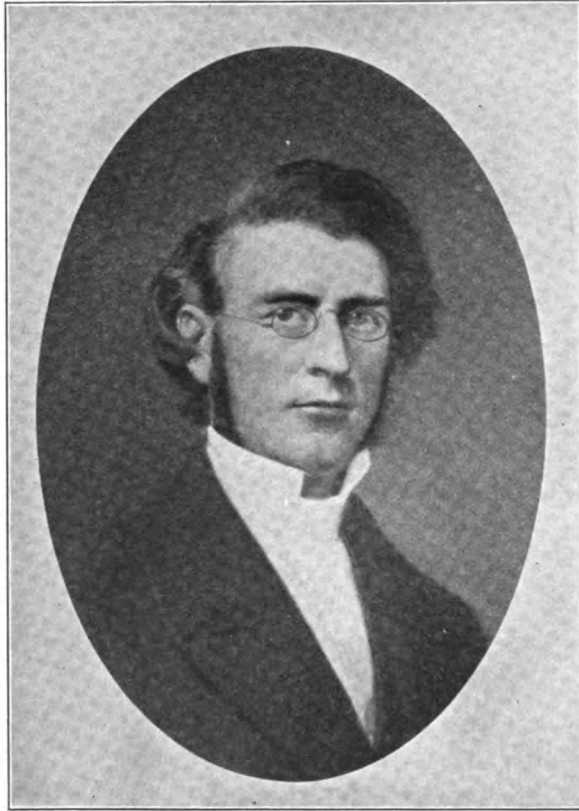
Dr. Drees was equally well equipped for service by his American education and his missionary enterprise in Mexico (1874-86), where he had latterly supervised the work. When American arms opened Porto Rico to the Gospel, in 1898, it was this approved workman who was selected to plan and administer the new province for Christ and Methodism.

John F. Thomson, who inaugurated the Spanish work in the La Plata, was of Scottish birth and godly parentage. At sixteen, on Dr. Goodfellow's persuasion, he entered the Methodist school and there first of all learned Christ. He completed his education in the Ohio Wesleyan University, was duly ordained, and in May, 1867, preached the first Spanish sermon in the Methodist Episcopal church of Buenos Ayres to a crowded congregation. The glorious work which then began has never ceased.

The first quarter century of Methodist work in South America was indirect effort—all in English except the self-supporting schools. Then came the period of occupancy, "fort-holding," when the great cities were entered and held. Not until 1882 did the annual appropriation of the Missionary Society reach \$10,000. It was only playing at missions.

Bishop Walden's analysis of the Mission personnel in 1889 shows what a gathering place of the nations the River Plate has been: "Six were born in the United States, 4 in Spain, 2 in Great Britain, 2 in Switzerland, 1 in Italy, 1 in Portugal, and 4 in the Argentine Republic, and of this 4, 1 was of American parentage, 1 of Irish, 1 of Italian, 1 of Anglo-

Portuguese. All but the 6 Americans, 2 Swiss, and 1 Spaniard were converted and called to preach within the Mission—one of the most significant and hopeful facts in its history.”



FROM A PORTRAIT OWNED BY MRS. ERNEST D. NORTH.

DALLAS DAYTON LORE, D.D.

Pastor of the American Methodist Episcopal Church, Buenos Ayres, 1847-54.

The preaching is in five languages, Spanish now predominating.

The pastors of the mother church—"The American Church"—at Buenos Ayres were at first the Mission super-

intendents. Dr. Wood, however, made his headquarters at Montevideo, leaving J. F. Thomson in charge. In 1883 Thomas H. Stockton assumed the English work, in which he was succeeded by Dr. W. P. McLaughlin in 1892. The church has been self-supporting almost from the outset. The present building was erected in 1871, and was used by both English and Spanish congregations until 1897, when the latter began to occupy an edifice of their own.

We cannot write the history of the first church, except to say it was the true mother of the English-speaking churches in Rosario and Montevideo. At least eight of her boys have entered the ministry. Her young men and young women have aided the Spanish work, and enthusiastically carried the Gospel into the surrounding country, founding a Young Men's Christian Association and caring for a sailor's mission. It is said that in the ten years closing with 1877 the congregation has contributed for all purposes \$53,100. The pastor reported for 1890 the grand total of \$15,000, Argentine legal currency.

As with the early Methodists, the class meetings are held with doors strictly closed except to those who belong—attendance being counted a privilege of the initiated. This secures intense personal interest, with the absence of uncongenial elements. The cleansing, transforming, and sustaining power of God's Spirit are constantly occurring.

That our people "die well" is good indication that the work is genuine. That grim monster cholera stalked through the land almost every year. The fierce ravages of cholera in 1886 were enough to test the metal of our best converts. They did not quail, though many of them lost their lives. One eighth of the population of Buenos Ayres died during the plague. Our people cared for the sick and dying, in

marked contrast to the heartlessness of the public authorities and the representatives of the dominant religion. There

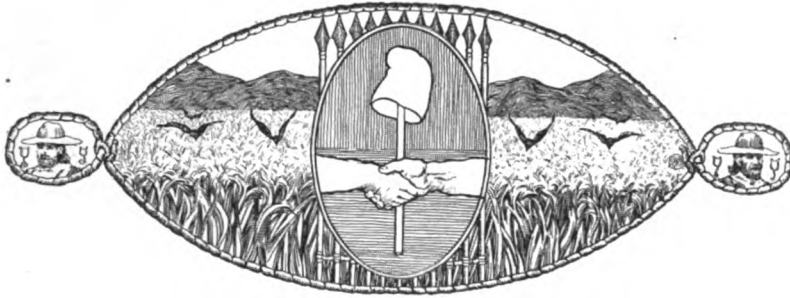


PHOTOGRAPH BY CHANDLER, BUENOS AYRES.

REV. JOHN F. THOMSON.

Veteran Methodist Episcopal missionary in Argentina.

was the sweet trustfulness of the dying convert, the calm resignation of the bereaved, and many saw and felt the power of the Gospel



CHAPTER III

Outings in Spanish Work

SIX FACTS.—AMONG THE SPANIARDS.—ITALIAN CIRCUIT RIDER.—GREAT BOOK AND ITS ENEMIES.—PIONEERING PRESS.—BIBLE MISSIONARIES.—OUT-AND-OUT TEETOTALERS.—URUGUAY AND PARAGUAY.—METHODISTS IN GOVERNMENT SCHOOLS.—VILLANUEVA.

MUCH importance must be attached to our English work in Argentina, although now subordinate to the Spanish. The superintendent, in 1881, calls attention to six facts: 1. The English-speaking people go to South America to stay, just as the Germans to North America. Their children are natives, and unless converted will sink into the prevailing evil ways. 2. The English element is, in the main, the best element of the inflowing tide of immigration. 3. The vices of Englishmen, especially drunkenness, are considered by the natives as the ripe and legitimate fruits of Protestantism. 4. The English are the easiest for us to reach. 5. The English converts grow the fastest in grace and knowledge. 6. The English element is far ahead of all others in the great matter of self-support.

The Spanish communicants now outnumber the English six to one. We count our growing work chiefly among them.

The most remarkable man in the Spanish work is Francisco Penzotti, one of the first of the long line of South American circuit riders. He went throughout the great country, tireless and undaunted, planting the Gospel in many new lands, and believing that the great continent belongs to Jesus. As early as 1880 the superintendent writes thus: "He has abandoned his trade completely, and, I trust, forever. He certainly is a divinely called evangelist. Four years ago he was in the depths of vice, bigotry, and ignorance. He calls himself Lazarus raised from the dead. As in the case of Lazarus, many believe on the Lord because of him."

The Great Book and Its Enemies was the theme of a great sermon by the Rev. John F. Thomson. In a theater at Mercedes he spoke to twelve hundred persons, and the people received his words with enthusiasm. "Can it be possible," said a Roman Catholic lady, "that Mr. Thomson preaches about Jesus Christ?" In a public discussion with William Tallon a priest spoke against the doctrines of Protestantism and in advocacy of the doctrines of his own Church. The preacher replied that nothing was said about the doctrines of the Trinity or the Atonement or the office and work of the Holy Ghost, in all of which Protestants believed. One listener, hitherto an opponent, said, "This man is not so much of a heretic as I supposed him to be."

Take the pioneering into the province of Entre Rios, up the immense water courses, clear to the center of the continent, and mark the work ten years apart. In 1885 twice Mr. Correa found his way to the city of Cuyaba, the very heart of South America. There was welcome for him and Mr. Milne and the Scriptures. Ten years later we find the working of the Bible in several parts of the province. Near

to Tala is a Piedmontese colony, largely Waldensian. Several of our men have touched there—Rev. Joseph Wood, Carlos Lastrico, a local preacher, Dr. T. B. Wood, and now the people hold services with a Waldensian pastor in a chapel of their own building. At Tala Dr. Wood asked for those who desired to unite with the church to rise in the congregation. One who arose was a merchant from the town of Gualeguay, some distance away. A friend asked him afterward, "How could you get up so quickly when the minister gave the invitation?"



REV. H. G. JACKSON.

"I have had a Bible in my house," he replied, "and have had my mind made up that I would, on the first opportunity, join the Protestants. This is the first chance I ever had, and I did not need to think about it long."

The mission press does effective work—a silent evangelism more powerful than smokeless powder. *El Evangelista*, a weekly paper, was begun by Dr. Wood in Montevideo September 1, 1877, to set forth truth, combat error, and stimulate the study of Scripture. Two other papers started later have been consolidated with it, and it is now known as *El Estandarte Evangelico*. The child's paper, *La Aurora*, has also a good circulation. Sabbath breaking, drunkenness, and lotteries are denounced. The paper goes to many places where the Protestant preacher has never ventured to go. To Rev. Henry G. Jackson we are indebted for the careful compilation, able translation, and original composition that made up the Hymnal which appeared

in 1876. The third edition was issued in 1881, accompanied by tunes, the result of two years' labor of Mr. J. R. Naghten, a talented musician of Buenos Ayres. It was the first printing with music types ever done in South America.

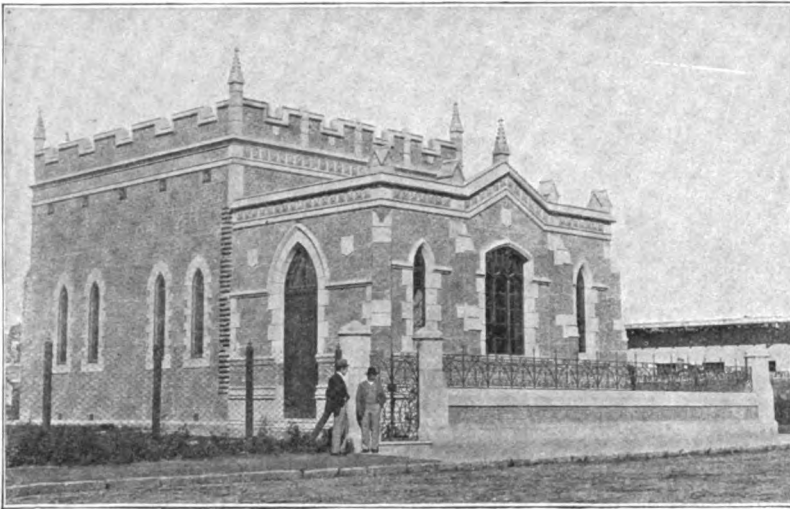
The great temperance reform of this continent began in our little church in Rosario in 1874 by the organizing of a teetotal club. This developed into a Good Templars' lodge, and later moved out on aggressive lines. The first convert to join the teetotalers was ridiculed as a fanatic by his brethren. Some have since followed his example. The local preachers have come into line as "out-and-out teetotalers." The work goes on quietly, directed by the love of Christ.

Our workmen die at their posts. Two American missionaries have fallen—the Rev. Thomas H. Stockton, who died at Buenos Ayres July 29, 1892, and Miss Virginia Disosway, who succumbed on July 15, 1892. To these we add a veteran leader in the ranks of self-supporting schools in South America—Salvador Negrotto. He was buried on Conference Sunday, 1885, the members of the Conference attending the funeral services in a body. Mr. Negrotto was born in Gibraltar, and there converted under the ministry of the Wesleyan missionary, Dr. William Rule. Coming to South America, he was for over thirty years an influential educator, having many pupils from the ruling families.

The great Uruguayan port of Montevideo, situated opposite Buenos Ayres, across the Plate River, was reentered by our missionaries in 1868, when Rev. J. F. Thomson, from Buenos Ayres, held services in the parlors of friends, especially in the home of Don Samuel F. Lafone, who first welcomed us to Montevideo in 1839. From parlors we were invited to a Masonic lodge room, then a theater was purchased and used as a church. In Montevideo Thomson had a famous

discussion with two Roman priests, which attracted wide attention to the Mission, and especially impressed the students of the university.

The little republic of Uruguay was scourged by plague and war. In 1886 it was almost impossible to hold services because of the civil war. Every male member of Rev. William Tallon's circuit was impressed into the army. So the young men on Brother Ugon's circuit were mustered into



LECTURE ROOM, FIRST CHURCH, ROSARIO, ARGENTINA.

service without opportunity to bid their friends good-bye. The missionary followed them as chaplain.

This earnest missionary, Rev. Daniel Armand Ugon, a graduate of the Waldensian Theological School of Florence, opened a school to train converts for the ministry. Work was pushed into the interior, and we hear of him traveling from place to place among the Waldensians, preaching the Gospel and sending lay helpers to neighboring places. Of

lay workers none stands higher in Uruguay than George Peterson, the beloved colporteur, who scattered the seed of truth in all the towns and villages of the republic, bringing home a blessed harvest. The large commercial town of San Jose opened its doors to Gospel preaching in the parlor of Dr. Regino Galdos, a Spanish surgeon-dentist, who found Christ in Spain.

The Argentine National Congress in 1884 took a high stand for liberal thought and freedom of religious opinion, passing the bill banishing sectarian instruction from the curriculum of the schools dependent for support on the government. The struggle was severe between the ecclesiastics and the men in power. Prelates were deposed from office by executive decrees; regular apportionments for ecclesiastical purposes were cut off; the pope's legate was ordered to leave the country within twenty-four hours, which he did.

Methodists were soon among the teachers in government institutions. Our Mission hymn and tune book was used as a schoolbook, especially in the Argentine normal schools for young ladies, certain changes being made that were necessary to remove its sectarian character. These things, however, gave our other work a strong hold on the public. A general anniversary in Montevideo was attended by three thousand people, and two of the most distinguished literary men in the land took brief but significant parts in the program. To help remodel our church in Montevideo \$1,000 was given by the chief ruler of Uruguay, who is by the constitution the defender of the faith and the upholder of the hierarchy of the religion of the state.

The most decided triumph for religious liberty in the face of the greatest difficulties was won by Dr. T. B. Wood in 1887 in Paraguay, an ancient stronghold of Spanish Jesuitism.

“Sleepy little Paraguay” began to rub her eyes with surprise at the bold movements of the missionary. After some years of pioneer work and Bible distribution by Mr. Milne, in 1886 formal occupancy of the field was taken by the removal to Asuncion, the capital, of Rev. J. Villanueva with his family. A day school was opened by his daughter, a colporteur went forth from house to house, the preacher had five appointments, a subscription was started to buy a site for a church, and the lot, 60 by 130 feet, secured. This was in the teeth of lively opposition. The priests moved all the land to bitter hostility against the new enemies of Christ. Satan in person had visited Paraguay, it was said, and all who heard the new message were bound for hell. In some districts prayers were offered and masses paid for to keep antichrist out of their homes. Villanueva was warned to arm himself against assassination. He went forth unarmed, speaking against priestcraft and superstition. His request was, “If I am killed make haste and send another man to carry on the work.” His brave wife said that it might require his death to teach the people that the Gospel cannot be killed by killing its champions.

Notwithstanding our guaranteed liberty of action the Jesuits were allowed to pronounce our marriages illegal, and the question arose as to their enrollment in the Civil Register. It passed from one official table to another until it landed in the national Congress. The matter was kept “asleep” in a committee of the House of Deputies, but at the critical moment Dr. Wood gained admission to the House and argued the matter before the Committee of the Whole. The next year Congress ordered our marriages placed on the Civil Register on a par with those of the Roman Church.



CHAPTER IV

Chile

THE MODERN ST. PAUL.—THE SHADOW OF RELIGION.—FOUNDING SELF-SUPPORTING SCHOOLS.—TRANSIT AND BUILDING FUND SOCIETY.—A PRESIDING ELDER'S DISTRICT.—COLLEGE FOR WOMEN.—TRANSFER OF MISSIONARY SOCIETY.—JUAN CANUT DE BON.—BISHOP VINCENT AND THE FIVE BOYS.—CONFERENCE ORGANIZATION.

THE apostolic journeys of Rev. William Taylor brought him to the shores of Chile in the beginning of 1878. His plan for the evangelization of this priest-ridden land was to organize in as many places as possible committees of gentlemen interested in having good Protestant schools for their children, who would pledge the money necessary to pay the passage out of the teachers and a monthly stipend for their support. It was understood that the teachers would do all possible evangelistic work.

The result proved that his expectations both Godward and manward were well founded. The secretaries of the committees forwarded the passage money when April came, and in June the teachers—they having also responded to the call in sufficient numbers—were promptly sent forth. The missionaries were stationed at Mollendo (300 miles south of Callao, in Peru), Tacna, Iquique (200 miles farther south), Anto-

fagasta, Copiapo, Coquimbo, Valparaiso, Concepcion, and Santiago. Subsequently workers were sent to Aspinwall, or Colon, and to Panama, on the isthmus; also to San Jose, the capital of Costa Rica, in Central America; and to Greytown, in Nicaragua.

Then came war; the ports were blockaded, and the success



METHODIST CHURCH AND PARSONAGE, COQUIMBO, CHILE.

of Chile meant the abandonment of the missions in Peru and Bolivia. Many workers died. Others returned to the United States. In four years no less than 73 were sent out, and at the end of that time only 45 remained.

When Taylor was elected bishop of Africa, in 1884, the work passed under the management of the Transit and Building Fund Society of New York. In 1886 the workers in the

first regular Annual Meeting styled themselves "The Self-supporting Mission of the Methodist Episcopal Church on the West Coast of South America." Six stations were strongly occupied: Concepcion, Santiago, Coquimbo, Copiapo, Iquique, and Callao, all but the last being in Chile. The work was largely educational. The question of native evangelization was warmly discussed. The schools were doing great good in breaking down prejudice and preparing the way for the successful preaching of the simple Gospel.

Two visitors go through the field. In 1887 Dr. Asbury Lowrey. Among the schools he noted the Santiago College, with its fine appointments, the building three-stories in height, containing one hundred rooms, besides a large gymnasium detached from the main building—the grounds and buildings worth about \$50,000. Iquique had Christians who thought a church organization inexpedient; so the work was not productive.

Three years later the visitor was Dr. C. W. Drees, superintendent at Buenos Ayres. "I found in Chile," he says, "a field of great interest, wide and multiplied opportunities, and most inviting character. In the Methodist workers, a body of most devoted and efficient missionaries, whose ultimate aims and aspirations are in perfect accord with those of the Missionary Society and its agents; in their enterprises and methods, nothing which would not easily come without injury or friction under a common organization like our work east of the mountains."

Some steps aside were taken before the final organization of the work in Chile with that east of the Andes. Chile became a presiding elder's district, attached to the Cincinnati Conference, with Rev. I. H. La Fetra as elder, who was also president of the Santiago College. Under him Santiago Col-

lege paid its own way and helped build other schools, sending forth from its halls two thousand pupils, among them the daughters of the most eminent statesmen and professional men of the republic.

A notable work was done in 1893 in the transfer by the



A SANTIAGO COLLEGE GROUP.

Transit and Building Fund Society of the entire Mission property in Chile, worth \$200,000, to the Missionary Society of the Methodist Episcopal Church on condition that the society would conduct the missions in Chile on the self-supporting plan on which they had been administered from the beginning. This meant that no salaries should be paid by the society. The proceeds of the schools and the contributions of the churches were to furnish support.

Rev. I. H. La Fetra reports the work shortly after the organization of the Annual Conference with the following results: "The churches in English have had some growth in numbers and power, and those in Spanish have been surprising in their advance. We have 3 English churches supporting their pastors with 54 members and probationers and 280 adherents. We have 4 Spanish churches with 93 members and 315 probationers; 344 probationers were received during the year, and 108 baptisms were performed. The Sunday school scholars and teachers number 636, and the adherents 720; deducting members from scholars, we have 1,258 receiving instruction in the Gospel of the Son of God and attending the means of grace." The printed pages during 1893 reached 2,596,120. A little monthly temperance periodical does good work, with a circulation of 2,000 copies. The industrial school, the 5 boarding schools, and 2 day schools are doing excellent work. Opposition and persecution have only helped the missionaries. New Catholic schools have been opened in Santiago to counteract our influence. The liberal classes look to the Protestants. The foremost men of the nation say to our teachers, "Our interest in your school is because it is helping us to break the power of the Catholic Church." Besides the Santiago institution, the college for girls at Concepcion and the Colejio Americano for boys have been very successful. The English college at Iquique holds a strong position.

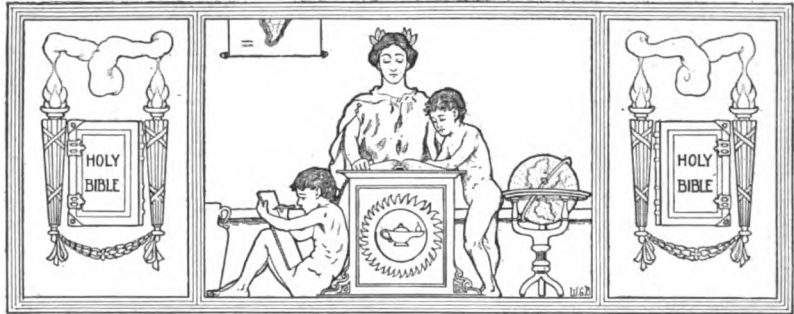
Now and then a valuable Spanish worker is raised up in our Mission. There was Dr. Juan B. Canut de Bon, thoroughly trained in a Jesuit college, yet coming to the knowledge of the truth through Methodism. For aggressive evangelistic work he was a power, gaining mighty influence over the masses of the people to the dismay of the priests. He

spoke pure Spanish with a clear voice and strong faith. Serena and Coquimbo have been stirred by his meetings, attended by over five hundred persons, and protected by the police. He died triumphantly at Santiago, November, 1896.

At Valparaiso there is a growing native church under Rev. A. J. Vidaurre, an educated and talented native convert from Romanism. A young lawyer, Senor Yanez, who felt called to the work in behalf of his fellow-countrymen, was pastor at Iquique for a time. Services are held in many villages; the work is yielding a good harvest, and the best days are ahead.

Bishop John H. Vincent found a truly Methodist people in the Spanish congregation at Concepcion. He had in his congregation, on the front seat, five boys singing heartily and earnestly the glorious Gospel songs and listening to every word of the distinguished visitor. The father of three of the boys was Signorelli, a layman—"an exemplary Christian, a good business man, a local preacher, a model layman, a faithful father—a man of God! God bless the boys and their father, and the whole household! What if our preachers had not gone to South America?" The "amens" of the Spanish congregation were a benediction to the preacher.

The Western South America Conference organized in 1897 comprises two parts: the Peru Mission (Peru, Bolivia, Ecuador) and the Chile Mission (Valparaiso, Concepcion, Santiago, Iquique). The educational work is carried on with enthusiasm and success by a strong force of evangelistic teachers. The results in Christian character are certainly great to the all-seeing Eye, however obscure and unseen they seem to remain.



CHAPTER V

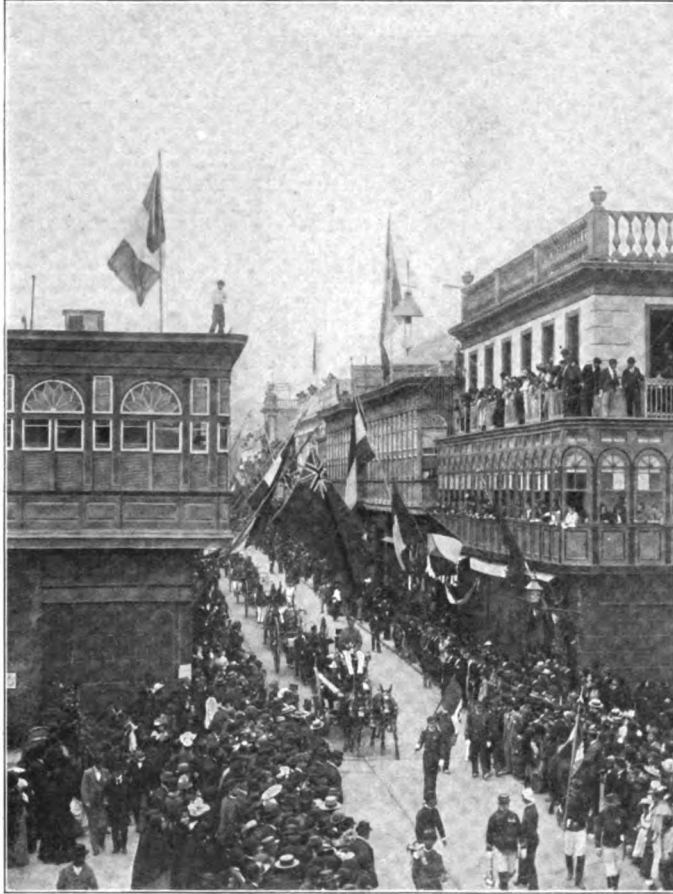
The Bible on the West Coast

THE DARKEST SPOT.—INDOMITABLE COLPORTEURS.—THE OPENING OF A CLOSED DOOR.—METHODIST TEACHERS IN THE CASTLE OF POPERY.—PERU.—“SIR PENZOTTI,” THE CARPENTER COLPORTEUR.

BOLIVIA vies with Ecuador for the name of being “the darkest spot on the American continent.” Protestantism and the Bible were forbidden entrance until about twenty years ago, when the indefatigable Bible agents Milne and Penzotti penetrated it. “Never in my life,” wrote the latter from Oruro, “have I fought so much with priests and friars as in these last months. So much has my spirit been occupied in this way that there hardly passes a night when I do not dream of being in combat with them.” In this exciting trip of nine months Bibles were sold to the amount of \$1,500.

A journey through Bolivia in 1890 by Superintendent Drees brought forth the testimony that “the religion of Bolivia is the lowest type of Romanism that I have ever seen, the priests of the worst character, the ignorance of the mass of the people the most dense, and the reign of superstition the most absolute.” Dr. Drees notes the facts, and yet follows a gleam of hope: “The constitution of Bolivia for-

bids public worship other than Roman Catholic. The present administration is allied with the clerical power. There is, nevertheless, a widespread liberal sentiment, and a new turn



A HOLIDAY PROCESSION, CALLAO.

is likely soon to come in the political affairs of the country. There is enough sentiment favorable to liberty of worship to make it possible to secure, as in Chile, Peru, Brazil, and,

earlier, in Argentina, practical toleration even before it shall be legally granted. I believe, as do others in whose judgment I have confidence, that a footing can be made good in La Paz, and our work once begun, in however quiet a way, would become a powerful lever to help on the wheels of liberty and progress."

Ecuador has been, until the recent political changes, quite sealed to Protestant influences. In 1886, when Milne and Penzotti circumnavigated South America, the republic of Ecuador was the only state which excluded them. In 1892 Penzotti and Fernandez brought a few Bibles to Guayaquil, and held service in a private house. Every tenth person in the state is a priest or a nun; there is a Catholic church for every one hundred and fifty of the inhabitants, and reading and writing are rare accomplishments. Yet even such a nation is striving to break its bonds. In the closing years of the nineteenth century the liberal party came into power, and appealed to the Methodist Episcopal Mission to furnish teachers for the new system of normal schools, which is expected to reorganize and popularize education, until now in the hands of the priests. In 1900 Dr. T. B. Wood, presiding elder of the Lima District, to which this work is attached, wrote concerning the appointment of the first six teachers:

"These are welcomed by the government not only as educational reformers under its employ, but also as religious reformers under its toleration; not that the men in power wish to become Protestants, nor are they yet ready to put Protestantism on a par with Catholicism, which is still the official religion, but they wish to exemplify religious liberty, advertise their sincerity and persistency in adopting it, attract Protestant capital and immigration, train their posterity in

religious freedom, and emancipate their land forever from the dominancy of Romish priestcraft.”

Francisco Penzotti, an Italian carpenter, is the first angel of the Church to Peru. The vigilant Dr. T. B. Wood had called him from the workshop and sent him to revive the Waldenses in the Department of Colonia, Argentina, in 1880.



LIMA, CATHEDRAL AND PARADE.

Their pastor, Rev. Daniel Armand Ugon, held services in French, and the two labored together. In 1884 Mr. Ugon entered the employ of our Mission and opened a theological school to train the most promising of Penzotti's converts for our work. Meanwhile, and as early as 1883, Penzotti was sent to Bolivia. To this day the wonderful Italian has been one of the great pioneer Bible agents of America.

“On to Peru!” was the command in 1887, and Penzotti went

forth with a staff of experienced colporteurs to compass the whole land, to penetrate Bolivia on the south and Ecuador on the north, with Lima, "the old vice-regal capital," as headquarters. Penzotti's influence was first felt at Callao, the seaport of Lima, seven miles distant. Protestantism had touched the seaport and capital with services for English people alone, but the churches had been long without a pastor.

"Sir Penzotti" is recognized by two notices in the daily paper *El Callao*:

"THE GOSPEL. According to the advertisement in the respective section of to-day's issue, everybody who wishes to hear an explanation of the Gospel by the Italian pastor, Penzotti, is invited to attend to-morrow at No. 35 Calle del Teatro at three and eight o'clock P. M.

"Persons who have listened to this able pastor assure us that his explanations of the sacred book satisfy the spirit and cultivate the intelligence. They take place on Sundays and Thursdays."

The next issue brings a striking testimony:

"EXPLANATION OF THE GOSPEL. Yesterday we had the satisfaction of listening to an explanation of the first eighteen verses of the Gospel of St. John from the lips of Sir Penzotti, who, with an extraordinary eloquence, set in relief by his facility of expression and simplicity of language, explained well the sacred text, carrying conviction to the hearts of the hearers. When the exposition terminated there was sung, accompanied by a melodeon, a beautiful sacred hymn, dedicated to the Supreme Being."

Soon we hear of the first Peruvian evangelical church of 7 members, 32 probationers, and 8 catechumens. The quiet work goes to the heart, and Dr. Drees finds in Callao in

1890 a Methodist society of more than 130 people, many persons asking for a pastor, and a sentiment in favor of religious liberty. The priests were active, the clouds were heavy, and the storm broke suddenly upon the new society. Penzotti had been arrested, January, 1889, in the streets of Arequipa while selling New Testaments. A passing bishop ordered him to be taken into custody by a policeman, and



REV. FRANCISCO PENZOTTI.

One of the pioneer Bible colporteurs of South America.

in open violation of the law his books were seized. After three weeks, by the interference of the Italian Minister Resident in Lima, he was liberated and most of his books restored.

The second arrest, at Callao in 1890, was more serious and interested the entire civilized world. Although public worship was not allowed except by Roman Catholics, the law was winked

at, for even the Chinese had a joss house. Penzotti was violating no law; all services held were private, with no one present except those who had been admitted by ticket, for the doors were locked. He was refused bail, for his offense was against the "Catholic, Apostolic, and Roman Church." Though declared innocent by the court, the case was delayed, carried up from court to court, eight weary months, he meanwhile lying in the "Death House" prison, compelled to pass the



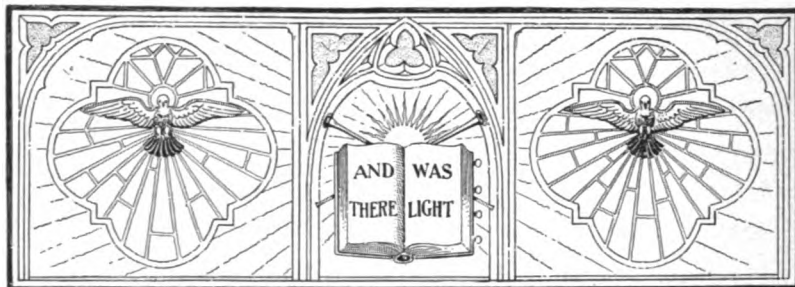
INDIAN VILLAGE IN PERU.

nights in an underground dungeon with thirty or forty of the lowest criminals, in filth indescribable. A compromise at any time on his part would probably have let him out of the prison, but he was of martyr stuff, and preferred to fight it through. His eldest son was assaulted in the street and barely escaped with his life; his home was frequently stoned; his daughters, exposed to peril and insult, were sent to Mr. La Fetra's school in Santiago, Chile. His people

stood firm, and maintained their meetings with all regularity, upheld by the firm faith that he and they were fighting the battle of religious liberty for Peru, and that God would give them the victory. And he did. Efforts were made to deliver him by the American Bible Society, by Secretary Blaine, by different consuls, and at length the Supreme Court of Peru declared him innocent.

With the fresh spirit of a young man Penzotti again took the field. In 1894 he canvassed the five republics of South America with Arancent and Spencer; the latter, a Jamaican converted in Callao, died during the itinerancy. The indomitable Penzotti expected success which he found out of the hand of the enemy. He fixed his headquarters in Guatemala as the best point to develop his work in Central America.

Dr. Wood reported in 1903 the opening of a Bible sales-room by Agent Milne in the heart of Lima, the first one north of Valparaiso. He announced the success of the national normal schools of Ecuador, for which he had imported Methodist teachers from the United States. In the same republic the legalization of Protestant marriages marks the beginning of the end of Roman Catholic monopoly, although the liberal law almost precipitated a revolution.



CHAPTER VI

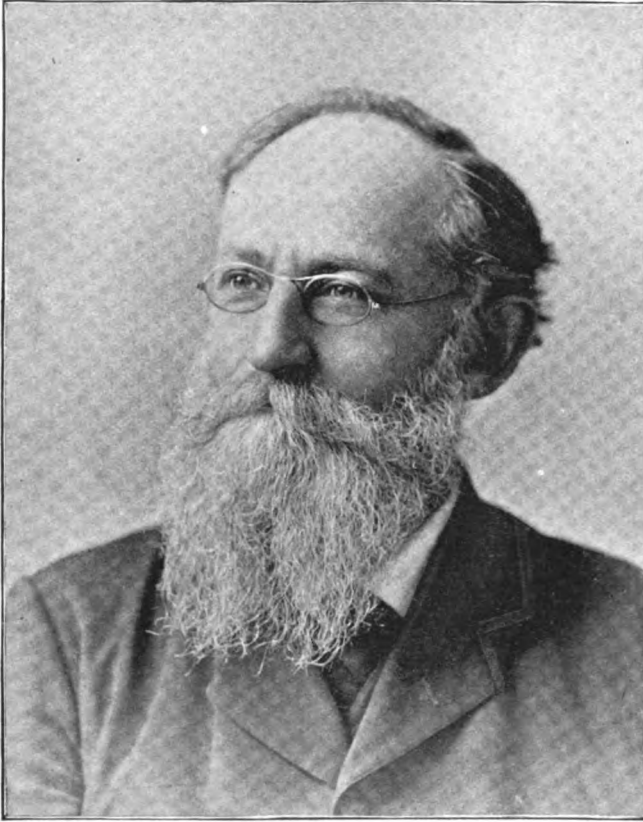
Wood in Peru

WOOD LEAVES MONTEVIDEO.—A LOVE FEAST AT CALLAO.—PERSECUTION.—HIRED HOUSES.—THE STRUGGLE FOR PROTESTANT EQUALITY.—DISTRESSING SITUATION.—CONSOLIDATION AND SUBDIVISION.—BISHOP VINCENT'S WORDS.

"I MUST move to Peru," wrote Superintendent Thomas B. Wood from Montevideo in 1891. "Good-bye to the present and prospective delights of my position here! Hail to difficulties and dangers the worst ever encountered in the Gospel work in all this continent! Pray for me!" In August, 1891, as they steamed into the harbor of Callao at midnight, Penzotti and a boat load of brethren met them at the anchorage. "It seemed like a dream that we were really in Peru, that the little persecuted band for which we had long been praying were now around us welcoming us among them."

Dr. Wood gives a graphic account of a love feast in Senor Penzotti's house: "Next to the Chinese joss house is our chapel. We knock, and the door opens a few inches; but a heavy chain holds it, which is dropped to admit us. A godly number are present. Three Peruvian women pass the bread and water. Eager ones speak. Penzotti's experience thrills

all hearts, and he asks questions to receive swift responses. Mother Wood, of eighty-four years, with streaming eyes, adds her testimony."



REV. THOMAS B. WOOD, D.D.
Superintendent of Peru Mission since 1891.

The work went forward, and 1894 found a native church of 150 members—all rescued from Romanism—4 native Sunday schools, with average attendance of 200, and a school of 150, the children of foreign parents. There were 4 active

local preachers. Jose Cortes, the exhorter, who had been sent as a spy by the persecutors, was converted.

In one of the back streets, Calle America, was the "out-of-the-way place" of worship, a street for poor people and dogs. Vidal, a tall, thin, wiry priest, called crazy by many, but a full-fledged worker in the priesthood, brought persecution, and the worshipers moved to Cuzco Street, where dirt and dogs were more abundant. Here a saloon keeper was the leader of assaults, the mob beating the door (and this a private residence) with sticks and stones, yelling like beasts, casting filth upon those who came out of the house; one of the number, attempting to set fire to the building, was himself severely burned.

To this day (1903) we have in Callao only a rented room, a room too small to accommodate all our native members if present at one time. Lima has not a room as good as this—this to fight Catholicism entrenched in its great cathedral and threescore magnificent churches.

The elder received anonymous warnings of which this is a specimen: "Mr. Wood, . . . abandon this port. . . . This is the first and last warning. Begone, humbugs! Begone, antichrists! Begone, Masons! Begone, evangelists of Satan! Begone, Protestant Bibles! . . . For otherwise—kerosene, turpentine, petroleum, for all of you! Look out! Look out! Look at Cuzco Street, and begone!"

This was no idle threat. Opposite the residence of Dr. Wood a series of meetings were held in Santa Rosa Church, where a preaching friar stirred up the people to wild cries of "Mueran! Mueran!—los Protestantes!" ("To kill! To kill!—the Protestants!")

At one communion service a priest slipped past the door-keeper. He stood by the communion rail as if to intimidate

the worshipers. They all knew him, but the holy atmosphere pervading the room, the hearty singing, an earnest address, and frequent amens wrought upon the priest, and after the altar had been filled a fourth time he asked permission to partake of the elements. This hitherto arch-enemy was present next Sunday, and then was ordered away from Callao by his ecclesiastical superiors.

Another priest forced his way into Mr. Wood's Sunday school. He remonstrated with some boys, giving one a vigorous shake or two. Dr. Wood walked briskly to the entrance to invite the man to a seat, but the priest seeing his muscular person bolted out the door and down the street.

Education in Peru owes much to Miss Elsie Wood, daughter of the elder. An institution like Santiago College is needed in Peru, and Miss Wood asks for \$100,000 for real estate and equipment. Lima desires the introduction of the system that has done so much for the young women of Callao, and Miss Wood has under training many of the daughters of the highest class of families in Peru.

The Mission high school at Callao reports great success, and a few elementary schools under local teachers have done well. The secular schools in Lima have availed themselves of the teaching service of Methodists to a considerable degree.

One of Dr. Wood's most brilliant battles for religious liberty was fought over the question of marriage registry. In 1893 a local decree at Callao forbade the recording of Protestant marriages. Dr. Wood took up the challenge. In 1895 a test case was brought which attracted wide attention in both Americas. In 1897 a bill was passed by the Peruvian national Congress legalizing civil marriage. President Pierola vetoed the measure, but on its second passage he accepted the inevitable and promulgated the liberal law.

Our rented chapel rooms in Callao and Lima are a disgrace to Methodism, but they are all that Protestantism has along the great Pacific slope from Panama to Iquique, in Chile. One of the missionaries points out the great ability of Dr. Wood and the disadvantages under which he labors. "Dr. Wood has to measure swords not alone with the bishop, but with the archbishop, with well-educated, wide-awake, Jesuitical deputies and senators, and with him who towers above



REV. A. M. MILNE.

A pioneer Bible Society Agent in South America.

them all, and is more sagacious, cunning, and bitter in his hatred of Protestantism than all, namely, Monsignor Macchi, the papal delegate to Peru. . . . Dr. Wood is a thorough scholar and a powerful debater. He is a master in the use of the Spanish tongue. He knows well the Peruvians, their laws, their constitution, their prejudices, dispositions, and weaknesses; and if he had a suitable house he would not fail to draw into his congregation at least

some who are lawyers, doctors, deputies, senators, and ladies and gentlemen of wealthy leisure, where he could effectively explain to them the ways of salvation by faith in Christ alone."

The situation in Peru is expressed by these words: "We are wriggling away like eels in a net, with no power to break the meshes. What to do about it I cannot tell, but I fancy that for the present we shall continue the wriggling." Until the Christians of the United States will equip the Mission

with proper buildings its best work can never be done. In 1900 Superintendent Wood summed up the situation in a paragraph :

“ The statistics show but an insignificant fraction of our labors or our results. They are limited to what is fully organized and fully under our control, and sure to continue so. Many nuclei of churches and circuits, with schools partly managed by us, are not in shape to be tabulated. This is due to such drawbacks as civil wars, reign of violence, dominancy of papal delegates, onsets of hostility by priestcraft and schoolcraft, with the avowed purpose of running us out, and, worst of all, retrenchment for years in succession by our Missionary Society, forcing on us a policy of slow retreat under exterminating hostility, with no real estate to show that we are here to stay. That we are not run out is a miracle. That we have as much as we have to put in our statistics is cause for hallelujahs.”

The organization of the Methodist work in South America has passed through many modifications. In 1893 Bishop Newman brought all its scattered parts into a single South American Conference. But a continental Conference proved unwieldy, and after four years it was divided, the countries east of the Andes forming the South America Conference, and those along the Pacific slope being organized as the Western South America Mission, the first session of which was held by Bishop Vincent at Santiago, Chile, February 19-24, 1897.

“ The study of the Roman Catholic Church,” says Bishop Vincent, “ as it exists to-day in South America will convince any real Protestant of the necessity of Protestant missions in South America—the character of the priesthood ; the shameful record of the shrines ; the wide patronage of the lottery under Church approval ; the abuse of marriage ; the vast number of

illegitimate children, many of them the children of priests; the prevalence of illiteracy; the abominable doctrine of indulgences, illustrated in the cathedral of Montevideo, where I saw a statue bearing this inscription: 'Fifty days' indulgence is granted for kissing the foot of this sacred image of St. Peter.' This indulgence may be gained once per day."

In graphic words the same writer marshals some of the Methodist leaders who have borne glad tidings of Gospel freedom to the dark souls of South America: "From the days of Dempster and Kidder, and through the labors of the sainted Lore and the saintly Goodfellow, through the eloquence of Thomson, the fidelity of Jackson, the administrative foresight, force, and culture of Drees, and the labors of other men who can never be forgotten, the Methodist Episcopal Church has made a noble record of evangelistic and ecclesiastical service in Brazil and Argentina; and in the educational experiments of William Taylor and of Grant and Fowler, through the skill and persistency of the La Fetas, of Arms, of Campbell, Gilliland, and Hoover, and of noble women not a few, the Church has proved the practicability of united educational and evangelistic endeavor."

In 1902 there were but 7 missionaries, men and women, in the 2,000,000 square miles of Lima District, Dr. Wood's jurisdiction. Less than 200 persons dared accept membership in the Methodist societies in this vast empire. The 2 Spanish Sunday schools had 190 scholars, and the Mission owned not a foot of ground or a single house of worship. Yet its spirit as displayed in Dr. Wood's reports and in its own work and sacrifice is dauntless.

METHODISM IN EUROPE



METHODISM IN EUROPE

CHAPTER I

The Scandinavian Kingdoms

WESLEYAN BEGINNINGS.—PASTOR HEDSTROM.—BERGNER.—THE BETHEL SHIP.—PETERSEN, LARSSON, AND WILLERUP.—A NORWEGIAN JOHN BAPTIST.—MORE PREACHERS RATHER THAN LESS.—OBSTACLES IN SWEDEN.—THE COPENHAGEN CHURCH.—THE FIELD DIVIDED.

IN 1826 the English Wesleyans sent Rev. John R. Stephens to minister to the English residents of Stockholm. His zealous successor, Rev. George Scott, carried on the work from 1830 to 1842 amid intense opposition from the State Church, which resented his labors among the native Swedes. Yielding at last to the opposition, Dr. Scott came to America, where he besought the Missionary Society to send out Pastor Hedstrom, who was then the leader of the Scandinavian work in New York. The appeal was not directly successful, though it served to direct attention to the unevangelized condition of Scandinavia.

Olaf Gustaf Hedstrom, a native of Sweden, who had come to New York in early boyhood, was converted in his nineteenth year, abandoned his trade as a tailor, and joined the New York Conference of preachers in 1835. While he was

servicing various charges as a pastor an educated ship carpenter, Peter Bergner, called "Polyglot Peter," from his linguistic ability, was doing missionary work among the Scandinavians, first in New Orleans and New York. In 1845 Hedstrom took up the work that the noble ship carpenter had begun. The Bethel ship John Wesley was placed at his service, and on its decks many a Scandinavian sailor and immigrant found a living faith in Christ.



REV. OLAF P. PETERSEN.
First Methodist missionary in Norway.

Letters and returning sailors carried tidings of the work in New York to the mother country, and in 1849 Olaf P. Petersen, one of Hedstrom's converts, went to Norway on a brief preaching tour, which lasted for a year, so eager were the people to hear the story of the Gospel. John P. Larsson, a Swedish sailor, returned to his land with a like message and like results in 1850.

The first official recognition of the work was in 1853, when Bishop Waugh appointed Mr. Petersen, then in the West, to go to Norway "to raise up a people for God" in his native land. Mr. Larsson was recognized by the Missionary Society in 1854 as its first missionary in Sweden.

The Danish work, like the others, was begun by a volunteer. When Rev. C. Willerup, one of Petersen's assistants, was sent to Copenhagen, in 1857, he found Mr. Boie Smith already on the field, supporting himself by the sale of books. The two joined forces, and continued preaching and distributing the printed word.

The dry bones of the State Church of Norway had been greatly stirred in the first years of the century by Hans



METHODIST CHURCH AT SARPSBORG.

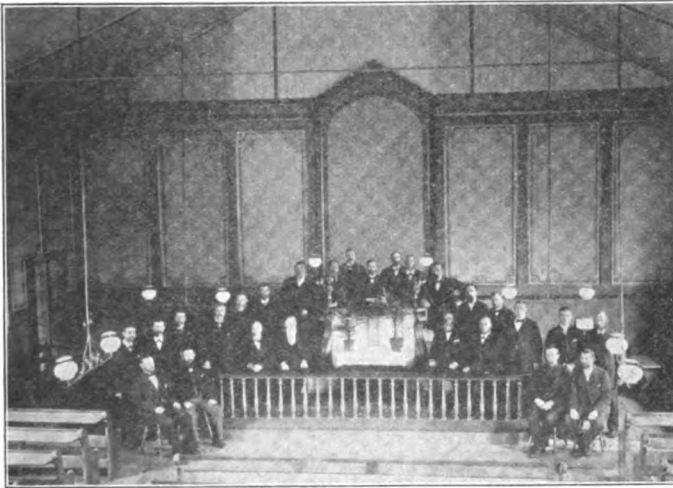
Nielsen Hauge, an evangelist whose voice and pen had denounced the dead formalism of the Church and pro-

claimed salvation by faith. His plain speaking cost him liberty and fortune, but it helped to prepare the way for the evangelists from America. Mr. Petersen preached at Frederikstad in December, 1853, with substantial results, though branded as a heretic by the Lutheran authorities. Neighboring Sarpsborg was soon touched, and a year later the missionary reported fifty persons "with us in heart and life." In the latter town the first Methodist society in Norway was legally organized with 119 members. At Frederikshald, a town of 10,000 persons, in which Rev. C. Willerup began work in 1856, there was but one Christian congregation. The old Lutheran pastor applied to the police to drive away the heretic preacher, but was answered that the town needed more such preaching rather than less. Here the second Methodist society was soon formed. It had in 1902 243 members, a Sunday school of 188, and \$23,000 worth of church and chapel property. The Baptists are equally strong. Even the State Church has been awakened from its slumber by the presence of competition in this as in other Scandinavian cities.

The Sarpsborg and Frederikshald societies built chapels for their public worship in 1857. Other workers succeeded the pioneers, but the spirit was the same. The Porsburg society was formed in 1858 about a preaching layman, Marcus Hansen. P. Olsen formed a circuit embracing Edberg, Holland, Trogstad, and Rodnes. In 1864 Mr. Steensen, who had replaced Petersen, entered Christiania, the beautiful capital. Dr. Durbin's visit in 1866 cheered the societies, and his report of the zeal and spirituality encouraged their American supporters.

Legal obstacles postponed the formal organization of Methodism in Sweden until 1874, though there had been

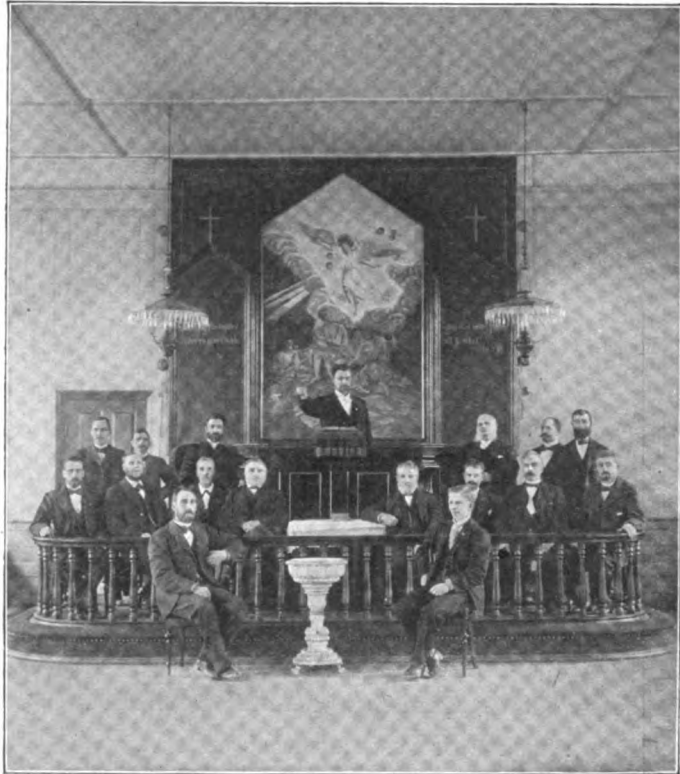
earnest preaching and zealous societies for a quarter of a century. Larsson, the sailor, preached and went among the people with his stock of Bibles. At Kalmar an American class leader, S. M. Swenson, aided him, and many of the wise and learned came to hear the living word from the lips of these apostolic laymen. Rev. A. Cedarholm, from Norway, preached at Gotland, and Larsson and others penetrated Gothenburg. New helpers came from America, and in 1867 the latter town was swept by revival fires.



INTERIOR OF FREDERIKSHALD CHURCH.

From Copenhagen the Methodist work extended into Denmark. Willerup and his assistants were taxed beyond their strength by the demands upon their services. In 1866 a fine church costing \$65,000 was occupied by the Copenhagen society, the Hon. Joseph A. Wright, United States Minister at Berlin, a zealous Methodist, making the dedicatory address. Harold Dollner, the Danish Consul General at New York, contributed largely to the success of the enterprise. In the

Danish cities again the improved methods of Christian work introduced by the Methodists and Baptists taught the Lutherans a much-needed lesson. They too opened Sunday schools,



INTERIOR OF SARPSBORG CHURCH.

organized youths' societies, and inaugurated in halls a series of popular religious meetings.

In 1868 Bishop Kingsley divided the responsibility of the oversight of the work. Mr. Willerup was continued in charge of the Danish Mission. Victor Wittig was made superintendent in Sweden, and O. P. Petersen in Norway.



CHAPTER II

The Farthest North

PETERSEN IN NORWAY.—HANSEN'S SUPERINTENDENCY.—A CONFERENCE.
—BISHOP WILEY'S TESTIMONY.—THE FARTHEST NORTH.—PRESENT
CONDITIONS IN NORWAY.

WHEN Superintendent O. P. Petersen returned from the United States, in 1868, he found the Methodists of Christiania a poor, unhoused, oppressed handful. To join a dissenting sect the poor convert had to appear in person before the Lutheran pastor, a bitter ordeal for many. Yet when the new superintendent visited Arendal, in 1869, he found that the Rev. P. Rye, inspired by the presence of some sailor converts from Hedstrom's Bethel ship, had gathered a society of one hundred and five members. Petersen was succeeded in 1870 by M. Hansen, a fiery evangelist and shrewd administrator. Revivals broke out in many localities. Neat Methodist churches began to dot the field. Sunday schools were planted, young people's prayer meetings encouraged. The Mission periodicals, *Evangelical Church Tidings* and *Children's Sunday Paper*, were widely circulated. In 1878 Bishop Harris, visiting the Mission, found a large church at Christiania ready for dedication. Hansen has enumerated some of the hindrances which Methodism encountered in Norway. Many of its converts emigrated to America; many

persons, though favorably inclined to Methodism, hesitated to withdraw from the State Church, for many looked upon such change of relation as a crime. "Besides this," says Hansen, "no person that leaves the State Church can get or hold any office in the state; he cannot be an officer in the army or navy; he cannot be a judge; he cannot be a post-master or an apothecary, and so on." Still, so many of the poorer classes did follow their hearts into the Methodist con-



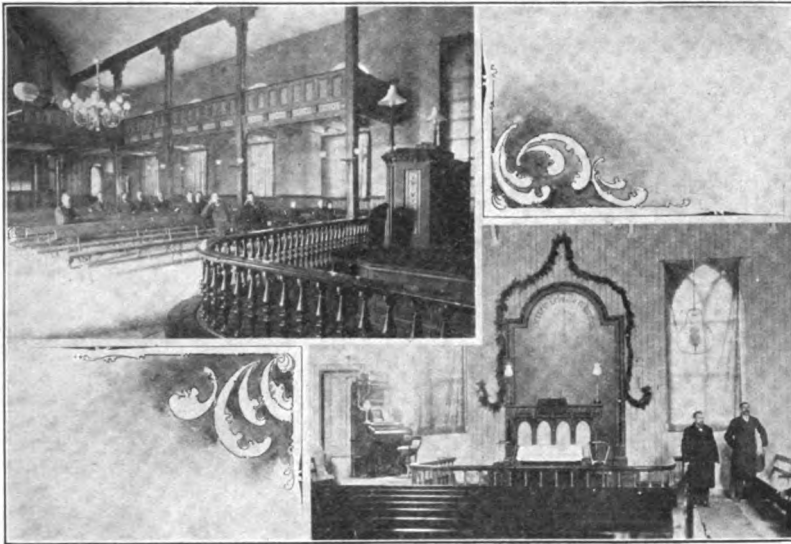
CHAPEL AT SAUGGESUNDEN, NORWAY.

nection that the State Church had at times to put forth special efforts to hold its own against our revival preachers.

The work was organized as an Annual Conference in 1876, Bishop Andrews presiding. There were 6 elders, 1 deacon, and 8 probationers, 3 of whom were then received as full members. C. Willerup, of Denmark, was transferred into the Conference, and 5 were admitted on trial. The membership in the societies was 2,798, though these numbers very imperfectly indicate the number of souls that had been stirred to nobler life by the service of Methodism.

In 1879 Bishop Wiley wrote of the Norwegian preachers:

“They are true, loyal, and thorough Methodists, full of enthusiasm and zeal. I find a very excellent type of Methodism in Norway. It reminded me of the Methodism of forty years ago in America.” “We are growing a race of heroes in these rugged lands. The itinerant as he journeys over the mountains and through the valleys of Norway breathes



TWO NORWEGIAN METHODIST CHURCHES.

First Church, Christiania.

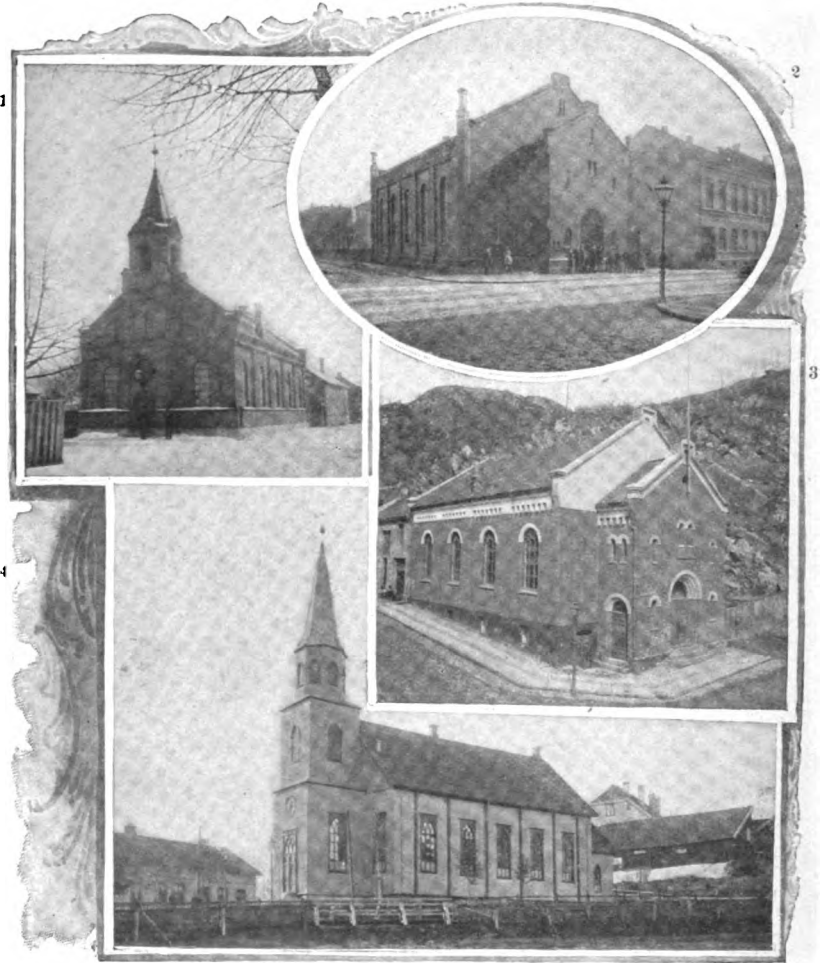
Church at Christiansand.

the same spirit that made American Methodism a blessing to the earth.”

On the day of Pentecost, 1883, our chapel at Trondhjem—“the cradle of the kingdom of Norway”—was dedicated. It is a two-story building, the lower story being used as a parsonage, the upper having an audience room holding three hundred people. Here the Conference met in 1885.

Bergen, on the western seacoast, with 48,000 inhabitants, soon rejoiced in a large and flourishing society. It gave its

name to a large district along the coast of Norway from Kragero to Hammerfest, a distance of more than 1,200



NORWEGIAN METHODIST CHURCHES.

1. Drammen.

2. Christiania.

3. Kongsberg.

4. Arendal.

miles, with 18 appointments, only 4 of which in 1890 had over 100 members. In that year M. Hansen was presiding

elder and at the same time pastor at Bergen with an assistant.

We planted Methodism at Hammerfest, the most northerly town in the world, in 1889, and our society had a hard struggle for existence, two thirds of the town being destroyed by fire. Here in 1892 we built a chapel, and in this town of 2,300 inhabitants we have a vigorous society, although it only numbers but 50 members.

The Conference has 4 districts in 1903—Bergen, Christiania, Nordland, and Trondhjem. There are 47 churches, 5 parsonages, 39 native ordained preachers, 68 unordained, 5,405 members, 489 probationers. The Epworth League is growing. A Book Concern provides helpful tracts and books, and periodicals. At Christiania is a deaconess home and the orphanage called Emy's Children's Home, in memory of Pastor Hansen's daughter. The work of the theological school, which was started in 1889, has been greatly impeded by lack of funds.

What shall be the success in days to come? Every effort must be put forth, for other Churches are in the field; the educated Norwegian preachers are men of eloquence and influence. The state gives religious instruction in the public schools at least twelve hours a week, special attention being given to the doctrines of the Lutheran Church. Moreover, the law does not allow a minister to give a certificate to anyone under nineteen years of age, and when young people are converted in Methodist revivals they must wait until after age to join our Church, even on probation. "Outside Methodism" is even larger than inside Methodism.



CHAPTER III

Sweden and Her Neighbors

WITTIG IN THE VENICE OF THE NORTH.—CARLSKRONA.—EVERY METHODIST A PREACHER.—WITTIG AND THE PRINCESS.—INDEPENDENCE.—PERSECUTION.—IN DEFIANCE OF CHURCH AND STATE.—SUBSTANTIAL PROGRESS.—BOOK CONCERN.—AFTER TWENTY-FIVE YEARS.—OUTFLOWING INFLUENCES.—FINLAND AND ST. PETERSBURG.

THE Methodist revival in Sweden dated from the transfer of Victor Wittig to Gothenburg in 1867. His coming had been eagerly awaited, and a large society was organized the first week of his arrival, though the law prevented a church organization. The Sunday school had a numerous attendance.

The religious awakening greatly benefited the State Church, and gave an impulse to a widespread system of evangelical preaching under the auspices of the Lutherans.

This was Victor Wittig's first year's work: Preached 300 sermons, conducted 140 prayer and class meetings, superintended the Sunday school at Gothenburg, and traveled about 5,000 miles by land and sea. From 1 small society and 1 Sunday school the work has grown to 7 societies, 7 missionaries, 15 regular appointments, and 424 members.

The lack of church buildings rendered it difficult for the

Methodist missionaries to shepherd the flocks of converted. The law closed even the market places to religious meetings of dissenters. The first of our buildings, the church at Carlskrona, was dedicated in February, 1870, in the presence of sixteen hundred people, some of them being of local importance officially and socially. Wittig rejoices that "peo-



METHODIST CHURCH AT KALMAR, SWEDEN.

ple of the highest ranks bow at the same altar with the poor and despised."

As yet the Methodists were merely religious societies within the pale of the Established Church of Sweden, the same relation which they had held to the Church of England in Wesley's day. At Carlskrona the clergy urged the Methodist preacher to withdraw from the State Church altogether. "Every Methodist convert," they said, "is soon a preacher, and there is such a spirit among the people that we

cannot be silent spectators any longer, but must avail ourselves of the laws and forbid you to preach if you do not leave the State Church and organize your own Church."

Kihlstrom replied that they would leave as soon as the law allowed. They tried to convince him that his doctrines were wrong, but he said he could die for them.

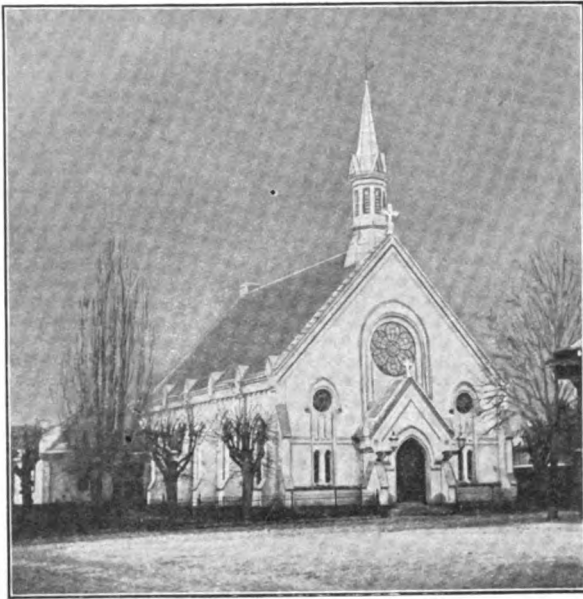
At Nysund the preacher is fined and driven out, but the work is not suppressed. At one place a rich man receives the preaching in his mansion; another has prayers in his woolen mill, whereby many of his operatives are reached. In the island of Gotland, where Wittig dedicates a church in 1870, the missionary is highly honored. By invitation of the king's own sister, the Princess Eugenie, he preached one Sunday in her drawing room to some sixty people.

The going forth of the Lord was glorious, and each year seemed better than the preceding one. Missions were opening almost every week, at Norkoping, the third largest city in the country; Upsala, the university town; Gefle, Malmoë, etc. The year 1872 had 1,000 conversions, and 1,000 were received into full membership.

Bishop Simpson's visit in 1875 was notable for the laying of the corner stone of the Stockholm church and the dedication of the house at Wisby. The way had already opened for the complete separation of the societies from the Church of Sweden. The king had favorably considered the petition of his people, and the Mission became, in August, 1876, the Sweden Conference of the Methodist Episcopal Church. Bishop Andrews presided. There were 53 ministers, 59 assistants, and 5,663 members. The work of the superintendent, the large-hearted and indomitable Wittig, was practically ended. Sweden will never forget his labor of love.

With societies organizing all the time, with the Gospel

fires burning, there must come persecution. Mr. Nilsen was imprisoned eleven days on bread and water for preaching the Gospel; Mr. Wallennes was fined for preaching; the mob at Warberg was constantly breaking the windows of the chapel; base fellows at Newbro tried to bury alive Rev. C. T. Peterson, but he was rescued by friends. B. A. Carlson was fined \$306 for marrying a couple, but the Supreme



ST. PAUL'S METHODIST EPISCOPAL CHURCH, STOCKHOLM.

Court reversed the decision on the ground that he was an ordained minister of the Methodist Episcopal Church. Ola Hanson was stoned. But all the more wonderful were the displays of saving grace.

The members were not lacking in heroic qualities. Though mostly drawn from the very poor classes of society, they were amazingly liberal in their contribution to the support

of the Gospel. In 1874 they gave an average of \$4 (gold) for this purpose, their daily wage being not more than twenty-eight cents.

In 1883 the increase in members in one district was greater than in all the districts in any preceding year. More favor was gained through the law, and in 1885 the Methodists were for the first time allowed to bury their dead in the public cemetery, their own preachers officiating. The standing of our preachers was improving, the Rev. J. M. Erikson, book agent and editor, was elected a member of the Swedish Diet, the Riksdag. The true doctrine of salvation was gaining ascendancy. "Eighteen years ago," writes Mr. Ahgren in 1887, "the State Church as a whole was asleep; to-day it is awake. Eighteen years ago Antinomianism was the doctrine preached by the dissenters (the Baptists excepted); to-day Antinomianism is practically dead and gone. A grand religious movement is started in Sweden."

For more than twenty-five years Sweden has had a prosperous Book Concern. A Church periodical, the *Lella Sandebudet*, and the Sunday school monthly have a large circulation.

The work in Sweden is divided among five districts: Gotland, Norbotten, Northern, Southern, and Western.

Gotland is an island in the Baltic Sea. Of its 50,000 inhabitants about 3,000 attend services in its 12 Methodist churches and chapels. The churches are very nearly self-supporting.

The Northern District has 40 congregations, of which 11 were in 1900 supporting their pastors without aid from America. Within this district, at Upsala, is the theological school which has done so much good for the Conference, and only awaits more ample endowments to extend its influence.

The Southern District was in 1900 the most numerous. The society of St. Peters, Stockholm, was then building a fine church, and other church building enterprises were well advanced. The value of churches and chapels on the district is over 85,000 krona. Twelve of the congregations were self-supporting, and seven others had almost reached that goal. The Conference secretary, Rev. J. M. Erikson, concludes a recent report as follows: "Not less than thirty of our churches are supporting their own ministers, without any help from the Missionary Society whatever, and many more receive only a small amount. In fact, we are doing everything possible to have them self-supporting. Besides, our people give liberally to the Missionary Society, support a number of pastor-teachers in India, and are doing all they can for their own Home Missionary Society, for deaconess and school work, and for other benevolent purposes. We have also assisted the poor famine-stricken people in India; and just now we are exerting ourselves with reference to the Twentieth Century Offering, part of it being appropriated to the proposed theological seminary for all Scandinavia."

Finland lies opposite Gotland, on the Russian shore of the Baltic Sea. Seven eighths of its population are Finns. There are several hundred thousand Swedes. The Established Church is Lutheran.

The Baptists began mission work in Finland in 1854. In 1859 a Finnish pilot who had "got religion" at the Bethel Ship in New York harbor sounded the Methodist trumpet in his native land. Local preachers from Sweden came later: Martinsen at Statka, Lindborg at Kristinestad, and Lundmark at Abo. In 1884 the Rev. B. A. Carlson was sent from Sweden to break ground at Helsingfors, the capital.

The opposition soon gave way, and the work has been prospered.

In February, 1886, two Swedes crossed the Baltic on the ice and on foot at the peril of their lives to reinforce the Mission.

Finland was marked out as a mission district in 1885. Rev. B. A. Carlson was in charge of it until 1891. With less



REV. B. A. CARLSON.
Founder of the Finland Mission.

than two hundred members in the whole province he opened a preachers' training school and an orphanage. The preaching resulted in conversions, but the converts shrank from severing their connection with the national Church, membership in which is the badge of respectability.

By special invitation Mr. Carlson visited St. Petersburg, and in 1889 was making monthly preaching journeys to the Russian capital, holding "blessed meetings" in a small hall. In November a class was formed there. He preached by request in the family of a princess, who participated in the service by audible prayer. Twenty members are reported in 1902. Meetings are held in a private house.

The "child in swaddling clothes," as Carlson called the Mission, was set apart by Bishop Joyce in 1892 as the "Finland and St. Petersburg Mission," and Rev. John Roth was appointed superintendent. The plan for prosecuting the work was to take hold of the larger towns, build up strong societies, and through these go forth into country places.

The government granted our Church the privilege to organize and to hold property. But famine and political distress have greatly embarrassed the work at all stages. The beginning of 1900 found 682 members and 273 probationers, but the average Sunday attendance was 4,028. There were 19 Sunday schools and over 1,000 scholars; 6 churches and 12 rented buildings. Several Epworth League chapters have been organized with a membership of 200. The little Book Concern does good work, and the periodicals have prospered.

In 1902 Finland had three districts—Helsingfors, Tammerfors, and Wasa.



CHAPTER IV

Danish Methodism

WILLERUP AND HIS COLPORTEUR.—HON. M. J. CRAMER.—SLANDERS.—
THE GRUNDTVIGE PARTY.—A LUTHERAN FRIEND.—A TOUR OF THE
STATIONS.—THE WORK IN 1900.—OBSTACLES AND AIMS.

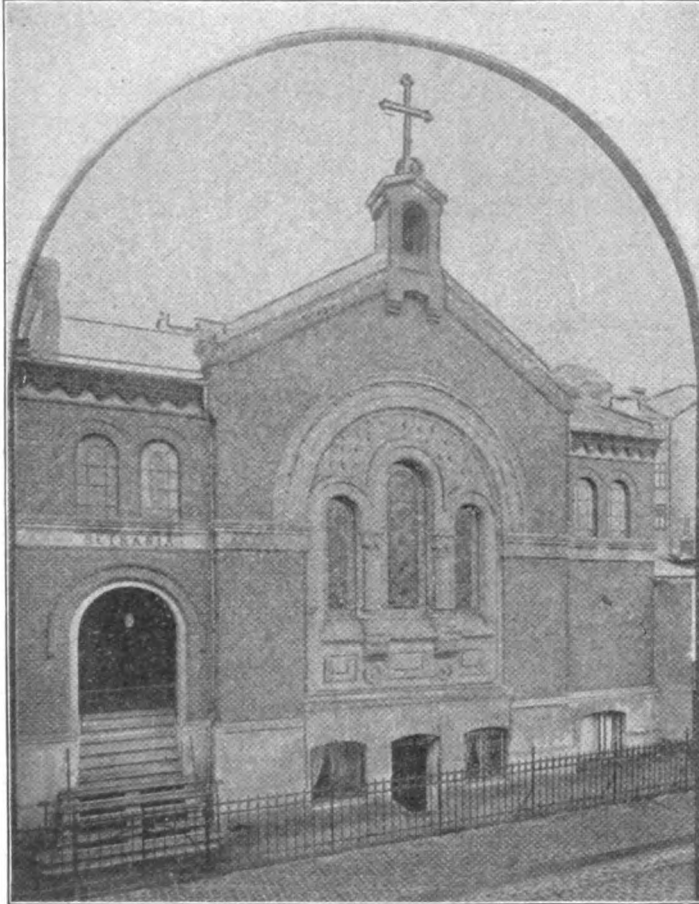
THE Methodism of Denmark owes much to Boie Smith, the pathfinding colporteur, and Willerup, the evangelist. After the building of the brick church in Copenhagen, in 1866, Rev. P. K. Rye was stationed there. He trebled the membership of the Sunday school. Of the appointments in the suburbs the one at Westebro owed its chief support to the Hon. M. J. Cramer, then United States Minister to Denmark, who gave not only of his means but of himself to the requirements of the Mission. At Viele and elsewhere an impression was made for good.

Affairs began to brighten for Methodism in Denmark. The darker days had brought true friends to the front. In 1872 the Rev. Karl Schou was appointed superintendent, and when he took the required oath and was recognized as a clergyman the Mission assumed a bolder stand.

The work crossed the river from Svendborg to Langeland, where a wealthy farmer named Brunn found the Lord and opened his home to the preaching of the Gospel. Since then

he has built a beautiful chapel and deeded it to the Methodist Episcopal Church.

Not one half of our Danish converts have joined our socie-



"BETHANIA" METHODIST EPISCOPAL CHURCH, COPENHAGEN, DENMARK.

ties. Those who remain in the Lutheran Church do so to its profit, but those who throw in their lot with us become true Methodists.

Petty persecutions continued. The press handed about such slanderous paragraphs as these: "A Methodist preacher held open-air meetings somewhere in Texas, while his accomplice stole all the horses in the neighborhood;" or, "The Methodists are abusing the hospitalities of Denmark; they received permission to build a church at Copenhagen, with the understanding that they should remain there, instead of which they are spreading over the country."

"They surely forgot," writes Superintendent Schou, "how the Lutherans, in times long ago, not only abused the Roman Catholic hospitality of Denmark in a similar way, but took all their church property, so that they have had no need to build ten churches in the last three hundred years, before Methodism stirred them up."

The bitterest opponents are those belonging to the "Grundtvige Party," a schism in the Danish Lutheran Church led by the young preachers. Their speciality is "the living word." A man has faith who repeats the Apostles' Creed. Everything is pure for them, so clergy and layman partake of all pleasures—drinking, dancing, and gambling. In debate with Mr. Schou at Langeland a preacher stated that conversion after death was his "only hope," and turning to the people he said, "This is what I preach to you every Sunday."

A new door opened in Danish Prussia, where the Danish Lutheran preachers were under a political ban. The governor saw no harm in allowing "American Methodists" to preach, though he stationed an armed officer beside the speaker to take note of his remarks.

Some of the Lutheran priests have been friendly to the Methodists. Rev. Mr. Frimodt, an influential minister of Copenhagen, spoke kindly to Mr. Schou concerning our work

in that city. In parting he said, "In whatever light others may look upon you and you upon others let us two look upon each other as Jesus looks upon us."

Rev. C. Willerup, the first superintendent of the Mission, died in 1886. Superintendent Schou fell at his post in 1889. He had been one of the most successful men who were ever raised up for our work in Scandinavia.

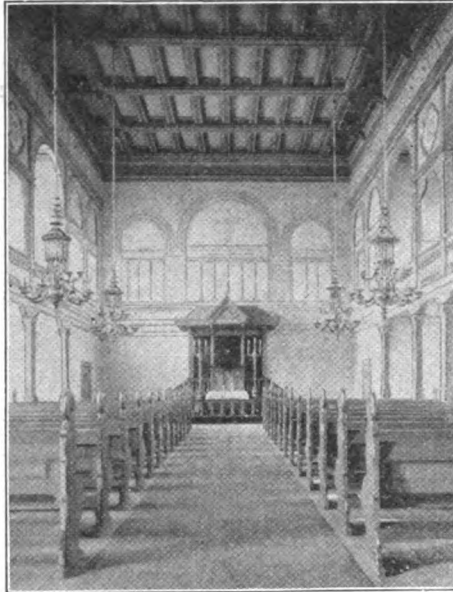
The picket line of churches was stretching to the limits of Denmark. Let us watch the development of some of the churches. The growing societies of Copenhagen have been noted. There are new rooms on Christian Street, at what is called the "Five Points of Copenhagen." Our Sunday schools in this city are so well conducted that two ladies of the Lutheran Church spent several months studying our methods. One of the helpers in Copenhagen, who came from Pennsylvania, was doing fine service when he was drafted into the army and stationed at a fort in the harbor. With the spirit of John Haime, the Wesleyan dragoon, he began to witness for Jesus and to spread tracts and Bibles among the soldiers.

On the island of Langeland, after determined opposition, the missionaries planted several large societies. The active preachers made appointments wherever they could get a hearing. The "glorious day" in Langeland was May 2, 1875, the dedication of Brunn's Chapel. It is a beautiful one-story brick building, 28 feet by 65 feet, seating 200 people. With the property is a dwelling house and a garden of half an acre.

Veile is one of our oldest churches, from which all our churches in Jutland sprang. It was a great thing to carry a successful message to a conservative people like the Jutes. This beehive church at Veile had for a long time only a mission house and school. In 1893 a fine church was erected,

seating 800 people, and there was a parsonage with two apartments of rooms for rent. The membership in 1900 was 370.

Beautiful for situation is Svendborg. This growing society has a church and parsonage. On the western corner of the island from Svendborg is Faaborg, where services advanced



INTERIOR OF ST. MARK'S CHURCH, COPENHAGEN.

from dwelling house to small hall, and thence to the city hall, all collections going to the support of the poor of the town. On the west coast of Denmark at Varde the first services were held in a room over a stable.

Odense, twenty-four miles from Svendborg, the third largest city in Denmark, with a population of 32,000, has a flourishing society. Here Bishop Fowler dedicated in 1889 the Dollner Memorial Church, costing \$12,000 and seating 600 persons.

In 1900 the Emmaus Church, which has an equal capacity, was dedicated.

Aarhus, the second largest town in Denmark, has given Methodism a poor hearing owing to our small and unattractive places of worship. The Danes are a church-respecting people, not fond of hearing the word preached in an ordinary dwelling house. It was long before Methodism was heard in Aalborg, where the society now worships in a large and handsome church.

The most northerly mission station is Frederikshavn, one of the largest harbors, and here we have the fourth largest membership in Denmark, a society of three hundred and forty-seven persons.

To the ancient town of Kallundborg, with 5,000 inhabitants, there came a young theological graduate, Christian Jensen by name. On Christmas he held forth in a dancing hall, and the following July a church was dedicated, seating 400 persons, and in 1900 there were nearly 200 members.

The press is working a great change in Denmark. The Christian Advocate—Kristelig Talsmand—and the children's paper—Sondagsskolen—have a wide circulation. The publishing house does a large work for the size of the field; more than 12,000,000 pages are printed annually. There has been organized a Preachers' Aid Society, supported by the profits of the publishing house and the annual dues of ministers. In the country tent meetings are popular, and great good has been done with the beautiful tent "Bethel." Total abstinence societies are numerous. Many of the societies have Epworth Leagues, and several Junior Leagues. With all the discouragements Denmark reports in 1902 3,465 members and probationers.

"In thus glancing over the Mission," writes Superintendent

J. J. Christensen, "it rejoices us to see good old-fashioned Methodism, or rather good old-fashioned Christianity, everywhere. My motto is: Make Methodism known everywhere, and the people will learn to love it. . . . Dear brothers and fathers in Christ, do not forget our little country."

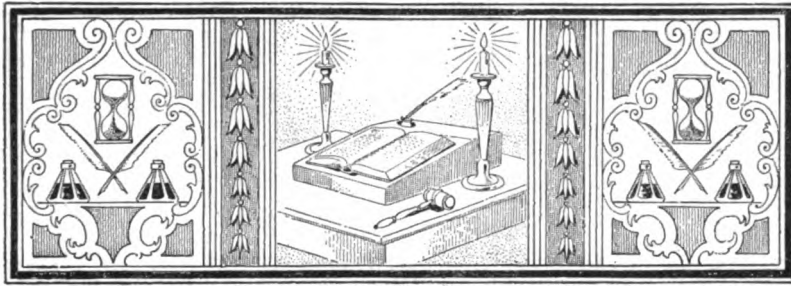
The three districts into which the Mission is divided were, in 1902, the Copenhagen, with about 1,500 members; the Jutland Southern, with about 1,000; and the Jutland Northern, with about 700. The total of full membership was 3,248. A few of the charges in the larger cities are self-supporting.



REV. J. J. CHRISTENSEN.

Rev. L. C. Larsen, of the Jutland Northern District, in a recent report sums up the hindrances and hopes of Danish Methodism in this paragraph: "Among our outward difficulties may be named the inclination of the people to amusements, often of the most degrading kind; the superstitious belief in regeneration

by baptism, which makes it a difficult matter to lead people to true consciousness of their sins; and the hostile position of the labor unions to the Church and Christianity. Our task as Methodists in Denmark is to teach and represent an ideal Church, free from the privileges and the restraints attending the patronage of the State, and a Church standing as far from bigotry as from moral relaxation. Much has been done by Danish Methodists in this direction during the nineteenth century, and more will be done in the twentieth. May God Almighty be our helper!"



CHAPTER V

Back to the German Fatherland

METHODISM'S DEBT TO GERMANY.—WILLIAM NAST.—THE GERMAN MIGRATION.—A WESLEYAN BEGINNING IN WURTEMBERG.—LUDWIG S. JACOBY.—ANNALS.—MARTIN MISSION INSTITUTE.

AMERICAN Methodism is heavily indebted to German piety. In 1735, when John Wesley was on his way to America to labor as a missionary, he was deeply affected by the heart religion of twenty-six German Christians who were upon the vessel. Later his own entrance into real light was largely due to the teachings and example of German Moravians. In 1828 a German youth of twenty-one years, bearing the name of Wilhelm Nast, sailed from Germany for America. Mr. Nast was of pious Lutheran ancestry, and early felt drawn to the ministry of that Church. The rationalistic theories of his instructors, however, changed his intention and alienated his thought from personal religion. Seven years after his arrival in the United States he found peace in believing, and, joining Conference, was in 1835 appointed "German missionary in the city of Cincinnati." In 1838 he was made editor of the German books and periodicals of the Western Methodist Book Concern, holding this post with honor for more than fifty years.

Many thousands of Germans came to America; thou-

sands of these were soundly converted at Methodist altars. Their hearts burned within them, and they wrote to their friends in the homeland such glowing accounts of their experiences that it was said, "Every letter is a missionary." So deep became the concern of these people for the spiritual



REV. WILLIAM NAST, D.D.

"Father of German Methodism." Editor of *Der Christliche Apologete*.

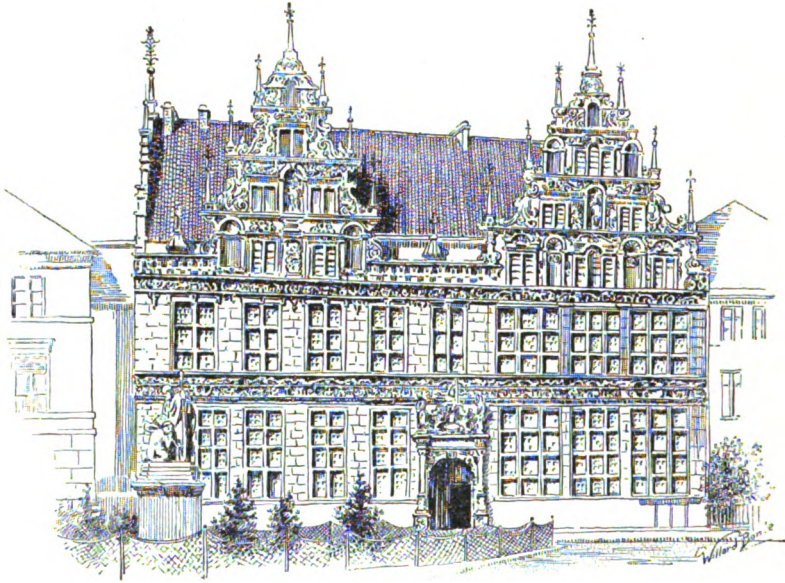
welfare of their friends across the sea that Dr. Nast went to Germany in 1844 to see what could be done toward opening a mission of the Methodist Episcopal Church. He met with scant encouragement. The State Church did not propose to allow any intrusion upon its rights.

Rev. Christopher G. Muller, of the Wesleyan Missionary Society of England, had commenced labors in Wurtemberg in 1830, and was doing most valuable service there in 1844, when Mr. Nast visited that kingdom. They conferred long and lovingly upon the probabilities of success of enlarged effort. Mr. Nast decided that Mr. Muller was working all fields then open.

Later it was felt that more favorable conditions warranted the attempt. In June, 1849, Bishop Thomas A. Morris appointed Ludwig S. Jacoby to Germany, directing him to begin his work in Bremen or Hamburg, two of the then four free cities. Jacoby was a convert to Nast's preaching, and was himself a man of fine scholarship and winning personality. He reached Bremen November 7, 1849, and there commenced to labor. He found the people highly indignant that any people in America should consider them in need of missionaries. Upon securing a hall capable of seating 400 people he preached his first sermon in the city on Sunday, December 23, 1849. The hall was most uncomfortably crowded, and a deep impression was made. It was immediately necessary to find a larger room, and removal was made to a hall seating 800 persons. This place was also crowded. Calls to other and distant places were many and urgent. Mr. Jacoby was far from robust, yet he worked with consuming zeal. He considered Easter Sunday, 1850, the birthday of the Mission. Upon that day "a class was organized consisting of 21 converted souls. On the same day the sacrament of the Lord's Supper was for the first time administered to the infant society." The first love feast was held the next evening. Bremen thus became the headquarters of our work in Germany. The demand for books was great, and many were sold—our Hymn Book, Wesley's Sermons,

and tracts. Upon May 21, 1850, appeared *Der Evangelist*, the first Methodist journal in Germany.

The gladness with which the people heard the Gospel from Mr. Jacoby, the demands for his services in widely scattered communities, together with the promise of great good which was everywhere evident, caused him to appeal to the



DRAWN BY G. W. BORTE.

THE KRAMERAMTHAUS, BREMEN.

Here the first sermon was delivered, and the first Methodist Episcopal Church in Germany was gathered.

Missionary Society to send helpers to his relief. Accordingly, on May 21, 1850, Rev. C. H. Döring and Louis Nippert arrived, and were welcomed by him with open arms.

The work was at once broadened. Sunday schools were planted wherever opportunity offered. The preaching was fervid and powerful. Converts multiplied, and in August,

1850, one of them, Wessel Fiege by name, was himself licensed to exhort.

With characteristic earnestness the converts spread the tidings of their experience, and so became the best of all missionaries, revealing in themselves the value of their new work.

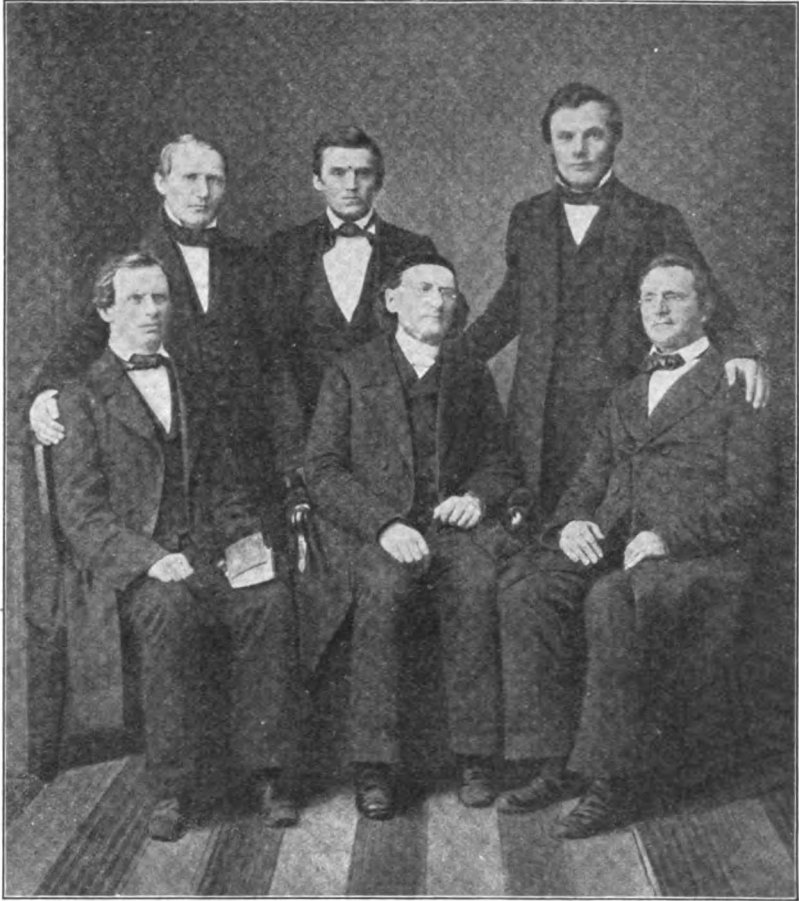
On the night of December 31, 1850, was held the first watch meeting in the land. Its results made it memorable in the history of the movement. So great attention was drawn to the people called Methodists that jealousy and persecution were engendered. By the favor of God successes increased, and were greater and more in number than persecutions. Although religious liberty had been declared, it was not secured to the people save in the free cities and the Duchy of Oldenburg.

In 1849 Ehrhardt F. Wunderlich, of Saxe-Weimar, came to America, and after experiencing conversion among Methodists at Dayton, O., returned to the Fatherland, where his flaming evangel aroused great opposition. His mother and brothers were among his converts. Opposition became so serious that Mr. Jacoby advised him to return to America. Here he exerted a long and gracious ministry. Born February 2, 1830, he died February 5, 1895. The work he was thus compelled to relinquish was manfully assumed by his brother.

The faithful trio was reinforced by Revs. E. Riemschneider and H. Nuelson from the United States in 1851. The brethren now scattered over a wide territory. Harassed by authorities of the State Church, the workers were undaunted. Persecution was not only troublesome, but sometimes grievous. Louis Wallon, Jr., and Ernest Mann suffered imprisonment and banishment from the country.

When driven from one place the missionaries sought another, until prejudice was disarmed and liberty secured.

From 1852 until 1859 Annual Meetings were held in



THE GERMAN PIONEERS.

FROM A PHOTOGRAPH.

H. Nülsen.
E. Riemenschneider.

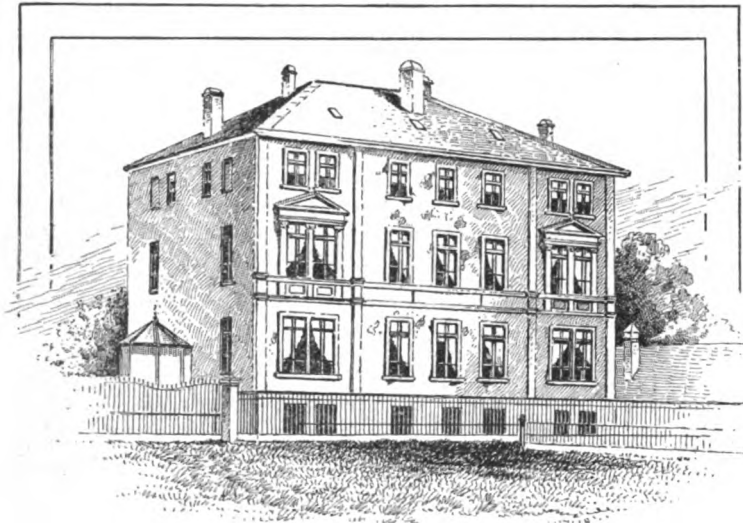
L. Nippert.
L. S. Jacoby.

W. Schwarz.
C. H. Döring.

Bremen. So great had been their success that when these five men met, in 1852, it was thought to be unnecessary to call for other workers from America. With 232 members of

the Church they had gained so many native helpers as to be able to enlarge their operations greatly. By 1856 there were 10 ministers and the same number of helpers. They had gone into Berlin and Switzerland, and reported 537 members, 15 Sunday schools, with 1,108 scholars.

In 1856 Mr. Jacoby was recalled to America in order to represent the Mission before the General Conference. His visit contributed largely to the increase of intelligent interest



DRAWN BY W. C. FLINTOFF.

MARTIN MISSION INSTITUTE.

Methodist Episcopal Theological Seminary, Frankfort-on-the-Main.

in the work. By order of this General Conference the ministers met at Bremen, September 10, 1856, and organized the Germany Annual Conference. The presence of Bishop Simpson added luster to its session in the following year.

A meeting of unrealized significance was held at the parsonage, in the Steffensweg, the evening of February 19, 1858. Several converts, young men who were evidently drawn toward the ministry, were invited by Mr. Nippert to come

to his house for instruction. This became a regular matter, and fifteen young men banded together as an institute for biblical instruction. This was the beginning of what is now our highly important Martin Mission Institute.

About this time our German Book Concern was started under the name of Verlag des Tractathauses. The last missionary from America now arrived—Rev. William Schwarz—and at once began his labors in the interest of the Biblical Institute.

In June of 1861 Bishop Edmund S. Janes presided. He was accompanied by Dr. William Fairfield Warren, of the New England Conference, who at once entered upon his valuable service as professor in the Biblical Institute.

Marvelous development enabled the preachers to report in 1866 a membership of 5,928. The Conference session was held at Heilbronn, having the great favor of a visit from the Missionary Secretary, Dr. John P. Durbin. Dr. Warren accepted election to professorship in Boston University Theological Seminary, and was succeeded by Dr. John Fletcher Hurst, of Newark Conference. Mr. John T. Martin, of Brooklyn, N. Y., contributed \$25,000 for the erection of a building for the Martin Mission Institute, as it has since been called. This was the largest of many offerings in the centennial year of American Methodism. The Missionary Society signalized the occasion by appropriating \$15,000 toward the erection of the American Chapel at Berlin.

Already the Church was exerting a powerful influence in Germany for vital, experimental religion, and through its educational work heightening esteem in many quarters. The spiritual quickening was not confined to our own people, but many in the Lutheran Church grew "in grace and in the knowledge of our Lord and Saviour Jesus Christ."



CHAPTER VI

Twenty Years of Progress

SUCCESSIVE CONFERENCES.—THE DEACONESS MOVEMENT.—A REVIEW.—GERMANY STANDS ALONE.—DR. CHRISTLIEB'S REBUKE.—GROWING YEARS.

THE Conference of 1871 was held in Frankfort-on-the-Main, Dr. Jacoby presiding. Heavy losses came to the Conference, which tempered the joy with which the brethren met in annual session. Dr. Jacoby was to go to the United States as delegate to the General Conference of 1872, and was not to return to the work which he had opened in 1849, and of which he had been the recognized head until now. His departure was the occasion of deep regret. He went again to St. Louis, where also he had been our first German missionary. From this city he was translated.

Bishop Simpson again presided over the Germany and Switzerland Conference in 1875 at Heilbronn. His visit was blessed of God to a remarkable degree, through his Sabbath address, wonderful in delivery, equally wonderful in interpretation by Mr. Nippert. It was one of the bishop's sublimest deliverances. Published broadcast it made an indelible impression throughout Germany.

An especial advantage to the work grew out of the presidency of Bishop Edward G. Andrews at the Conference sessions of 1876 and 1877, the former at Zurich, the latter at Ludwigsburg. This was the first time a bishop had been two consecutive years among the people and workers. The arrangement was highly appreciated. Bishop Thomas Bowman was present in 1878. So greatly had the toilers been prospered in their ministry that more than 80 men were in



REV. LUDWIG S. JACOBY.
 Founder of Methodist Missions in
 Germany.

the work, while the membership had risen to 11,525. The Martin Mission Institute had been removed to Frankfort-on-the-Main, and entered upon its fine property there in 1869. The institute has had a successful existence, and served the cause in a most efficient manner. Its graduates have become honored and highly effective ministers of Christ. Dr. A. Sulzberger succeeded Dr. Hurst in the institute. Being one of its first five students and a graduate of the university at

Heidelberg, it was a proud homecoming.

Our people were commendable givers. They contributed generously toward self-support, and gave for missions as much as the members of many of the home Conferences. A comparison will show the spirit of German Methodists in this matter. In 1880 they were giving at the rate of 14.1 cents per member. The membership was 11,821, with more than 19,000 in the Sunday schools. There were now twenty-three times as many members as when the Conference was organ-

ized. Two thirds of all expenses were paid by them. For the work accomplished the cost to the Missionary Society was therefore notably small. All this is the more remarkable as the opposition was very great in some places, and because



GERMAN METHODIST CHURCHES.

Chemnitz.

Schwarzenburg.

Schneeberg.

very many of the more prosperous members left for America, thus leaving the largely increased demands to be met by those who were not so well qualified financially to bear them.

The year 1880 marks the rise of the deaconess movement in

Germany. Beneficent work was being done by deaconesses outside our Church. Many of our young women felt called to like labors. To hold them and secure their services they were encouraged, and forty at once began work under our own auspices. The wide-reaching ministries of these consecrated women is now immeasurable in many parts of the earth. Frankfort-on-the-Main has the honor of initiating this work.

At the session of the Germany Conference in 1886, at Zurich, Switzerland, Bishop Cyrus D. Foss presided. All the details having been happily arranged, the Conference was divided. The work in the Swiss republic and parts of France was organized as the Switzerland Conference, that in Germany continuing under the old name.

The loss to the Martin Institute of Dr. Nippert, who returned to the United States, was very great. For thirty-six years he had given invaluable service to the Church in this country, and his going was a personal sorrow to the workers.

Bishops Ninde, Mallalieu, and Fowler respectively held the Germany Conference in 1887, 1888, and 1889. In these years the Book Concern paid off its debt, churches were built at Frankfort-on-Main, and other improvements were reported.

Dr. Theodore Christlieb has written to the Lutherans: "Do the same that the Methodists do, and you do not need them; but as long as we do not do more in winning souls than we have done this year, no man has a right to forbid the Methodists to preach the Gospel in our land." This utterance shows how our work is regarded by the evangelicals.

In 1890 we had in Germany and Switzerland 130 preachers, counting salaried assistants. They occupied 715 preaching places. The total membership was 15,783—a very large



METHODIST EPISCOPAL CHURCH, NUREMBERG.

gain. Into 462 Sunday schools were gathered 23,063 scholars, with 1,897 teachers. These people had contributed

\$77,250 for self-support. Their two leading publications were widely sent—the Evangelist having 12,368 subscribers, and the Kinderfreund 17,838.

Showing the nature of opposition to this work, the following instance is given: Rev. H. Boettcher, pastor at Zschoppau, held meetings which some young persons, between fourteen and eighteen years, and children with their parents attended. These had not formally left the Established Church. For this the pastor was fined more than \$6. Feeling keenly the injustice, and that he was not responsible in the case, Mr. Boettcher refused to pay the fine. He was thereupon imprisoned for five days in a dark cell with common criminals. Later he was fined \$12.50 for reading our ritual at the grave of a member of his church. There was steady increase of members, notwithstanding the uninterrupted tide of emigration to the United States.

The year 1892 was the last that the work in Germany was in one Conference. The growth was making division inevitable. The total membership was 10,925, an increase of 345. Many more had been added to the Church, but removals to America made serious inroads upon statistics. What was loss to Germany was a distinct gain to the Church in the United States, where these newcomers exerted most salutary influences. The Sunday school increase was 824, the total enrollment being 12,575.



CHAPTER VII

The Outlook in Germany

CHEERFUL CONFERENCES.—UNION WITH THE WESLEYANS.—BISHOP VINCENT'S ADMINISTRATION.—THEOLOGICAL SCHOOL.—BOOK CONCERN.—DEACONESS WORK.—METHODIST UNION.—AUSTRIA.

THE meeting of the Conference at Bremen, June 21, 1893, under the presidency of Bishop John H. Vincent, was an occasion of marked interest. At this time it was necessary to divide the fields and workers into two Annual Conferences. One took the name North Germany, and included the following presiding elders' districts: Berlin, Bremen, Leipsic, and Oldenburg, since united with Bremen. The other, the South Germany, comprised the Frankfort, Karlsruhe, and Stuttgart Districts, to which Heilbronn has since been added.

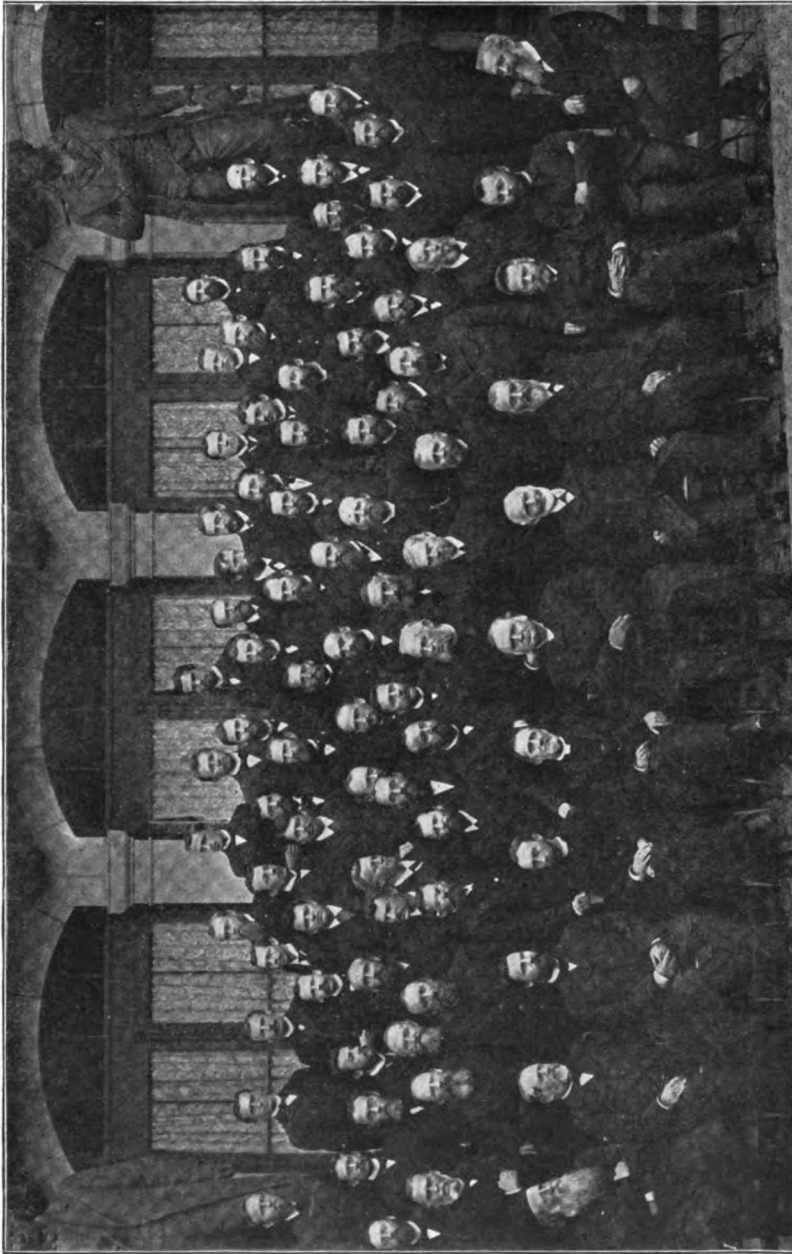
Regret was in the hearts of the preachers that they must be separated, but they realized the necessity, and with courage and hope undertook the labors of the new year in their constantly enlarging fields. They realized that more than a superficial work was being done, and thousands of souls beyond their pastoral care were being indirectly blessed by their ministry.

Bishop Daniel A. Goodsell visited the European work in

1896. The North German brethren were sent out to 235 preaching places. The people gave at the rate of \$5 each for the support of the work, an aggregation of \$30,000. Property is valued at about \$500,000. The work was found to be progressing favorably. The character of preachers and members insures permanency to the work and continued progress. No new missionaries are now sent to Germany from the United States. The meeting of the South Germany Conference at Kaiserslautern was of deep significance. Faithfulness and self-sacrifice of high order called forth the commendation of the bishop. The only preacher from America remaining was Rev. A. J. Bucher, at the Institute. The tide still sets strong toward the United States, bearing very many of the members and not infrequently a minister.

The year 1897 was rendered conspicuous by the happy union of the German work of the British Wesleyans with that of the American Church. The North Germany Conference gained 6 preachers and 341 members by this merger, and the South Germany Conference gathered in 22 circuits with over 2,200 members.

The feeling of joy at the consummation of the long-continued negotiations for union was deepened by the presence again of Bishop Goodsell, whose wisdom, zeal, and brotherliness had contributed much to the happy result. The presiding elders' reports were of intense interest, and all hearts were turned toward faithful service and larger conquests in the Saviour's name. Bishop Goodsell says in reference to the union effected in South Germany: "The veteran white-haired Dietrich moved that 'Whereas, it has been officially ascertained that all the conditions of union had been met, the South Germany Conference do now declare that the ministers present and the members certified on the rolls of the secre-



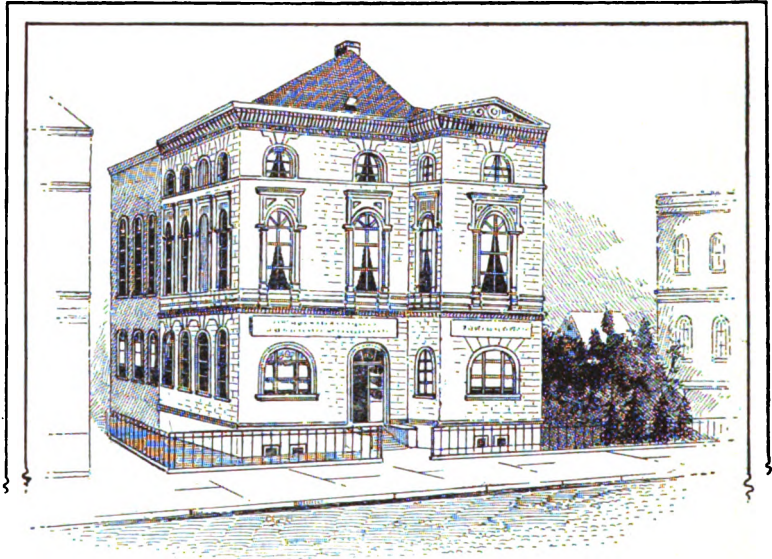
E. Gebhardt. G. Hempel. P. G. Junker. W. O. Barratt. E. Rigg. Bishop Goodsell. C. Dietrich. J. Renner. J. Kaufmann. R. Wobith. J. Urech.
THE UNION OF 1897. THE WESLEYAN PREACHERS AND THE SOUTH GERMANY CONFERENCE.

tary constitute an integral part of the Methodist Episcopal Church.' Amid the profoundest silence I put the question. Every man rose to his feet on the affirmative. Then I rose and said, 'I do hereby consent to this union, and do declare that henceforth we are of one love and of one house.' There followed a scene of wonderful holy love. The patriarchs of both Conferences leaped to their feet, fell on each others' necks, kissed each other on both cheeks, and cries of 'Thank God!' 'Hallelujah!' resounded. The younger men caught the blessed infection, and went from one to another with a holy kiss. In the midst of it all some one began singing Luther's hymn 'Ein feste Burg ist unser Gott' (A mighty fortress is our God), and it soared heavenward, sent by faith and love. Then the former Wesleyans crowded before the altar, shook hands, saluted me as their bishop, and so ended twenty minutes of Pentecost."

Bishop John M. Walden presided over the European Conferences in 1898. Events had already proven the wisdom of the union of the Wesleyan and Methodist interests, and the excellent manner in which it had been done. Advance was evident all along the line. The statistics are significant, showing the hold we have in the communities where work is sustained, and the growth now going on. Under Bishop John H. Vincent's intelligent and protracted supervision the German charges have been greatly prospered. The reports in 1902 from the North Germany Conference were: 6,382 members, and 3,308 probationers, with 10,042 in the Sunday schools. South Germany had 8,730 members, 1,682 probationers, and 12,520 Sunday school scholars.

Our German people have done remarkably well in establishing and maintaining the educational and philanthropic institutions which are valued adjuncts of the work. They

are intensely loyal, earnest, liberal according to their means. Like true Methodists, they began at once to provide a school, Dr. Jacoby and our people at Bremen being moved to this when three promising converts appeared and offered themselves for the ministry. The founders contributed \$60, and the work was opened in keeping with this modest foundation. An attic room in the Book Concern at Bremen served



GERMAN METHODIST PUBLISHING HOUSE, BREMEN.

all the purpose of this school of the prophets. Here the superintendent and local pastor acted as professors. In this one room the students attended lectures, studied, and slept. In time more students compelled the providing of larger quarters. Addition was made to the parsonage in the Steffensweg, to which the school was moved. After using these limited quarters for ten years the seminary was taken to Frankfort, where it still flourishes. Faithful men have borne

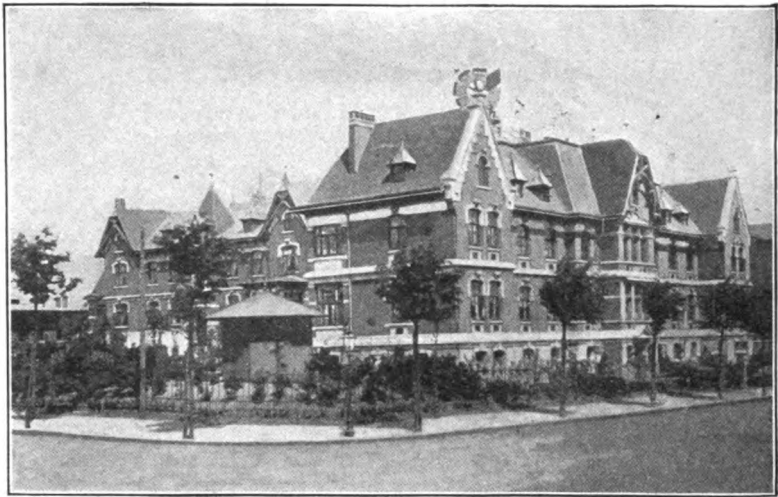
the institution on their heads, labored for it, taught in it, and brought it to its present efficiency. Subsequently to its removal to Frankfort it was named Martin Mission Institute. This is our only school in the country, and is purely a theological seminary. In 1900 its 3 professors had 22 students. The endowment is \$7,000, and the property valuation is \$50,000.

To Dr. Jacoby belongs the credit of moving very early for a publishing house. Needing more than tracts, supplied by the American Tract Society, and Bibles, from the American Bible Society, he obtained assistance from the General Conference of 1856. The Conference advised a grant of \$1,000 per year for four years for publishing purposes. In 1850 he had commenced the publication upon May 21 of the first Methodist paper in Germany, *Der Evangelist*. The Missionary Board not undertaking the responsibility, two brothers, Charles J. and Henry J. Baker, assumed the expense for the first year. Beginning with about 200 subscribers, it now has many thousands. The *Kinderfreund* was launched in 1852, and has continued to instruct and delight German childhood. Then came the *Missions' Bote*, which has done royal service.

Having hired all printing done prior to 1860, the Mission then secured presses, and commenced a work which has continually increased in volume and importance. This industry is now finely housed at Bremen, and is a potent factor in our work and reputation. The property was valued in 1900 at about \$20,000.

The work of the Woman's Foreign Missionary Society is of the highest possible type, laboring for foreign missions, as do its American branches. It spends no money in Germany, but it serves the cause there none the less. Its devout

and devoted women give their faith, prayer, testimony, and life in their dear Fatherland. These women contributed to the treasury of the Woman's Foreign Missionary Society in 1898 about \$500. There are 1,247 members and 336 subscribers to the *Frauen Missions Freund*. We are indebted to a Lutheran pastor, Theodore Fliedner, for the revival of woman's ministries which with us has developed into our splendid and world-wide deaconess work. To Dr. Nip-



DEACONESS TRAINING SCHOOL AND HOSPITAL "BETHANIEN" IN HAMBURG.

pert are we under obligations for adapting this agency to the growing demands of the world upon the Church. He instituted the work at Frankfort, from which place its blessed influence has gone through our German Church, and found welcome and enlargement in America. In Germany and Switzerland it has habitations in Frankfort, Berlin, Hamburg, Lausanne, Neuenhain, St. Gallen, and Zurich. The estates are valued at \$88,675. There are 144 deaconesses. The Mother-house is at Frankfort, where is

a hospital, as also at Berlin and Hamburg. The Rest-house is at Neuenhain.

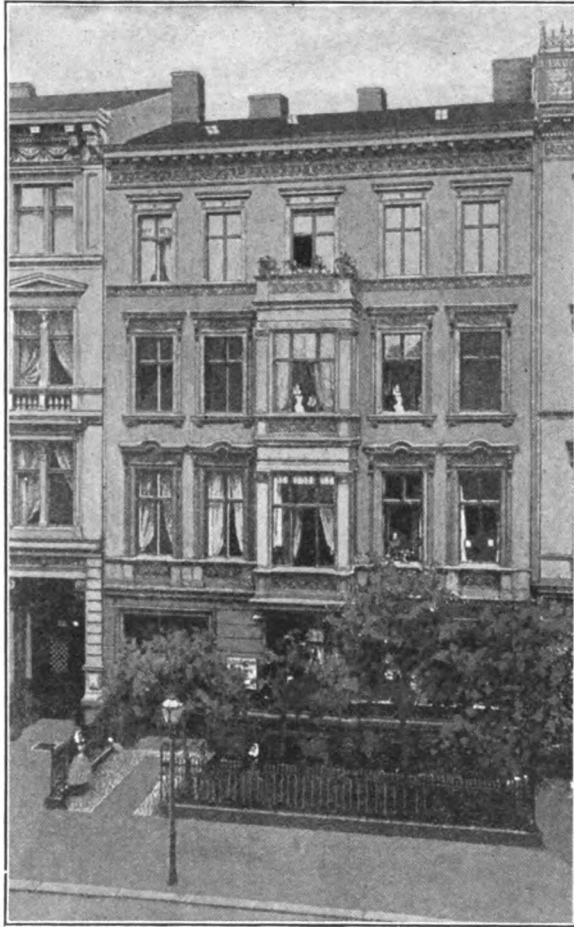
We should not forget that we inherited from the Wesleyans of England much more than appears at first glance. Not only by transfer did we receive preachers, members, and property. We entered into labors long-continued, a field tilled for many years by faithful men. We were recipients of fruits secured at great outlay of talent, labor, and means. The Wesleyans should be held in grateful memory for their work in Germany.

The Evangelical Association of America has done much in Germany, and now has a Conference there of native preachers. Distinctively German in its inception, Methodist in spirit, it was inevitable that this Church should carry its deep spirituality to the Fatherland. It has a publishing house at Stuttgart, a theological seminary at Reutlingen, and about seventy-five churches and chapels.

No close observer can fail to see that the highest good of Germany through Methodism requires the consolidation of these agencies—a union practical and complete. In this way only can largest success be gained.

From this meager record of the achievements of our preachers and members in Germany it will be realized that this investment of our American Church has made abundant returns through the splendid results in Germany, and the perhaps far greater good to the Church in the United States. The coming here of thoroughly Christian Methodist laymen and ministers has conserved our welfare to an extent impossible to be realized and fully appreciated. The fathers builded far better than they knew when they carried to their beloved Fatherland the warm and living Gospel of their ever-living Lord.

The British Wesleyans commenced their labors in Vienna in 1870. Not until the first missionary had labored eighteen



DEACONESS TRAINING SCHOOL "EBENEZER" IN BERLIN.

months was a convert gained. At the close of the second year 10 members were reported. Public meetings were not tolerated, and the pastor gathered his little flock into his

study. In 1880 the church numbered 25 members. For a few years permission was secured for one meeting per week. Then they were prohibited from holding any. After this the wretched liberty to speak to guests "specially invited" was given to the preacher.

The Baroness von Langenau befriended the humble Methodists, and in 1891 gave the society a fine house in the heart of the city for use as parsonage and church. She also provided food and lodging for the first Wesleyan deaconesses, enabling them to begin their work at a time when otherwise they could not. Later they were increased to over forty. In December of the same year a decree forbade every kind of Methodist work as "immoral." In this time of affliction the baroness welcomed the believers to a back room of her own house, where they ventured to meet for service, and where God met and comforted and strengthened them. This Vienna work is now a part of the Berlin District of the North Germany Conference of the Methodist Episcopal Church. We have 2 appointments, and about 500 average attendance at Sunday worship in 4 places. Preaching has been undertaken at Buda-Pesth in Hungary, but the Catholic opposition is still extremely strenuous.



CHAPTER VIII

Wesleyans in France and Switzerland

WESLEY'S FRENCH GUIDES.—ISLAND STEPPING-STONES.—MAHY IN NORMANDY.—TOASE ON THE PRISON SHIPS.—IN THE CÉVENNES.—AMONG THE ALPS.—THE FATHER OF THE FRENCH CONFERENCE.—GIBSON, LELIÈVRE.—RECANTING PRIESTS.

JOHN WESLEY early discerned the spiritual excellence of the French character, and the thoughts of such Christians as Fenelon, Guyon, Fléury, and Pascal did something toward forming the mold of his own spiritual life.

Wesleyan Methodism entered France in the year before its founder's death. Two merchants from the Isle of Jersey, P. le Sueur and J. Tantin, had first been impressed by its doctrines on hearing Laurence Coughlan's preaching in Newfoundland. Le Sueur could not shake off the conviction that he ought to give up all and follow Christ, and his friend Tantin came to the same conclusion. In 1784 Mr. Wesley sent the Lincolnshire squire, Robert Brackenbury, to preach to the Channel Islanders. Dr. Coke came in the year following with Jean de Quetteville, the first French minister. The work spread among the islands, and Wesley himself visited Guernsey in 1787 and was entertained at Mon Plaisir, the

seat of the De Quettevilles. His strategic eye perceived that these islands commanded the spiritual entrance into France.

In 1790 a Jersey layman, John Angel, who was in Normandy on business, discovered at Courseulles-sur-Mer, near Caen, some Protestants to whom he read the Scriptures and told his religious experience. At the close an aged woman



ENGRAVED BY BLOOD.

REV. WILLIAM TOASE.

Pioneer Wesleyan Missionary in France.

said, "For forty years I have been persecuted on account of my faith; but to this day I never knew the nature of true religion." In response to the appeal of these scattered Protestants William Mahy was sent from Jersey, and when Dr. Coke came, in 1791, he found 800 Protestants in the neighborhood of Caen under Methodist instruction. He ordained Mahy, for whom the people provided a horse and 400 francs

per annum. Mahy spent eighteen years in Normandy, during the terrible crisis which conducted France from the monarchy of Louis XVI to the empire of Napoleon. Amid suffering and opposition conversions took place, societies were founded, and there was already in Normandy a center of religious life when everywhere else in France Protestantism was so fast asleep that it seemed to be dead.

Lady Huntingdon had pleaded for a preacher to be sent to Paris, and in 1791 Dr. Coke proceeded with some companions from Courseulles to the city, where he bought a disused church. But the gay Parisians would not tolerate the presence of the "English divines," and the daughter of De Quetteville, Madame Hocart, used to tell how the citizens threatened to hang them to the lamp-posts if they did not depart.

Among the noblemen who fled before the storm of the revolution was M. Pierre du Pontavice, of Brittany. He was converted in England, became a Wesleyan minister, returned to his native land, and after eight years of incessant labor he died in 1810. The health of the devoted William Mahy gave way under the anxieties of the work, and he passed away three years later, saying, "The mercy of a good God does not forsake me."

While the work languished in France it flourished in the hulks and pontoons in which Methodist missionaries were evangelizing the French prisoners of war. William Toase, who began preaching on the Glory prison ship at Chatham, kept a vivacious journal. While he preached or prayed gambling was often going on before his face, and any remonstrance was thought to be perfectly answered by the solemn words, "We are Frenchmen." "Monsieur," said one seriously, "I cannot read; but will you get me a rosary to say my prayers to God?" Once, as he preached, one of the pris-

oners behaved with great irreverence, annoying one who sat opposite, until a third man passed with a kettle of hot potatoes. The second man took off the lid, snatched a potato, threw it with force into his face, and changed the laughing into crying. But Mr. Toase's courtesy, his care for the sick, his distribution of clothing, food, and books, and his earnest teaching won the hearts of the prisoners. The Mission extended to five other depots in England. A converted Breton, A. de Kerpezdron, and preachers from the Channel Islands, Pierre le Sueur and Amice Ollivier, continued the work and thus prepared themselves for the further evangelization of France when the way was opened.

In 1814 De Kerpezdron visited the societies founded by Mahy, and the next year Ollivier went to Normandy, where he had the joy of leading to the Gospel Jean Lelièvre, who became a missionary and the father of two pastors. In 1818 Mr. Toase, resident in Jersey, was appointed general superintendent of French missions. Charles Cook entered upon his work of forty years, beginning with M. le Sueur as his colleague at Beuville, Perrières, and Conde. M. Kerpezdron was sent to Ker, and M. Ollivier to Cherbourg. In 1819 John Hawtrey was appointed to Paris, where he was succeeded by Cook, Toase, Newstead, and others, until, in 1862, a good chapel and mission premises were erected in the Rue Roquépine. Here a book depot and schools became a new center of light. The work extended to Chantilly, Rheims, Calais, and Boulogne.

Methodism has been most successful in the mountainous region known as the Cévennes, the scene of the wars of the Camisards. In 1825 Charles Cook, J. Lelièvre, J. Rostan, H. de Jersey, and others found Protestantism asleep among the hills. A great awakening followed their labors, and

societies were formed in which the zeal and simplicity of the times of Wesley reappeared among the children of the Huguenots. To-day 6 Methodist pastors have 5,000 of them under



PAINTED BY W. POOLE.

ENGRAVED BY W. T. FRY.

REV. CHARLES COOK.

Wesleyan missionary in France.

the influence of their ministry, with 550 church members, 700 scholars, 34 local preachers, and 40 class leaders.

De Quetteville's eventful career closed in 1843, and it was fitting that John Hawtrey, who had been a Peninsular officer

before entering the ministry, should conduct the funeral rites of the war-worn missionary.

For eleven years as a supernumerary William Toase labored at Boulogne, where he buried his heroic wife. In 1863 William Arthur writes, "The white head drooped under the weight of more than eighty years, and the rural red of the cheek was gone forever." Those who knew him well had long called him affectionately Father Toase.

Switzerland gave to Methodism its typical saint, John Fletcher, and an event worthy of the centenary year, 1839, was the appointment by the British Wesleyan Conference of two missionaries from southern France to the upper Alps, where Felix Neff had once labored with such apostolic zeal and success, but where the fire he kindled had almost died out. In 1841 Charles Cook organized a society at Lausanne, in the Canton de Vaud, and in 1867, when J. Hocart was pastor, a chapel, college, and other buildings were erected as a memorial of Fletcher. Here the "Students' Home" has trained laborers for the French and Swiss field.

"The work in Switzerland," says M. Hocart, who spent twelve years at Lausanne, "has seen many fluctuations. Theological controversy and consequent changes of opinion thinned its ranks. Then came the radical revolution of 1845, followed by much persecution. Like all who dared to worship God out of 'consecrated' edifices, our people had to hold small secret meetings in private houses; sometimes also under the shade of the tall fir trees of a well-known wood, Bois de Sauvablin. During this troubled period many were the 'times of refreshing' experienced by God's persecuted Church. Two of our ministers had the honor of banishment from the canton. But the work itself died not.

Until 1852 the Methodist societies in France and the

Canton de Vaud formed a missionary district under the British Conference. This position gave a foreign character to the work, to some extent compromising it both with the people and with the government. This led the Missionary Society to give to French Methodism an independent organization and a Conference, which, though affiliated to the British Conference, is self-governing. The valiant pioneer, Charles Cook, D.D., was president for seven years, and died at his post in 1858.

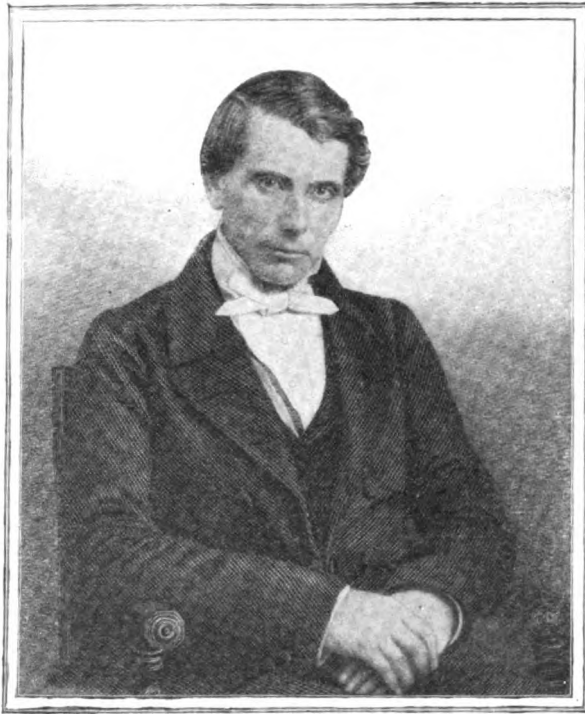
The father of the French Conference for a generation was James Hocart (1812-99), who, after his twelve years of fruitful ministry at Lausanne and in the south, labored in Paris for more than thirty years. In 1874 he and his daughter founded in his own house the Paris Children's Home, and for the last quarter century of his life he lived in this circle of happy children. He established a mission at Levallois among the ragpickers and the poor, which he committed to his young colleague, M. G. Gallienne. As director of the Students' Home, translator of Wesley's Sermons, a preacher and lecturer who could appeal to the educated, and an alert evangelist among the workingmen of Levallois, he exerted a far-reaching influence.

William Gibson spent the best years of his life in the Evangelical Mission in Paris. His noble wife shared his perils and labors. The work accomplished by himself and his family in the preparation of hymns for French worship, tune books, tracts, and evangelistic periodicals formed no mean part of what has been done in the pioneer services of Methodism in France. His faith never staggered or hesitated in the presence of the greatest difficulties. He died in 1894.

The most distinguished literary man of French Methodism is Dr. Matthieu Lelièvre, the son of a veteran of the Napo-

leonic wars, who became a Methodist preacher, and the father of three. As educator, editor of *L'Evangeliste*, and author of the frequently translated *Life of Wesley* he has won deserved notice beyond his own country.

The Evangelistic Mission of the French Conference has



AFTER THE ENGRAVING BY J. COCHRAN.

REV. JAMES HOCART.

had a remarkable development in recent years. In and around Paris, at six stations; at Cherbourg among soldiers and sailors; at Thiers, an isolated post in central France; at Lisieux and Honfleur, Boulogne, Calais and Havre, St. Servan, Brittany, and at Nancy, near the German frontier, energetic work is carried on.

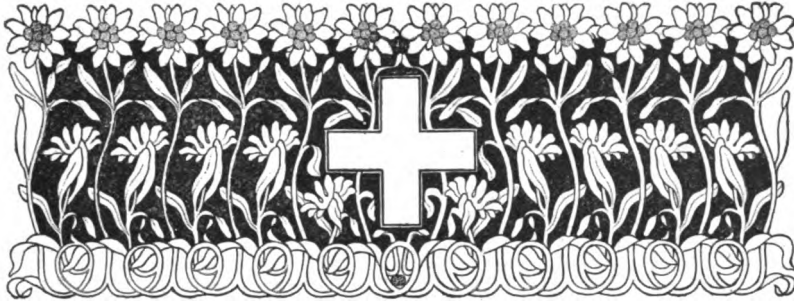
A bold step was taken in 1887, when a missionary was sent to Algeria. In the mountain villages schools have been established, dispensaries opened, and the Gospel preached to the Mohammedan Kabyles.

The difficulties of Methodist work in France tax to the utmost the patience and faith of the evangelists. The mass of the people is either Romanist or hostile to all religion. Methodism is regarded as a religion of foreign origin, and is subject to suspicion in every period of public excitement.

The staff of missionaries is small, and the increase in Church members is slow. But there is evidence of far-reaching spiritual results. Crowds of men now gather for the "Conferences" in various mission centers. Native workers are increasing. The little churches are alive.

A striking sign of the times is the exodus from the Roman Church of a great number of priests. Not all of these become evangelical Protestants, but some have entered the theological institution; others are knocking at the door. At the British Conference of 1899, held in London, some of these ex-priests were received by the president. The French Conference, in its address, well asked, "Is it not one of the remarkable signs of the times that one of the greatest ecclesiastical bodies in the world should publicly recognize a movement which will, if wisely directed, produce beneficial results throughout the whole of the coming century?"

The following are the statistics of the French Wesleyan Conference for 1899: Churches, etc., 150; ministers, 37; lay preachers, 105; Sunday school teachers, 300, Sunday schools, 56; church members, 1,906; Sunday scholars, 2,720.



CHAPTER IX

Methodist Episcopalian Swiss

THE TWO PIONEERS.—A TOLERANT STATE.—CONFERENCE ANNALS.—
A RESIDENT BISHOP.—CONDITION IN 1900.—DEACONESS WORK.—
MISSION PRESS.

THE Methodist Episcopal Church commenced its work in Switzerland in 1856, sending Rev. Herman Zur Jacobsmühlen to Zurich and Rev. Ernst Mann to Lausanne to minister to German Protestants. This was the year that the work in Germany was organized into the German Mission Conference. Mr. Jacobsmühlen had just arrived from America, having been transferred from the Ohio Conference. Mr. Mann had already done work at Pirmasenz, Bavaria, and in Alsace. The beginning at Zurich was particularly small and disheartening. The faithful preacher was obliged to overcome the disinclination of the people to religion. Strauss had done much to bring about this condition. He had taught in Zurich and created a deep impression. The first Sunday of his ministry Mr. Jacobsmühlen had not one person at his morning service. In the evening there were twelve. Upon the third Sabbath evening the hall was crowded. In three years it was necessary

to purchase property. Here the first floor served as a parsonage, the second being made into a hall with eight hundred sittings.

In 1858 the work in Switzerland was raised into a presiding elder's district with E. Riemenschneider in charge. Our preachers endured harassing persecutions, which hindered



METHODIST EPISCOPAL CHAPEL IN ADLISWEIL.

the work, until the American Minister, Hon. Theodore Sedgwick Fay, interested himself in the matter, and secured toleration of our people. Like that of the United States, the Swiss constitution guarantees "complete and absolute liberty of conscience and creed." No citizen is taxed to support a religion which he does not personally accept.

Aside from the duty of caring for our German people who went into Switzerland was the possibility of reaching the



SOME SWISS METHODIST CHURCHES.

1. Lenzburg.

2. Berne.

3. Herisan.

4. Winterthur.

great body of Roman Catholics, of whom there are 1,200,000. Their priests outnumber the Protestant clergy, and greatly exceed them in zeal. The German language predominates in 15 cantons, French in 5, Italian in 1, and Roumansch in 1. While independence is characteristic of the Swiss, they have long been under the imperious, and often impudent, power of the priests, with whom independence in the masses has no saving quality. These people received our glad Gospel readily in many places, and Protestantism is steadily growing in favor. The yoke of Romanism is being thrown off by many, while the freedom wherewith Christ makes free indeed is being received.

In 1886 the Germany Conference was divided by the organization of the Switzerland Conference, comprising the Swiss republic and parts of France where the German language is spoken. The emigration of Germans and Swiss into France has made it necessary to follow them with the privileges and safeguards of our ministry. The new Conference began with 25 preachers, 1 on trial, and 7 assistants. Nearly 200 preaching places were cared for by these devoted men, the history of whose labors and achievements reflects high honor upon them.

The first session of the Switzerland Conference met at Berne, under the presidency of Bishop William X. Ninde, April 23-27, 1887. Already there were 6,320 members, and 12,255 in 180 Sunday schools. Twenty-five houses of worship had been acquired, valued at nearly \$200,000.

The visits of Bishops Fowler in 1889, Joyce in 1892, Vincent in 1893, Newman in 1894, and FitzGerald in 1895 brought varied impulses to the Swiss work. The Book Concern (founded in 1890) threw out a branch at Basel and was planning to build substantially at Zurich. The State

Church was showing new life not only as a result of competition and imitation, but because of the transfusion of Metho-



THE METHODIST EPISCOPAL CHURCH AT CHUR.

dist blood—many converts whose hearts were warmed at Methodist altars having chosen to cast their lot with the Church of their fathers.

Bishops Goodsell and Walden and latterly Bishop Vincent have had the oversight of the Swiss work. Bishop Vincent's episcopal residence at Zurich 1900-1904 was of great benefit to all evangelical work in the republic.

The Swiss work (Methodist Episcopal) is divided (1903) among three districts—Berne, Winterthur, and Zurich.

The report of the presiding elder of Berne District for 1902 records 19 circuits and 85 preaching places, 92 Sunday schools, and 7,988 children. These are mostly non-Methodists under twelve years of age, at which period the State Church undertakes their religious instruction. The preachers are doing the best work in the industrial centers where the working people are being reached. The congregations are poor in money, but very liberal, contributing from their scanty means over \$7 per member to the current expenses and benevolent causes. The other districts report similar conditions. In Winterthur the growth of a Total Abstinence League is a notable feature and one which is very encouraging. Zurich, the center of the work and now, by the establishment of the episcopal residence, a sort of head center of European Methodism, reports great prosperity and registers great hopes. The returns from the district (1900) are 20 chapels, 4 parsonages, 17 ordained preachers, 3,794 members, 117 Sunday schools, and 9,460 scholars. The entire Conference reported in the same year 44 preachers, 7,433 members, 231 Sabbath schools, with 18,503 scholars. In 1902 the number of scholars exceeded 20,000.

The willingness of the Swiss Methodists to put money into the Lord's treasury has won for them the distinction of giving more per member than those of any other foreign Conference. Their earnings are small. Many are in lowliest circumstances, yet they cheerfully give for self-support and for

benevolence. That they have acquired property exceeding \$500,000 in value, and give for all purposes more than \$50,000 per year, is highly creditable. It should be an object lesson to hundreds of thousands in the home Church.

It is evident that Methodist missions in Switzerland have been remarkably successful. Our influence there is a factor to be considered as related to the future of the country. It is notably true here, as elsewhere, that Methodism can be readily adapted to the needs of all peoples. It has been happily in accord with the needs and aptitudes of the people of this beautiful land. It will have a creditable share in the joy felt at the spiritual development of the nation. While its success is visible in its own congregations, churches, and agencies which have form and activity, it is said by others to be true that its fruits are in equal measure to be found in other Churches. They have adopted our spirit and methods in very many cases, and with conspicuous success. We are steadily growing in favor with the authorities.

For a long time our ministers were compelled to render military service, from which the clergy of the Establishment were exempted. This seriously crippled our work. Recently our Discipline was sent to the authorities, with the assertion that we were a Church, and asked recognition and favor as such. This was effective, and our preachers were included in the exemption from military service.

The deaconess work quickly took root in Switzerland. The many sisters employed are doing a service of immeasurable value. They carry the Gospel directly and indirectly where it could not be taken by the ministers. They are everywhere considered as actuated by true Christian spirit. They have accumulated valuable property, and cooperate with the Conference to its very great advantage. Entering

the field from Germany, they exert the blessed influence so characteristic of the German sisterhood. Their stations in



PUBLISHING HOUSE, METHODIST EPISCOPAL CHURCH, ZURICH.

Switzerland are at Zurich, Lausanne, and St. Gallen. Being trained nurses, they minister not only to the spiritual necessities of all and the physical wants of the poor and unfortunate,

but to the sick in hospitals and homes. Woman's work in foreign lands requires more than ordinary ability and much sacrifice. Their ministries often are to the lowliest, often to the uninteresting and offensive, often to the dullest and most difficult to teach. They are literally sisters of mercy.

It would not have been characteristic Methodist work in Switzerland if an early move had not been taken to establish a publishing house. At first supplied by the Book Concern at Bremen, a branch was opened at Zurich in 1890. Its modest capital was \$1,400. A store was hired, and the work begun upon a limited scale. Success attended the experiment, and separation followed in 1891. The title taken is "Christliche Vereins Buchhandlung." In 1892 the capital had become \$9,800. It has been an educative force and an efficient assistant as preacher and teacher. It has also made much money, and contributed largely to defray the expenses of our work. The Book Concern not only does its direct work of enlightenment and instruction, but always commends the Church to the community, and this works indirectly to our advantage.

The feeling toward our preachers and people is much more free and kindly than formerly. Prejudice is wearing away. Catholic opposition has been lessened. The State Church is much more friendly. The influence of our people upon its members is admitted to be wholly salutary. A higher type of experience makes better Christians. At last this is recognized. In several places beautiful courtesies and hospitalities are extended by the State Church. These tend to sweeten and strengthen the relations between the two peoples.



CHAPTER X

In Papal Lands

A PASSING TRIBUTE.—BISHOP GILBERT HAVEN.—LEROY M. VERNON.—BOLOGNA.—ROME AT LAST.—ST. PAUL'S CHURCH.—AN ANNUAL CONFERENCE.—MONSIGNOR CAMPELLO.—WILLIAM BURT.—A SIGNIFICANT ACTION AT FLORENCE.

NO account of Methodist Episcopal missions in Italy can be complete which fails to pay tribute to that earnest soul who for nearly twoscore years flamed with zeal for the regeneration of Italy. Rev. Charles Elliott, D.D., publicly discussed the necessity of establishing our Church there, and urged our duty in the case from 1832 until he was translated, in 1868—shortly before we entered that field. He saw “the triumph from afar,” by faith “he brought it nigh;” for to his sight that was real in which we now rejoice. Subjected to indifference and ridicule, he abated nothing of his importunity, and was mightily influential toward the final action of his Church. One of his latest appeals was by letter to his son-in-law, Rev. Leroy M. Vernon, asking him to take associates and go to Italy. This is significant in view of the relation of Dr. Vernon to the Italian work.

Rev. Gilbert Haven, of the New England Conference, himself a seer and full of faith, had long championed the

cause of Italy. November 16, 1869, he submitted to the Missionary Board a proposal to institute our work in Catholic lands—Spain, Italy, and Mexico. It was in pursuance of this suggestion that the following resolution was adopted by the society September 20, 1870: “Resolved, that we approve the establishment of missions in Italy and Mexico as soon as practicable, and we earnestly call the attention of the General Missionary Committee to this subject.” This resolution was passed the very day that King Victor Emman-

uel and General Garibaldi entered Rome in triumph.



REV. LEROY M. VERNON.
Founder of Italy Mission.

In this connection two interesting facts are stated. Years before a minister of our Church, afterward a bishop, went to Rome. The customs officer found in his luggage a copy of the Holy Bible in English. For prudential reasons this incendiary work was seized and held by the officer until he left the city. The other occurrence was when Victor Emmanuel entered the city as conqueror and king, accom-

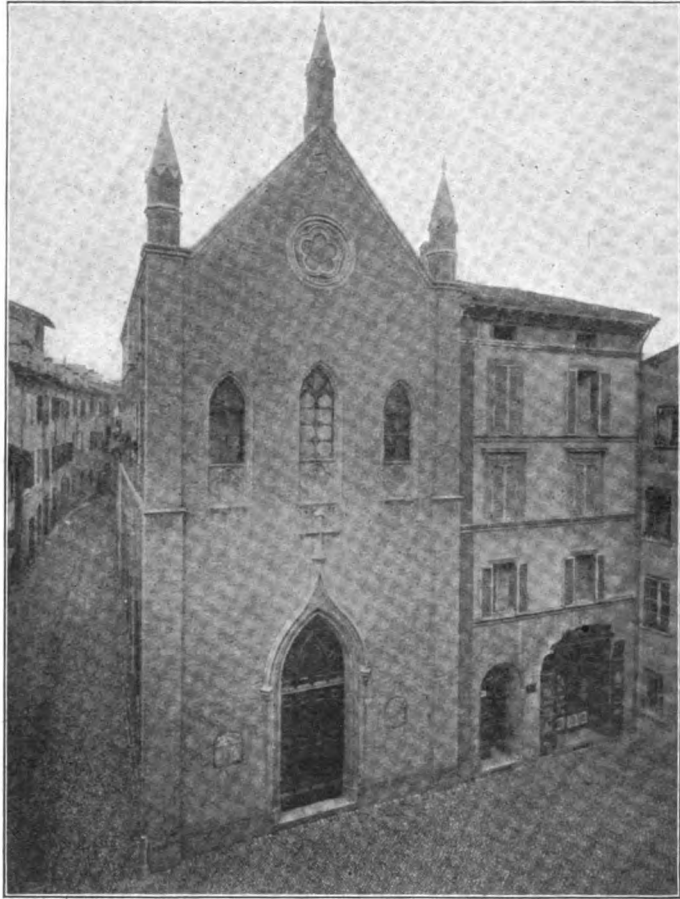
panied by the brave Garibaldi, and followed by the Italian army. Closing this triumphant procession was a donkey cart filled with copies of the Holy Bible, and portions of the same printed in Italian, not in the unknown English tongue.

The molding and guiding hand of God is seen in the preparation and presentation of our first missionary to Italy, Leroy M. Vernon. Born near Crawfordsville, Ind., April 23, 1838, he entered Iowa Wesleyan University, where he was converted, and in 1860 was graduated. In his subse-

quent activity as a preacher and presiding elder he won distinction. Disinclined to enter the mission field, and trying to excuse himself to the authorities when they were drawn to him as the right person for the work, it is still evident that the Head of the Church had already chosen Dr. Vernon for this undertaking, had placed him under the tutelage of Dr. Elliott, and had revealed his will to Bishop Edward R. Ames and others, who followed this providential indication. So often the leaders and toilers have been cheered by the not-to-be-doubted care and blessing of the Lord.

March 14, 1871, Bishop Ames appointed Dr. Vernon "missionary and superintendent of the mission work of the Methodist Episcopal Church in Italy." Dr. and Mrs. Vernon landed at Genoa in August. Rev. Dr. O. M. Spencer of our Church, United States Consul, rendered brotherly and most helpful service. Dr. Vernon had a clear conception of the gravity and magnitude of his undertaking. He was not inaugurating a short-lived work which was to meet with general favor. He confronted a system of amazing magnitude, power, and craftiness. The work he commenced was to be continued indefinitely, under ever-varying conditions. While acquiring the Italian language he gave himself to the study of the problem before him and the missionary authorities at home. He visited many cities, and selected Rome as the place best fitted to be the headquarters of the Mission. He was overruled, however, and ordered to secure mission premises at Bologna, which he did with some difficulty, owing to the keen and incessant opposition of the priests. About the same time a place was obtained in Modena, where our first public service in the kingdom of Italy was held, June 16, 1873, about sixty persons attending. The same month saw work opened at Forli and Ravenna. The hostility at the lat-

ter place was so bitter and persistent as to nearly prevent the attendance of any. Dr. Vernon was fortunate in finding two cultivated brethren who assisted in the work and subsequently



METHODIST EPISCOPAL CHURCH, BOLOGNA.

joined our Church. These were Rev. J. C. Mill, of the Church Missionary Society of England, and Signor A. Guigon. A second American, Rev. F. A. Spencer, of the Ohio Con-

ference, reached Bologna in January, 1873. He came intending to teach, but, finding no support for his school, returned to the United States in the following year.

Another accession was Signor Theofilo Gay. On Sunday, December 18, 1873, Mr. Gay conducted our first service in Rome, the hall being filled. Before the year closed Florence also heard the Gospel as proclaimed by Methodism. Rev. A. Arrighi had charge.

During 1874 advance was made into several places, Milan being the principal one. An event of far-reaching significance this year was the conversion of the Rev. Professor Alceste Sanna, of Rome. The circumstances of his coming to us were of thrilling interest, requiring in him a deep conviction and much moral heroism. The Mission held its first Annual Meeting at Bologna September 10, 1874, Bishop William L. Harris presiding. His presence was of very great service to the cause. He made Rome the headquarters, and the superintendent, Dr. Vernon, removed thither at once.

Early in the year 1875 occurred another noteworthy conversion, that of Professor E. Caporali, LL.D., an eminent student and author. At Rome in May Rev. Vincenzo Ravi came into the Church bringing the entire congregation which he had gathered since his conversion from Catholicism years before. Preaching was begun in Perugia in the spring.

The second meeting of the Mission was held in Milan on June 30, and was made memorable by the visit of Bishop Matthew Simpson. Dr. Vernon secured upon remarkably favorable terms a very desirable site for a church building. This was approved by the Missionary Society, which gave money for the erection of a modest church and parsonage. St. Paul's, dedicated on Christmas Day, 1885, was the first

regular Protestant church built for native Christians in the city of Rome. Work was opened in Naples in the fall of this year by Signor Ravi. Among others gathered to the fold this



METHODIST EPISCOPAL CHURCH AND SCHOOL, FLORENCE.

year were a young lawyer of Naples, Eduardo Stasio, who has since risen to the presiding eldership, and Daniele Gay, of the theological school at Florence. With Signor Bambini

young Gay went to Terni and established our mission there.

In 1876 Venice was invaded under the leadership of Rev. Francesco Cardin, formerly of the Wesleyan Mission. The work has developed into one of much usefulness. The Tuscan town of Areggio was entered by the peaceful messengers. Baron Gattuso, one of our converts in Rome, was the able pastor.

Bishop Thomas Bowman presided in 1878. Far better properties had been secured at Perugia, Terni, Florence, and Venice, and a purchase was about to be made in Naples. The Mission assumed the responsibilities of publication. It issued a bright and valuable monthly under the name of *La Fiaccola* (The Torch), of which Dr. Vernon was editor. Several small books were published. This beginning was to the extent of funds, and gave promise of larger and better things, which promise has been abundantly fulfilled.

The General Conference of 1880 authorized the raising of the Mission into an Annual Conference. This was accomplished March 19, 1891, at the Annual Meeting of the Mission at Rome, Bishop Stephen M. Merrill presiding. Upon this day, especially memorable to Italian Methodists, their modest but very successful and promising work was made the Italy Conference of the Methodist Episcopal Church. Its territory was designated as the kingdom of Italy and those parts of contiguous countries where the Italian language was spoken. The new Conference consisted of one district, of which Dr. Vernon was presiding elder. He was thus what he had been from the beginning—superintendent—a term now superseded. At this time there were 13 ordained ministers and 6 unordained. The Woman's Foreign Missionary Society had 5 workers in the field. Already we had 706 full

members, 311 probationers, and an average attendance at Sunday worship of 872; 11 Sunday schools instructed 242 scholars. Two churches worth \$26,500; 15 halls and other places of meeting; and 2 parsonages made up the property of Church. This year \$216 had been contributed for the support of the work. This seems a very small property showing. It reveals the difficulty of securing property, because of the lynx-eyed interference of priests. Every step taken and maintained was through keen diplomacy and extraordinary effort and persistence.

A conversion occurred this year which attracted world-wide attention to our work, and which affected the Roman Church greatly. On the 14th of September Monsignor Campello, a canon of the Patriarchal Basilica of St. Peter's, Rome, renounced Roman Catholicism in St. Paul's Methodist Episcopal Church, confessed his faith in Jesus Christ alone, and united with the Church. He afterward established an independent politico-religious paper, *Il Lavoro*. Another step taken this year was at Venice, where frequent services were begun among the Italian soldiers. As consent was necessary from the authorities, this was a signal concession.

The Mission press, established in 1891, had issued a large number of books which commanded the respect of intelligent readers, and were factors in the growing influence of Methodism. Dr. Caporali became editor of a new *Quarterly Review*, which our Tract Society at New York assisted to publish.

At this time a census of Protestants in Rome was to be taken. Dr. Lanna, our pastor in the city, was urged by the authorities to conduct the work. This he did, and by request added to his report a paper intended to give full and discriminate information of this element which must be considered in the future. Much of this was published by the

government. There were found ten thousand four hundred Protestants in the Eternal City.

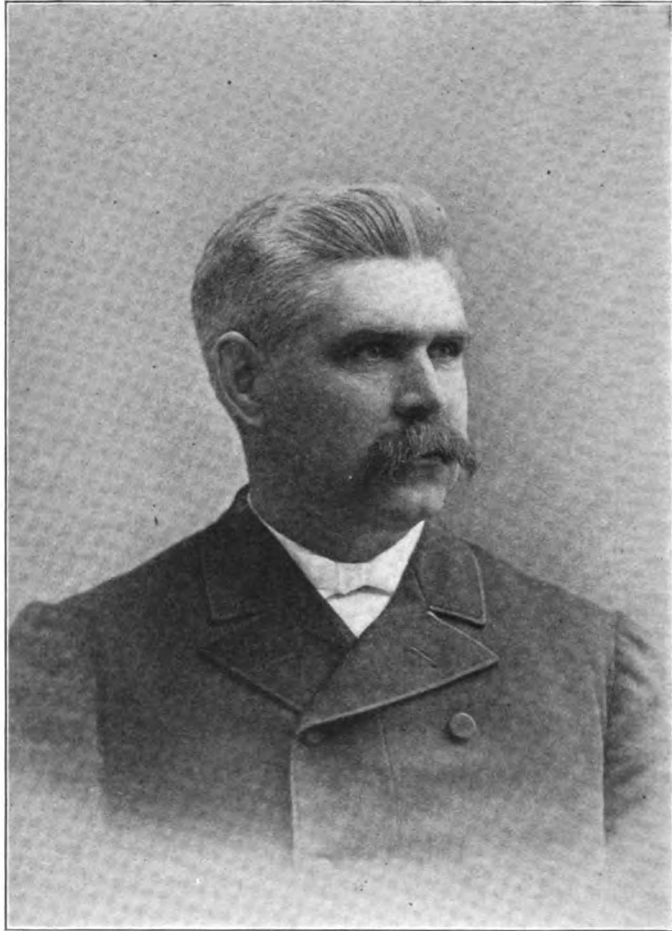
In January, 1885, Rev. J. H. Hargis arrived with his family from America. He visited many of the stations and urged that workers be sent by the Woman's Foreign Missionary Society into some of these places. Naples was afflicted by cholera, and losses were suffered by the Church through death.

April 23, 1885, Bishop Hurst dedicated the new church in which the Conference met at Bologna. A large audience was present, and the edifice was much admired.

A congregation in Geneva, Switzerland, under the pastoral charge of Theofilo Malan, sought admittance, and was received and added to the Conference at this session. This society was worshipping in the chapel where John Calvin first gave his expositions on the Psalms. Thus the Germany, Italy, and Switzerland Conferences united to declare the Gospel in two languages in the home of Calvin. This session made a marked impression outside our Church.

The year 1886 was one of deep concern to the friends of Italy in America as well as to the members and friends of the little church. Early in the year Rev. William Burt, of the New York East Conference, arrived from America as an additional worker. Until Conference met he traveled among the churches, inspecting the work, and acquiring familiarity with conditions. The Conference session was held at Venice, April 29 to May 3, and was of unusual profit to the laborers. It also added largely to the respectful feeling toward our work. The presidency, addresses, and influence of Bishop Foss in many places were greatly beneficial. Rev. Dr. J. F. Goucher was of the bishop's party by request of the Missionary Board. It is needless to say that in unnumbered ways he

gave assistance to the work and workers. The session was long remembered by one act of Bishop Foss. Heretofore it



FROM A PHOTOGRAPH BY GARDNER.

WILLIAM BURT, D.D.

Superintendent of the Italy Mission. In March, 1903, the king showed his appreciation of Dr. Burt's services to the nation by personally conferring on him the decoration of the Order of St. Maurice and St. Lazarus.

had been customary to give the elements to communicants at the Lord's Supper as they sat. This was to avoid the appear-

ance even of the Roman Catholic veneration of the Host, by kneeling at the altar. The bishop made very clear to participants the difference between this idolatry and our very simple and reverent method. The people knelt at chairs before the pulpit, and the service was most impressive. The Sabbath services will live long in the minds of the people. God helped Bishop Foss in the declaration of truth, and helped Dr. Theofilo Gay to render an interpretation of the preacher's message in such manner as to mightily affect the hearts of the hearers. The superintendent, Dr. Vernon, was made presiding elder of Rome District and Dr. Burt of the new Milan District.

One of the most popular papers of Florence is the *Fieramosca*. Its editor invited Dr. Gay to contribute articles on the morals of the Jesuits. Dr. Gay consented, and thus gave the Jesuits thrusts impossible to be parried. This compliment to our young and small church was widely noted. Dr. Vernon purchased an old chapel at Pisa, which relieved the Mission from the interference of the archbishop in the matter of hiring a place of worship. At Milan on October 10 a beautiful little chapel was dedicated. This event gladdened and encouraged the small company of believers. The year was filled with blessings from the Lord.



CHAPTER XI

Progress in Italy

PERSECUTION.—DR. VERNON'S RETURN.—THE THEOLOGICAL SCHOOL.—
"20TH SEPTEMBER STREET."—THE GREAT DAY OF THE MISSION.—
PROGRESS.—INDUSTRIAL SCHOOL.—IN 1900.—THE WOMEN.—THE
WESLEYANS.—MALTA.

PERSECUTION was not ended. Some of our preachers and many members were objects of priestly hate. A case in point is that of a colporteur. Two priests called upon him, used abusive language, ordered him to leave the village, and threatened him, saying, "With a word we may have you assassinated." He was not to be intimidated, but took the matter before a court. The priests were sentenced to pay a fine and eighty-six days in prison. The work was made doubly hard and dangerous by the influence of an encyclical issued by the pope, which was believed by many to intimate reconciliation between the pontiff and the king. All over the land the papal emissaries became bolder, more arrogant, and imperious. Their arts were used against the Protestants covertly, and openly by threats and prophecies of evils to come upon them. Many instances of harassment and abuse occurred. Protestant funerals were particularly subject to brutal assaults, and the hearts of

humble Christians were made to quail under heavy portents. The Head of the Church caused all these things to work for his people. Distinct reaction followed this unsuccessful attempt to strengthen the notion of the temporal power of the pope. Those institutions which wrought larger liberties were more in favor. Thus again God caused "the wrath of man to praise him."

The next few years show a continual record of new cities entered, new chapels and churches built, and increased zeal in educational work. In 1888 Dr. Vernon retired from the field in which he had labored for seventeen years. His name is inseparably connected with that of the Mission, and the Church gives him full credit for his splendid achievements. He had established our Church in every principal city of the kingdom, in several of the second class, and in small towns and villages. The figures at this time were: Members and probationers, 1,159; local preachers, 7; churches, 6, having a value of \$48,000; 6 parsonages, worth \$13,000; 18 Sunday schools, with 457 scholars. Mrs. Vernon had had an especial interest in the work of the Woman's Foreign Missionary Society, which had 9 Bible women under the care of Miss Emma M. Hall. Dr. Vernon left Italy loved and regretted by the preachers and members and respected by many who were not of our house. He rendered service of inestimable value to his Church and to wider Christianity. He died at Syracuse, N. Y., August 10, 1896. Since 1893 he had been dean of the College of Fine Arts of Syracuse University.

The theological school was opened at Florence in 1889 in charge of Rev. E. S. Stackpole, who had come out from the Maine Conference for this purpose. Its students were few, and it was felt that it must be removed to Rome to reach its full degree of usefulness. In 1893 Dr. Stackpole returned

to the United States, and the seminary was located in Rome, with Professor N. Walling Clark at its head. He had been



FROM A PHOTOGRAPH BY SPINA.

N. WALLING CLARK, D.D.

President of the Methodist Theological School, Rome, Italy.

transferred from the Martin Mission Institute, at Frankfort, Germany. In 1889 when Bishop Fowler was holding Conference at Milan, a beautiful and well-located church was

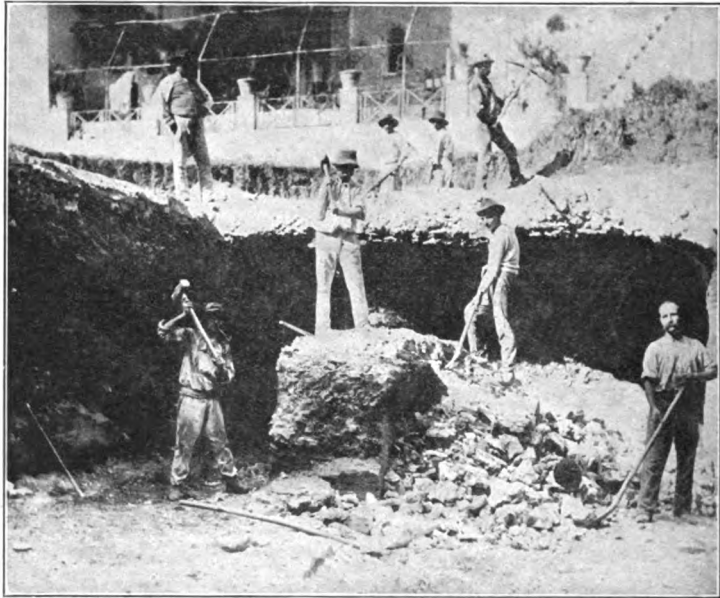
dedicated in that city—an occasion of sincere thanksgiving. The two districts were now reunited under Dr. Burt.

It was being realized more keenly than ever that the chief obstacle to evangelization in Italy was not Catholicism, great and powerful as that was as an opponent. The great enemy to enlightenment and progress in spiritual things was indifference. This was the direct and everywhere present result of Catholicism. The greed and immorality of the priesthood led hundreds of thousands to infidelity or to apathy. At this time one convert from Romanism, Rev. Pietro Tagliatela, wrote: "The papacy has practically vanished in Italy. Not, however, by the power of the Gospel, but by religious indifference which included Catholics and infidels alike." This conviction rendered particularly difficult the work of awakening to a sense of need the spiritually dead.

The Conference met at Rome, September 7-11, 1893, Bishop John H. Vincent presiding. Henry Simpson Lunn was welcomed from the Wesleyan Conference and made president of Grindelwald Chautauqua. Gaetano Conte was transferred to the New England Conference, where he took charge of our Italian work in Boston, ably assisted by his accomplished wife. The first fruits of the theological school were received in the persons of three young men, who were admitted on trial. These were history-making times with the Mission. On the closing day of the session Bishop Vincent laid the first foundation stone of the noble building which was to afford a home for our theological school and headquarters for the Mission in Italy. The lot is situated on the street which was named after that memorable day when the liberating army swept through that thoroughfare, and Rome and Italy were free—Via Venti Settembre (20th

of September). We now recall the fact that on that day the resolution was passed by our Missionary Society to establish a Mission in Italy. As the securing of the site was the great event of the year the crying need was funds with which to build.

The visit of Bishop Newman in 1894 helped to dignify the



A RELIC OF HEATHENISM.

FROM A PHOTOGRAPH.

The workmen in excavating for the foundation of the Methodist building at Rome unearthed the masonry of a heathen temple which once occupied the same site.

undertaking in the minds of many influential citizens, officials, and foreign residents of Rome. The corner stone of the building in the Via Venti Settembre was laid by the bishop with impressive ceremony on the 9th of May. After singing of Luther's hymn Rev. Henry J. Piggott, of the Wesleyan Mission, delivered a very appropriate address. The native pastor, G. Carboneri, followed with some remarks.

Bishop Newman then delivered an address which produced an extraordinary impression. The presence of distinguished Americans added to the interest of the occasion. These were Ambassador Hon. Wayne MacVeagh, Hon. Wallace S. Jones, Consul General, while other American visitors in the city attended. The next day was observed as the inaugural of the Girls' Home School, under the auspices of the Woman's Foreign Missionary Society. On the 20th of September, 1895, while the city was joyfully celebrating the anniversary of its liberation a quarter of a century previous, the Methodist Building in Rome was formally dedicated by Bishop FitzGerald. It provides accommodations for the English and Italian churches, publishing house, theological school, college, and residences. Its successful completion was the wonder and despair of the hostile Romish hierarchy. The progress of the Mission during the past five years has been slow, but steady and healthy. The gradual increase in numbers is scarcely a fair index of the real gain in influence. Italy is coming to understand that the Methodist Episcopal Church is one of the permanent institutions of the kingdom, and that Protestantism, of which it is the most aggressive representative, means to continue its efforts to proclaim scriptural religion in the land in which the popes have made odious the name of religion. Besides the monumental building at the capital, the Mission holds excellent church property in Milan, Florence, Turin, Bologna, Pontedera (the gift of Dr. and Mrs. John F. Goucher), and San Marzano, where we have the only Protestant church bell in the kingdom (the gift of Thomas McPherson in the name of the Epworth League Chapter of Park Avenue Church, New York city). In Venice is the very interesting industrial school founded in 1881 by Mrs. Anna Rosa Hammond, who freely gave her

means and her energy to it until 1896. Being at that time seventy years of age, and no longer able to give it her personal attention, she deeded the entire property to the Missionary Society. In 1898 thirty-six boys were here learning trades. The most popular are wood-carving, cabinetmaking, fancy



THE METHODIST BUILDING IN ROME.

The two churches, book room, and theological school are in this edifice in the "Via Venti Settembre."

iron-working, masonry, shoemaking, and printing. The school is very largely self-supporting through the sale of its products.

In 1900 the missionaries in the field were Rev. and Mrs. William Burt, Rev. and Mrs. N. Walling Clark, and Rev. and Mrs. F. H. Wright, besides the four workers of the

Woman's Society. There were five districts—Bologna, Naples, Rome, Turin, and Lausanne (comprising the three appointments in Switzerland where the Italian language is used). Since then Turin and Lausanne have been included in Rome District. Dr. Clark notes the activity and practical usefulness of the Epworth Leagues in Florence, Pisa, and Rome, the high standing of the day school at Florence, and the inauguration of three new preaching places in Rome. He notes the germ of a deaconess work, for which great opportunities are open. The boys' institute had outgrown its quarters in the Methodist Building and been located in a commodious villa beyond the city wall. The theological school numbered 24 students, of whom 10 were in the very thorough preparatory course. Of the two graduates of the year one goes to Neufchatel as pastor in charge, the other to the Australian Italians, a volunteer missionary, at his own expense.

It is interesting to note that southern Italy, the most benighted portion of the peninsula, is showing a new friendliness to the Methodist evangel. The elder attributes the change to the influence of returning emigrants who have observed Protestantism in the United States and have learned that the evangelicals are not such devils as the priests would have them believe. A recent extension of the Italy Mission is at Trieste, the Austrian seaport of "Italia irredenta." Here a church property has been acquired and good results crown the preaching. There were twenty-eight conversions on this station in the year 1899-1900.

The success of evangelical missions among the Italians of Switzerland has aroused the Catholics to a counter effort. A missionary society has been formed in Milan to send priests to the Italian emigrants in Switzerland and Germany who

are liable to fall a prey to "the heretical Churches." Elder Tourn, of Lausanne District, says: "During the last year over one hundred and fifty thousand laborers have emigrated from Italy to Switzerland. Many of them have come on foot, and with bruised bones, ragged clothing, and disfigured faces have appeared in our churches and night schools, where they have always found a Christian welcome. We read in Matthew that Jesus saw the multitude and was moved with com-



BOYS' INDUSTRIAL SCHOOL, VENICE.

passion, because they fainted and were as sheep without a shepherd."

The Mission report for 1902 gives the present membership of the Italy Mission as 1,923. The probationers number 534. There are 3 high schools with 229 pupils, and 10 day schools with 591 pupils. The Sabbath schools number 32 with 1,120 scholars.

Beside the workers of the Missionary Society of the Methodist Episcopal Church, supplementing their labors and con-

tinually inspiring them, are those of the Woman's Foreign Missionary Society. The society began its gracious ministries in Italy by the employment of Bible readers. Their visits to the homes of ignorance and superstition very often carried light and comfort and opened doors to larger opportunities. In 1888 was opened in Rome the Girls' Home School by Miss Emma M. Hall. It has a commodious property at the foot of Janiculum Hill. The number of scholars is sixty, day pupils and boarders. The Isabella Clark Crèche is a beautiful and beneficent work. Founded in 1896 by Mrs. Felicia Buttz Clark, it is conducted by the society. Here poor women may leave their children while they go out to work. With sixty on the roll, it can be imagined how this tender service finds way to mothers' hearts and softens them toward the new Gospel. Here good food in abundance, the bright home, cleanliness, and the instruction of the kindergarten work wonders upon the bodies and minds of the poor little children.

The Crandon Institute, a boarding and day school for the higher education of girls, is prospering. Miss M. Ella Vickery, a graduate of De Pauw University, is in charge. Although these girls are Catholics, they are allowed by their parents to attend our services, which they gladly do. Each student has a copy of the Bible and reads it daily.

The Wesleyan Methodist Missionary Society of England, which was earlier in the field, does valuable work upon lines similar to those of the American Methodists. In 1860 the Rev. Richard Green opened the Mission. In 1861 he was joined by Rev. Henry J. Piggott. In 1863 Mr. Green returned to England, and Rev. Thomas W. S. Jones was sent out. Mr. Piggott was superintendent of the Rome District for many years, with headquarters in the capital.

Mr. Jones had charge of the Naples and Sicily District, residing at Naples. Both men have been retired after years of honorable and successful toil, and the whole field is ably



William Burt, D.D.

Bishop Vincent.

A GROUP ON DEDICATION DAY.

In front of Crandon Instituto Internazionale, Rome, Italy.

directed by the Rev. William Burgess. Milan was the place of the first venture. From that city the work steadily spread. A degree of tolerance not formerly enjoyed made this beginning feasible. This was one of the results of the French-

Sardinian war. Sardinia became a nation. The population increased in three months from 4,000,000 to 13,000,000. After Italy was liberated and the king made Rome his capital the Mission headquarters were removed to that city.

There has been comity between the Wesleyan and the American workers. These students of the conditions about them and observers of affairs agree that never was there such cause for hope as now. In a recent report we read: "To a discerning eye never since Italy was Italy have there been so many and such important indications of a recoil in the heart and conscience of the people from that abyss of incredulity toward which the current had seemed to be setting. The papal Church is rallying all its enormous resources to draw back to itself its lost domination."

The Wesleyan Society has put strong men and much money into the work in Italy. Schools of various grades and much printed matter are employed by these true sons of Wesley upon every opportunity for the declaration of the truth. Work among Italian soldiers is prosecuted where possible. Egypt has been invaded by this society, and the Gospel of Him who entered Egypt as a helpless and hunted infant goes now to bring the people to a knowledge of the same Jesus as King of kings and Lord of lords. The Wesleyans are doing work of high grade in a manner characteristic of their home Church, and are winning souls continually. With very few English men and women as missionaries, with about twenty-five native preachers and many other helpers, the society is sustaining a work which often brings dismay to papal emissaries, joy to the believing, and honor to our Lord.

The two Methodisms cooperate on many lines, notably in circulating the same periodical, *L'Evangelista*, and using the same Hymn Book.

In addition to its work in France and Italy the Wesleyan Church touches the Latin races at several points in Spain and Portugal. The Spanish District includes Barcelona and the Balearic Islands in the Mediterranean. Considerable numbers attend the services, or "conferences," in Barcelona, and young people are reached to some extent through night schools and day schools in which religion is made prominent. Still, the opposing influences are overwhelmingly Catholic. The few preachers and teachers in the Balearics have an even more difficult task amid almost mediæval ignorance and superstition. In 1900 there were 185 members in the former city and 108 in the islands.

The Portuguese work is in Oporto, where there are 110 members, and Lisbon, which has half that number, though the small teaching staff in the mission schools has more pupils than can be accommodated. Association work for both sexes has had encouraging results.

Wherever the banner of England floats there are followers of John Wesley in the civil or military service of the crown, and the British strongholds in the Mediterranean, at Gibraltar, Malta, and Egypt, have their Wesleyan chaplains, their soldier and sailors' homes, and their warm and tender Gospel preaching.



CHAPTER XII

Bulgaria

A CHECKERED EXPERIENCE.—A MACEDONIAN CRY.—THE EARLY MISSION 1857-71.—GABRIEL ELIEFF.—FLOCKEN.—RUSSIAN FANATICS.—LONG AT CONSTANTINOPLE.—WAR.—OPPOSITION.—SLOW GROWTH.

THE Methodist Episcopal Mission in Bulgaria has had a checkered experience. Planted with confidence in the leading of Providence, it has more than once been uprooted, and yet leads a precarious existence. When the Mission was founded the present principality was a part of Turkey in Europe. It lies between the Danube River and the Balkan Mountains. About one half of its two and a half million people are Bulgars, Slav by race and Greek by religion. Half a million of the remainder are Mohammedan Turks, and the rest a heterogeneous mixture of nationalities.

The priest-ridden Bulgars having appealed to the American Board for missionaries, that society turned the application over to the Methodist Episcopal Missionary Society, which sent out in 1857 the Rev. Wesley Prettyman and the Rev. Albert L. Long. They located at Shumla, and began to acquire the language. In 1859 Rev. F. W. Flocken was

added to their force. Mr. Long soon responded to an invitation to commence work in Tirnova, where on the day before Christmas, in 1859, he began preaching in the Bulgarian language. The Greek priests threatened excommunication against any who should attend the Protestant services. But among those who came was a priest, himself ignorant of the Gospel. His superior had denied his request for a Bible, and he came begging the American missionary to lend him one.

The man who was now raised up to scatter the Scriptures



in Bulgaria was Gabriel Elieff, a native who had been led to Christ by reading a stray Testament. On professing conversion he was pelted with sticks and stones. This was a crucial time. He says of it: "In November, 1860, as I was crossing the Balkan Mountains from Gabrora to Shipka in bad weather, being alone, I thought much of my situation before God. I know not how long I traveled on, as if unconscious of what was around me, until finally I woke up as if from sleep, and felt a comforting testimony in my heart, which assured me that the Spirit of God bore witness with

my spirit that I was reconciled to God through our Lord Jesus Christ. I testified the fullness of my joy to some friends, and told them that so different were my feelings then from formerly that, as they had named me a Protestant before, I felt that I had not been a Christian at all, as I had now entirely different feelings both toward those who loved me and those who hated me, and different perceptions of divine truth. From day to day, when I see the corruption of this world, the Spirit urges me to run like a crier through the streets and call out, 'Turn, ye people, to God!'"

From Constantinople he went forth to Bulgaria as a Bible distributor, scattering the word with a free hand and a glad word. Dr. Long soon found him one of his most devoted helpers.

Political excitement, the terror of the Bulgarians lest Turkish massacres would break forth, thinned out the congregations. The Greek Church grew more hostile, the papers slandered the Methodists, the people grew shy, and there was no press by which defense could be made. The apathy of the Bulgarians and the discouragement of the missionary called for a change. Many of the most intelligent Bulgarians resided in Constantinople, and this appeared a good center from which to direct the work; accordingly Dr. Long was removed thence from Tirnova, and made superintendent of the Mission. He removed to Constantinople in June, 1863, and commenced preaching in his own house.

Mr. Flocken was soon called from Shumla, across the Danube, to Tultcha, where some two hundred families of Russians had settled. They were dissenters from the Greek Church, and their religion was a nondescript Protestantism, which had been brought from England by two young Russians, who had lived in London and had endeavored to carry

Protestant teachings to their ignorant countrymen. These Molokans ("Milk Drinkers") appealed to Mr. Flocken, who was himself of Russian birth, to open the Scriptures to them. He opened day schools and a Sabbath school, all of which were well attended, and his preaching and tracts reached Germans and Russians alike. Not many conversions were reported, but certainly the good seed was not all sown in vain.



STREET SCENE IN RUSTCHUK.

The Lipovans, another sect of Russians, were numerous in Mr. Flocken's field, and upon them he made a deep impression, persuading many to substitute the living Christ in the heart for the painted eikon in the house.

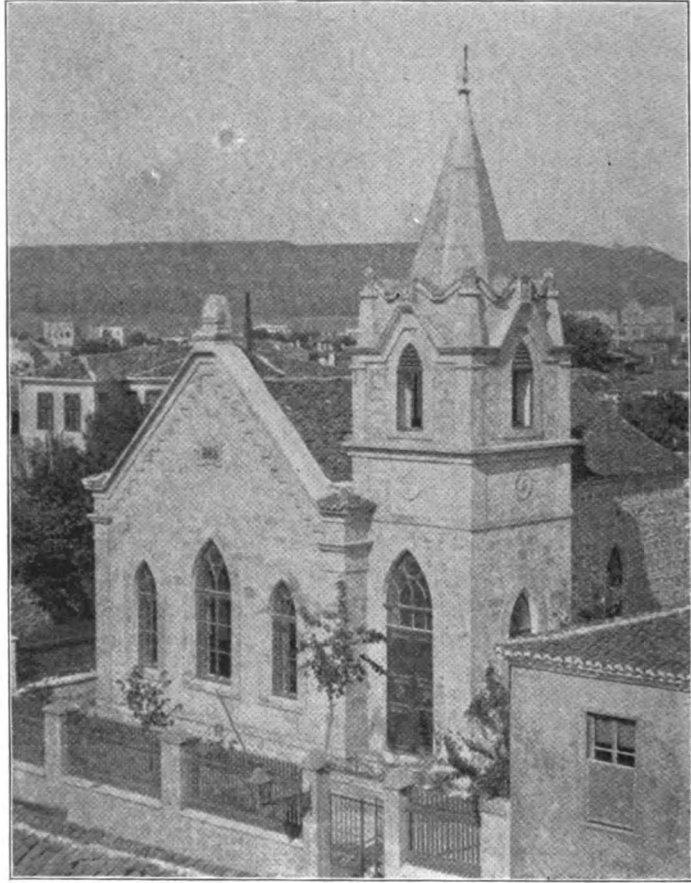
Mr. Flocken removed to Rustchuk in 1870, and Tultcha was left to Dimitry Petroff, a Russian who had received a careful training for the work. But a storm of opposition met the missionary at Rustchuk; men were threatened with excommunication if they showed interest in the Protestants. An

abusive book was printed and circulated freely to frighten the poorly educated, while the higher classes were told that when the new Bulgarian Church was organized the necessary reforms would come. In 1871 Messrs. Flocken and Wanless returned to the United States, and Dr. Long became a professor in Robert College. Mr. Trettyman had left Shumla several years before. The Mission was thus abandoned.

Its work should not go unpraised. A German university professor uttered strong words of commendation in regard to Mr. Flocken's educational system. A Bulgarian newspaper of influence urged the Greek priests to counteract the Methodist propaganda by better training and cleaner morals for themselves. Dr. Clarke, of the American Board (Congregationalist), wrote from Bulgaria: "I know that the missionaries have gained a strong hold upon all classes of the people. The consciences of thinking men are with them.

Dr. Long had renewed the assault on Bulgaria in 1863 by a change of base. Establishing himself in Constantinople, he applied himself with all diligence to the publication of *Zornitza* (The Day Star), a little paper which won its way among all classes in Bulgaria. Books and tracts in considerable numbers followed wherever it opened the way. This work, with the editing of the Bulgarian New Testament and Psalms and preaching, gave full occupation to the superintendent of the Bulgarian work. From 1866 to 1868 the printing of the Testament kept Dr. Long in America, the missionary meanwhile assisting a number of Bulgarian youths to take the course at Robert College, Constantinople. Returning later to the East, he found the work still alive. Gabriel Elieff was traveling faithfully with his pack of books and tracts and leading the little class which Dr. Long had formed. At Loftcha the colporteur was arrested for selling

books (Bibles) which were not approved by the chief priest, but escaped severe punishment. Amid the persecution he wrote, " You can now see that God has a work there since



METHODIST EPISCOPAL CHURCH, VARNA, BULGARIA.

Beelzebub is so enraged ;" yet the results were not satisfactory to the Church, and the Mission was abandoned.

Under the heading " Bulgaria " the Missionary Reports, until recently, printed this paragraph :

“Commenced in 1857. Left without a resident missionary in 1864. Abandoned in 1871. Reoccupied in 1873. Broken up in 1877. Renewed in 1879. Constituted a Mission Conference in 1892.”

Yet through all these vicissitudes there was a brave little band of Methodist Bulgarians who never deserted their flag. Though the Americans went away, Elieff and his pack and Petroff with his schoolbooks kept the field, and Dr. Long, from his “watchtower” at Constantinople, observed their work and believed in its promise.

In 1873 the Methodist Episcopal Missionary Society determined to reenter the field. Mr. Flocken went out as superintendent, with Rev. Henry A. Buchtel, now (1900) Chancellor of Denver University, as his helper. But the missionaries were disappointed in their welcome. It was believed that the prevalent dissatisfaction with the Greek Church would render the people susceptible to Protestant influences. But they denounced the foreign preachers as intruders. Mr. Buchtel returned to America, but, guided by the faithful Gabriel, the superintendent made the rounds of the province, meeting the little societies, and preaching wherever he could get a hearing. Other helpers, men and women, came to Mr. Flocken's assistance, but before the new foundations of the Mission were well and truly laid came the frightful atrocities which led up to the Russo-Turkish war of 1877-78.

In 1879 the interrupted effort was resumed, and has since been fitfully pressed. Bulgarian youths, educated in our American seminaries, have returned to preach to their own people, and have opened successful schools for their instruction.

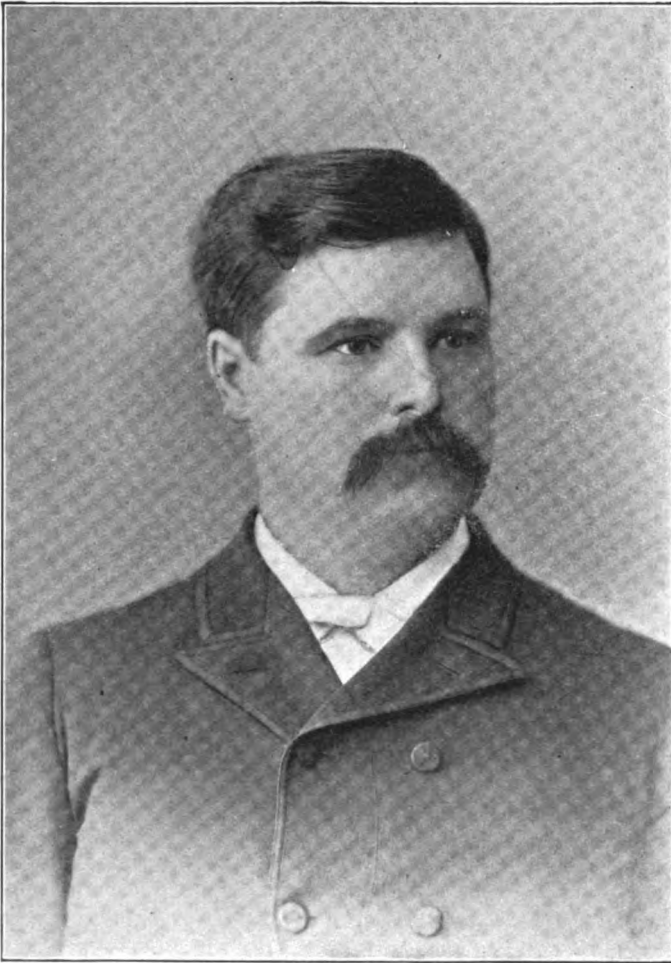
In 1889 the exarch, the chief ruler of the Bulgarian

Church, directed all the authorities, civil and ecclesiastical, to take strict measures against the spread of Protestantism and Romanism in the principality. The bishops instructed the priests to watch the free distribution of tracts and attempts at proselytism. The minister of education issued a circular forbidding the employment of non-Bulgarian teachers in private schools. The minister of justice forbade the circulation of "Protestant Bibles" in prisons. The minister of war forbade the sale of Methodist books in the army. The minister of public worship determined to prevent public services in places where the Methodists were not "recognized." The minister of finance discovered a new interpretation to the tax law, whereby he ordered the payment of an income tax by all our teachers for the past five years! This was a new "uprising;" every official bestirred himself, "the air was dark with the missiles of destruction," "our ears were deafened with the roar of the enemy's drum, the 'satanic press.'"

The Church at home did not rise to the help of these noble workers. The schoolroom at Rustchuk was compared by the national inspector to a "chicken coop." So insignificant were the buildings or room that the more intelligent kept their children away, and others spoke of the Protestant meeting places as "rat holes."

Varna was able to build the first Methodist church in Bulgaria, with the Rev. T. Constantine as pastor, and the City Council was represented by the mayor and one of his colleagues. Sistof had a new school building the same year (1889), and Mr. Thomoff called it the finest structure in the city. The motto of Bulgaria, said Thomoff, is "Upward and Onward." The work of education was pushed, and Mr. Challis became president of the theological school at Sistof,

with 6 teachers and 33 scholars in 1891. The girls' high school at Loftcha had 4 teachers and 33 students, and 4 other day



REV. GEORGE S. DAVIS, D.D.
Superintendent of the Bulgaria Mission.

schools had 69 scholars. Superintendent George S. Davis, who came out in 1891, raised the cry for more and larger churches.

Small as was the success of the Mission, the little rooms were overcrowded. At Varna, where the first church was erected, 200 persons were uncomfortably crowded on the inside, and often 50 went away, not finding standing room. Bishop Walden dedicated the beautiful little stone church at Rustchuk in 1891, and the next year it was full, with 80 in the Sabbath school. Mr. Davis gave other facts in 1892—that at Plevna, in a room 14 feet square, in a wretched rookery over a wine cellar, the pastor packed his audience in, standing 75 people in a mere box! The third church and parsonage were built in 1894 at Tirnova, and the fourth at Loftcha.

The meagerly equipped press did excellent work, and the little paper, *Christian World*, circulated freely. In 1896 books and tracts were sent out to the number of 800,000 pages.

But the year 1897 opened with only 189 members and 40 probationers; however, the average Sabbath attendance was 679 persons. "Eighty per cent of those now on the roll in the Bulgaria Mission," writes Mr. Davis, "have been secured during the last ten years. During the past five years the membership column has changed for the better forty per cent, and the personnel of the membership considerably more. The net increase during the past year was eleven." The Bulgarian press keeps up hot shot upon these little churches. One paper of prominence says: "We are waiting impatiently to see whether Americans will stop giving money for mission purposes in the East, and when they will cease to rely on the statements of five or six perverts and misguided Americans, who deceive the American Churches, in order to secure the money that supports the preaching of the Gospel in the East."

The reports which come from the two districts—Loftcha and Rustchuk—for 1902 tell the same tale of small results. There were then in the field 11 native ordained preachers, besides the native workers of the Woman's Society, and 7 teachers. The 12 stations and circuits showed a membership of 263, being a gain of 29 over the previous year. There were 61 probationers. One high school was returned with 62 pupils, and 1 other small day school. The 18 Sabbath schools had 455 pupils. The collections for all purposes were \$814. The appropriation of the general Missionary Society for Bulgarian work for 1903 was \$7,239.

METHODISM IN SOUTHERN ASIA

Rev. William Butler, D.D.

FOUNDER OF MISSIONS IN INDIA AND MEXICO.

From the portrait in the Mission Rooms, New York





METHODISM IN SOUTHERN ASIA

CHAPTER I

India.—Laying the Foundations

DR. BUTLER'S PLANTING.—THE SEPOY RISING.—OUTDOOR PREACHING.—
THE WALL OF CASTE.—AT THE COMMON ALTAR.—A GOOD TESTI-
MONY.—NATIVE PRESIDING ELDERS.—HEROES OF THE CIRCUITS.

IN 1852 the Rev. John P. Durbin, Missionary Secretary of the Methodist Episcopal Church, obtained an appropriation of \$7,500 for the establishment of a Mission in Hindustan. The Rev. William Butler, of the New England Conference, was selected to superintend the new work. His earlier ministry had linked him with the Wesleyan Mission in Ceylon, for his colleague on an Irish circuit had been the Rev. James Lynch, Dr. Coke's successor in the Ceylon field.

Dr. Butler arrived in Calcutta in September, 1856, with his family, and with fine sagacity selected as his field of labor the provinces of Rohilkund and Oudh, stretching from the Himalayas to the Ganges, a compact and homogeneous empire of seventeen million souls. In the spring of 1857 he settled at Bareilly. Joel T. Janvier, his young interpreter, became the first Methodist Episcopal native preacher in India. The

picked men came out within a few years, including such well-known names as James H. Messmore, Henry Mansell, Henry Jackson, Thomas S. Johnson, Thomas J. Scott, and Dr. Peachy T. Wilson.

The first convert of the India Mission was Zahur ul Haqq, a gentle-spirited and intelligent Mohammedan who had sought the true religion in one of the Hindu sects before finding in Christ the only way. Dr. Humphrey baptized him in July, 1859. He was ordained by Bishop Kingsley, was pastor for twelve years, and in 1882 presiding elder, the first of his race to hold that office.

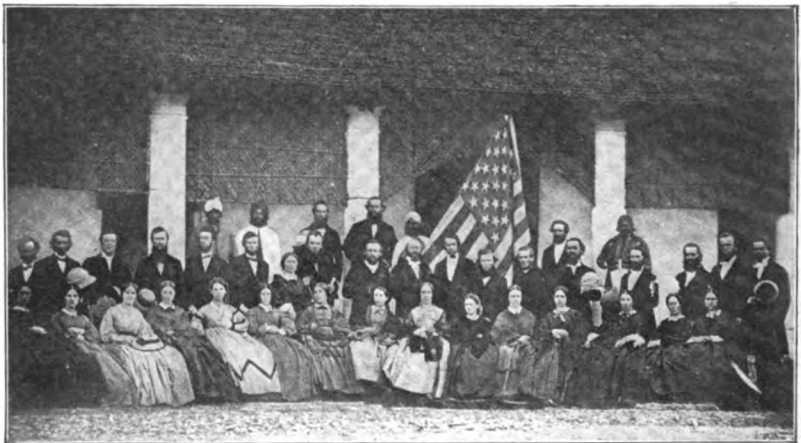
When Bishop Thomson organized the work into an Annual Conference, in 1864, it had already made wonderful advance. "Nine important cities had been occupied, 19 mission houses provided, 16 schoolhouses and 10 chapels erected, 2 large orphanages and a publishing house established, 12 congregations gathered, 10 small churches organized, 1,322 youths were under daily instruction, 161 persons had been converted, 4 of whom had become preachers and 11 of them exhorters; 111 members and 66 probationers; \$55,186.50 had been contributed in India for the Mission, and property had been accumulated worth \$73,188.50."

James M. Thoburn was appointed to Naini Tal, and set himself to the study of the vernacular with such intensity that he was soon able to converse and even to preach at the great melas. In the fall of 1861 he was rejoiced by the conversion of a youth who was baptized with the name John Barker, and has since been a preacher of the North India Conference.

In the early days preaching was done in all sorts of ways and places. Through the villages, in the manner of the Master, the voice of the evangelist has been clearly heard.

But the most popular method of all was the delivery of the Gospel message in the streets and market places, at once a most difficult and most interesting department of labor, requiring consummate tact and untiring energy.

The itinerating tours brought the missionaries into most intimate relation with the people and pointed to the later more successful doorstep method, or to the quiet conversing with a friendly few who can be induced to sit down at a leisure hour and listen steadily. When the touring worker



ANNUAL MEETING OF INDIA MISSION, 1863.

seems to have touched a few hearts in a village a native preacher tarries to follow up the impression.

The coming of the missionary is an event in the lives of the simple villagers, and they oftentimes give eager attention to his words as he sits at dusk under some widespreading tree and tells the Gospel story. They do not meet him with the ridicule or cold indifference of the loungers in the bazaar. The seed sinks down and sprouts up. But all this came not in a day.

This is but one side of the picture. A brave heart might well quail before the obstacles. The Indian Mutiny was followed by suspicion and hatred of everything called Christian. As a formidable barrier Thoburn marks "the compact, massive force of millions upon millions who are arrayed against the truth," "a solid mass of humanity" of almost inconceivably low moral tone. The great caste system shuts out more than a Chinese wall. It was a common experience that one missionary gives in these words: "I once visited a village in company with a Hindustani preacher. A number of the more respectable villagers came out to meet us; but when they saw that we were turning aside to a group of huts in which some low-caste people lived they at once abruptly left us. When we reached the huts of the low-caste people these also began to shun us, and we were obliged to pursue our way. The Hindustani preacher said to me, with what seemed a sad smile: 'The high-caste people utterly hold aloof from these low-caste folks, and yet these lowest of all hold aloof from us. We are less than the least among the people here.'"

The first converts broke caste and in consequence lost their social position and means of support. This raised the problem how to care for the converts. Attempts were made without success to found Christian industrial villages. Such was "Wesleypore," into which the Rev. Edwin W. Parker and his capable wife put their best efforts in vain.

A slightly more successful movement was the "Industrial Association," in which members took shares, and work was given to those needing employment, and a small profit accrued to the company.

These first years of the Mission were crowded with activity and enterprise. Schools were opened, orphanages estab-

lished, the foundations were laid broad and deep, and the builders almost unconsciously were rearing a Church for India, not on the American pattern, but according to the pattern set on the mount.

At the Lord's Supper at the second Annual Conference (1866) there met beside the American and English missionaries converts from five Hindu sects as well as four divisions

of Mohammedanism. Truly "they shall come from the east and from the west and from the north and from the south, and shall sit down in the kingdom of the Lord."



PHOTOGRAPH BY G. W. LAWRIE.

MUNNA LAL, NATIVE PREACHER.

The name of Enoch Burge was entered at this time as a preacher on trial. He was a Mohammedan by birth, a Christian by deep experience induced by reading a tract, and a lay preacher of the Presbyterian faith. He had with difficulty weathered the storm of the Mutiny, and now joined the Methodists.

In these early days, in 1867, over our girls' schools came a halo of light, a gracious revival. Bareilly rejoiced in the happy conversion of thirty of its oldest girl pupils. Dr. Thomas asked them to write down their reasons for thinking that God had accepted them. Among the many striking testimonies thus elicited our space permits but one: "Once I loved the ways of sin and Satan, but now I love God with all

my heart. When our kind sahib asked us the question 'Were we forgiven?' I prayed for forgiveness, and after this all we sisters, with one accord, cried to God. Since then I have in my heart a *clear* witness that Jesus forgives me, and I am very happy. All my trust is in Jesus, and when I am going to do anything I try to think before doing it, 'Will God be pleased with this or not?' I have given myself to him, and I love everybody, and my heart clings to his word, and Jesus receives me; day and night I seek him" (Matilda).

The first native presiding elder was Zahur ul Haqq, whose two sons were afterward ordained. Another remarkable native elder was the Rev. Abraham Solomon, a wandering Jew of Baghdad, who was converted while acting as Dr. Parker's language tutor at Moradabad. He was trained and sent forth to Fatehganj, where he preached the word to the conversion of many. In 1889 he was itinerating on a circuit of 105 villages, and, having created a whole district out of nothing, he was properly made its first elder in 1891. In 1897 no less than 559 towns were entered by 164 preachers and teachers, and nearly 7,000 Christians were reported under the supervision of this remarkable evangelist.

Another of the notable native presiding elders is Rev. Hasan Raza Khan, who was turned from Mohammed to Christ by the words of a bazaar preacher. The Rev. R. Hopkins baptized him at Budaon in 1880, and despite the hostility of his outraged kindred devoted himself wholly to the work. At Maraba, where he was appointed in 1885, he was so successful that in 1891 he was promoted to the eldership of the large district (Kasganj) which he had carved out of raw heathenism. His helpers were all natives, mostly developed in a training school at Kasganj, and his baptisms in the first year numbered 2,000. A few years ago he reported 79 small schools,

with 1,334 pupils, every teacher possessing a government teaching certificate and a Methodist license to preach or exhort. The Sunday schools had 5,000 scholars.

This remarkable man, Hazan Raza Khan, in recounting

his conversion, gives the secret of his great success: "My life is not mine; it is His own. His service is the food of my soul. Born of Christ, trusted by Christ, for whom will I work if not for him?"

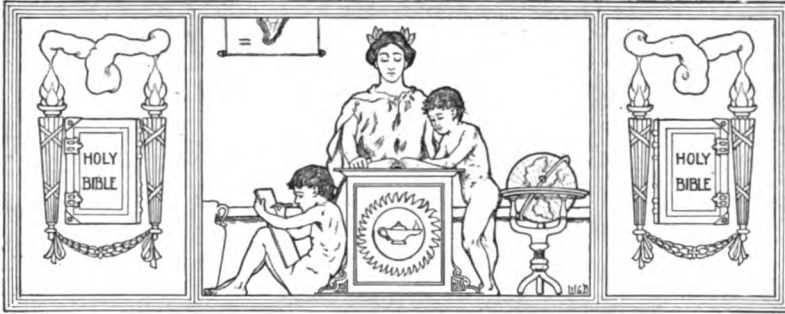
These are not the only natives who have distinguished themselves in the eldership. Men like Rev. Charles Luke, of Bulandshahr District, Rev. William Peters, of Gonda District, Revs. Hiram A. Cutting and Horace J. Adams, of Sambhal District, have proved the capacity of the oriental for efficient executive service.



JANVIER IN HIS OLD AGE.

Rev. Joel T. Janvier was a convert of the Presbyterian mission whose services as interpreter and teacher were kindly given to the Methodist pioneers. He became our first native preacher.

There are humble Methodist itinerants also in India born in heathenism whose achievements place them fairly alongside the heroes of Methodism in England and America.



CHAPTER II

Schools of the India Mission

THE CARE OF ORPHANS.—PICE SCHOOLS.—ADVANCING STANDARDS.—
 GOUCHER SCHOOLS.—THE FREY SCHOOLS.—BAREILLY THEOLOGICAL
 SCHOOL.—REID CHRISTIAN COLLEGE.—WOMEN'S WORK FOR WOMEN.
 —THE WOMAN'S FOREIGN MISSIONARY SOCIETY.—THE WOMAN'S
 COLLEGE.—DR. SWAIN.—MEDICAL MISSIONS.

THE history of the Mission in India is marked all the way by the founding of orphanages and schools. The first orphanage for girls was opened at Bareilly in 1858, the first for boys a few years later.

The orphanage was at once supplemented by the girls' "ragged schools," often called "pice schools," where each girl received a pice, or three fourths of a cent, for attending school a few hours. This is large inducement, yet the wretched children are often in too famished condition to receive much instruction. They did learn to sing and pray. These schools gave way to better ones, especially when the women's work became stronger. The Mohammedan girls were not neglected, although they would not enter the same school with the hired children. They often come in closed carriages, always veiled, and they learn arithmetic and geography, and sometimes see copies of the Bible and spend

some time learning knitting, sewing, embroidery. They show themselves as bright as the boys. In the early days, and even yet in some places, these little schools would be held under a spreading tree, sometimes behind a mud hut, the pupils seated on the hard ground and often writing with a finger on sprinkled sand for a slate, or making letters by means of colored beans. Often the teachers are only older scholars who can read and write a little better than the taught, and who are Christians.



GIRLS' SCHOOL, SITAPUR.

The schools range up from this low grade to the highest standing. "The school work," says the report for 1867, "is our great hope. We not only get the children and are permitted to teach them the truths of the Bible, but through the schools we have access to the parents and all the older people. Though they may be opposed to our religion, they will suffer us to teach their children on account of their great desire that they should learn English, and before they are aware of it they begin to lose their prejudice and fear of us."

Through the earlier years the number of scholars increased steadily, although at times slowly. In 1858 we mark only 41; in 1866, 3,250; in 1875, 8,093; in 1885, 13,672; in 1890, 23,648. In 1875 the schools of all kinds were 228, the teachers 382. Of the scholars 5,389 were in the vernacular, or lower grade, schools; the boys were mostly Hindus and the girls mostly Mohammedans, only 260 being Christians. In the Anglo-vernacular, or high-grade schools, were 2,420 boys, mostly Hindus, 219 only being Christians, and 319 girls, all Christians. Of the 64,038 rupees expended on the schools in 1874 more than 36,000 rupees came either from the general or the local governments.

In 1881 Dr. E. W. Parker, of Rohilkund District, had written: "The call for little schools to teach the people is very general. These schools would cost about \$36 per year for each school. Those who ask for such schools fully believe that the result will be that they and their children will be Christians. Could we supply this demand by opening one hundred small schools, and keeping good central schools of higher grade to which the best boys could be promoted for a higher education, we could within a few years gather in a very large church, in which a large proportion would be intelligent men and women."

Dr. and Mrs. John F. Goucher, of Baltimore, Md., had already set aside \$5,000 as a foundation for this sort of work. Bishop Foss says of these "Goucher Schools" which he visited: "All the schools were to be taught by Christian teachers; every session to be opened with the reading of the Bible, the singing of a Christian hymn, and a prayer, all in the vernacular; reading, writing, arithmetic, the Catechism of the Methodist Episcopal Church, and the singing of our Christian hymns were to be taught daily in every school."

Fifty of these primary schools were opened among the lowest caste people around Moradabad. Two years later (1884) the central school of Moradabad was raised to the grade of high school, Dr. Goucher providing suitable dormitories for the boys. Then 100 scholarships were founded, giving to boys of fair ability free tuition, board, and clothing. A thousand crowded these schools. Results were immediate: 28 of the boys were soon converted, bringing many of their kindred with them to Christ. The number of Goucher Schools is 120, one half of them being for girls. Mr. Frey, another Baltimorean, has endowed 30 schools on the same plan in the district of Oudh.

The daily attendance at the Goucher Schools for several years has been over 3,000, and there have gone forth into the large field pastors, sub-pastors, pastor-teachers, leaders, and Bible women workers—at least 400. The work in 1898 showed that half the students in Bareilly Theological Seminary have been trained in these primary schools. Beginning at the bottom of society, the work has lifted up the boys, and of the scholarship boys now in Moradabad-High School “30 are sons of teachers, 26 of farmers, 7 of night watchmen, 9 of servants, 4 of weavers, 5 of shoemakers, 13 of carpenters, wool workers, and other classes.” Through the schools and those converted there more than 27,000 natives have been brought to Christ.

Dr. Goucher, visiting in North India in 1897-98, was received everywhere with enthusiasm. One station had a solitary visitor, a native minister who had walked twenty-one miles to see Dr. Goucher. With low salaam and glowing face he said, “I am your servant; you are my saviour.”

Having first held out a helping hand to the orphans and outcasts, the missionary educators had a second thought for the

need of training helpers for the Mission work. From 1865 to 1868 Dr. T. S. Johnson gave theological instruction to a few young men in connection with the orphanage school at Shahjahanpur. In 1871 Rev. D. W. Thomas, of the North India Conference, gave \$20,000 for founding a theological seminary at Bareilly. Eliphalet Remington, of Ilion, N. Y., and the Missionary Society gave \$10,000 for the buildings, and the school began work in 1872 with 16 students.



BAREILLY THEOLOGICAL SCHOOL.
Graduates of 1897. President and teachers.

Mr. Thomas was placed in charge, and the endowment was soon trebled. Remington Hall was completed in 1876, Butler Hall in 1892, and Ernest Hall (the gift of Rev. and Mrs. E. L. Kiplinger) in 1893.

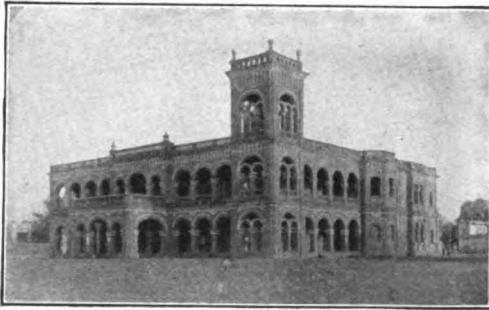
In 1888 Dr. T. J. Scott, who for more than twenty years has been at the head of the school, wrote: "Counting the class soon to graduate, this institution has sent out 153 native missionaries, of whom 113 have taken our regular course of

three years. The rest have taken a partial course. We have sent out in addition to these 40 Christian teachers, who also act as lay evangelists among the villages where they teach. We are able to turn out a third less than what are called for. Our aims are: 1. A sound conversion and thorough Christian experience. 2. The fundamentals of theology resting on the Bible. 3. Practical working evangelists and pastors. 4. Method in thought and study. 5. As much collateral information as can be conveniently imparted as they go along. 6. Manliness, physical and mental. Good manners." Up to 1898, counting the women who have been in the normal department, more than 500 students have gone forth from the seminary. Testimony to the importance of the institution pours upon the Church. Bishop Foster pronounced it "the most important missionary enterprise in India." Dr. Ellinwood, secretary of the Presbyterian Board of Missions, says, "A friend said to me of all the higher institutions he had seen the one belonging to the Methodist Episcopal Mission at Bareilly seemed to him best adapted to meet the widespread wants of a Mission."

Next to the Bareilly School comes the Reid Christian College at Lucknow, named for its benefactor, Dr. J. M. Reid, of New York city. The project dates from 1866, when the Rev. J. H. Messmore was already conducting an excellent school in Lucknow. In 1877 it was opened as the Centennial High School. Rev. B. H. Badley was in charge until 1891, and after his death Rev. W. A. Mansell became principal. A handsome brick building went up in 1883, and 375 boys were enrolled as students. The institution was raised to collegiate grade in 1888. The government in 1892 gave the school five acres for a building site, on which now stands a splendid structure, with a chapel hall that will seat 700 stu-

dents. Between 250 and 300 students are in the school and college. The new principal, Rev. J. N. West, reports a gratifying increase in attendance, especially in the business department, and graduates have found lucrative positions as stenographers, typewriters, and bookkeepers. The institution is doing great work for the mental and moral training of native Christian and non-Christian boys.

The wives of the missionaries have from the first been intent upon uplifting their Indian sisters. Mrs. Edwin W. Parker taught the girls at Moradabad in the earliest days of



REID CHRISTIAN COLLEGE, LUCKNOW.

the Mission. Mrs. Zahur ul Haqq afterward conducted this school at Amroha, and it is now the flourishing girls' school at Moradabad, one of a number—Bijnour, Budaon, Pithoragarh—under the direction of the Woman's Foreign Missionary Society. In these homes the girls are separated from native influences and trained to care for a Christian home, teach school, or do evangelistic work. Of the girls whom Dr. Butler took into Bareilly Orphanage in the early famine times he traced the subsequent history of 124, of whom 87 had become Christian mission workers.

It was the demands of this work upon the resources of

the India Mission which led to the organization of the Woman's Foreign Missionary Society. Mrs. Parker, returning to America on furlough in 1868, carried to the hearts of her sisters the needs of the workers in India. Out of that visit sprang the plan of organization which has succeeded so grandly in ministering to the spiritual and intellectual wants of the women of India and other benighted lands.

In the great famine of 1877 Miss Louisa H. Anstey, an Englishwoman, opened an orphanage at Kolar, in Mysore, out of which grew a church, a dispensary, and four Christian villages. In 1890 she transferred the whole work to the Methodist Episcopal Mission.

Besides the numerous girls' boarding schools, the Mission has several high schools for English and Eurasians. At Cawnpore the girls' high school succeeded in 1889 to the buildings of the Memorial School. The Calcutta Girls' High School has had exceptional success. The boarding school at Lucknow, which was founded by Miss Thoburn in 1870, has passed the high-school stage and become an Isabella Thoburn Woman's College, the crowning feature of Methodist work for the women of India.

At Muttra two memorial buildings—Flora Hall and Gracie Hall—have been given by W. H. Blackstone and Adaline M. Smith, in memory of loved ones lost. They are centers of educational and evangelistic work. The number of missionaries of the Woman's Society in India is now more than sixty, and scores of others have faithfully served their allotted time, and some lie in Indian graves.

The wives of the missionaries have also most zealously expended all their available time and strength in the great work. Most fittingly are they returned in the statistics as "Assistant Missionaries," for without their assistance much

of the great success achieved would have been impossible. It is a mark of the broad spirit in which the work is conducted that at all the District and Annual Conferences, where the men assemble to discuss affairs and receive appointments, the women have “conferences,” where their side of the operations is carefully considered and plans laid for the



MISS ISABELLA THOBURN.

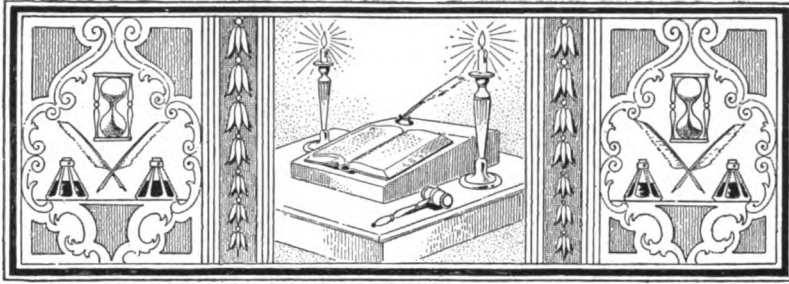
Pioneer missionary of the Woman's Foreign Missionary Society. Founder of the girls' school at Lucknow and of the Woman's College.

improvement of both work and workers. The bishop superintends and reads off the appointments with as much particularity as those of the men.

The medical officers of the British government have greatly ameliorated the physical ills of the women of India, yet there has been plenty of work for the women who have served as medical missionaries. Their gentle ministries have

broken down many prejudices and opened many doors otherwise closed to Christian influences.

Miss Clara A. Swain, of Castile, N. Y., a graduate of the Woman's Medical College of Philadelphia, was sent out in 1869—the first woman physician ever sent out by a missionary society into any part of the non-Christian world. She became established in Bareilly, and, besides the large practice which at once opened to her, she instructed in 1870 a class of sixteen young women. She remains to this day in India, the resident physician at the court of the Raja of Ketri, and puts forth her blessed influence as a missionary. While there is no large hospital, as in China, the Nawab of Rampore, a native Mohammedan ruler, donated a large house and ample grounds for a hospital for native women, and the care of the sick and the training of nurses have there been carried on with the best results.



CHAPTER III

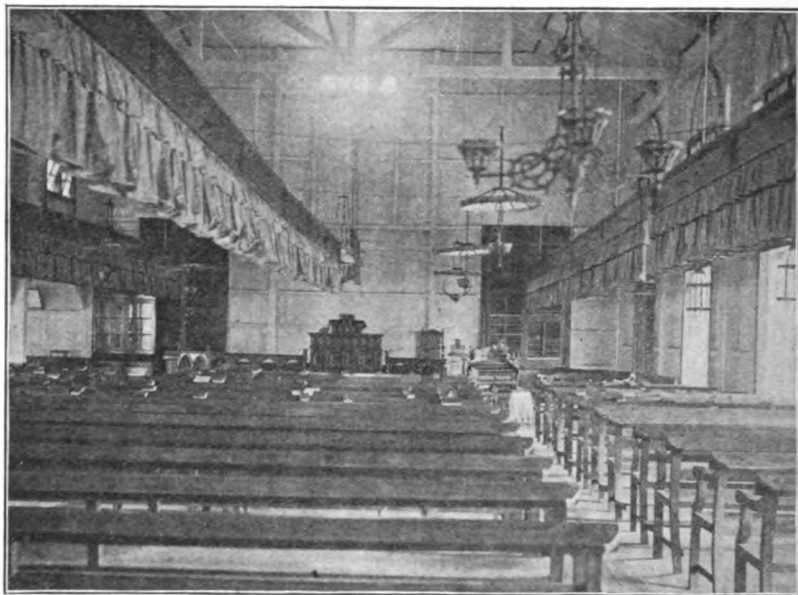
Extending the Boundaries

BUTLER'S RETURN.—BISHOP THOMSON ORGANIZES THE INDIA CONFERENCE.—TAYLOR IN INDIA.—BOMBAY AND BENGAL MISSION.—GEORGE BOWEN.—DHARAMTALA STREET CHURCH, CALCUTTA.—SOUTH INDIA CONFERENCE.—BENGAL CONFERENCE.—A MISSIONARY BISHOP.—LATER CHANGES.—THE CENTRAL CONFERENCE.

IN January, 1865, William Butler, having fulfilled his mandate and laid the foundations of the Mission broad and deep, returned to America. Meanwhile, in 1864, Bishop Thomson had organized the Mission into an Annual Conference of three districts—Moradabad, Bareilly, and Lucknow. Three elected presiding elders—E. W. Parker, J. W. Waugh, and C. W. Judd—took charge. Since February, 1866, the Conference sessions have usually been held in January, at Lucknow, Cawnpore, Bareilly, or Moradabad. Sometimes a visiting bishop has presided, oftener a missionary.

Bishop Harris, visiting the field in 1874, found an extensive work waiting to be brought into connection with the Mission. William Taylor, after great works in California, Australia, and South Africa, had come to India in 1870 on Dr. Thoburn's invitation. At first the Europeans were his principal hearers, and he preached to crowds in Ceylon, at

Bombay, Lucknow, and Naini Tal. In 1871 he had great success in Bombay, and the question arose, What shall be done with the converts? The Methodist Mission had overstepped its bounds in 1870, when Dr. Thoburn entered Cawnpore, but as yet it had no other foothold outside the original territory to which it was self-limited. Taylor considered his problem thoroughly and said: "To organize a witness-



INTERIOR OF METHODIST EPISCOPAL CHURCH, RANGOON.

ing, aggressive Church of Christ in India in organic union with existing Churches here we have found to be entirely impracticable. To try to run on a purely independent line, outside of existing organizations, is to fail or to found a new sect, and we have too many of them already. The Methodist Episcopal Church has as good a right, as God may indicate her line of advance in her world-wide mission, to organize

in Bombay or anywhere else as any other branch of the Church of Christ."

Accordingly in the spring of 1872 a Methodist Episcopal church was organized in Bombay, on a self-supporting basis. The work spread to Poona and other places, churches were organized, and then the tireless worker pushed on to Calcutta, meeting here the hardest field in his great ministry, organized a church, erected a plain building, 30 by 50 feet, and purchased a lot for a permanent brick church. In February, 1874, he laid siege to Madras, with wonderful results following the preaching of the word. Only the month before all his work was brought into organic connection with the Methodist Episcopal Church, and Taylor was appointed superintendent of the Bombay and Bengal Mission. While he was laboring in Lahore, in the Punjab, in 1875, he received a letter from Messrs. Moody and Sankey to come to London and help in their meetings, and he sailed at once, and has never since been seen in India. But his work abides.

Helpers came from America, and some were raised up in India to aid the work. There was the Rev. George Bowen, of Bombay, who arrived in India in 1847, cut himself loose from all societies, supported himself by teaching, edited the Bombay Guardian, and spent much time preaching to the natives. Finding a congenial spirit in William Taylor, and thoroughly approving his plans, he gave him his hearty cooperation and proved a tower of strength to the new movement. He died in 1888. Rev. J. E. Robinson, the presiding elder of the Bombay District, paid a high tribute to his memory: "It is not possible to rightly estimate the loss which the Church of Christ in India has sustained in the translation of this remarkable man of God. For forty years he witnessed a good confession before the inhabitants of

Bombay—the last sixteen in connection with the Methodist Episcopal Church. Abundant in labors, of versatile talents, and gifted intellectually above many, he shone conspicuously as a faithful ambassador for Christ. With voice and pen he unfolded the unsearchable riches of Christ to Europeans and natives, by whom he was revered and esteemed as no other missionary of his generation.”

James M. Thoburn came from Oudh District, in 1874, to

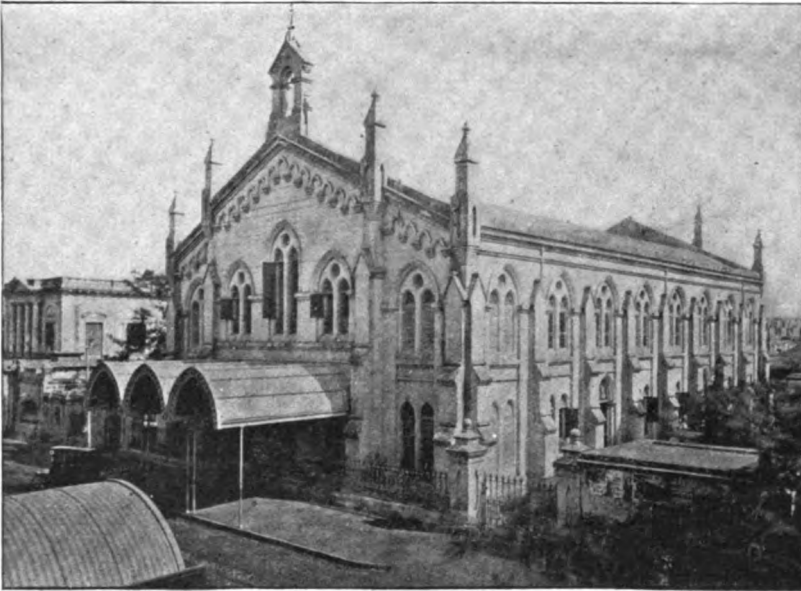


GRANT ROAD METHODIST EPISCOPAL CHURCH, BOMBAY.

take Taylor's place in Calcutta, and at once made himself the leading spirit in Bengal and South India. His hearers overflowed the little church and filled the great Corinthian Theater. On the last day of 1876 a fine new church on Dharamtala Street, Calcutta, was dedicated.

In 1876 the South India Conference was organized to include all the churches which had sprung from William Taylor's preaching. Its undivided existence was but a

decade (1886–1887), and its growth discouragingly slow. It had been based upon the theory that the Eurasian churches would meet all demands, and that no missionary money need be expended in this field—a theory which proved deceptive in the extreme. In 1885 the Conference asked the society to appropriate \$10,000 for native work, the churches pledging



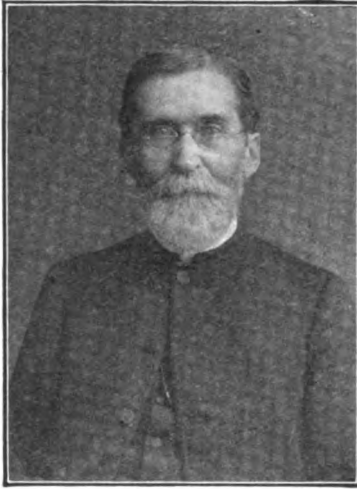
DHARAMTALA STREET METHODIST EPISCOPAL CHURCH, CALCUTTA.

themselves to raise an equal amount. Since then the Missionary Society has treated all the Conferences alike.

In 1888 the South India Conference was divided into two—the work farthest south retaining the old name, the upper section receiving the name of Bengal Conference. Three Conferences in India needed special supervision, and the General Conference of 1888 elected Rev. Dr. J. M. Thornburn as the first bishop of India and Malaysia. It was a

wise choice at the right time and has proved to be a blessing to the Mission. The General Conference of 1892 authorized the further division of the vast territory into five Annual Conferences, namely, North India, Northwest India, South India, Bengal-Burma, and Bombay. Burma was separately organized in 1901.

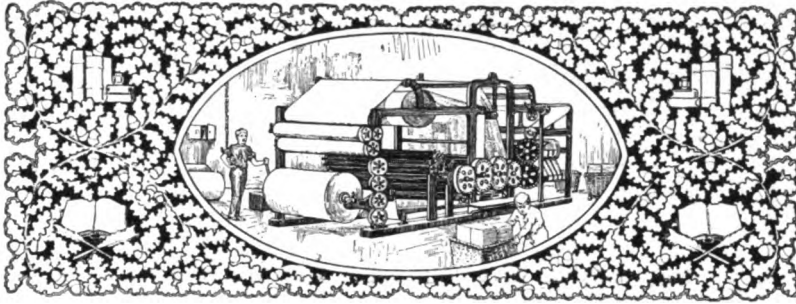
A most important gathering has developed out of the "Conference reunions." The first meeting was held in 1880, and the next year a delegated Conference was held, with one delegate for five members of each Annual Conference and two lay delegates for each Conference. In 1884 the General Conference gave legal form to this movement, and under the presidency of Bishop Hurst, in 1885, it took the name of Central Conference, and each presiding elder's district was represented by a lay delegate.



JAMES M. THOBURN, D.D.
Missionary Bishop for Southern Asia.

The object of the Central

Conference is to take supervision of the educational, publishing, and other connectional interests of the denomination, thus unifying and solidifying the work throughout the whole empire. It elects editors and book agents, looks after tenure of property, lays down courses of study, makes general recommendations, supervises the entire Indian and Malaysian Methodist Episcopal Church, and speaks on public or denominational questions for the whole body.



CHAPTER IV

The Mission Press

FROM TRACT TO DICTIONARY.—THOBURN'S SERMONETTES.—CALCUTTA PRESS.—MARY RUDISILL MEMORIAL.—PRAYER STRIKE.—SUNDAY SCHOOLS.—UNDERMINERS OF HEATHENISM.—THE LIGHT BRIGADE.

THE marvelous work of the Methodist Episcopal Mission press in India was begun at Bareilly in 1860 by Rev. J. W. Waugh, and in 1866 removed to Lucknow. Under him (1860-71) and his successors, Rev. J. H. Messmore (1871-72), Thomas Craven, and others its business has reached large proportions, and the plant is now valued at \$50,000. The Hindustani-English and English-Hindustani Dictionary and numerous schoolbooks have come from the Lucknow press, together with theological and religious books and tracts, original, translated, and reprinted. Whedon's Commentary in Roman Urdu, a Bible Concordance in Urdu, translations of Butler's Analogy, Wesley's Sermons, Josephus, together with Hymnals, Catechisms, Disciplines, and Sunday school helps, have formed an important part of its issues. In 1889 began the publication of a weekly leaflet containing a short sermon by Bishop Thoburn. Millions of copies of these tracts in English and the leading dialects have been scattered over India doing effective service for

God. The missionary at Shahjahanpur said of them: "So highly are they prized that many shopkeepers watch the coming of the tract distributors and will not be denied. There has never been so successful a venture in the line of Christian literature in India."

For nearly twenty-five years the Children's Friend in the Hindi and Urdu has gone through the Sunday schools. India's Young People, edited by Mrs. Messmore, was until



METHODIST PUBLISHING HOUSE, LUCKNOW.

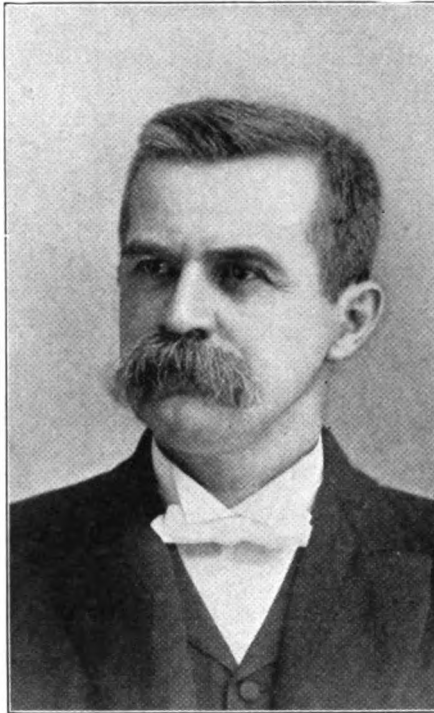
Built 1893-4 out of the profits of the business. The Book Concern occupies the left wing extending back 400 feet.

very recently, and perhaps still is, the only juvenile periodical in the empire. The Woman's Society issues the Woman's Friend; the native Church has had since 1868 its organ, Khartub-i-Hind (The Star of India), and since 1881 the English work has had the Witness, started at Lucknow by Thoburn and Messmore. James Mudge edited it for a time (1873-82), after which it was removed to Calcutta, where it has since appeared as the Indian Witness. It easily leads the religious press of India.

The Calcutta press has had a hard struggle, but is now

strongly established under able direction. It issues the Young Men of India, the White Ribbon, and a Bengali edition of the Woman's Friend, and numerous books, tracts, etc.

There is no more fascinating incident in Methodist history than the growth of the great printing and publishing house



REV. A. W. RUDISILL, D.D.

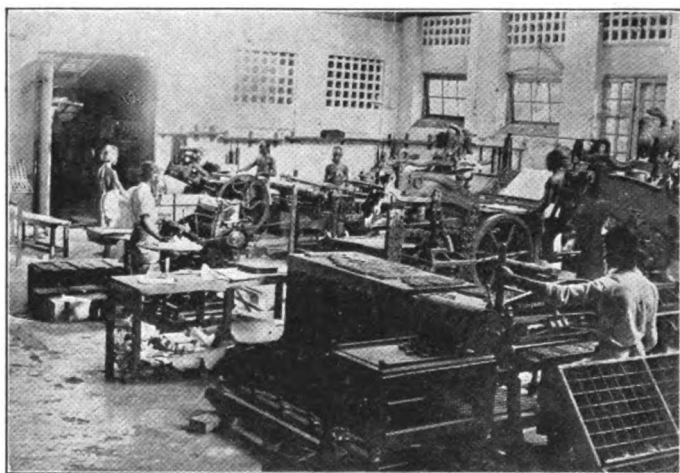
Founder of the Methodist Mission Press at Madras.

at Madras. The Rev. A. W. Rudisill has made it his life-work and has guided its development at every stage from the day in 1884 when he put in type and printed on the boy's press which his father had given him the words of John 3. 16, "For God so loved the world, that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

He says of the occasion, "My wife, our little boy Harry, and Jacob, a native Christian, each offered prayer, and I struck off the first impression."

Inside of five years Mr. Rudisill's press and bindery employed thirty hands and was turning out work in five languages. One incident of these years was a new kind of



METHODIST PRESS ROOM, MADRAS.

labor trouble. The men said unless "Master opens like other offices—no pray, no sing, no read Bible—all the Hindus and Mohammedans will stop work."

Calling all the workmen, the tactful missionary asked, "Shall I pray my God to curse you, your wives, and your little ones?"

All were horrified at the suggestion.

"Would not you, then, rather I should ask him to bless you and yours?"

Assenting to this, he said: "But that is just what I have been doing every morning. Where, then, is the trouble?"

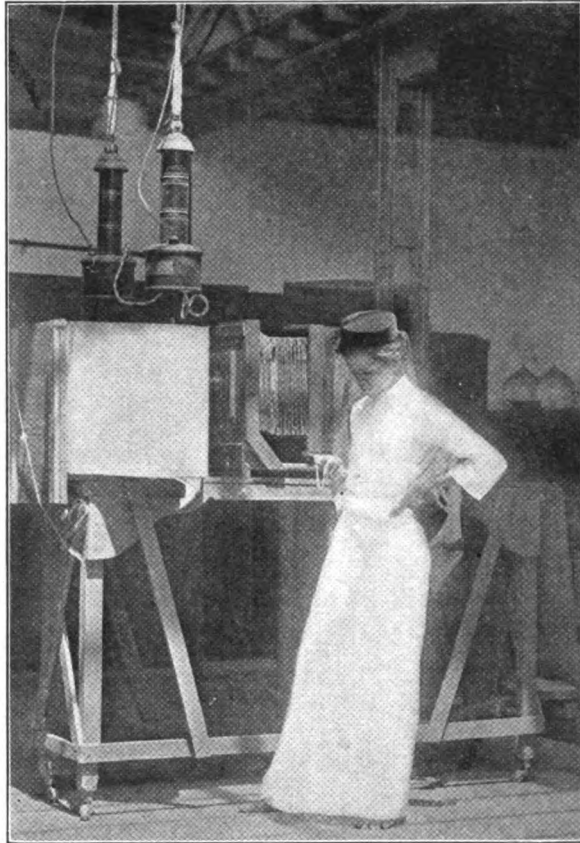
After a few more words the frown passed from the leader's face, and he said, "Master talks very good." So the prayer strike was over.

Dr. Rudisill's visits to America secured the attention of the Church to the magnitude of his plans and his practical genius. By intense application he acquired facility as a compositor, pressman, electrotyper, machinist, steam fitter, photo-engraver, and even typefounder. Gifts of money and machinery followed quickly upon his demonstration of his ability to use them, and now the Madras Mission press is excelled in equipment by no other in India, or perhaps on the continent of Asia. Its plant is complete for photo-engraving, electrotyping, printing, binding. It has branched out into the manufacture of lantern slides and lime light, and its stereopticon and lantern-slide bureau has been a new departure in educational and missionary work in India.

Closely connected with the Mission press and largely dependent upon it for supplies is the Sunday school. "For more than twenty years," wrote Bishop Thoburn to the General Conference of 1892, "we have given special attention to the Sunday school, and have spared no pains to adapt it to the peculiar wants of the people. At our last Conference no less than 55,243 scholars were reported as connected with our 1,376 Sunday schools, showing an increase of 673 schools and 28,658 pupils during the past four years. It is probable that we have more Sunday schools and more scholars enrolled than all the other Churches and Missions in the empire combined. A few years ago the most of our scholars were Hindus and Mohammedans, but now one third of the

whole number are Christians." Two years later the proportion was fully one half.

There were 4 schools with 117 scholars in 1860; in 1870



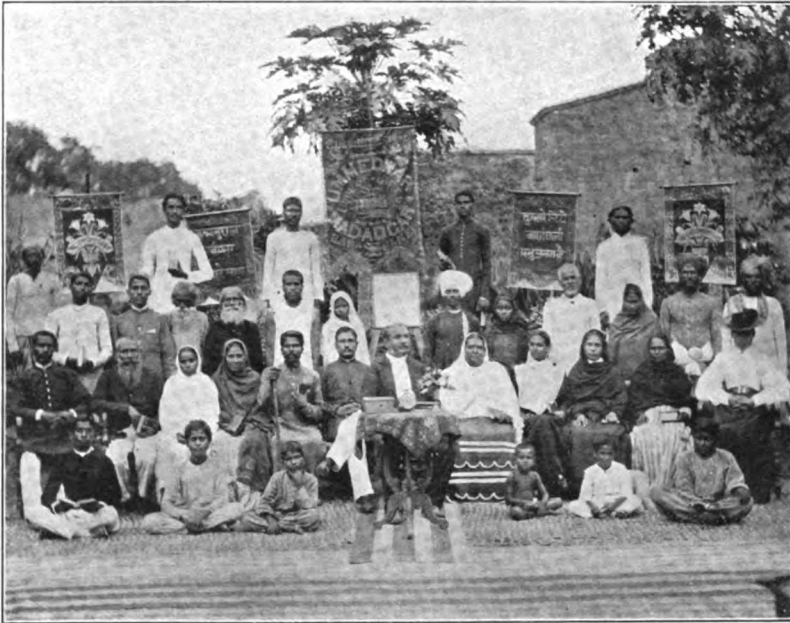
THE PHOTOGRAPHER.

The half-tone photo-engraving from which this picture was printed was made in the Methodist Printing Office in Madras, where Dr. Rudisill established the first photo-engraving plant in India, and made the first half-tone plates.

the scholars had increased to 1,102; in 1872 there were 3,536; in 1898 there marches an army of 83,000 scholars. This great increase came from the Sunday school revival

and the bold launching out into new methods in 1872. This was the time that the policy of establishing Sunday schools in connection with everyday schools was adopted. The new plan strengthened the day schools, but they were soon outstripped by the Sunday schools.

It was the Rev. Thomas Craven who formed the plan that



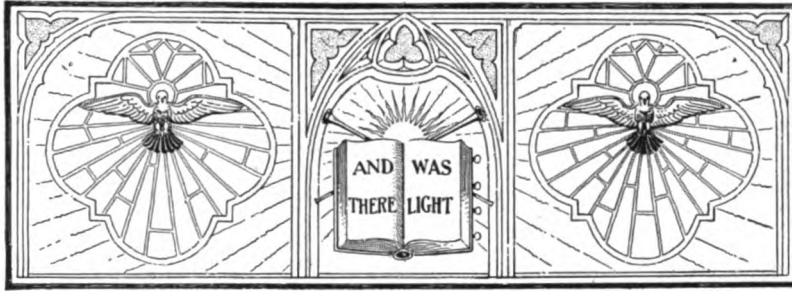
AN EPWORTH LEAGUE GROUP, BARABANKI.

drew non-Christian boys to schools. Going out on the streets, he would sing a hymn to some familiar tune, and there was soon an interested crowd of boys, and these in time, knowing the air, would now and then join in the singing. Little schools were started in different parts of Lucknow, and the company of boy singers interested the older folks, and thus a puff of wind blew away prejudices.

“ It is interesting to visit these schools on a Sabbath morning,” writes a missionary, “ and see their doorways crowded with eagerly listening parents as their children’s voices make the school roofs ring with songs of the triumphs of the Lord Jesus Christ.”

In a place where we have no house the missionary engages a little boy to collect the children of the neighborhood and pays him four annas per hundred each Sunday for all who attend. This stirs up other boys, and a school is established, and either a house is hired or there is put a cheap grass roof. Every boy is urged to take some part in the meetings. The Bible is studied with a thoroughness that may be profitably imitated even in America. The examinations mark large numbers of Hindus and Mohammedans who pass perfectly in all the subjects, golden texts, outlines, and selected verses. A collection is taken every Sunday, and while the results are mostly cowrie shells (sixty-four of which are necessary to equal in value the smallest copper coin) the aggregate is large, and the habit of giving is formed.

Societies for children multiply on every side, and every church has several. The Epworth League is the Light Brigade of India. There are more than 200 chapters, with a membership of over 10,000. In a remarkable convention of young people in 1898 there were 26 banners in that number of different languages and dialects. The banners, many of them beautiful and costly, with striking mottoes, were presented to Dr. J. F. Goucher.



CHAPTER V

The Great Awakening

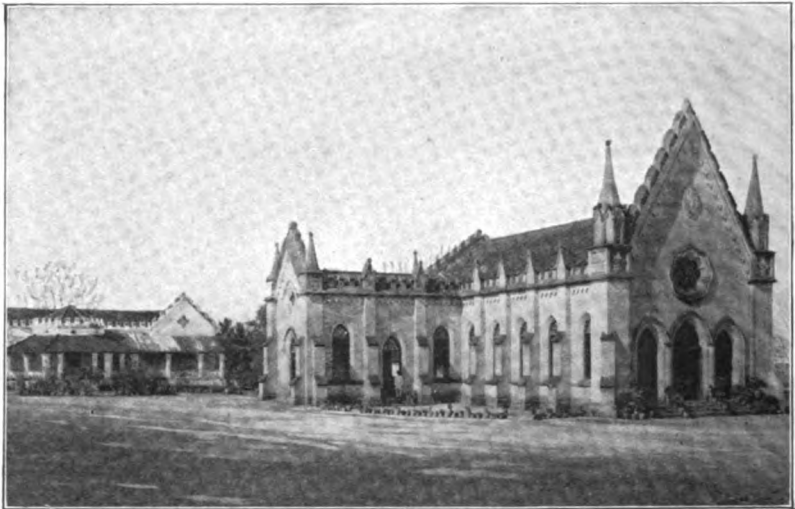
IN THE FULLNESS OF TIME.—THOUSANDS OF CONVERTS.—“WHAT HATH GOD WROUGHT?”—THE DOUBLE CONVERSION.—STATISTICS.—MOTHER HINDUISM.—THE LEADERS.—THE CONFERENCES.—ANNALS.

THE first generation of missionary effort yielded constant and steadily increasing results. Meanwhile native workers were being trained in Methodist methods, and the field was being tilled so thoroughly by these experienced workmen that in the fullness of time a great revival burst upon the attention of Christendom.

In 1883 the Rev. Samuel Knowles, believing that the time had come to claim the promises, opened a vigorous evangelistic campaign with the native preachers on his district. The results were immediate and amazing, so prompt and numerous were the converts who came forward for baptism and Church membership. “The time has now come,” said the enraptured elder, “when we may leave the seed baskets in our parsonages and go forth with the sharp shining reaping hook in our ready hands, for the fields are ripe. . . . We believe we are on the eve of a general mighty awakening, when the pentecostal scenes of Gonda and Ajud-

huya shall be repeated in a thousand places, and a whole nation of precious souls shall be born in a day."

The time was big with expectations. The faithful work of a splendid corps of missionaries that for thirty years had been concentrated on a comparatively limited compact territory; the immense amount of Gospel literature that had been scattered broadcast; the incessant preaching that had been kept up; the large numbers that had been brought into the



PHOTOGRAPH BY PAAR AND PALACEK

THE METHODIST EPISCOPAL CHURCH, HYDERABAD.

Sunday schools; the systematic instruction, line upon line, every Sabbath; the admirable way in which the Goucher and Frey vernacular Christian schools had laid hold on the villagers, together with the efficient band of native workers, the unceasing activity of the women, bringing fresh hope into woman's heart—all these things pointed hopefully to a great break in the ranks of the heathen at an early day. The break came. It may be said to have come when in 1889

the baptisms in the Rohilkund District leaped from 1,435 for the previous year to 2,677.

Dr. Parker writes, “This work will increase very rapidly in the future if we can solve the problem of saving the converts and educating their children.”

Providentially James M. Thoburn was at this juncture made missionary bishop of India, and under his wise and experienced leadership the whole force of the Mission was directed upon the teeming masses of low-caste Hindus. Under Dr. Parker as general evangelist 200 new centers were established within a few months, and 200 others were calling for help. Six thousand were baptized in North India, nearly 5,000 of whom were in Rohilkund District. Like heroes, missionaries and native preachers worked together. Great was their joy to see the seal the Lord had set upon their ministry. The flame of revival spread rapidly from village to village, from house to house. Success became embarrassment, and joy was tempered by the calls of whole communities for which nothing could be done for the lack of sufficient workers.

Through 1891, 1892, and 1893 the movement constantly acquired momentum, until the exclamation, “What hath God wrought!” became well-nigh universal. The presiding elders, in making their reports, said, “From every side we hear the call, “Give us pastor-teachers; come and baptize us.” In 1892 one wrote: “I thought in the beginning of the year to postpone baptisms for a time, and devote ourselves to training our old converts, but my plans could not be carried out; the rush of people toward Christianity could not be arrested. Our converts are from all castes, and are sincere.”

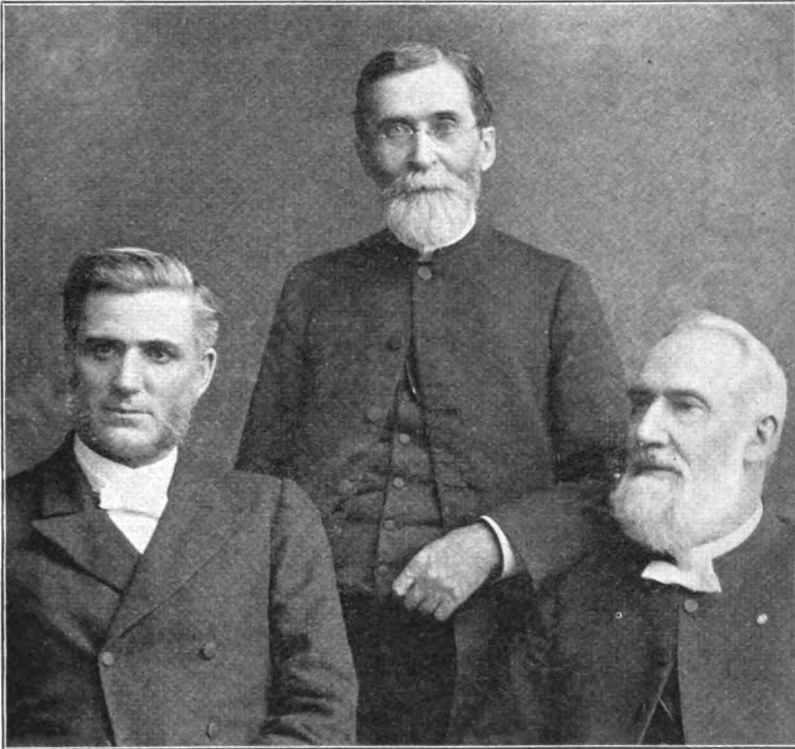
We need to bear in mind the double conversion which must

occur in heathen lands—the intellectual and the spiritual conversions. First, a man loses faith in idolatry. He turns from dumb idols to the living God. Upon this faith he is baptized. Later, sometimes years afterward, he is spiritually converted, and is conscious of baptism by the Holy Spirit. Then, like his brethren in Christian lands, he is no longer a servant, but a son. As the Lord taught, the being born of water precedes birth by the Spirit. This was going on in the hearts of multiplying thousands, and the work was prospering in the hands of God's messengers.

Bishop Thoburn intimates the thoroughness of the work done by himself and his associates: "The immediate demand everywhere seems now to be meetings for the baptism of the Holy Spirit. Last year and the year before thousands were baptized with water, all of them, however, with the thought held out to them in the most solemn manner that they were receiving only a token of the Spirit's baptism, which they were to look for until received. It is now cheering beyond expression to hear that very many of them are now all concerned for this living baptism." This will come upon them increasingly at their great camp meetings and other gatherings. All things point to a repetition of the experience of the primitive Church, and the Indian empire will be dominated by Christian truth, as was the far less populous Roman empire.

The fullest statistics, to the close of 1893, were furnished by Dr. William Butler in *Zion's Herald* of March 28, 1894: Membership, including probationers, 57,932—more than twice the number in 1891, which was 28,632. That was more than twice the number for 1889, when it was 12,287. The phenomenal increase of about fivefold in four years was thus shown. In ten years the gain was nearly tenfold.

There were 1,202 day schools, with 1,401 teachers and 31,734 scholars; Sunday schools, 1,823, and 70,794 pupils; in boarding and high schools, 1,346; in orphanages, 664; pupils of the Woman's Foreign Missionary Society in schools



MISSIONARY BISHOPS OF INDIA.

Frank W. Warne.

James M. Thoburn.

Edwin W. Parker.

and zenanas, 31,251—making a total of about 160,000 under our care and instruction.

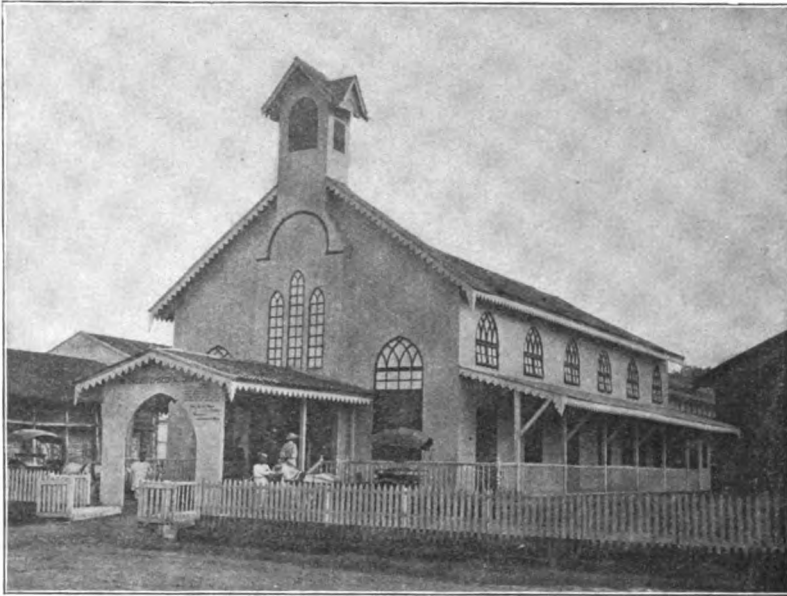
A writer in a vernacular newspaper of Madras has given this significant view of the conflict which is on in India. He is understood to be an astute, stanch Brahman, of renowned

priestly family: "We entertain no more any hope for that religion which we consider dearer to us than our life. Hinduism is now on its deathbed, and unfortunately there is no drug which can be safely administered into it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become first Christians and then its preachers they will give the last deathblow to Mother Hinduism, because these men are such men as will never turn their backs from the plow after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last. This terrible crusade is now carried on by native Christians with a tenacity of purpose and a devotion which in themselves defy failure."

The courage, energy, and consecration of such men as Butler, Parker, Thoburn, and others have given distinction to the leadership of the India Mission. The published lives of William Butler and Edwin Wallace Parker, who was chosen missionary bishop in 1900 and died in 1901, bear testimony to their surpassing qualities of heart and life. Of the inspiration and impetus which Bishop Thoburn—the St. Paul of India—has given to the work there is testimony on every page of the history of the undertaking. Bishop Warne's first quadrennium in the great field shows him to be the worthy associate and successor of such men. Let us try to keep step with our victory-compelling workers in India.

We remind ourselves that the work commenced in 1856 was organized into an Annual Conference in 1864. In 1872 it had spread into the Madras Presidency, which part was

raised into the South India Conference in 1876. In 1872 work was begun in the region which in 1892 became the territory of the Bombay Conference. Quickly the fires spread. Other stations were taken. Enlargement of plans and work was imperative. Great changes were inevitable. The year 1893 saw the formation of two Annual Conferences—the Northwest India and the Bengal-Burma. Burma became



METHODIST EPISCOPAL CHURCH, RANGOON, BURMA.

a Mission Conference in 1900. The Malaysia Mission, opened in 1885, also became a Mission Conference in 1893 and an Annual Conference in 1902. So from these beginnings we have advanced to six Annual Conferences and the Mission Conference of Burma. The North India Conference consists of the Northwest Provinces east of the Ganges and the Province of Oudh. The Northwest India

Conference consists of that portion of the Northwest Provinces which lies south and west of the Ganges, the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude. The South India Conference consists of the Madras Presidency and all the territory south of the Godavery River not included in the Bombay Conference. The Bombay Conference consists of the Bombay Presidency, the Central Provinces, Béars, that portion of the Nizam's Dominions north of the Godavery River, and all of Central India south of the twenty-fifth parallel of latitude. The Bengal Conference consists of the Provinces of Bengal and Behar, and the Burma Mission is in the country of that name.

In 1892-93 Bishop Willard F. Mallalieu was in India, and accompanied Bishop Thoburn to the Conferences. The twenty-ninth session of the North India Conference was opened by Bishop Thoburn at Bareilly January 11, 1893. During the session the corner stone of Ernest Hall of the Bareilly Theological School was laid, and Butler Hall was opened.

An item of significance noted at the South India Conference session of this year was that of about forty native members not one used tobacco in any form, while it was not necessary even to speak of liquors and opium in connection with them.

The organization and first meeting of the Bombay Conference occurred at Bombay December 22, 1892. It included 16 foreign missionaries, 4 ordained native preachers, 29 local preachers, and 40 exhorters. In 129 Sunday schools were 4,604 scholars, in 58 day schools 2,243 scholars. Bombay District had the proud distinction of having given to the Church 8 European and Eurasian missionaries, 2 of whom went to American theological schools.

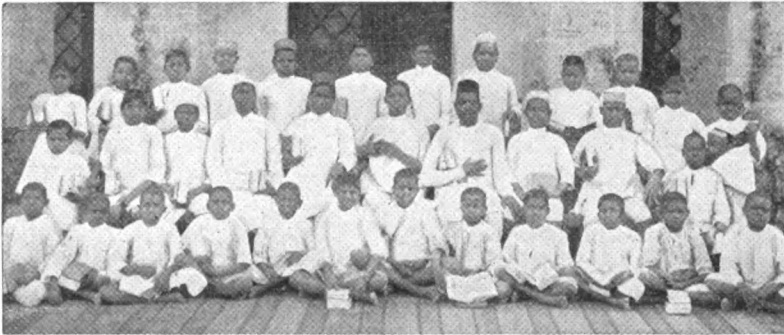
The first meeting of the Northwest India Conference was held at Agra January 18-23, 1893, Bishop Thoburn presiding. With a membership of 4,254, the probationer's list of



NEWCOMERS AT ALIGARH ORPHANAGE.

10,812 was evidence of a wonderful awakening. With 17,315 in 449 Sunday schools the outlook was bright with promise.

The Bengal-Burma Mission held its first session at Calcutta February 2-6, 1893. The new Conference was organ-



ORPHANS AT ALIGARH ORPHANAGE.

ized by Bishop Thoburn on the 2d, with a native force of 2 ordained preachers, 17 unordained, 22 teachers, and 39 other helpers. There were 616 members, 797 probationers, 3 high schools, and 38 other day schools. It had property in hand and

projected, for which latter the money was already in hand, amounting to about \$240,000. This Conference had the distinction of being the smallest in the Methodist Episcopal Church in the whole world, yet its territory included 100,000,000 souls.

The year was marked by the holding of the decennial India Conference at Bombay December 28, 1892, to January 4, 1893. Nearly 1,000 missionaries were in attendance. They represented 65 Protestant Missionary Societies, with 171,110 communicants.

The effects of the great famine showed themselves with the opening of the year 1896, and serious forebodings were entertained. How terribly they were realized is written upon India's history of plague and famine, and cannot be detailed here. Already in North and Northwest India the horrors had been indescribable. Missionary work was sorely crippled in some of its phases, and very greatly increased in others. The homes of missionaries and all available properties were opened for the needy, helpless, and dying to the extent of means and helpers to care for them. Many children were given by their parents to our workers, and many who had been orphaned by the scourge came seeking shelter and food. The terrible ordeal was undoubtedly overruled by Omnipotence to the good of many thousands, for recitals of the tender, unresting labors of the Christians were spread everywhere. It was also widely known that almost boundless treasure in money and food was poured from Christian lands upon India. These things had both immediate and lasting influence upon the natives, and will yet give abundant harvests of souls.

The year 1897 was marked by the visit to India of Bishop Cyrus D. Foss, in obedience to a resolution of the General

Conference requiring a quadrennial visitation by a general superintendent, who should coordinately superintend the work with the missionary bishop. Bishop Foss was accompanied by Rev. Dr. John F. Goucher as representative of the Missionary Society. His interest in the work in India made the choice a very happy one.



BISHOPS JOYCE, FOSS AND THOBURN, AND PRESIDENT JOHN F. GOUCHER.

The biennial session of the Central Conference which was held at Lucknow January 20-25, 1898, was favored beyond all others by the presence of three bishops and Dr. Goucher. Bishops Foss and Thoburn presided.

In connection with this Conference a meeting never to be forgotten by those present was held. It was the convention

of the All-India Epworth League. No gathering of the same import and magnitude had ever occurred. The hearts of the American visitors were mightily stirred. Bishop Thoburn's prophetic faith found expression in the hope that he would live to see the 10,000 members become 100,000. An appeal was voted to the authorities in America for a general secretary for Southern Asia.

The Epworth League received strong indorsement from the Conference. The division of the Missionary Society into two societies—Home and Foreign—was urged.

The South India Conference in 1898 urged the necessity of one or two more resident bishops for India, so great is the work and so vast are the possibilities. Bishop Thoburn, with characteristic self-forgetfulness, expressed his readiness to accept half his present salary in order to secure this increase of supervision. In recognition of this demand Edwin Wallace Parker and Frank W. Warne were elected missionary bishops for Southern Asia by the General Conference of the Methodist Episcopal Church in 1900.

It is well now to take an inclusive view of the work in all India, as evidenced in the summary statistics for 1902. They are stimulating to the faith of those who remember the day of small things in Methodist missions in the empire, amid threatenings, dangers, and possible martyrdom: Foreign missionaries, 250; native members of Conferences, 219; local preachers and other native helpers, 2,447; full members, 36,507; probationers, 56,298; native Christian community, 125,764; Sunday schools, 2,398; scholars, 115,905; churches, 280; vernacular and Anglo-vernacular schools, 803; scholars, 25,454; collected for self-support, \$64,870; appropriated by the Missionary Society for 1904-05, \$711,432.



CHAPTER VI

Malaysia

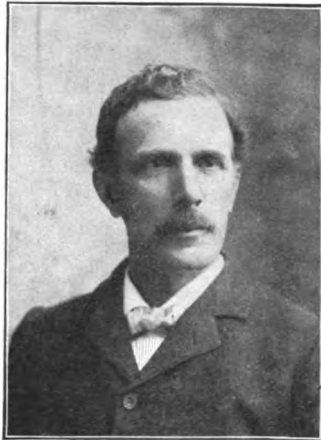
OLDHAM AT SINGAPORE.—THE ANGLO-CHINESE SCHOOL.—MISSION ORGANIZED.—MEDICAL WORK.—WOMAN'S WORK.—PROVIDENTIAL HELPERS.—BORNEO.—THE OPEN DOOR IN THE PHILIPPINES.

WITHIN two decades the Malaysia Mission has become a strong department of the Methodist Episcopal work in Southern Asia.

The strategic importance of the Straits Settlements as the seat of a Christian mission early impressed the wide-ranging thought of James M. Thoburn, and in 1884 Bishop Hurst, then on his tour of duty in India, appointed Rev. W. F. Oldham to begin operations at Singapore. This preacher of European parentage, Indian birth, Methodist experience, and American education was peculiarly suited to reach that cosmopolitan city. Dr. and Mrs. Thoburn and Miss Julia Batty were of the party which arrived in February, 1885. Preaching was begun at once, and the nucleus of a church was formed. The outlook was not particularly bright, but God was to raise up unexpected helpers from the rich and powerful Chinese mercantile community. Mr. Oldham, having been engaged as tutor to the son of a leading merchant, was prompted to open a school for boys for which the Chinese

gave \$5,000 for a building. English is valued by these substantial merchants because it is the language of commerce and government in these busy settlements.

The Chinese were touched by the sincerity and unselfishness of Mr. and Mrs. Oldham, felt that their boys were safe under their care, and that their morals, as well as their understanding, would profit by the contact. The number of lads attending was constantly increasing. The price received for day pupils was \$1 per month, for boarding pupils \$20, to which the British government added liberal grants-in-aid, amounting in a few years to \$200 a month. The prospect was indeed encouraging, for many of the pupils were clearly converted.

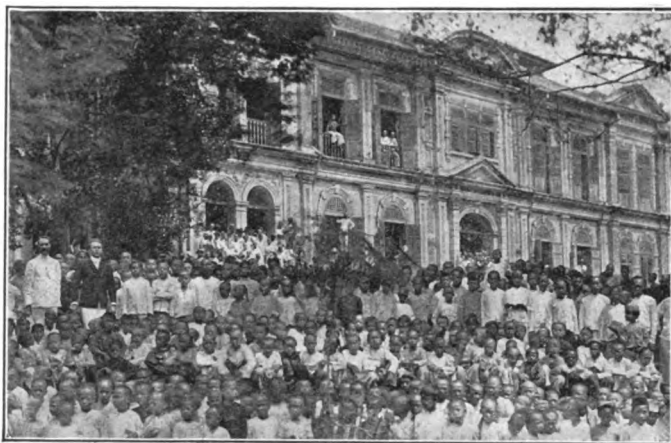


REV. W. F. OLDHAM, D.D.
Pioneer Methodist missionary in Malaysia.

So well had the work progressed that in April, 1889, Bishop Thornburn organized it as a Mission. Four missionaries were present besides Miss Sophia Blackmore, of the Woman's Foreign Missionary Society, 3 wives of missionaries, 1 local preacher, 1 exhorter, and 1 candidate for mission work. Mr. Oldham was designated superintendent; a Mission press was projected, and plans were laid for extending the work to both Malay and Chinese. The founders evidently fully realized their relation as the connecting link between India and China, but they could not have foreseen the door which would be blown open to them in the Philippines by Admiral Dewey's guns.

So ably had the little band at Singapore conducted its work in the four years between 1885 and 1889 that with slender

aid from America it had accumulated nearly \$30,000 worth of property, including fine buildings for the English church and the Anglo-Chinese school. The medical work of Dr. B. F. West had been in its field as successful as the evangelistic and educational activity of his colleagues. In 1889 he had from 200 to 400 patients a month. Miss Blackmore's educational work for the Tamil girls had done well. Bishop Thoburn reported to the Church at home to “dismiss all misgivings about the wisdom of opening the Malaysia Mis-



THE BOYS OF THE ANGLO-CHINESE DAY SCHOOL, SINGAPORE.

sion. If ever in our history God has led us in anything it has been in coming into this remote region. Daily tokens show us that God is with us, and in the early future a great work will develop not only in this thriving city, but at other points in Malaysia.”

The promise of the early years has been abundantly fulfilled, and the outlines then marked out have been filled in as rapidly as men and money were forthcoming. In 1891 Dr. Floyd and Dr. Luering planted an outpost in the island

of Borneo, and in the same year work was begun in the flourishing settlement of Penang, now (1904) the head of a strong district.

Perhaps nothing has more clearly indicated the divine purpose to do gracious things through this Mission than the way he has sent laborers into this harvest. Among other



METHODIST EPISCOPAL CHURCH (TAMIL), SINGAPORE.

striking instances of this heavenly favor we here refer to two:

In 1886 Rev. Henry L. E. Luering, Ph.D., came to the work. He was from Germany, a remarkable linguist, and had declined a professorship in Boston University. In eleven months after reaching Singapore he had mastered the Malay language to such an extent as to be a fluent and correct speaker of it, and quickly secured the hearing, admiration,

and love of his people, where he is still one of the most efficient workers.

In the same year (1886) Captain Shellabear, of Her Majesty's Engineers, was sent to locate torpedo defenses in Singapore harbor. The Methodist Gospel touched his heart, and the needs of the people so impressed him that he exchanged the queen's commission for a preacher's parchments, and became a most serviceable worker in many lines, not the least in the establishment of the Mission press.

In 1893 the work had developed into a third stage and became the Malaysia Mission Conference with two districts—Singapore and Penang. Five years later it had 25 workers, 389 full members, 1,449 Sunday school scholars, and 2,373 pupils in its 22 day schools. In 1902, when Bishop Warne organized the work as the Malaysia Annual Conference, there were 38 missionaries and 75 helpers, 3,400 members and probationers, 2 high schools with 975 pupils, 29 Sabbath schools with 1,023 scholars, and property valued at \$130,000 (Mexican).

The Malaysian work comprises four districts—Singapore, Penang, Perak, and Philippine Islands. The work in Borneo is attached to the Singapore District. It is of very recent growth and quite unique, having originated in a migration of Christianized Chinese from Foochow to settle in the state of Sarawak, in the island of Borneo. Local preachers kept religion alive in the colony until the arrival of Dr. West, the presiding elder, from Singapore in 1902. He was well received and made arrangements for the care of the work. In his report he points out that here a people, themselves converted from idolatry, are engaged in Christianizing the heathen Dyaks, a race more barbarous than themselves.

To the appeals of Mrs. Oldham, the zeal of Mrs. Mary E.

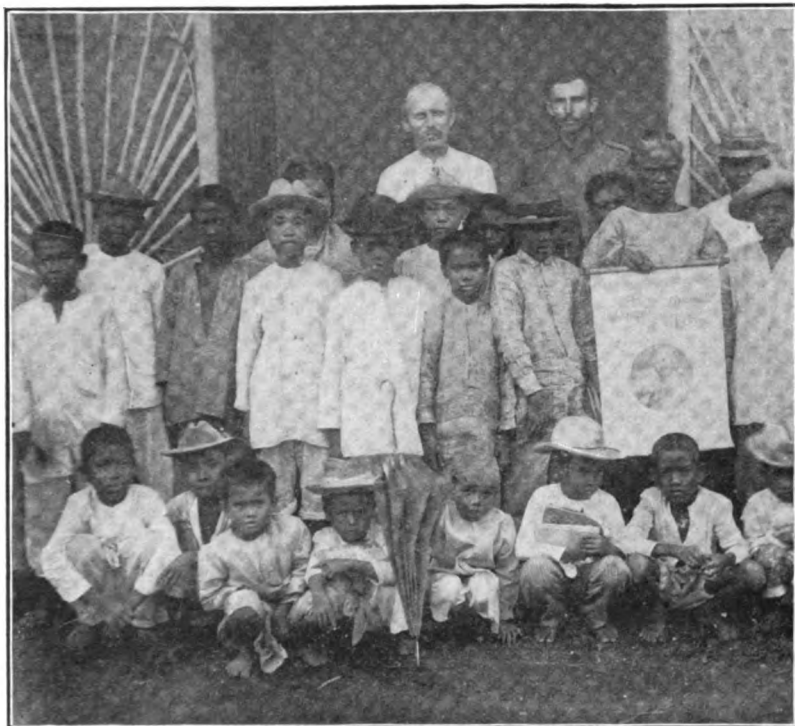
Ninde and her noble fellow-workers in America, and the enlightened efforts of Miss Blackmore the splendid work of the Woman's Foreign Missionary Society in Malaysia owes a great debt. Operations have been carried on in Chinese, Malay, Tamil, and Siamese. Singapore and Penang have been the chief centers. The work of Mrs. Morgan among the lepers has impressed many with the spirit of Christ. The schools and the Deaconess Home at Singapore exert a far-reaching influence on women and girls.



A CHINESE QUARTERLY CONFERENCE IN BORNEO.

On March 2, 1899, Bishop Thoburn preached the first Methodist sermon in the Philippines in the Manila theater. He had been urged to open a mission there by A. W. Prutch, an American Methodist resident. From that time services have continued without interruption, and in August of that year the Rev. Nicholas Zamora was placed in charge of the work among the Filipino people. In February, 1900, four representatives of the Woman's Foreign Missionary Society arrived in Manila, expecting to establish a girls' school. In March

the Rev. T. H. Martin came to minister to the American congregation, and in May the first presiding elder, Rev. J. L. McLaughlin, took hold. The liberal school policy of the United States government put out of the question the educational plans of the Mission, and the workers settled



YOUNG FILIPINO METHODISTS.

down to a system of evangelism. In April, 1901, Dr. Homer C. Stuntz became superintendent, but he was recalled to lend a hand for a time in the Open Door Emergency Campaign in the United States. The force in the islands in 1903 consisted of 9 foreign missionaries, 7 assistants, and 2 ladies of the Woman's Foreign Missionary Society.

The six Protestant Missions in the Philippines are working in harmony and have partitioned the field. For three years the Methodist Mission labored alone among the 3,000,000 people of the northern half of Luzon. Mr. McLaughlin's report (1902) mentions stations in Manila, Malolos, San Fernando, and Gerona, in as many different provinces. There was regular preaching at 27 different points with irregular services at as many more. There were 18 chapels of a simple type of construction, and 3 substantial mission homes in Manila.



REV. NICHOLAS ZAMORA.
First Filipino Methodist preacher.

A complete little press and publishing plant had been put in operation and 4,500,000 pages of literature printed. The Philippine Christian Advocate took its place in January, 1902, in the long list of Methodist periodicals. It is published in English, Tagalog, and Spanish. With a membership of 3,000 and more than as many probationers, and with calls for Prot-

estant teaching pouring in from every part of its territory, the Mission has certainly a reason for existence. Says Mr. McLaughlin: "In no other mission field have such abundant results been obtained from so small expenditure. Above all rests the obligation that we as Americans have toward these Filipinos. Every other institution has been forced upon them at the muzzle of the Krag rifle. A free Gospel and an open Bible is all they have asked us to give them."



CHAPTER VII

Wesleyan Work in Ceylon and India

A CITIZEN OF THE WORLD.—A DEATH AT SEA.—FIRST CONVERTS IN CEYLON.—TRIALS AND TRIUMPHS OF NINETY YEARS.—THE WESLEYANS IN INDIA.—A FAMINE CAMP.

DR. THOMAS COKE, "a citizen of the world," early turned his eyes to Asia. To his powerful advocacy and quenchless zeal is due the planting of the Ceylon Mission, the oldest in the East belonging to the Wesleyan Missionary Society (British). As early as 1784 a mission to India was the subject of correspondence with gentlemen in Bengal and Madras. Chief Justice Johnston, of Ceylon, visiting England in 1809, heard of Coke's efficient missions in the West Indies, and offered protection for a similar enterprise in his own isle. Coke threw himself heart and soul into the project, and by his importunity compelled the Conference of 1813 reluctantly to adopt his plan. He pledged £6,000 from his own fortune, and gave himself personally for the work. Six others volunteered to accompany "the little doctor." Four months were spent in arduous preparation. "I am dead to all things but Asia," said the intense leader, and on the last day but one of the year 1813 the little

party of Wesleyan missionaries, the first that ever sailed eastward, left England's shores. But the indefatigable worker was to set foot upon another strand. While his ship, the *Cabalva*, was in the Indian Ocean his spirit returned to God, who gave it. On the morning of May 3, 1814, his body was found lifeless on the deck of his cabin. Apoplexy had suddenly stayed his tireless career.

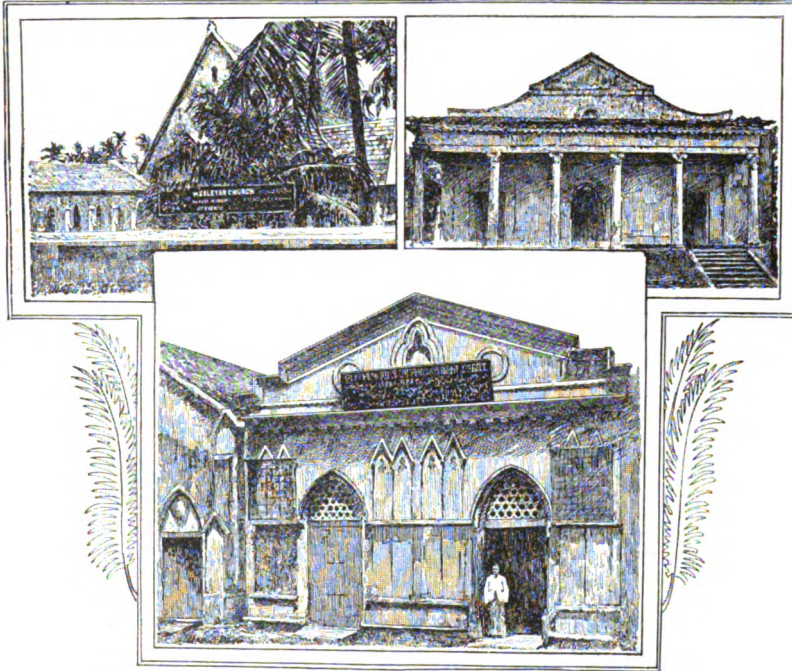
As was said of another missionary, the famous Judson, whose remains were consigned to these same waters, "He could have no more fitting monument than the blue waves which visit every coast, for his warm sympathies went forth to the ends of the earth, and included the whole family of man."

The bereaved missionaries landed at Bombay, and passed southward to Galle, Ceylon, where Governor Brownrigg received them cordially. Lord Molesworth, a British officer, was their first convert. A Eurasian, William Alexander Salmon, also found peace in believing, and became the first native Methodist preacher of all Asia. His service for fifty years was worthy of his honorable distinction at the head of a noble line. The mission school of Benjamin Clough at Point de Galle, was the means of the conversion of many youths who gave themselves to the work of Christ among their countrymen.

Ceylon has, besides its English, Dutch, and Portuguese colonists, four classes of natives: the Veddahs, wild men living by themselves in the mountains in the eastern part of the island; the Cingalese, or Ceylonese, occupying the Kandian territories and coasts; the Moormen, found in all parts of the island; and the Hindus, who live on the north and east coasts, and speak the Tamil language. While the Moormen are Mohammedans and the Hindus follow Brah-

manism, the prevailing religion of the country is Buddhism. Before the coming of the Wesleyans there were missions in Ceylon founded by the Roman Catholics, Dutch, London Missionary Society, English Baptist Missionary Society, and the American Board.

The little Wesleyan band decided to open work among the



BRITISH WESLEYAN PROPERTY IN COLOMBO, CEYLON.

1. Church and Scott Memorial Hall. 2. Pettah Church, Colombo (oldest Methodist preaching place in Asia). 3. Mission Press, Colpetty, Colombo.

Cingalese at Galle and Matura, in the south, and a Tamil mission in the north, at Jaffna and Batticaloa. Preaching meanwhile in English to such as could understand it, they devoted themselves to the study of the vernaculars, toured the villages with an interpreter, and opened schools at each

station, for which the government granted aid. In thirty years twenty-one thousand pupils received instruction in these schools.

The strong evangelistic tone of the Wesleyan preaching soon made an impression. Sekarra, a prominent Buddhist priest, felt the inadequacy of his religion to meet the needs of his soul, and was baptized into the Christian faith. At the end of the first year a class of fifteen converts was formed at Colombo, and the foundation laid for a native Church, which has continued to prosper ever since. The little printing press brought over by the missionaries did efficient work. A Cingalese grammar and dictionary were compiled and published, besides other useful books.

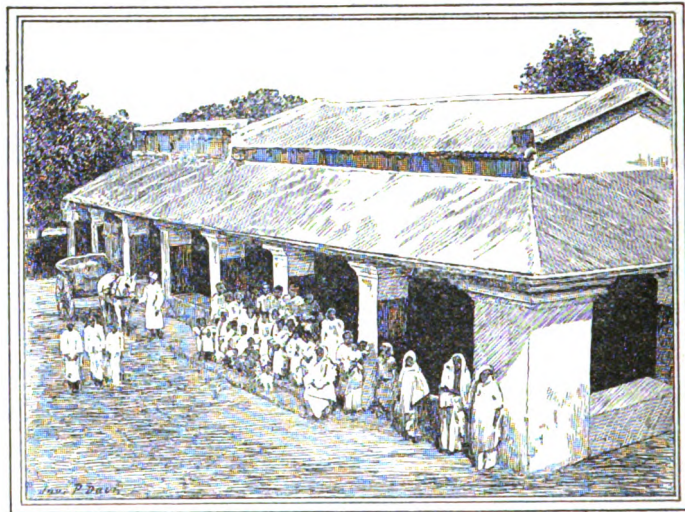
Four new missionaries arrived in 1816, with further reinforcements the next year, so that the lines were lengthened, new stations opened, and the old work strengthened. When the missionaries met in Galle for their fifth Annual Conference, January, 1819, it was found that 249 persons had united in church fellowship; the recruiting points, in the form of 75 schools, had 4,484 children. Little chapels were springing up all over the land. The sons of the soil heard the heavenly voice, and went forth as preachers of the Gospel.

Against Buddhism, whose proud stronghold for so many centuries Ceylon has been, the Wesleyan missionaries have made most vehement, masterly, and successful attacks. Sometimes the converted or awakened priest brought the man of God into his temple, there to discuss the great issues between Buddha and Christ. On one such occasion Mr. Harvard stood up in front of a great idol, and in the presence of a large audience preached from the words, "We know that an idol is nothing in the world, and that there is none other God but one."

Buddhism, it is said, had 500 temples at Batticaloa when the Wesleyan missionaries began; in less than fifty years these had fallen to 50, and most of those were sinking into decay. It still stands, a gigantic system of error, but it has deeply felt the blows rained upon it. The allegiance of thousands has been broken, and many have had their confidence shaken. So mammoth a structure topples not in a day nor a century, but the influences set in motion will surely bring it to the earth. Our missionaries became intellectual underminers. That distinguished orientalist, Sir James Emerson Tennent, left this record: "The Methodists have been the closest investigators of Buddhism, the most profound students of its sacred books in the original, and the most accomplished scholars both in the classical and vernacular languages of Ceylon." Another adds the remark: "The information thus acquired has been sedulously employed by them in the preparation of works in Cingalese, demonstrative of the errors of Buddhism, and illustrative of the evidences and institutions of Christianity. To the value of these publications and the influence exercised by their promulgation throughout Ceylon the missionaries of other Churches who labor in the same field with the Methodists have borne their cordial and concurrent attestation." Among the men whose works praise them in the gates are Daniel J. Gogerly, the first Pali scholar of his day; Benjamin Clough, the lexicographer and grammarian; and Robert Spence Hardy, author of the article on Buddha in the *Encyclopædia Britannica*.

The Buddhist-Christian controversy reached its fiercest activity in 1859-64, and there was the strongest marshaling of forces, even the government leaning paganward for social and political reasons. The officials in earlier days had taken

part in the heathen ceremonies; the Churches were tainted with strange customs; the spirit of idolatrous superstitions breathed in Christian communities. It was difficult to stamp out the evil thing. The brave preachers applied discipline rigorously, lessening the membership, but purifying and strengthening the Church. It was the Gospel law of coming out and being separate, and all were put away who submitted to pagan ceremonies in family, field, or store. Many



WESLEYAN ORPHANAGE, CEYLON.

This is an elementary school with manual training.

were offended; the voice of mutiny was heard, but no compromise was allowed. In three years the membership of the South Ceylon Mission was reduced from 1,736, where it stood in January, 1862, to 1,171, and congregations decreased. Just at this time (1862) Daniel John Gogerly died, seventy years of age, having spent forty-four of them in Ceylon. Then in 1868 Robert Spence Hardy was called home to God, after forty years of service. The desperate attack of the enemy could not

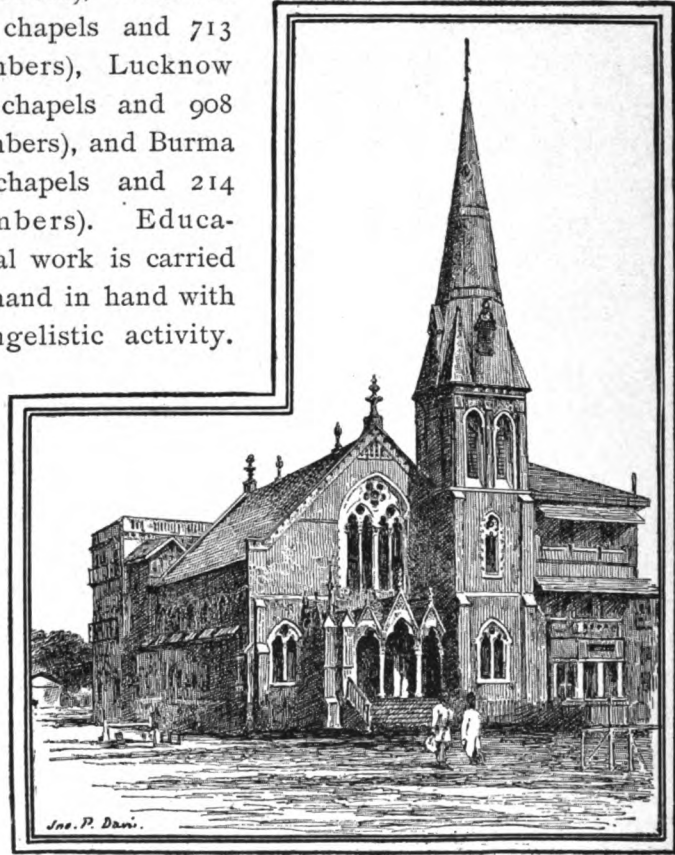
overthrow the work of the dead leader. He had laid a deep foundation of precious stones. "His loving devotion to the East never flagged. Every Sunday morning to the end of his life he went over the names of the places in which he had labored, and commended each of them to God in prayer. He takes rank as perhaps the first orientalist among Methodist missionaries. His publications on Buddhism and Eastern Monachism gained him wide celebrity among learned men. His works extended to four thousand pages in three different languages."

Many are the facts that show progress. No longer is there the careless attitude of self-complacent heathen, but the alert mind of observation and inquiry. The bitterness against Christianity is lessening, and the olive branch is held forth. The belief in salvation by pilgrimages and gifts to idols is waning. The converts to Christianity are increasing. The Christian teachers, by superior ability and methods, are gradually supplanting the heathen instructors. These points are illustrated in all missionary reports. With trimmed lamps the Christian institutions are scattering light with increasing brightness, and now men are ashamed to be among the frequenters to heathen shrines, especially if they have been educated in English schools.

In 1900 the Ceylon Mission comprised the four districts of Colombo, Kandy, Galle, and Jaffna. There were 66 chapels, 213 other preaching places, 70 missionaries and assistants, besides nearly 1,000 paid teachers. The members in full connection numbered 4,500, and there were 20,000 pupils in the Sabbath schools.

In continental India the Wesleyan missions (founded at Bombay and Madras in 1817) are chiefly in the southern provinces. The work (1900) is comprised in seven districts—

Madras (25 chapels and 1,314 members), Negapatam and Trichinopoly (10 chapels and 602 members), Haidarabad (40 chapels and 1,449 members), Mysore (30 chapels and 1,734 members), Calcutta (19 chapels and 713 members), Lucknow (13 chapels and 908 members), and Burma (3 chapels and 214 members). Educational work is carried on hand in hand with evangelistic activity.



WESLEYAN CHURCH, SCHOOL, AND MANSE, COLABA, BOMBAY.

The Royapettah College (founded 1857), Findlay College, at Mannargudi, and the high schools in the several districts contribute strongly to the general good result. The Wesleyans have gained a hold on large sections of the people

by their energy and generosity in times of plague and famine and in their gracious medical missions.

The Missionary Report for 1901 shows how the famished people were fed at Medak, on the Haidarabad District—only one instance from many :

“ With thousands crowding into headquarters clamoring for food or work ; with hundreds who were too proud to beg, fighting a losing battle against loss and debt and degradation in their own villages ; with scores of individual cases demanding independent inquiry and relief, the tax on brain and heart was almost unendurable, and strained almost to breaking the magnificent organization it is the genius of Methodism everywhere to create. Each superintendent had a free hand, yet the same general principles worked themselves out with a flexible thoroughness that is remarkable.

“ Medak furnishes the best illustration of a famine camp. The mission house is well out of the municipal limits, and stands on the edge of a rolling plain that would comfortably encamp a whole army corps. Week by week, as the hungry stragglers toiled wearily in, the clusters of leaf-made huts spread themselves over the ‘ maidan ’ until some two thousand or more sat at the table set in the wilderness. How to deal with them was the problem.

“ At first we tried giving them rice, but it was a terrible trouble, and as they saw the big sackfuls they never thought of the terrible price. Then we started a shop in the camp, and gave them a fair day’s cooly hire, and they bought for themselves. Day after day they swarmed over the barren fields, cutting down firewood, quarrying stone, burning lime, and making bricks ; then they invaded the mission compound, dug foundations, carried stone, trod out mortar, piled block on block and brick on brick, until in the fall of the

year the settlement for the Sisters of the Outcastes and the district school building stood complete. Raised under circumstances of such pathetic interest, surely these two noble buildings may be fittingly regarded as a sacrament of the famine, the outward and visible symbols of its inward and spiritual grace; the one speaking of God's tenderest gift to the outcastes in the compassion and sacrifice of Methodist womanhood, the other of a wonderful giving back to God for the redemption of their race of the best the outcaste or any other caste can offer."

A feature of the Wesleyan work in India, as in all British colonies, is the effort which is made to minister to the spiritual needs of Wesleyan soldiers and sailors. The Wesleyan soldiers' homes at Lucknow, Poona, Mhow, Sialkote, Peshawur, etc., are clubhouses under Methodist influences which help to keep the feet of far-wandering Thomas Atkins in the strait and narrow way. Work of a special sort is also carried on at the great railway centers where many men congregate.

METHODISM IN EASTERN ASIA



METHODISM IN EASTERN ASIA

CHAPTER I

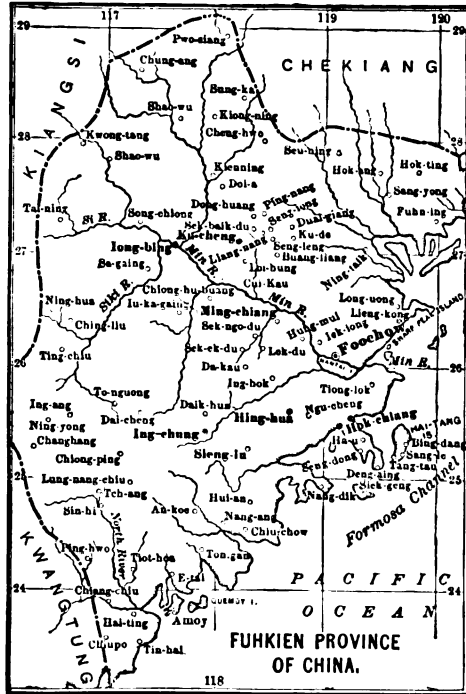
China Entered at Foochow

THE FIRST VOLUNTEERS.—ROBERT S. MACLAY.—WILEY'S GRAVE.—STEPHEN L. BALDWIN.—FIRST CONVERTS.—ANNUAL MEETING.—HINGHUA MISSION CONFERENCE.—W. N. BREWSTER.—EDUCATIONAL WORK.—TIONG AHOK.

FIFTY-FIVE societies are at work in the Chinese empire and can point to a Protestant membership among the natives of over eighty thousand. Seven of these societies are results of the Wesleyan movement, and represent the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Church of Canada, the Wesleyan Methodist Connection, the New Connection Methodists, the United Methodist Free Churches, and the Bible Christians. Of these the Methodist Episcopal Church has gathered under its care during its fifty years of occupancy a membership equal to one fourth of the entire Protestant Church in China.

On the 15th of April, 1847, two men—Rev. Moses C. White and Rev. Judson D. Collins—set sail from Boston for

Foochow, the capital of Fuhkien Province, in China, under commission from the Missionary Society of the Methodist Episcopal Church. Dr. White had studied medicine at the suggestion of Bishop Janes. Collins's quality appears from his letter to the same bishop in 1845, when he said, "Bishop,



engage me a place before the mast, and my own strong arm will pull me to China, and support me while there."

With the assistance of the missionaries of the American Board the Methodists obtained a residence on an island opposite the city proper, connected with it by the famous Bridge of Ten Thousand Ages. They gave themselves up to the study of the language, Dr. White making, meantime, no small amount of kindly feeling for the Mission through his

practice of medicine. The missionaries found themselves in the midst of about half a million of people with whom they endeavored to ingratiate themselves through the establishment of schools and the distribution of tracts and books. After four years of effective service Mr. Collins was compelled to retire on account of failing health. His colleague was greatly afflicted in his family, and returned to America in 1854, where he was for many years a professor in the medical school of Yale University. In addition to his other helpful activities he was the first to translate portions of Scripture into the Foochow colloquial dialect.

Rev. Robert S. Maclay came out with Henry Hickock (who soon returned) the year after the inauguration of the work, and was the leading spirit of the Mission until 1872, when he was transferred to Japan to found a Mission there. As an executive and translator his work has been of the highest excellence. Rev.



REV. MOSES C. WHITE, M.D.
Pioneer missionary in China.

Isaac W. Wiley, afterward bishop, served at Foochow from 1851 to 1854, and his wife lies in the missionary cemetery. There he died also in 1884, while on an episcopal visitation, and he is the first of our general superintendents to sleep amid heathen converts, and also the first of our foreign missionaries to attain this high office.

Rev. Stephen L. Baldwin was in the Foochow field from 1858 until 1880, and succeeded Dr. Maclay as its superintendent up to 1877, when the Foochow Conference was

organized. Dr. Baldwin organized the Mission press, extended the evangelistic labors into the rural districts, helped the theological school, and translated much of the Bible. His later work in the missionary office in New York as recording secretary was of the utmost value to the Missionary Society. His death, in 1902, removed one of the most modest and most efficient of our missionary workers. The services of his wife, Mrs. Esther Jerman Baldwin, ably supplemented those of her husband.



REV. S. L. BALDWIN, D.D.
Superintendent of China Mission, 1872-77.

Rev. Nathan Sites, with Mrs. Sites, arrived in 1861, and rendered effective services for thirty-four years. He was an earnest evangelist and fruitful translator. Many other early laborers in Foochow, like N. J. Plumb, L. N. Wheeler, Virgil C. Hart, H. H. Lowry, and L. W. Pilcher, are more prominently identified with other Conferences. In all seventy-two men and women were sent to Foochow in the first thirty years.

For ten years the laborers in China came and went, but no converts were received. The Missionary Board said, "Let us hold fast our faith in the China Mission and trust in God." Meantime much valuable preparatory work was being accomplished. The prejudices of the people were being mollified, their suspicions removed, and their minds instructed both by word of mouth and the printed page. Two good churches were also erected—one, called the Church of the True God, situated a short distance outside the city, on the great thor-

oughfare leading to the south gate; the other, called the Church of the Heavenly Rest, Tien-an-Toy, recently enlarged, situated in the compound with the mission residences. This contained two audience rooms—one for Chinese, the other for English service. The missionaries had also obtained a thorough acquaintance with the language and with the habits and customs of the people.

At length, on Sunday, June 14, 1857, Ting Ang, the first convert, was baptized. He was a tradesman, forty-seven years of age, with a large circle of kindred, and proved himself to be indeed a child of God. In his house the missionaries offered prayer for the first time within the walls of the city. Several of his family soon joined the church with him, and during the year thirteen adults were baptized. Among them was Hu Po Mi, then thirty-one years of age, who became the first native itinerant preacher, and who has served the Mission nobly for over thirty-five years.

The following year the native church membership was almost quadrupled, 38 adults being baptized; a chapel was rented within the city wall, and 2 out-stations were established fifteen miles westward from Foochow.

During the next few years, the treaties with foreign nations in 1858 having opened up the whole of China to Christian missions, much was done toward pushing the work into the surrounding country, and especially westward in the territory through which flows the river Min. Year by year, in spite of threats and mobs, new appointments were opened up, small chapels erected, and helpers located at the most favorable points.

Monday, September 29, 1862, the first Annual Meeting of the Mission assembled, also an occasion of great interest. A course of study for the native helpers was arranged,

examinations were established, statistics were reported, and the appointments, including eight fields never before occupied, were regularly announced. It stirred the souls of the missionaries to listen to the reports of the Chinese evangel-



FROM A PHOTOGRAPH.

MONUMENT TO BISHOP WILEY AT FOOCHEW.

ists and to observe the proofs afforded of the rapid spread of the Gospel in the territory where they had toiled for over fifteen years. At the second Annual Meeting, September 28, 1863, it was found that 4 new chapels had been erected during the year, 4 new appointments opened, and 2 day schools

and 2 Sunday schools established. The translation of the New Testament had now been carried to the end of First Thessalonians, and the printing department had more than doubled its issues, producing 887,490 pages. The year 1864 was as prosperous as the preceding, and 1865 was memorable for the visit of Bishop Thomson, the first of a long line of episcopal visitations which have been continued to the present time.

In 1877 the work at Foochow was organized into a Conference with 1,882 members and a staff of 30 preachers, of whom 10 were ordained natives. In 1897, when the semi-centennial of the establishment of the Mission was celebrated, the number of converts in this Conference (and in its offspring, the Hinghua Mission Conference, set off in 1896) was 12,879. It had at the outset 5 districts, under Chinese presiding elders, and its stations covered territory about two hundred miles square. Among the elders was Sia



REV. SIA SEK ONG, D.D.

Sia Sek Ong, whom Bishop Wiley called the "St. James of the China Mission," and whose death, in 1897, deprived the work of one of the most conspicuously useful of Chinese Christians. Rev. Nathan Sites, whose tutor he was, won him from Confucianism, and he was ordained in 1865. He would take no salary from the Mission that he might live down the reproach, "You eat the foreigners' rice, and of course you speak the foreigners' words." He was a delegate to the General Conference in New York in 1888.

In ten years the Foochow Conference had increased the number of its communicants to 3,446, and the poor people were giving liberally for the support of the work, though sorely persecuted for refusing to sacrifice in the heathen temples.

About 1887 the forward movement was begun which stationed missionaries outside Foochow, at Kucheng and elsewhere. Here occurred the massacre of Kucheng, in which nine members of the British Society were murdered, and Dr. Gregory and Miss Hartford, of our Mission, narrowly escaped with their lives.

The work of the Foochow Conference now comprises 8 districts, in which evangelistic and educational work is being pressed with vigor and excellent results. The latest statistics (1902) show 5,269 members, 5,303 probationers, and 90 chapels. The Anglo-Chinese College, the theological school, and other educational institutions are powerful factors in the work.

Hinghua is the southern section of Fuhkien Province. The Methodist Episcopal work there, founded by Ling Ching Ting, who had been converted in Foochow, has grown with wonderful rapidity. In 1890 Rev. W. N. Brewster began special work in this region, which uses a different dialect from that of the parent Mission. The district had then about one hundred native workers. Revivals have occurred at frequent intervals and added to the church. In 1896 the field was legally separated from Foochow. A high school, girls' boarding school, and biblical school in Hinghua city, and a school at Singiu are among the institutions of the new Conference. The most recent reports give glowing accounts of the newly constituted work.

Trained native helpers have been a mainstay of the Chi-

nese Mission. In 1868 it was decided to transform the boys' boarding school at Foochow into a special training institute for Mission workers. The plan worked so well that in 1874 a class of ten devoted young men were at work, preaching regularly twice a week during term time, and during the summer vacation scattering over the whole field. A commodious building was soon erected, in part of which increased accommodations were afforded, and more care-



TEACHERS OF THE METHODIST EPISCOPAL DAY SCHOOLS OF FOOCHOW.
Dr. Miner and Bishop Cranston in the center of the group.

ful attention was given it. The classes continued to grow and the work to deepen. The name "Foochow Theological Seminary" was given it, and its presidents, Rev. J. H. Worley and Rev. Nathan J. Plumb, have had great success.

The Anglo-Chinese College owes its existence to the suggestion of the Mission and the liberality of a native merchant, Tiong Ahok, the chief contributor to its funds. Rev.

F. Ohlinger opened the institution in 1881, and the next year the Rev. George B. Smyth took charge. His name is identified with its history and achievements. Though there is a secular element in the board of trustees, it is well understood that the college is a Christian institution. It has the honor of being the seat of the first Chinese Young Men's Christian Association.

Tiong Ahok, the principal founder of the Anglo-Chinese College, started from very humble beginnings in the suburbs of Foochow in 1860, but by diligence and faithfulness he soon acquired a very profitable foreign and Chinese trade. A year or so before his admission into the Church he concluded that Sunday business was wrong, and the circular he had printed and scattered about through Foochow made quite a sensation. In it he declared that his stores would henceforth be closed on Sunday, and a list was appended of all the Sabbaths in the year. Mrs. Ahok, who was a daughter of a mandarin, was much opposed to Christianity, but finally, in 1883, both were received into the Church. In 1890 Mrs. Ahok visited Great Britain, but during her absence her husband died. His testimony was clear. "Cling closely to the cross of Christ," said Dr. Sia Sek Ong half an hour before the merchant expired. "I do," was the reply. "Have you peace?" asked Dr. Sites. "I have," was the answer, "the peace that is the gift of God."

Besides the institutions already mentioned at Foochow, a theological school was started in 1892 at Hinghua, where a different dialect renders a separate school necessary. In its second year it enrolled twenty-seven pupils averaging about twenty-five years of age.

The system of day schools for both sexes, established throughout Foochow by the energy of Rev. George E. Miner

and supported by "special gifts," must not be overlooked in any account of the educational work of Methodism at this center. Many times a preaching station and a chapel have sprung from such a germ.

Medical work has not as yet received very great attention. A hospital, opened at Foochow over twenty years ago, does much valuable work among the women, and the "Wiley General Hospital" was established at Kucheng in 1893. Dis-

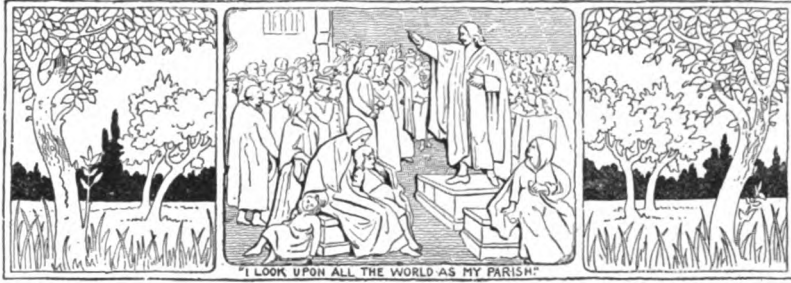


WILEY HOSPITAL, KUCHENG.

pensaries are conducted, however, over the Mission field, chiefly under the agency of the Woman's Foreign Missionary Society.

One of Hoe's Washington presses was put in successful operation in 1892, with fonts of both English and Chinese type. During the first year nearly 2,000,000 pages of the Scriptures in Chinese were struck off. Between 1890 and 1895 over 68,000,000 pages were printed, and it is the expec-

tation that the Central Publishing House at Shanghai, under the direction of the Methodist Episcopal Church and the Methodist Episcopal Church, South, will be able more adequately to meet the great need of missionary literature. For sixteen years an illustrated child's paper, the Glad Tidings, was published, and under different names for over thirty-one years the Chinese Christian Advocate. During the Chino-Japanese war the circulation reached 4,300, while its normal circulation is about 3,000. The Hinghua dialect is also being used in the printing, and the reprinting of the Baldwin-Maclay Foochow Dictionary is a most important addition to the working tools of the missionary.



CHAPTER II

Central China Mission

A BROAD FIELD.—HART AND TODD AT KIUKIANG.—THE MISSION IN 1877.—THE MISSION IN 1897.—PHILANDER SMITH HOSPITAL.—NANKING UNIVERSITY.—KIUKIANG INSTITUTE.—THE MISSION PRESS.

THE Central China Mission has for its field all the rich and populous country bordering on the great Po-yang Lake and southward along its principal tributary, the Kank River, to the borders of the Fuhkien Province; also the fertile Yangtse valley between Kiukiang and Chinkiang, and from Chinkiang northward along the Grand Canal. Chinkiang, Kiukiang, Nanking, and Wuhu are the leading stations. A tour of the stations is a journey of one thousand miles, much of which may be traveled by water in the boat belonging to the Mission.

Rev. Virgil C. Hart and Rev. E. S. Todd, of the Foochow Mission, entered Kiukiang in 1867, where they found a few native Christians and formed a class. In 1869 Bishop Kingsley appointed Mr. Hart to the superintendency, which he ably held for twenty years, during which the Mission gained a valuable equipment of workers, chapels, and schools. Bishop Wiley in 1877 found a working force of 16, and many signs of substantial advance. Twenty years later there were

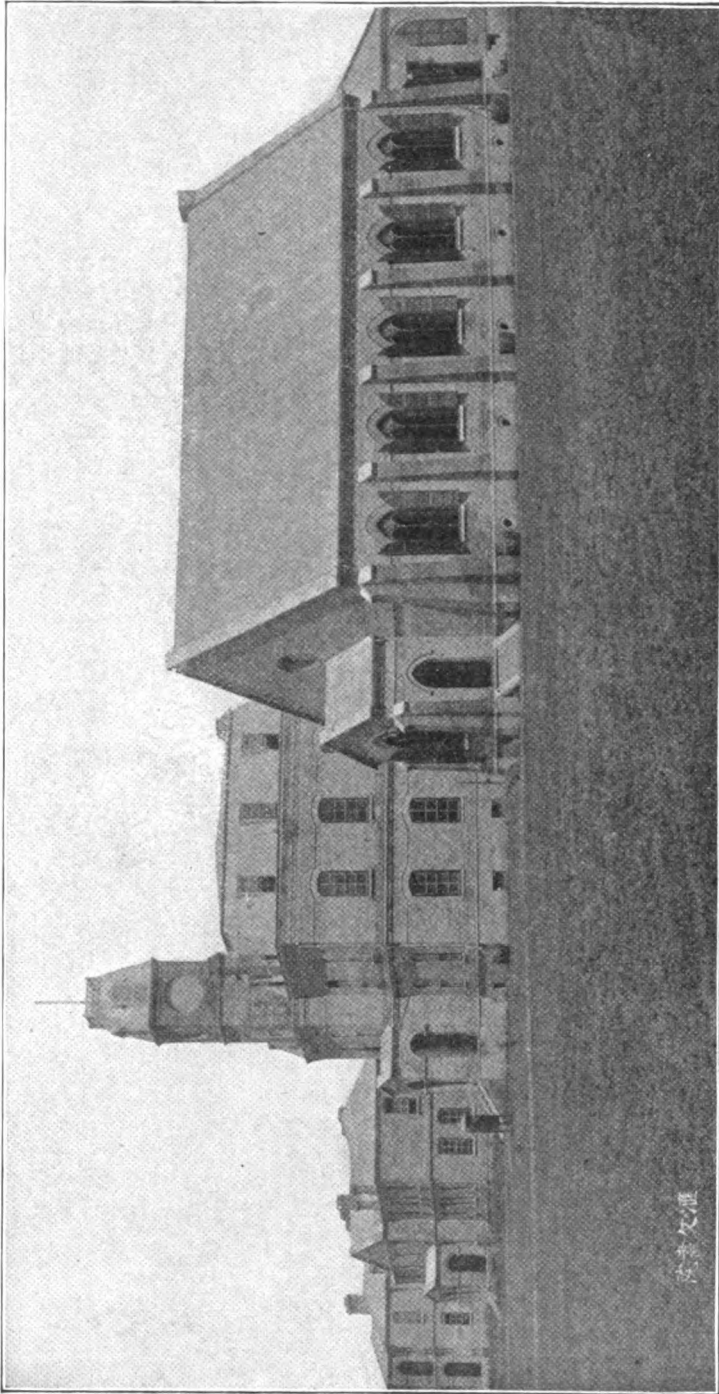
45 foreign workers, besides the large native staff, with nearly 1,000 members in society, and property valued at \$137,000. The ill health of the foreign missionaries and the deficiency of specially trained natives are suggested as reasons for the comparatively moderate progress of the evangelization.

The best success has been along medical and educational



"GLAD TIDINGS," THE HOUSE-BOAT OF THE CENTRAL CHINA MISSION.

lines. The Philander Smith Hospital at Nanking, finished in 1886 and dedicated in the presence of the United States Consul and thirteen leading Chinese officials, gives us a strong foothold in that ancient metropolis. Dr. Robert C. Beebe reported that 7,935 regular recorded visits were made by patients to the dispensary during the year 1894, besides about 1,000 more who had come outside the dispensary



NANKING UNIVERSITY, NANKING, CHINA.

hours; 300 visits were made to patients in their homes, and 465 patients, including 100 women, received into the hospital wards; 187 surgical operations were performed; 30,258 patients were treated in a recent year at Nanking and Wuhu Hospitals.

In 1881 a high-grade boys' school was started at Kiukiang under Rev. C. F. Kupfer, and seven years later the demand for the Western learning was met by the inauguration of a



SCIENCE HALL, KIUKIANG INSTITUTE.

university at Nanking, under the presidency of Rev. John C. Ferguson. The Philander Smith Theological Building, Sleeper Memorial Chapel, and other buildings occupy a well-located campus of eight acres.

In 1897 the first graduation exercises occurred, when seven young men finished an eight years' course and went out to their lifework. The viceroy, Liu Kun Yih, one of the most influential in the kingdom, presented the graduates with

\$100 in prizes. Though the institution draws but little from the homes of the members of the Church, five of the graduates will be added to the general strength of the Mission. The religious tone of the institution is well maintained. An Epworth League flourishes, and since the visit of Mr. John R. Mott a Young Men's Christian Association holds weekly meetings.

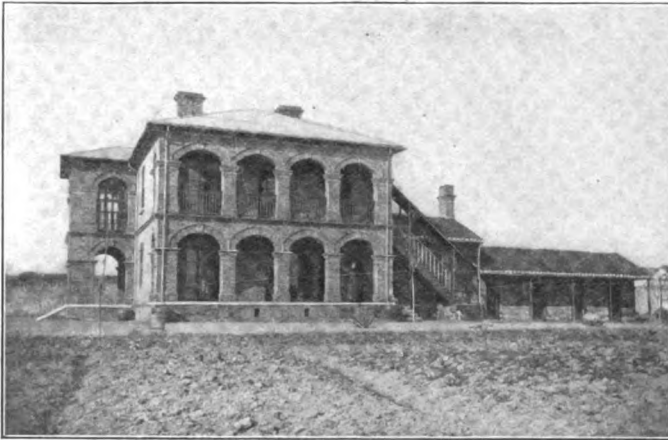
The Kiukiang Institute, meanwhile, has also prospered, though pupils have had to be refused for lack of funds. In 1892 a gracious revival took place within its walls, forty conversions being the direct result, as well as a great quickening of the general religious life. Some felt called to give themselves to the preaching of the word. Four students were sent out during the year to occupy positions of usefulness in the Mission, two of them as preachers.

A Mission press has been recently established, a new building 58x36 feet being erected for it in 1892, at a cost of \$1,510, on the Kiukiang Institute compound. Permanent stock and fixtures to the value of \$1,200 have been procured, and extensive work is already being entered upon. Many million pages are being printed annually.

At Nanking every three years some thirty thousand people are brought into the city for several weeks to attend the examinations for the M.A. degree. The Mission improves the opportunity to circulate books and Scriptures among the students, who come from a very wide extent of country. In 1888 over fifteen thousand books done up in neat parcels were thus distributed through the grants of the Bible and Tract Society. Mr. Longden thus illustrates the change that has come over the people in their attitude toward missions:

“In the spring of 1884 I was one of a party visiting Nanking. We thought to look over the examination halls,

and did go past them, but, greeted by a howling mob and a shower of stones, we suddenly remembered a different part of the city which we wished to visit. During the summer of 1885, having charge of some work at Sin Lang, my way led me past the examination halls. I used to dread the part of the road, for lewd fellows of the baser sort, sitting at the windows of tea houses, would shoot at me with catapults, the missiles being small balls of sunburnt clay. Last month I was one of a party distributing books at the close of the

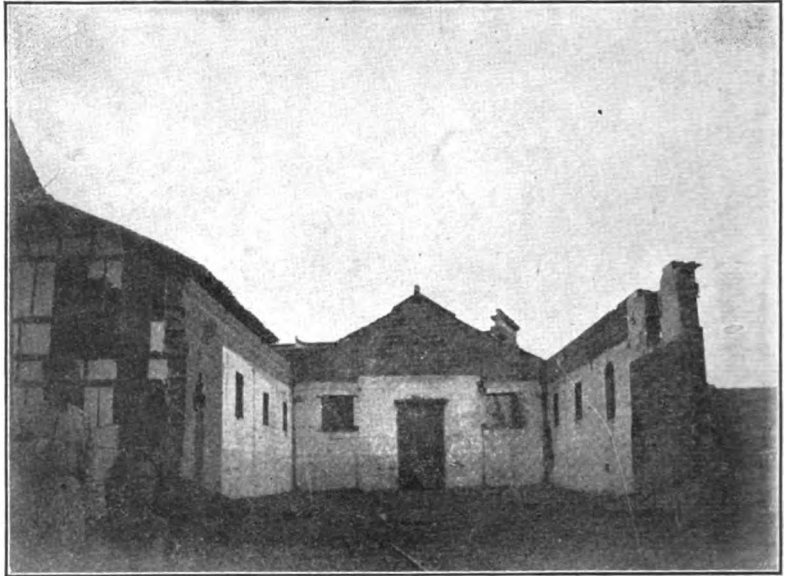


MISSION HOUSE, YANG CHOW.

triennial examinations. The colonel in charge of the guards invited us into his tent to drink tea; the soldiers at the gates were affable and rendered all needed assistance. Nineteen thousand packages of books were distributed, with perhaps not more than one hundred instances of students refusing to accept. Generally the books were accepted graciously, and often we were thanked cordially."

The districts of the Central China Mission are Nanchang, Kiukiang, and Nanking. The institutions maintained are

most important. The school at Kiukiang is the only one in the great province of Kiang-Si, with a population of more than 20,000,000. The hospital at Wuhu is the only one in the province of An-Hwai, with its 36,000,000 people. The school at Chinkiang reaches the whole northeastern



AFTER THE "BOXER" RIOTS.

A Central China mission station, Li Chia To.

portion of the province of Kiang-Su, with a population of nearly 20,000,000. A hospital and a university at Nanking, the capital of the three provinces just mentioned and the old capital of the whole empire, are most potent forces for Methodism.



CHAPTER III

The North China Mission

WHEELER AND LOWRY IN THE CAPITAL.—TIENTSIN AND TSUNHUA.—
PEKING UNIVERSITY.—MEDICAL WORK.—THE TERRIBLE SUMMER.
—A MISSIONARY MILITANT.—FROM THE ASHES.

THE men of Foochow who first entered the Chinese capital, Peking, in 1869, were Revs. L. N. Wheeler and H. H. Lowry. The next year they secured the excellent site just inside the gates, which, until the Boxer uprising in 1900, constituted the Methodist mission compound. On June 5, 1871, the first public service was held, about forty persons attending. Tientsin, the seaport of Peking, was entered in 1872, and Tsunhua, near the Great Wall, in the year following. Failing health compelled Dr. Wheeler to retire in 1873, Mr. Lowry succeeding him as superintendent, and conducting the work with ability until its organization as the North China Conference in 1893.

Bishop Wiley, in 1877, reported the Mission well established in both the Tartar and the Chinese sections of the city, with a girls' boarding school and a hospital belonging to the Woman's Foreign Missionary Society worth \$9,500,

with 3 chapels worth \$6,500, 4 parsonages worth \$19,000, and 146 communicants.

In 1878 came the terrible famine and pestilence which devastated North China, carrying off millions of people. The distribution of the relief funds raised in Christian countries, while adding greatly to the labors of the missionaries, also aided them by rendering the people the more ready to listen to their message.



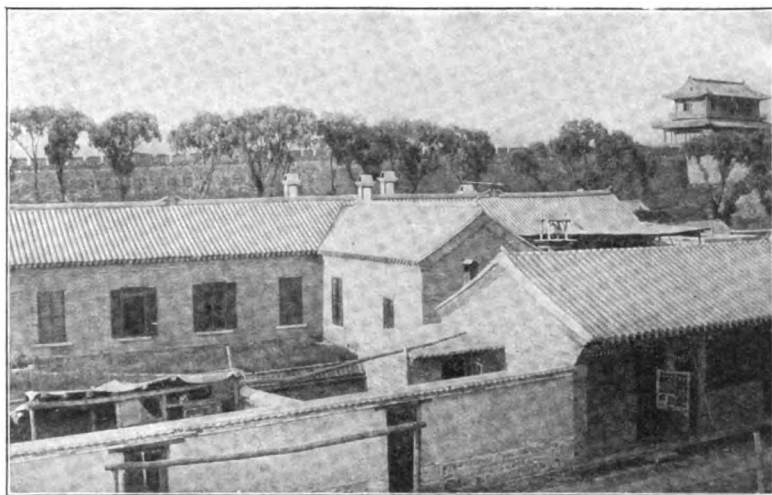
SLEEPER DAVIS MEMORIAL HOSPITAL, PEKING.

Destroyed by Boxers, 1900.

In 1879, ten years from the start, the Mission counted a total membership of 257. There were 4 organized circuits, one of them four hundred miles distant from Peking. The review in 1889, after ten more years of work, showed a total membership of 1,299. The total amount collected on the field for various purposes was \$1,496. The native staff consisted of 16 preachers and 7 licensed exhorters, besides several colporteurs.

Medical and educational work has been carried on with

great vigor. The boys' school of 1871 soon became a boarding school, known as Wiley Institute. In 1885 the course of study was enlarged, and in 1889 the name Peking University began to be used, and classes in liberal arts were formed. In 1890 the Peking University was incorporated under the laws of the State of New York, United States of America. Friends in America gave money for the purchase of property, James H. Taft, of Brooklyn, giving \$10,000



MISSION HOSPITAL, TSUNHUA.

and a dormitory. Durbin Hall was erected. In 1892 the assets amounted to \$35,000.

In 1892 there were for the first time students in all the classes from the lowest primary to the senior in college. At the commencement, June 7, five excellent young men were graduated, four of whom entered the ministry at once; the other accepted a position in the customs service with a salary more than three times what the others received, but out of it he gave enough to support another boy in school, and

arranged to preach once a week in the street chapel besides taking a class in Sunday school. In 1893 a small theological class was added.

The medical work has had greater attention at this Mission than at either of the others. At Peking, under the care of Dr. Curtiss and his assistant, Mr. Alvin Horne, there has been a hospital, with two dispensaries, while frequent clinics have been held at the different circuits and stations on the district. There is also a medical class composed of three students. At Tsunhua, under the care of Dr. Hopkins, was a hospital and dispensary, with two village dispensaries and occasional country clinics. A hospital for women and children has been under the care of Dr. Terry, of the Woman's Foreign Missionary Society. At Tientsin, under the care of Dr. Gloss, of the Woman's Foreign Missionary Society, a hospital, with three flourishing dispensaries, was carried on; and at the Jeho silver mines, under the care of Dr. Osborne, grew up a large medical work, supported by the mining company. An average of three thousand six hundred patients per month were prescribed for in 1890 at these four different centers of operation. The good accomplished by this agency in breaking down prejudice and superstition, overcoming false notions, dissipating fear, creating confidence, and winning friendship, can in no way be estimated.

The hospital at Tientsin, called the "Isabella Fisher Hospital," was erected in 1881 by means of a donation of \$5,000 from John F. Goucher, of Baltimore. Through the attendance of Miss L. A. Howard, M.D., on Lady Li, wife of the viceroy, Li Hung Chang, a large opening for work was made here, Lady Li becoming a constant and sincere personal friend.

Meantime the evangelistic side of the work was not

neglected, and many interesting incidents relating to it might be recorded. At Tientsin, in 1883, some very clear conversions occurred. Nightly meetings were being held, and one of the gatekeepers requested prayer. The oft-repeated story of Christ's love had impressed him. Not long afterward he



REV. FRANK D. GAMEWELL, PH.D.

Dr. Gamewell directed the system of defenses by which the beleaguered legations at Peking were protected from the Boxers.

told the following experience, his face lighting up with his new-found peace: "I was sitting in my room thinking about God the Father; then I thought about the Son; then I thought about the Holy Ghost; and as soon as I began to think about the Holy Spirit it seemed as though he spoke to me, and I knew that my sins were forgiven."

A similar revival is recorded in Peking during the following year.

At Wesley Chapel, Tientsin, in 1890, a young Chinese gentleman, who had studied for some years at Yale College, was baptized and received into the Church. He has since, of his own accord, entered on a crusade against the foot-binding custom.

In 1893 the Mission was organized into a Conference, and its districts are: Lanchou, Peking, Tientsin, Tsunhua, Shanhaikwan, and Shantung. At Asbury Charge, on the Peking District, a fine new church was built, and at Tsunhua a similar place of worship was erected without any charge to the home committee. At the capital commendable progress has been made. Roughly speaking, there are about 1,000 Methodists in Peking. There are over 100 probationers in this city alone, more than 100 students attend Peking University, and an almost equal number attend the college for women.

On the 6 districts a membership of 4,375 was reported in 1900. The number of probationers was nearly one half the total membership. There were then 39 foreign missionaries and 15 native assistants, who, with 13 representatives of the Woman's Foreign Missionary Society, formed the force of the Mission. The 38 churches and chapels were estimated as worth over \$50,000, while the other property of the Mission, such as parsonages, hospitals, and book rooms, reached a value of considerably over \$180,000.

During the four years 1900-03 the North China Mission passed through a period of persecution, devastation, reorganization, and reconstruction. The persecution and devastation were the outcome of the Boxer uprising, which seriously interfered with all our work except that in a section of the province of Shantung. The reorganization of the Mission

and reconstruction of the property followed the suppression of the Boxers. The property interests of the Mission underwent a complete change during these four years, and the spirit of the Church in North China was chastened.

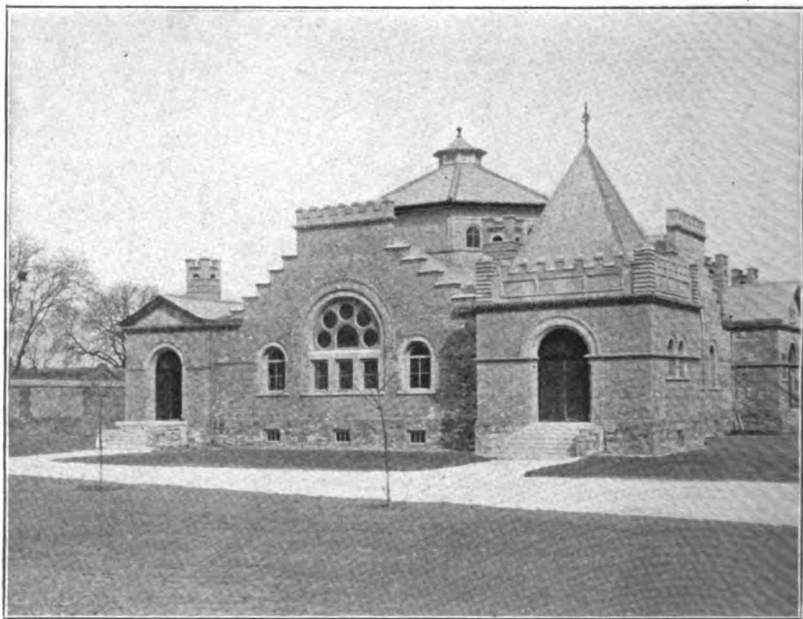
Previous to May, 1900, there was considerable disturbance throughout North China, but not until just after the session of the North China Conference, held in Peking from May 31



RUINS OF METHODIST MISSION COMPOUND, PEKING.

to June 4, did the Boxer uprising break in fury upon all foreigners and native Christians. When finally the Boxer hordes made the attack the missionaries, native helpers, and church members of the North China Conference took an heroic part in the defense. Notable among the Methodist missionaries who were active in the defense of Peking and Tientsin was the Rev. Frank D. Gamewell, whose conduct in

fortifying the American Legation and the British Legation, the main position of defense in Peking, during the fifty-six days of siege, won him the praise of the governments of Great Britain and of the United States. Two native preachers—the Rev. Wang Cheng Pei and the Rev. Lui Chi Hsien—were shot in battle when at the head of a band of their



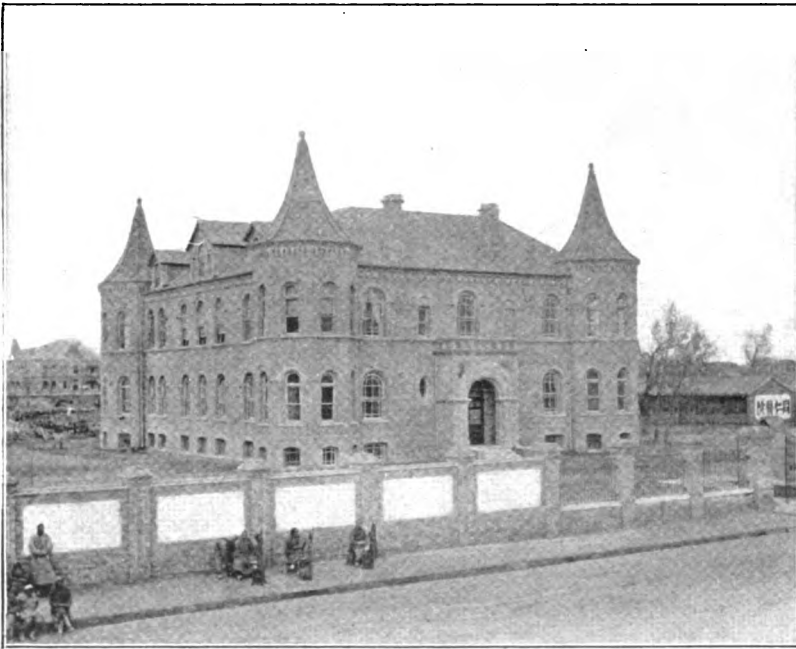
ASBURY METHODIST EPISCOPAL CHURCH, PEKING.

This church is almost a reproduction of the stone church destroyed by the Boxers.

brethren they were aiding the Japanese in repelling a fierce assault. Many instances could be given of the heroic conduct of native Christians who were members of the Methodist Episcopal Church.

When the cloud of war had passed and the Boxers had been suppressed the property of the Methodist Episcopal Church was in ruins. On Peking District every foreign

building was destroyed, and every native building used for church purposes was either destroyed or so badly damaged as to be unfit for use without extensive repairs. On the Tsunhua District all the chapels—10 in number—were destroyed, and all the chapels and native parsonages but one on the Shan Hai Kuan District. The Tientsin District lost



JOHN L. HOPKINS MEMORIAL HOSPITAL, PEKING.

4 chapels, and the Lanchou District 2. The property loss in Peking city included the university and high school buildings, 2 hospitals, Asbury Church, 1 street chapel, 7 parsonages or missionary residences, and the chapel and property in the Southern City. In Tsunhua 2 chapels, 2 hospitals, a boys' school building, a girls' high school building, and 4 parsonages perished.

But the destruction of property is not to be compared with the loss of life among the native Christians. Although none of the foreign missionaries declined to go where duty called, and although all who were available, both men and women, were assigned to duty in dangerous places, not one of their lives was lost. Six native preachers, members or probationers in the Annual Conference, and as many or more local preachers and colporteurs were killed, together with some 500 church members. On Peking District some circuits were almost obliterated. Many of these Christians were given the opportunity to recant and thus save their lives, but they refused to pay the price.

Immediately after the close of hostilities claims were made through the United States government for indemnity for the property losses of the Missionary Society and the native Church. At Ch'ien-an, in addition to the indemnity for the loss of property, 5,000 taels were paid to the widows and orphans who had been left destitute. On the Tsunhua District five temples were turned over to the Church in lieu of indemnity. This work was pushed as rapidly as possible, so that by June of 1902 the indemnity at Pa-chou was the only chapel indemnity on Peking District that was not settled, and before the end of 1903 all Mission indemnity matters were closed. In some places the members would not take their personal indemnity, granted them because of the loss of relatives, but turned it into the local church to buy new property or to rebuild. All claims for damages were settled with the utmost fairness from the side of the missionaries, and are reported to have been in all places satisfactory to the magistrates. The official at Mukden was so much pleased with the way Drs. N. S. Hopkins and J. H. Pyke managed the claims for indemnity in his district that he

requested the emperor to decorate them. The emperor granted the request, and decorated Dr. Hopkins with a Star of the Second Order and Dr. Pyke with a Star of the Third Order. The Rev. Te Jui, the native presiding elder who assisted Drs. Hopkins and Pyke in the settlement of indemnity claims, was at the same time made a Mandarin of the



DURBIN HALL, PEKING UNIVERSITY.

This takes the place of a similar building destroyed by the rioters.

Fifth Rank with the right to wear a blue button and a peacock's feather.

As the collection of indemnity proceeded, the process of rebuilding was inaugurated. By June, 1902, every chapel on Lanchou and Shan Hai Kuan Districts had been renovated and repaired. And the year 1903 witnessed the completion of

nearly all the rebuilding of chapels throughout the Conference. The Tsunhua ruins were utilized to build a chapel, a boarding school for forty boys, and rooms for the visiting missionary; but the headquarters for this section of the Mission were removed to Chang Li, and appropriate building work begun in the latter place. At Peking the foundations of Asbury Church were laid in the summer of 1902, the building operations proceeding rapidly, until there were completed in that city Durbin Hall (the main building of Peking University), Asbury Church, the John L. Hopkins Memorial Hospital (a new institution given by friends in the United States, and dedicated June 18, 1903), and several mission residences.

The readjustment of the North China Mission made necessary by the disturbances of the quadrennium left the Church in that section more compact, more independent, and more energetic than ever before. The native Christians rallied to the support of the work, putting forth greater efforts for the salvation of their countrymen, and giving increasingly larger amounts of money for all religious purposes. In educational work there has been a constantly increasing interest. In 1902 Ch'en Wei-Ch'eng, a teacher in Peking University, was chosen to represent the Christian students of the Chinese empire at the Biennial Meeting of the World's Student Christian Federation held at Sorö, Denmark, and at the World's Conference of Young Men's Christian Associations held at Christiania, Norway. At the end of 1903 each of the six intermediate schools of the North China Mission had as its principal or leading teacher a graduate of Peking University.



CHAPTER IV

West China

ON THE UPPER YANG-TSE.—FIRST FRUITS.—THE ANTIFOREIGN RIOT OF 1886.—RESTORATION.—CHENTU OCCUPIED.—ADVANCES IN CHUNGKING.—THE MEDICAL WORK.—CHUNGKING INSTITUTE.—FIGURES AND PROSPECTS.

A THOUSAND miles west of its other Missions, in the remote and teeming province of Szchuen, is located the West China Mission, at the gateway of Tibet, the Forbidden Land. Dr. John F. Goucher, who first advocated the occupation of this strategic point in 1880, supported the work for three years with his own means. Dr. L. N. Wheeler, founder of the North China Mission, accompanied by the Rev. Spencer Lewis, sailed from San Francisco September 6, 1881, with West China for destination. But West China is beyond reach by steam navigation, and it was not until December 3, 1882, that the whole missionary party arrived at the city of Chungking, on the upper Yang-tse, the commercial capital of the province, for permanent occupancy. Property was purchased, two dwellings were made habitable, schools were organized, and after a time preaching was begun. Women, contrary to experience elsewhere in the

East, constituted by far the larger part of the Sabbath congregations. The people seemed very friendly, and the little chapel was crowded.

Medical work was entered upon in 1884 by Dr. G. B. Crews, and 768 were treated in a few months. Almost from the very first there were some conversions. By October 1, 1884, after less than two years' labor, 5 members and 9 probationers were enrolled, and the number of adherents was put at 35. These were increased to 50 the next year, communi-



cants being 22, with 94 Sunday scholars, 64 day scholars, and 16 orphans.

All seemed going well, when suddenly the Mission was interrupted by an antifeign riot, instigated by the military students who were there for the triennial examinations. This occurred July 1, 1886, resulting in the destruction of all property occupied by foreigners in and near the city,

including our mission property. The missionaries barely escaped with their lives, saving nothing, and were confined to the magistrate's yamen (official residence) in close and uncomfortable quarters for two weeks without change of clothing and with only the food of the country. The superintendent



HO CHEO, A NATIVE PASTOR IN WEST CHINA.

writes: "The almost tropical summer of latitude twenty-nine degrees was upon us, an excited populace about us, and six hundred miles of a swift and dangerous river between us and the nearest treaty port, which was still a thousand miles from the coast. In the vile atmosphere of a Chinese yamen, in close quarters at a trying season, the health of over a score

of foreigners was preserved through fourteen days; down hundreds of miles of a river dangerous at all times, but doubly so when swollen by summer floods, our lives were preserved, and in our every experience God was wonderfully with us, protecting us, and keeping us in perfect peace because our minds were stayed on him."

The missionaries were scattered, seeking refuge in different places. The Rev. F. D. Gamewell, who had become superintendent in 1884 through the failure of Dr. Wheeler's health, repaired at once to Peking to seek redress from the imperial government. Through his efforts, greatly aided by the United States officials, the Chinese authorities agreed to pay an indemnity of \$28,000, a sum almost equal to the actual amount of loss, and to reinstate the missionaries. Some time, of course, was consumed in all this. During 1887 the Rev. V. C. Hart, superintendent of the Central China Mission, proceeded up the Yang-tse to Chungking, and made all necessary arrangements for the resumption of the mission. He was accompanied by the Rev. H. O. Cady, who remained there, and by January, 1888, the Rev. Spencer Lewis, who had been appointed superintendent, reached the field, and work was gradually resumed.

The riot and the long interval of inaction had scattered the membership, and but 6 of the former members were at hand, 3 others were received from probation, and 7 new probationers were gathered in a few months. In 1890 the superintendent is able to report: "We seem at last to have fully recovered from the losses due to the interruption of our work and the scattering of the workers, and we have entered on a period of steady and healthful growth."

In 1891 an advance step was taken by occupying Chentu,

the political and literary center of the province, and the most populous and influential city in West China. A fine plot of one and a quarter acres was purchased on a good street, and with over a score of large trees on it. The buildings on it were made to serve for a chapel and day school, together with



DR. MCCARTNEY AND MEDICAL STUDENTS.

residences for two families. It is one of the finest centers for mission work in China.

At Chungking this year there was erected at a cost of \$2,000 a good brick chapel seating 400 people and a good hospital costing about \$3,500. Dr. J. H. McCartney took charge of this latter, and in 1893 Dr. H. L. Canright began

medical work in Chentu. Nearly 18,000 patients were treated in the hospital and the dispensary during the past year, and new buildings are greatly needed.

The Chungking Institute, under the direction of the Manlys and later of Mr. Beech, is the first school of high grade opened in the province, and the industrial department especially has been most useful to the Mission. Most of the fifty boys have



INTERIOR OF THE FIRST CHURCH, CHUNGKING.

become Christians in the school. The course is equivalent to an American high school course plus the study of the Bible required. The boarding school for girls has also made excellent progress under Miss Fannie B. Meyer, and a class of twenty-five was carried to the new building, the funds for which were raised in the United States by Miss Meyer's father.

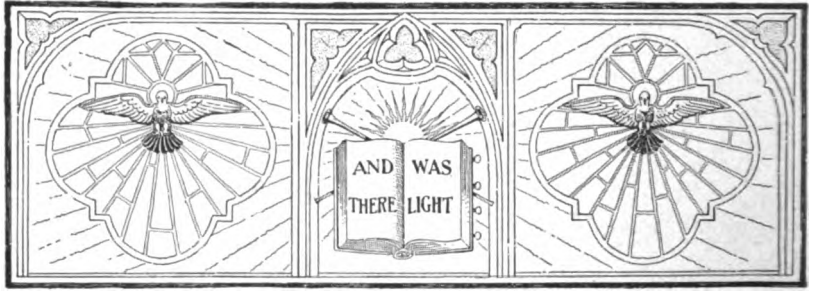
The 11 circuits, now comprised in 2 districts—Chungking

and Chentu—are manned by 11 missionaries and 8 assistants, 19 native unordained preachers and 21 native teachers. The membership is 372, a decided increase upon the prior year, while the 6 chapels and the other Mission property is estimated as worth close upon \$30,000. The Woman's society has also 6 missionaries and 4 native workers.

In 1903 a new hospital structure of gray brick was completed at Chungking. It will accommodate one hundred and fifty patients. It is superbly located on high ground near the William Gamble Memorial Hospital for Women. The Mission press at Chungking reported in 1902 a total of 14,000 volumes printed in the year.

Twice in its history a bishop has made the long journey to West China. Joyce was the first, and five years later, in 1901, came Bishop Moore, whose quadrennial residence at Shanghai (1900-04) was of great advantage to the Methodist interests throughout Eastern Asia. He has called the attention of the Church to the strategic position of the West China Mission on the threshold of Tibet.

The great upper Yang-tse River promises to become a most important center of industry and advance in China. Its waters are navigable by steam vessels of moderate draft, and this increase in travel facilities promises to accelerate the spread of Gospel teaching. Indeed, the river itself is a fruitful mission as the small vessels manned by the Chinese themselves represent a valley trade that brings together a vast number of the people. According to treaty rights Japan has the privilege of opening up steam navigation, and when that is accomplished this fruitful section, where it is stated there has never yet been a famine, will yet abound with the riches of the Gospel.



CHAPTER V

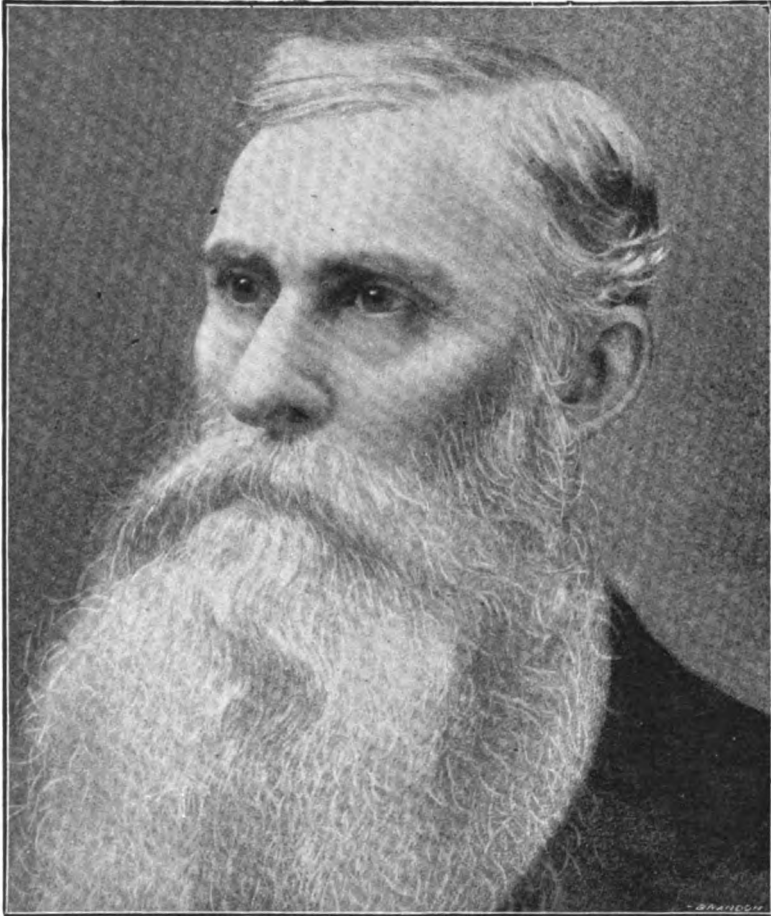
The Church South in China

SHANGHAI ENTERED.—CUNNYNGHAM AS SUPERINTENDENT.—CIVIL WAR AFFECTS THE MISSION.—A REVIEW OF THE WORK.—THE ADVOCATE.—ENCOURAGING PROGRESS.—DR. ALLEN'S RETURN TO THE MISSION.—THE MISSIONARY DISTRICTS.—A MISSION CONFERENCE.—EDUCATION.—PRESENT CONDITION.

ONE year after White and Collins landed at Foochow the Revs. Charles Taylor and Benjamin Jenkins landed at Shanghai, representing the Methodist Episcopal Church, South. Locating outside the walls, they taught and preached and ministered until, in 1851, their souls were rejoiced by the conversion of Liew Sien Sang, Mr. Jenkins's teacher. He afterward became a useful evangelist. In 1852 Rev. W. G. E. Cunyngham and his wife reinforced the Mission, but sickness and death soon left him alone amid the perils of the Taiping rebellion. He had narrow escapes, and the Mission property was burned. In 1854 helpers came, and the work went slowly forward. At the end of ten years only ten members were reported. In 1859 work was opened at Soochow, ninety miles to the northwest.

Dr. Cunyngham's ill health necessitated his return to America in 1861, and the civil war (1861-65) further embar-

passed the Mission, cutting it off from its parent society. What drafts were in the hands of the missionaries were generously honored by the Methodist Episcopal brethren of



YOUNG J. ALLEN, D.D., LL.D.

the Foochow Mission, but this afforded but small relief. Thrown upon their own resources, the two brethren then at Shanghai proved equal to the emergency. Dr. Young J.

Allen (who had arrived in 1860) found employment in the service of the Chinese government, in its translation and editorial department, which gave him access to the higher classes and opened for him an opportunity for diffusing Christian thought and truth through native channels. He continued to preach as he was able. The Rev. J. W. Lambuth spent most of the time in the United States, returning to China in 1864.

A review of the Mission in 1870 by Dr. Munsy furnishes some interesting facts. He says: "During these twenty-one years 8 missionaries, with their families, have been sent out. Two female members of the Mission have died, and 1 of the missionaries. One has withdrawn from the work, 4 returned, and 2 remain in the field. Between 50 and 60 natives have been baptized and admitted to full membership; of these 6 have died in the faith. Two native preachers of great gifts and usefulness have finished their course with joy. The Mission now occupies 3 stations—Shanghai, Soochow, and Nansiang." From the same communication we learn that Rev. J. W. Lambuth was devoting all his time to regular itinerant missionary labor, while Mrs. Lambuth had a girls' school of 12 pupils; and that Rev. Y. J. Allen had charge of an Anglo-Chinese school under the patronage of the Chinese government in connection with the native college at Shanghai. He also edited and published two newspapers in Chinese (one a religious paper, the other literary and scientific), besides doing his regular share of preaching.

The Chinese Christian Advocate, a weekly illustrated publication of sixteen pages, circulated very widely, reaching Formosa, Hongkong, Singapore, Mongolia, and Japan, besides being subscribed for by a large number of the man-

darins and sold in the streets of Peking. A little over 1,000 copies a week were printed. There were only 70 members and probationers in the Mission at this time; only 2 missionaries, assisted by 2 student native helpers.

A new missionary, Rev. A. P. Parker, the first one for sixteen years, reached China in 1875, and was appointed to



ANGLO-CHINESE COLLEGE, SHANGHAI, CHINA.

Methodist Episcopal Church, South.

Soochow. He was supported by the Missouri Conference. Dr. Allen continued in government employ, so that Mr. Lambuth was still the only missionary supported by the board. In 1876 the Mission was much cheered by the visit of Bishop Marvin and Dr. E. R. Hendrix. A new Hymn and Tune Book was issued, and one hundred copies of the translated Discipline were printed on their parlor press. In 1877 a medical department was opened by the arrival of the

Rev. W. R. Lambuth, M.D. One woman asked for some "heart medicine." She said: "I get excited sometimes, and my heart gets very mad; for my relatives treat me cruelly. I want to scratch their faces and say bad things. Can't you give me something for my heart?" The missionary was very glad to point her to the Great Physician. The medical report for 1878 showed that 766 patients had been treated. In 1880 a new church was built in Shanghai, to seat 200 persons, at a cost of \$3,594.

In 1881 Dr. Young J. Allen resigned his governmental positions to become superintendent of the Mission. He had translated ninety volumes for the government, besides preparing a complete atlas. He had also continued his connection with the Foreign News Gazette, issued for the use of the government officials, as well as the Chinese Globe Magazine. Eight hundred copies weekly of the latter were distributed exclusively among the higher officials through a grant made by the Religious Tract Society.

Dr. Allen's report at this time states that the territory to which the Mission had decided to restrict its labors formed a parallelogram one hundred and twenty miles long by one hundred miles broad, very populous, intersected by canals, and having but one dialect spoken. Three districts—Soochow, Nansiang, and Shanghai—were already occupied, and a fourth—Soong Kong—was projected. At Soochow were 2 boarding schools—one for boys, called the Buffington Seminary, having 42 scholars, and one for girls, under the care of the Woman's Board. The statistics for 1883 show a foreign force of 18, with 158 members and 32 probationers; adult baptisms, 30; native preachers and helpers, 20; scholars in Sunday schools, 479; in day schools, 552; total value of property, \$123,000.

In 1886 the China Mission Conference was organized. Five years later, in 1891, there were 11 organized churches, of which 2 were self-supporting; 22 native



W. H. PARK, M.D.

Surgeon in Charge Soochow Hospital.

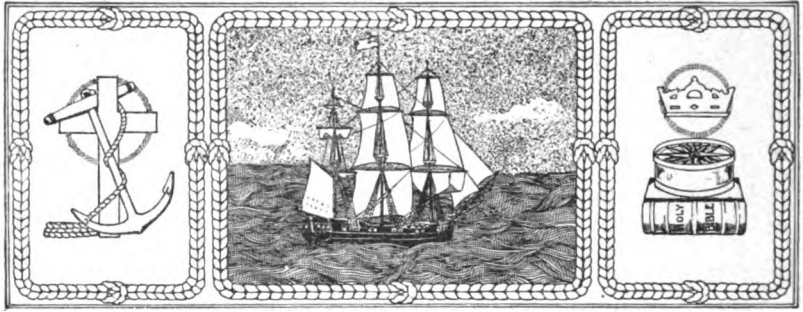
helpers, of whom 11 were preachers; 365 members, and 83 probationers; the scholars in Sunday schools were 853; the native students in the colleges were 236, in the day schools

210. There had been contributed by the native members \$287. The colleges were 2 (with 6 foreign teachers and 8 natives)—the Anglo-Chinese College, at Shanghai, under Dr. Allen, with 172 enrolled pupils; and Buffington College, at Soochow, under Dr. A. P. Parker, with 75 in attendance. Of the latter it was said since Dr. Parker first assumed control, sixteen years ago, only two boys have left the school without professing Christianity. Twenty of its graduates have entered the ministry, and most of the others are serving the Church either as teachers or in some other useful capacity. From the other college 13 had been received into the Church during the year, among them one of the teachers, a man of literary degree.

The report of the Board of Missions in 1894 has the following suggestive review of the work: "Our force has for forty years been utterly inadequate. Within a region measuring a hundred and seventy-five miles from north to south and a hundred and twenty-five miles from east to west we have a population of 20,000,000, homogeneous in character and with one vernacular. Here are some thirty-five walled cities ranging in population from 5,000 to 50,000, and hundreds of large towns and villages. Situated in an alluvial plain covered with a network of canals, the population is the most accessible in China. What force have we employed as an army of occupation? The following gives the average number of missionaries in each decade since 1854: 1854-64, average 3; 1864-74, average 2; 1874-84, average 6; 1884-94, average 9. It is marvelous that so much has been accomplished by so few and in the face of tremendous odds."

Bishop Galloway, who presided at the Conference of 1902, made a glowing report to the home Church. The number of

new converts was the largest in the history of the Mission. The masses, once stolidly indifferent, were showing an interest which is "almost eager." The villages beg for preachers, and all the city gates stand open. "Without doubt," he says, "the Boxer war has already proved a real awakening to China." The membership was 1,618, with 2,328 scholars in the Sunday schools. The colleges at Shanghai and Tung Wu were prospering, and plans were maturing for a university at Soochow. The project of a Union Publishing House at Shanghai, on the joint account of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is no longer a dream. Rev. W. H. Lacy, of the former body, and Rev. R. P. Wilson, of the latter, are the accredited publishing agents of the two great American Methodisms in China, and the imprint "Lacy & Wilson" has already been placed upon several publications.



CHAPTER VI

Wesleyan and Other Chinese Missions

GEORGE PIERCY.—CANTON WAR.—EDUCATIONAL AND MEDICAL WORK.—WUCHANG.—RIOTS.—ROMANISTS.—HOPEFUL HAPPENINGS.—NEW CONNECTION WORK AT TIENTSIN AND CHU CHIA.—THE CANADIAN METHODISTS IN WEST CHINA.—THE FREE CHURCHES AT NINGPO.—THE BIBLE CHRISTIANS IN YUNNAN.

IN January, 1851, a Yorkshire plowman, George Piercy, impelled by an overmastering desire to preach the word in China, arrived at Hongkong. The Wesleyan Missionary Society had declined to assume his support, and he was alone and without resources. He found a Wesleyan soldier in the garrison, however, who directed him to Dr. Legge, of the London Missionary Society. He was soon preaching to a society gathered from the English regiments. The Wesleyan Society now accepted his services, and he removed to Canton, where he began to preach to the Chinese. The society, now aroused, sent him two helpers—Josiah Cox and William R. Beach. A boys' school was commenced, Mrs. Piercy began to teach a circle of girls, tracts and Scriptures were distributed, and both preaching and translating diligently pursued. In 1855 three more young men arrived.

But at this time the long-continued endeavor of the English government to obtain admission on equal terms to the court of the empire promised to fail save at the point of the bayonet, and the anti-English feeling in China interrupted the work.

The missionaries took refuge in Macao, and during their sojourn there three of their earliest converts, who had accompanied them, were admitted into the Church by baptism. It was not until the end of 1858 that they were enabled, by the conclusion of the war, to reoccupy Canton. Two places of worship were provided, and four day schools were established in different parts of the city. It was in every sense a day of small things. But in 1860, the Missionary Society having received from Thomas Pooll, Esq., a munificent legacy of £10,000 for India and China, commodious chapels, schools, and mission premises were erected in various parts of Canton, and fresh impulse was given to the work. Operations were extended very soon to Fatshan, a large manufacturing town and port on the Canton River, twenty miles west of Canton, where are met people from all parts of the provinces of Kwangtung, Kwangsi, and even Yunnan.

It is well known that nearly all the emigrants to foreign lands from China come from the Canton Province. Extracts from the reports of the Wesleyan missionaries bear upon the subject. Referring to San Mi and San Ning, not far from Canton, they say: "These places being the center of the emigration movement, our society here is so continually fluctuating by constant removals and arrivals that it is almost impossible to keep trace of our members. Some fresh faces turn up at every visit, and we miss others who have returned to California or Australia. The majority of the members

were returned emigrants, baptized abroad and nursed by a foreign Church, and their religion could not always endure the chills of persecution."

In 1886 a new church seating three hundred and fifty was built at Fatshan, and there was preaching at Hankow. The



"HERE COMES A FOREIGNER!"

A typical group of Chinese faces.

next year a school was opened. At Canton and Wuchang Christian tracts have been handed to the swarms of students leaving the government examination halls. This work has in some years reached very great dimensions, and a number of English lay workers have participated in it.

In 1864 Dr. J. Porter Smith, a pious and skillful Methodist

physician, reached Hankow and proceeded to organize a regular medical mission. In the first year a total of 18,764 patients were actually registered, besides other irregular admissions and prescriptions. The persons applying for medical aid were of every rank and degree, and the moral effect was most gratifying. After some years medical work was instituted in connection with the station at Fatshan, and in 1883 upward of 10,000 cases were treated at that hospital. In 1888 a woman's hospital was erected in Hankow, which has proved a great boon to that district.

*The medical work has been kept strictly in Christian lines. Dr. Wenyon says: "We have tried to bring to bear upon our patients, whether in the hospital or their own homes, the influence of Christ's Gospel of purity and love. We supply them with Christian books. In the female ward a Bible woman is engaged, and a catechist is at work among the men. The Scripture is daily read with the patients. Every morning there is worship in the chapel, and in the evening a Bible class is held. On the Lord's day the patients attend the public services along with outsiders residing in the neighborhood.

In 1863, about ten years after the start at Canton, a second mission was begun by the Wesleyans. The twin cities, Hankow and Wuchang, in Central China, on the Yang-tse River, about one thousand miles from Canton, were selected. Rev. Josiah Cox, who had been at Canton for ten years, prospected this field, recommended its occupation, and remained its superintendent until 1875. He urged that six missionaries be sent at once, but only three—the Revs. David Hill, for many years chairman of the district, William Scarborough, and F. P. Napier—were forthcoming.

In 1878 two of the missionaries at Wuchang—Messrs.

Brewer and Nightingale—were assaulted and severely injured by a student mob.

In 1891 an attack was made on the station on the Wuchang District, thirty miles above Kiukiang. The mission houses were plundered and burned, the ladies and children barely escaping, and after great exposure and most imminent peril reaching a place of refuge. Their husbands were away at the time; but Mr. William Argent, an English lay evangelist, who was just then at the riverside waiting for a steamer to take him to his home, and Mr. Green, of the imperial customs, hearing of the fire at the mission house, rushed to the help of the ladies. They ran into the midst of the mob and were soon murdered. The gunboats soon came, a great funeral was given the two martyrs at Hankow, and a week or two later an imperial proclamation came down from Peking declaring in the most decided manner that Christianity should be considered as one of the tolerated religions of the land. The Chinese government also offered ample compensation to the Mission for all its losses, and paid an indemnity of £3,000 to the representatives of each of the murdered men. Mrs. Argent, mother of the murdered young man, only consented to take it on condition that it should be devoted to Chinese missions or other Christian work, and thus many other noble workers have already taken the place of him who fell, and still others will continue the succession far down the future.

The Boxer troubles of 1900 spent their force principally in the northern provinces. Beyond the wrecking of a few chapels and the petty persecution of native Christians the Wesleyans suffered little.

Much opposition and hindrance to the work has been experienced from Roman Catholicism. Indeed, all the Prot-

estant Churches operating in China have to bewail losses of members under discipline, or members on trial considered as yet unprepared for baptism, to whom the broad and indulgent doctrines of Romanism presented great temptation.

The unexpected erection of a preaching place at San Ning with funds contributed by Chinese in Australia and California gladdened the missionaries. So in 1893 they were delighted when the people of Nhang Sz Kang built a chapel for themselves.

A man's neighbors often made great opposition to his entering the Church. "Not that they object to his becoming a Christian, as such," explains the missionary, "but because, having joined a Christian Church, he is by treaty right exempt from the payment of all taxes connected with idolatrous temples and processions. And as the sum total to be raised by any given street or village is fixed at a certain sum his share of this tax falls upon his neighbors, who in some cases are ill able to bear the additional burden."

The Canton District had in 1899 26 chapels and 1,344 members. The figures for Wuchang were 42 and 1,073 respectively.

Two reasons have contributed to the smallness in numbers. First and foremost, there has been no very effective native ministry raised, and the reaching of the Chinese is a much more difficult matter in the absence of talented and worthy workers of their own nationality. Not many of the literati had been reached, and no examples were afforded of converts who had afterward risen to prominence or attained wealth. To this the second cause doubtless contributes the reason. The work of Wesleyan Methodism has been confined to the treaty ports, where the prejudice of the natives against the foreigners has always been strongest, and where

the proclamations of the governors had widest publicity. During the second English war a price of £30 was paid for every foreigner's head, and fortunes were amassed on which, however, the Chinese government had to pay a protective tax when the hostilities had terminated. For thirty years there was but the slightest attempt to undertake work in the country, where the people were more open to influence and less swayed by the prejudice-producing edicts of the government.

But the prospects are improving, the Missions are beginning to be better manned, and the mother Church in Methodism promises to take more prominent part among the evangelizing forces of the great Eastern empire.

The Methodist New Connection planted a Mission in China in 1860, when Rev. John Innocent and W. N. Hall were sent from England to Tientsin. Schools were opened, and a few converts rewarded their endeavors. Among them were men of considerable learning, according to Chinese standards.

In 1866 two more missionaries arrived in China. About this time an aged farmer, Chu, from a place in Shantung Province one hundred and forty miles south, was moved to visit the Mission. He was converted and went home to spread the Gospel. Colporteurs were sent to his aid, and when Mr. Hall visited the place he found one hundred and forty persons ready for baptism. This was probably the most successful evangelistic effort that China had yet known.

The Mission received a gift of land from a famous old medical practitioner of Tientsin who had come to know Christ. He asked that the proceeds be applied to the erection of a new chapel. In 1869 the Mission was vexed by civil disorders, and in the following year the antiforeign

mobs gained control of Tientsin, destroying the Methodist chapels, and persecuting the converts, none of whom, however, proved false to his Master.

The government rebuilt the chapels, and in spite of floods and other drawbacks at Tientsin and famine in Shantung the work gained ground again. By 1875 there were 276 full members and 43 probationers. Besides the regular theological school which had been for some time established at Tientsin, it was deemed best now to start a branch school at Chu Chia, the head of the Lao Ling Circuit, as a preliminary training institution for many candidates from this section who wished to be made ready for preaching the Gospel to their countrymen. Mr. Hall, while in England on furlough, raised £3,208 with which to erect suitable buildings for the training school at Tientsin, which were erected in 1878.

In 1878 the missionaries in their preaching tour baptized 314 adults, most of whom had been candidates for at least nine months, carefully selected first by the native preachers, afterward by the missionaries, from long lists of inquirers. The converts resided in more than one hundred and twenty villages and towns in Shantung. Twelve additional preaching places were occupied. In all of them premises were gratuitously supplied for the use of the Mission by members themselves. In spite of the destitution applications for relief were rare, so thoroughly had the lesson been taught that admission to the Church had no relation to the disbursement of charity. The total membership (including 434 probationers) now reached 1,156, of whom 1,060 were in Shantung.

In 1880 the London Missionary Society, whose Chinese headquarters were at Peking, transferred to the Methodist New Connection their work in Chan Hwa, a part of Shantung.

The field has, however, yielded little fruit, though patiently tilled.

About this time the Mission opened a dispensary at Chu Chia with money subscribed by foreign residents of Tientsin. Thousands of patients have enjoyed its beneficent ministries. A hospital has since supplemented its work.

In 1884 a third sphere of labor was found in the neighborhood of Kai Ping, two days' journey east of Tientsin. Near this city extensive coal mines are being worked by a syndicate of Chinese mandarins, who applied to the society for a medical missionary, offering to afford facilities for the teaching of Christian doctrine among the workmen. Accordingly, after several years of delay, due to the lack of funds, the Rev. J. Hinds and Dr. Aitkin were stationed there.

In 1889 a beautiful and commodious training college for Chinese girls and women was erected at Tientsin, where the men's training college was also from year to year sending out most valuable helpers.

To the success that all this makes evident the character of the native assistants was eminently due. Mr. Chang, the native tutor at the theological school, possessed an untold power for good with his students. His public ministrations are listened to with delight by both foreigners and natives, and his sermons evince large learning, ripe thought, and apostolic fervor. The missionary force has never been large, and without the sympathetic aid of the converts on the Mission much of their labor would have proved vain. In it, indeed, lies a lesson in the system of missions.

The missionaries escaped with their lives from the Boxer uprising, but the work was suspended, 29 chapels were wrecked, the hospital at Chu Chia was burned, and nearly 100 converts suffered martyrdom.



DR. VIRGIL C. HART AND HIS FRIEND, A BUDDHIST PRIEST.

The Methodist Church of Canada founded its first Chinese Mission at Chentu, in the province of Szchuen, in 1892. Dr.

Virgil C. Hart, the veteran superintendent of the Central China Mission of the Methodist Episcopal Church, was its leader, and the pioneers were numerous and well equipped. They opened a reading room in Chentu, and a medical, educational, and evangelistic station in Kiating, one hundred and ten miles distant. Before their operations were fully established a savage outbreak of antforeign feeling compelled the Canadians to retire from the field temporarily. Eventually the government made reparation for the property loss, and Dr. Hart's company came back to their hazardous post.

A dwelling place, in which are blended the foreign and native style, a good brick chapel, and a new reading room, book room, and street chapel combined were now erected, and the thousands it cost the Chinese authorities for their remissness of duty has had a very salutary effect on the official mind. In connection with the dedication service the first convert, Jang Sung Ping, was baptized.

The Boxer outbreak in 1900 compelled the missionaries to retire to the coast for several months, but the mission property was not destroyed, and work was afterward resumed. The printing press, the first in West China, pays its own way and helps all the missions. The interest which Canada is now taking in its Chinese work promises well for the future.

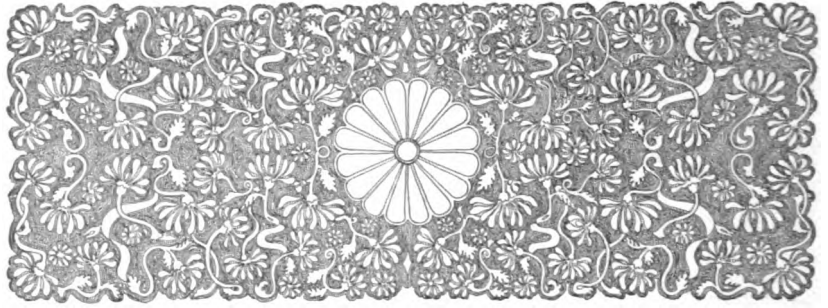
The Mission staff (1903) numbers 20 men and women. There are good churches at Chentu and Kiating, and 2 hospitals at the former point and 1 at the latter. Day schools, taught by natives under missionary direction, are maintained in both cities, and much literature is sold from the 4 book stores and distributed by the workers.

In Southern China the United Methodist Free Churches

of England began to preach and teach in 1864. The treaty port of Ningpo was entered by Rev. William R. Fuller, and Rev. F. R. Galpin, who came in 1868, was long the leader of the Mission. In 1878 a second center was established by Mr. Exley at Wenchow, a city two hundred miles down the coast. Antiforeign riots in 1884 destroyed this station, but the fortitude of the native converts put fresh heart into the workers, and even made a powerful impression on the heathen who witnessed it. The buildings were restored on a finer scale, and at Wenchow and on the Ningpo Circuits the progress has been encouraging. Some of the converts are employed as Bible colporteurs and have circulated much valuable literature. There is an orphanage at Ningpo, and the work of preacher-training and translation has gone on side by side with medical mission work and evangelization. The hospital provided by Mr. G. Dingley, of Great Yarmouth, England, has contributed effectively to the present condition of the work.

Another branch of British Methodism, the Bible Christians, sent Messrs. Vanstone and Thorne, with their wives, to Yunnan, in the southwestern part of the empire, in response to repeated appeals from the China Inland Mission. In 1888 the first members were received into society, a day school was started, dispensary work opened, books distributed, and preaching tours made among the villagers. More workers came, and the activities were zealously prosecuted. A cheering sign amid many discouragements was the coming of reinforcements from Australia and New Zealand.

At last accounts there were 8 missionaries, 1 church, and 2 preaching places, 3 members, and 34 scholars in communion with this branch of Methodism.



CHAPTER VII

The Japanese Empire Entered

AN OPPORTUNE MOMENT.—DR. MACLAY.—DAVISON AND SOPER.—THE MISSION ORGANIZED.—FOUR CENTERS.—TRANSLATIONS.—ACCESSIONS.—REVIVAL OF 1883.—REACTION.—ANNUAL CONFERENCE.

THE Methodist Episcopal Church and the Canadian Methodists entered Japan at an opportune time. The imperial edicts against Christianity had been revoked and the Christian prisoners released. They entered into the labors of the pioneers, but at once planned their operations on broader lines than as yet attempted by any Church.

The establishment of the Mission of the Methodist Episcopal Church was authorized by the General Missionary Committee at its session of 1872 in New York. The plan had long been cherished, but the pressing needs of other Missions had delayed its inception. Rev. R. S. Maclay, home on furlough from China, was appointed the first missionary, and \$25,000 was appropriated for the new cause.

When Dr. Maclay first landed in Japan there were not 150 Christians in the islands; in 1889 there were 20,000. He was a graduate of Dickinson College and a successful pastor when he felt called to the foreign field. He had founded and

superintended the Mission in China, and now with his exceptional linguistic attainments passed easily from his work on the Foochow version of the Scriptures to that on the Japanese version, undertaken soon after his arrival by a committee representative of the various bodies laboring in Japan.



Revs. Julius Soper and John C. Davison, classmates at Drew Seminary in 1873, gave themselves to the new Mission, and with Revs. M. C. Harris and I. H. Correll and their wives made up Dr. Maclay's staff.

The first meeting of the Mission was held August 8, 1873, in Yokohama, where real estate had been purchased.

Bishop Harris, Rev. Dr. John P. Newman and Mrs. Newman, Messrs. Cochran and Macdonald, of the Canadian Mission, and Mrs. Combs, of the Peking Mission, were also present. In the hope of early and adequate reinforcements headquarters were fixed at Yokohama, and local centers at Tokyo (then called Yedo), Hakodate, in the north, and Nagasaki, in the south. The superintendent kept Correll by him at headquarters. Soper went to Yedo, Harris to the northern station, and Davison to the templed slopes of Nagasaki, the veritable Holy Land of the Japanese faith.

Encouraging progress was made with the language the first year. The Discipline, Catechism, and hymns were translated. Dr. Maclay worked at the translation of the Scriptures. By the fall of 1874 the missionaries were able to conduct the Sunday services entirely in Japanese. In 1880 the complete New Testament in Japanese was published, a work in which all the evangelical Missions had cooperated, and whose consummation was celebrated with public thanksgiving. Dr. Maclay had been one of the committee of translators and was made chairman of the joint committee on the Old Testament translation.

The Methodist Mission was too feeble in numbers to cope successfully with the great problem of evangelizing the empire. Yet the first five years showed progress. Churches, schools, and dwellings to the value of \$25,000 had been secured, including the flourishing seminary for young ladies supported by the Woman's Board at Tokyo. The membership, including probationers, was three hundred and seventy-six.

It was with delight, therefore, that additional missionaries were received from time to time. C. Bishop, M. S. Vail, C. S. Long, L. W. Squier, D. S. Draper, J. Blackledge,

C. W. Green, W. C. Kitchin, D. S. Spencer, J. O. Spencer, H. B. Schwartz, G. F. Draper, J. W. Wadman, Miss Jennie S. Vail, and others from both the General Society and the Woman's Foreign Missionary Society were added to the roll



REV. ROBERT SAMUEL MACLAY, D.D.

Founder of the Japan Mission.

of workers, most of them being still in the ranks of the little army in Japan. Of the original force, however, only J. C. Davison and Julius Soper, D.D., are now on the field.

The next year brought into the Church as many as had the

first five years of labor, but it was not until 1883 that signally striking results were reached.

Breaking out simultaneously in Central Japan and Kiushiu, this revival visited the churches and schools of the Mission, lifting the ministry into a higher spiritual life and convincing of sin many who had held aloof from Christianity. It awoke the entire nation. Theaters, public places of every kind, were crowded with men and women eager to know of the "Jesus way." The men in control of the press became



REV. DAVID S. SPENCER.

convinced of the power of the new faith and were outspoken in their support. Said the Choya Shim-bun in this year: "Christianity is advancing with increasing vigor day by day. How do Christians build their churches? They build them without government assistance. How do they do their evangelical work? Without the assistance of government officers. The reason why Christianity is progressively gaining power in spite of numerous difficulties is because

it aims at saving the whole race and not a portion of society. In these circumstances it is but natural that Buddhism cannot contest with Christianity."

The tide of accessions was rudely checked after a few years by a flood of national feeling which found vent in the cry "Japan for the Japanese." Christianity was to the Japanese the religion of these Western powers who were limiting and distressing their native land. It was Christianity that differentiated the West from the East, and the people were told,

as in the early days of Christianity, that loyalty to Christ was disloyalty to their own government.

While those Christians remained firm who were truly regenerated, many who had professed Christianity for the loaves and fishes fell away. But Christianity came out of the fire purer, with a more loyal following, and is now proceeding to the final conquest of Japan for Christ. Nor does the good cause meet with success among the lower classes of Japanese society alone. Out of the Samurai class, which are but 5 per cent of the population, 25 per cent are Christians, while two thirds of the native members of the Japanese Conference of the Methodist Episcopal Church, including probationers, are from this aristocratic or literary class.

In 1884 Bishop Wiley changed the organization of the Mission into a regular Annual Conference with 5 districts, now increased to 9, which reported a membership



REV. JOHN C. DAVISON, D.D.

of 3,524 and 1,198 on probation, before the reorganization of the work in 1898. In the spring of 1899 the South Japan Mission Conference was constituted out of that part of the empire which is comprised in Kiushiu, Formosa, and the Loo Choo Islands. The 7 districts of the old Japan Conference in 1902 had 13 missionaries and 11 assistants, besides 23 representatives of the Woman's society. Members and probationers numbered 5,200. South Japan (2 districts) reported 7 missionaries and 5 assistants, 8 from the Woman's society, and about 1,300 members and probationers.

The policy of the Japanese Mission has in it every promise of success. It recognizes the national spirit of the Japanese, and therefore allows a safe measure of native government. The help from the home funds is applied largely to the support of the foreign missionaries, and the tendency is toward the native support of the native pastors and churches. Grants are proportioned to amounts raised on circuits. Out of the two Conferences of about one hundred members a small fraction are foreign missionaries. Several important districts are under native presiding elders. Similar conditions prevail on the teaching staff. Yoitsu Honda is president of the Biblical Institute, Aoyama Gakuin, Tokyo, and another Japanese has been editor of Gokyo (The Christian Advocate), the union organ of Japanese Methodism. There is just enough American representation to satisfy and protect the home Church and the supporters of the missionary enterprise, while leaving the control very largely in the hands of the native pastorate.



Rev. Jonas Oramel Peck, D.D.
MISSIONARY SECRETARY OF THE METHODIST EPISCOPAL CHURCH.
From the portrait in the Mission Rooms, New York.





CHAPTER VIII

Japanese Missionary Centers

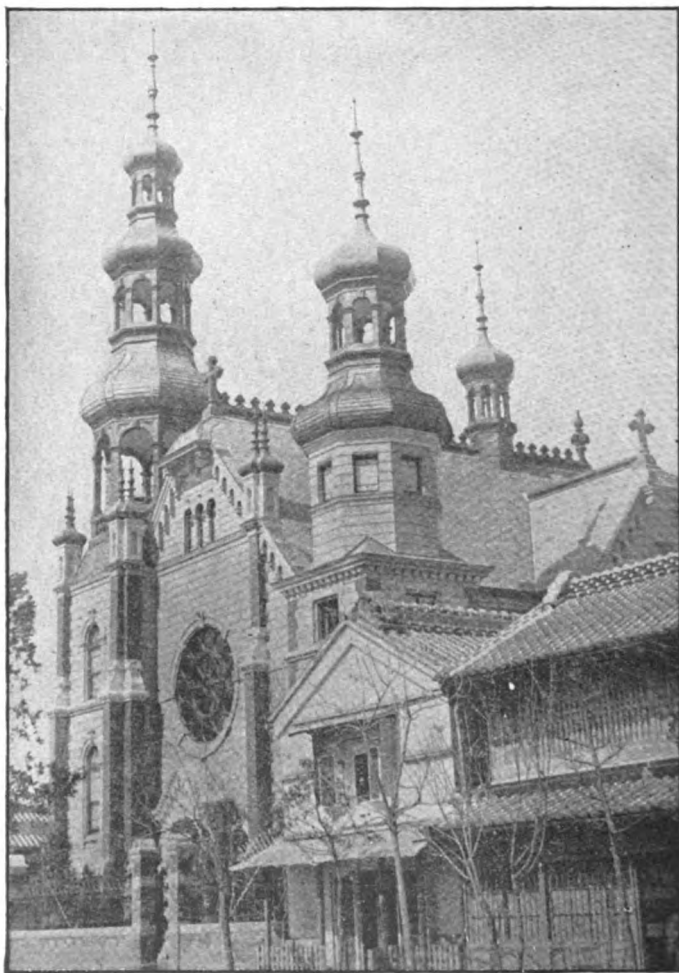
YOKOHAMA DISTRICT.—THE CHURCH IN THE CAPITAL.—ON THE HÖKKAI DÖ. — HAKODATE. — JULIUS SOPER. — THE SOUTHERN ISLANDS.—NAGASAKI.—EARLY PERSECUTIONS.—A VICTORY OVER BUDDHISM.—SOUTH JAPAN CONFERENCE.

THE Japan Mission had its first headquarters in Yokohama, which, since the coming of Perry, had grown from a straggling fishing village into a great metropolis for foreign intercourse.

The foreign settlement which followed as a distinct location from the fire of 1866, which was a great purification in every sense, is on a plain about a mile square, to the right of which lies the Japanese town of similar size. In the rear of both is a short semicircle of hills termed the Bluff, the choice section of the city, where the Mission first rented property. The first chapel was rented in the native section of Yokohama and was opened for public worship August 16, 1874, when Mr. Correll preached in Japanese.

The missionaries had not long to wait to see the first fruits of their labors, for on October 4 following Mr. Correll baptized, in his own home on the Bluff, Mr. and Mrs. Kichi, the first native members of the Methodist Episcopal

Church in Japan. Besides the members of the Mission then in Yokohama, there was also present at this interesting



METHODIST EPISCOPAL CHURCH, YOKOHAMA.

ceremony Professor Parson, of the Imperial College in Tokyo.

On March 29 of the next year a church edifice was begun, which was completed and opened for public worship on June 20 following. This church was subsequently removed from the rented site on which it stood to Bluff property secured by the Missionary Society. The church was destroyed, and a fine edifice has since taken its place.

Both Maclay and Correll made extensive missionary tours into the surrounding country. The visits were so successful that outposts were soon established which shortly grew to the importance of districts. Mr. Correll returned to America in 1881. Revs. C. S. Long and J. G. Cleveland followed in charge. At Shimamura the Methodist Episcopal Church is in possession not alone of a handsome edifice, but also of an excellent parsonage.

Shortly before the organization of the Mission work into a separate Annual Conference the headquarters of the Mission had been transferred to Tokyo, the capital. Like Yokohama, Tokyo has been largely modernized as the result of a fire in 1872. It is the seat of the literary and educational life of the empire, as well as the headquarters of a large trade with the interior.

Julius Soper was the first stationed here, and after extensive labors on the Hökkaidö he is again in Tokyo as professor in the Aoyama Gakuin. The school was transferred from Yokohama in 1882, having been established in 1879 under the superintendence of Milton S. Vail. In Tokyo, in 1884, the centenary year of American Methodism, the first Annual Conference of the Methodist Episcopal Church in Japan was convened by Bishop Wiley. The Conference consisted of 13 missionaries and 19 native preachers, representing a membership of 907 and over 200 probationers.

In Tokyo are situated the Biblical Institute, the Indus-

trial School, the publishing house, and the general offices of administration. The territory, including the outlying towns, has been constituted a presiding elder's district. Twelve of the 13 circuits had native pastors in 1902. Almost all the appointments have church buildings, some of them parsonages. Self-support is general, Aoyama having provided



NAGOYA DISTRICT CONFERENCE, 1897.

for itself for some years. In 1874, Mr. Soper made purchase of two lots in Tokyo, situated in Tsukiji—the foreign concession—finely located and commanding a view of the harbor and bay. On January 3 the first converts in Tokyo were baptized. They were Mr. and Mrs. Tsuda, and on the occasion of their reception into the Church the sacrament was administered in the Japanese. Mr. Soper speedily

carried the work into other portions of the capital. Sunday services were conducted in Kanda at the residence of a Mr. Furukawa, a gentleman interested in Christianity, and also, in the afternoons, in Azabu, at the residence of Mr. Tsuda, where a class of four was soon formed. The work of the Woman's Foreign Missionary Society had its beginning in Tokyo when Miss Schoonmaker began a day school in the native town. The first Quarterly Conference in connection with the Mission took place on October 2, 1875, in Tokyo. Shiba was also opened. In January, 1877, a handsome mission church was dedicated in Tokyo, and also a home in connection with the woman's work.

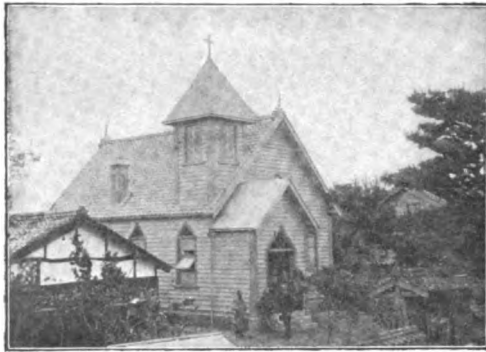
In December of 1879 the entire property of the Mission in Tokyo was destroyed by fire, in which the missionaries lost most of their personal effects. Again in 1884 a typhoon did injury to every building owned by the Mission in Tokyo. The girls' school in Tsukiji was partly unroofed, and the tower of the newly erected Goucher Hall damaged. Indeed, the latter building is only held together by bolts and braces.

Two districts—the Sendai, on the Tösandö, or eastern mountain circuit, and the Nagoya, on the Tökaidö, or eastern sea road—are largely the results of extensive missionary journeys of Maclay, Correll, and Soper. First Church at Nagoya has the largest membership outside of Tokyo and occupies one of the finest edifices in the Japan Conference.

Hakodate, in the southern extremity of the northern island of Japan, is seven hundred and fifty miles north of Tokyo, and was the first place on the island where a Protestant Mission was established. This honor came to the Methodist Episcopal Church, when the Rev. M. C. Harris reached Hakodate in January, 1874. It was the only port open to foreigners, and promised an important center for work not

alone on Yezo, but also for the northerly section of the main island, Hondo. Harris found the interior very little opened and traveling difficult, but made several evangelistic tours. In 1876, at the request of Dr. Clark, of Amherst, in charge of the Agricultural College, he went to Sapporo and baptized about twenty. This station has since given its name to a district.

Harris was succeeded by W.C. Davison, L.W. Squier, C.W. Green, and John Weir, sometime dean of the Biblical Institute.



CHURCH AT NISHIO, NAGOYA DISTRICT.

The entire cost of lot and building was raised by the people without expense to the Missionary Society.

J. W. Wadman now (1903) has the Hako-date district. Green was long in the field, and the present plan of work is largely his, as he surveyed the land for his successors. Soper was appointed here in 1892 by Bishop Mal-lalieu. This honored alumnus of Drew

Theological Seminary has been singularly successful on the Japanese field, and has at times borne entire responsibility for the general plan of work and the charge of three circuits during the terms of furlough of his associates. He has rendered most important service in translating the Discipline, the Catechism No. 1, and Binney's Theological Compend. He is peculiarly fitted both by training and through his generous experience of Japanese mental and social life for his present important position as professor and dean in the Aoyama Gakuin.

The Methodist Episcopal Church is second to no other denomination in the North. It occupies all the important towns except Nemuro, where the Baptists lead. The church at Hakodate is the strongest and most prosperous within the district, and is the most flourishing Protestant society north of Sendai. It possesses the most commodious church building in North Japan. Churches are established also at Otaru, Sapporo, Iwanai, Kobato, and Yoichi, while services are conducted also at many smaller places. Indeed, to make the circuit of the district one must travel over one thousand miles. The Woman's Foreign Missionary Society has long been at work in Hakodate. The Caroline Wright Memorial School is an excellent one and a great help to the Mission. Most of the girls, however, have been from the northern part of Hondo. In 1900 the district was divided, the western side receiving the name Hirosaki District.

Nagasaki, the only open port in the large island of Kiu-shiu, the most southern of the Japanese group, has been the missionary headquarters in the South. Here Francis Xavier lived and labored; here also is the Pappenberg, the Tarpeian Rock of Japan, where in 1863 hundreds of the Japanese Christians were cast headlong upon the tusks of the reefs at the foot of the precipice. The heroism of these Japanese martyrs, when, as yet, they had been taught only the corrupt faith of Rome, gives promise of the lasting character of the Protestant faith. A temple, O Suwa, commemorates this extirpation of Christianity, and a commemorative festival is held each year. Over the martyr graves of the Christians, however, there still can be read the legend "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan."

The South is the Holy Land of the Japanese faith, and

persecution of the native preachers was common in the earlier years. At Kumamoto the chapel was repeatedly stoned. A Buddhist priest was arrested by the city police as the chief offender, and lodged in jail. Asuga, the pastor, requested the court to deal lightly with him, visited him in jail, and loaned him a blanket to protect him during his

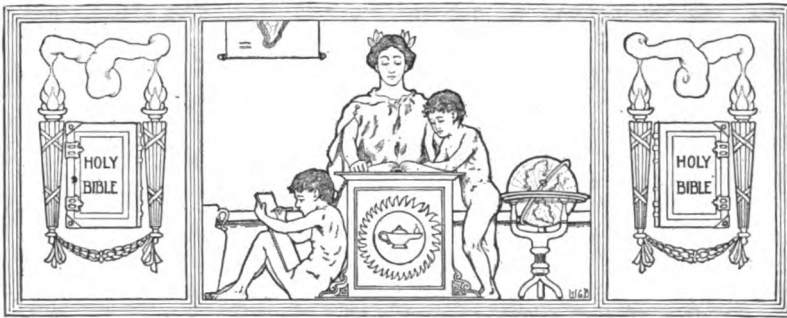


CHURCH AT TOYOHASHI, NAGOYA DISTRICT.

The entire cost of the property, \$1,550, was raised by the local Christians. The pastor is a native.

imprisonment. Such coals of fire made an impression on the heads of the people and of his fellow-priests, three of whom came to thank Asuga for his kindness. He took occasion to tell them that he was simply practicing what they stoned him for preaching.

The work in the South has developed into the South Japan Conference, which, after several rearrangements, has been subdivided into four districts, North, South, West, and Central. The vast coal mines, the government steel works and shipyards, and other modern industrial and naval enterprises have stimulated rapid growth of population and wealth, and the Mission is striving to meet the growing needs. Recent reports show that the charges are gaining in self-support, and the native ministers and foreign missionaries are zealously advancing the cause of Christ. The two churches in Nagasaki are now fully self-supporting. The Loochoo (Ryu Kyu) group of islands, stretching southward to Formosa, have been faithfully visited by a native itinerant.



CHAPTER IX

Educational Institutions in Japan

EDUCATION IN JAPAN.—WORK OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.—KWASSUI JO GAKKO.—CAROLINE WRIGHT MEMORIAL.—THE ANGLO-JAPANESE COLLEGE.—TOKYO PROPERTY.—UNION THEOLOGICAL SCHOOL.—PRESIDENT HONDA.—CHINZEI GAKKUAN.—PUBLICATIONS.

THE Woman's Foreign Missionary Society commenced Methodist educational work in Japan in 1874, with Miss Schoonmaker's little school at Tokyo. For a time it was quartered in a heathen temple. The boarding school had at first 5 boarders and 12 day scholars, and some of the pupils soon were received into the Church. An extensive system of girls' schools has developed out of this tender plant. In Tokyo there are the "Industrial School" and the higher "Aoyama Jo Gakko," and in Yokohama the "Bible Training School," as well as schools in Hiro-saki, Yonezawa, Nagoya, and Fukuoka. The "Caroline Wright Memorial School" at Hakodate and "Living Water Girls' School" at Nagasaki are important institutions of the Woman's Foreign Missionary Society.

Kwassui Jo Gakko, or the Living Water School, began

with a single scholar in 1879, when Miss Russell, of Ohio, and Miss Gheer, of New York, went to Nagasaki. Some of the first students relate how they stood outside the teacher's door wondering if the teacher would take their eyes out if they entered. The first year closed with nine pupils. A building was soon erected (1882), "altogether too large," according to those of little faith, but it has been enlarged three times since, and the Kwassui Jo Gakko stands easily first among the schools for girls in Kiu Shiu.



GRADUATING CLASS GIRLS' SCHOOL, HAKODATE.

Mrs. J. A. Wright's gift of nearly \$6,000 established the Caroline Wright Memorial School at Hakodate in 1882. Miss Hampton and Miss Woodworth brought it to a state of great efficiency, which their successors have fully maintained.

In 1879 the Missionary Society sent Professor Milton M. Vail, son of Professor Stephen M. Vail, to complete the educational organization at Yokohama. A school was opened at once with 20 young men, 8 of them preparing for the ministry. Dr. John F. Goucher, of Baltimore, the far-sighted friend of all true educational enterprises in the foreign field,

endowed the institution with \$10,000 for books and free tuition. In 1881 the average attendance had reached 40. The mistake of locating the educational work at a distance from the capital was now rectified by removing the school to



THE REV. Y. HONDA, PRESIDENT OF THE ANGLO-JAPANESE COLLEGE
AT TOKYO, JAPAN, AND HIS FAMILY.

Tokyo, where it was temporarily carried on in Tsukiji. The first regularly graduated class was that of 1883. Property was now purchased in Aoyama, the southern district of Tokyo, Dr. Goucher contributing very generously toward the purchase, and supporting two professors for five years.

On this excellent mission property were erected 4 parsonages worth \$12,000, a dormitory building containing 40 rooms for 120 students, worth \$3,000, a large administration building, three stories of brick, with recitation rooms and offices, worth \$14,000, and appropriately named "Goucher Hall," and a three-story brick edifice, surmounted by a clock tower, erected through the liberality of Mrs. Philander Smith and her son-in-law, W. E. Blackstone, Esq., of Chicago. The Woman's Foreign Missionary Society school for young ladies is upon the same site. In 1891 new brick dormitories were erected, and from time to time additional buildings and parsonages for the foreign and Japanese missionaries have been added.

The Tokyo Ei Wa Gakko, or Anglo-Japanese College, is thus well fitted to sustain the educational interests of the Mission in Japan. In 1883 Dr. Maclay succeeded Dr. Vail as general director, a position he held until his retirement from the Japan service in 1888. The school was now organized into three departments—theological, collegiate, and academic—and in 1885 had 168 students in the collegiate and academic departments, and 9 pursuing theological studies.

In 1886 the practical union of three out of the five Methodist Missions in Japan in the theological part of the work was seen to be possible. Before the end of 1888, however, the Methodist Episcopal Church, South, and the Canada Methodist Missions withdrew from the union. Maclay was the first dean of the Union Theological School, Dr. George Cochran, Canada Methodist, the second, and M. S. Vail, the third. The Rev. Julius Soper now has charge. He notes in the report for 1903 his faith that in the near future the project for a Union Methodist Theological School will be realized at Aoyama.

The president of the Aoyama Gakuin is the Rev. Yoitsu Honda, D.D., one of the ablest and most influential Christians in Japan. He embraced Christianity in 1872, and in 1876 became the pastor of the Methodist Episcopal church in Sendai. Two years later he came to America, and returned in 1890 to his present appointment. In 1894 Mount Union College, Ohio, conferred the degree of Doctor



FACULTY OF CHINZEI GAKKUAN (COBLEIGH SEMINARY).

Principal E. F. Fulkerson in center.

of Divinity upon him, and his associates in Japan have not been slow to evince their confidence and esteem. In 1896 he was the delegate from Japan to the General Conference.

Through all the departments—the industrial, where a student may work his way through; the academic, providing a good practical education; the college, where a student is presented with a creditable curriculum for the degree of

Bachelor of Arts—there is evident an intense religious tone. The additions to the ranks of the Christian natives of Japan from these educated men is a constant source of joy and inspiration to the workers in the halls of the Anglo-Japanese College.

When C. S. Long left America for Japan he carried with him a small gift from the widow of Dr. Nelson E. Cobleigh. With this as a nucleus a sum was raised sufficient to erect, in 1881, a structure two stories high, forty by fifty feet, con-

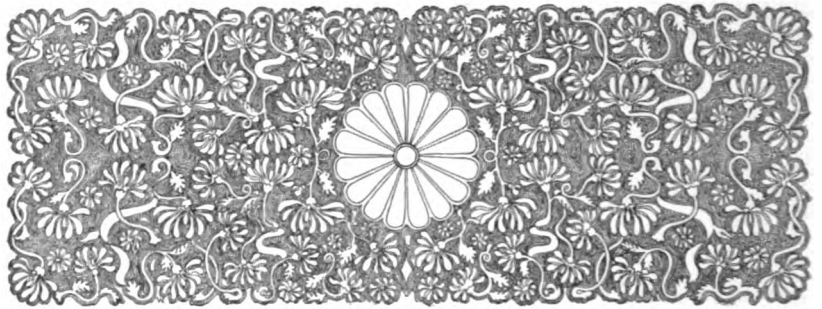


METHODIST PUBLISHING HOUSE, TOKYO.

taining twelve handsomely finished rooms, situated on the gentle slopes of Nagasaki that rise from its far-famed bay. Two buildings were added in 1887, and the institution accommodates 100 boarders, with an additional 100 day scholars. The school is fitly named "Cobleigh Seminary," or "Chinzei Gakkuan," and is at present in charge of E. R. Fulkerson, who reports an enrollment of 140 during the past year.

Cobleigh Seminary has seen the beginning of some of the remarkable revivals for which Kiu Shiu has become noted. In Japan all the revivals have begun in the schools of the Mission of the Methodist Episcopal Church.

In 1889 the publication department was removed from Yokohama to Tokyo, where it is now, under charge of J. L. Cowen. Some of the most popular books and tracts published in Japan have been issued here. During a recent year thirty books were printed, besides many tracts, some English booklets, and the Sunday school literature. In addition there is published Gokyo (The Japanese Christian Advocate), edited by a Japanese, with associate editors from the other Methodist Missions, and possessing a weekly subscription list of five hundred. Among the other important publications of the department are Raymond's Systematic Theology and the Hymnal, the work chiefly of J. C. Davison. It was adopted by the other Methodisms in Japan, and many thousand copies have been printed. There are also printed Daniels's Illustrated History of Methodism, Bowne's Theism, Sheldon's History of Doctrine, Beet's Through Christ to God, and several periodicals. The Rev. T. Ukai, pastor of the Central Church of Tokyo, is devoting his energies largely to securing funds for an adequate building for the publishing house and the church, which is so located as to be the center and rallying point of the Christian public of the capital.



CHAPTER X

Brothers in the Japanese Work

CANADIAN PIONEERS IN JAPAN.—THE ANGLO-JAPANESE COLLEGE.—THE ANNUAL MISSION CONFERENCE.—CENTRAL TABERNACLE, TOKYO.—JAPANESE STUDENTS IN CANADA.—PRESENT PROMISE OF THE MISSION.—MISSION OF EVANGELICAL ASSOCIATION.—METHODIST PROTESTANTS IN JAPAN.—THE METHODIST EPISCOPAL CHURCH, SOUTH.—KOBE, HIROSHIMA.—KWANSEI GAKUIN.—ANNUAL CONFERENCE.—DEATH OF LAMBUTH.

UNDER the auspices of the Missionary Society of the Methodist Church of Canada Rev. George Cochran (chairman) and Rev. Davidson McDonald, M.D., arrived in June of 1873 to undertake work in Japan, the former at Tokio, the latter at Shizuoka, on the Tōkaidō, about fifty miles south of the capital. The first convert at the former station was an eminent educator, who soon became the leader of a class. Dr. McDonald had 26 baptisms the first year, and at the end of the fifth a membership of 105. Other workers coming, stations were opened at Numazu, and Kofu in the interior. Soon a small corps of talented native preachers was ready for the field.

In 1884, after ten years' toil, the membership was 377, the 3 foreign missionaries—McDonald (chairman), Meacham,

and Eby—being assisted by 9 native ministers. Cochran was temporarily absent. Already progress had been made in self-support, and the Tsukiji Church, Tokyo, was now paying more than one half its expenses. Next year, through opportune special donations, the long-cherished plan of an Anglo-Japanese College began to take shape. Cochran came out again as principal and professor in theology, assisted by R.



THE CENTRAL TABERNACLE, TOKYO.

Canadian Methodist Mission.

Whittington, M.A., C. T. Cocking, and T. Large. In three years' time 400 students were enrolled. Later the Rev. T. Hiraiwa was appointed president. Whittington took charge of the academic section, while Cochran was made principal of the theological department. The Woman's Missionary Society has also established schools in all the stations named.

In June, 1889, the Japan work was organized into an

Annual Conference, with 14 ministers and 11 laymen on the roll. McDonald was elected president. Tokyo, Shizuoka, and Yamanashi were the districts, representing 16 appointments. Thirty-four ministers and probationers were stationed to minister to a membership of 1,538.

Dr. Eby had long cherished a scheme in which a Central Tabernacle in Tokyo, in proximity to the Japanese University, might be made the means, through lectures on religion, science, philosophy, and apologetics, and the supplementary work of a large corps of men, of reaching the very heart of the Japanese life. The project did not commend itself to the management in the broad way in which it presented itself to Dr. Eby, but a Central Tabernacle was ultimately erected as a center for just so much work as the Mission might be able to undertake of this nature.

The story of the successes of the Canadian Mission and the persecutions of the native ministry reads very like those of the other Protestant missions. The work has spread, has met the violence of Buddhism with the same Christian forbearance as the other Christian organizations in Japan, and has had similar triumphs.

The Students' Missionary Society of Victoria University, Toronto, Canada, undertakes the support and education of a native candidate for admission into the Japan Conference, at Victoria University. A student remains for two years in Canada, when he returns to Japan, and his place is taken by another. This movement is regarded as an invaluable aid to the Canadian Mission.

The membership of the Mission is now nearly twenty-five hundred; some of the appointments are entirely self-sustaining. The college is reported to be in encouraging condition, and the same report is true of the boys' and girls'

schools supported by the woman's branch. There were in 1900 29 stations, 34 missionaries, and 23 assistants, besides 2 teachers. The watchwords of the Japan Conference are "Aggression and Progression."

The Board of Foreign Missions of the Evangelical Association of the United States entered Japan in 1876, when Rev. Fr. Krecker, M.D., with his family, Rev. A. Halmhuber,



LAMBUTH MEMORIAL BIBLE AND TRAINING SCHOOL, KOBE.

These buildings contain the homes of the teachers, the day school, the night school, and the industrial department.

and Miss Rachel J. Hudson arrived in Tokyo. Rev. J. Hartzler was soon afterward added. The earlier years of the work were full of trial and vicissitude, but, though slowly, the work made progress until, in 1893, it had reached a sufficient strength and prosperity to be organized into an Annual Conference. Bishop J. J. Esher, 5 American missionaries, and 11 native itinerants, as well as several local preachers, were in attendance, and by the next year 19

native preachers were stationed on 17 appointments, in addition to the 5 Americans who had general charge of the work. The Conference possesses a theological seminary at Tokyo, with about 30 native students in preparation for the ministry, a membership of nearly 700, and has 9 churches and 8 dwelling houses for its missionaries.

Japan was the first foreign field entered by the Methodist Protestants. The newly organized Woman's Foreign Missionary Society undertook to assume the salary of Miss Guthrie, who was appointed to Japan in 1880. Her health preventing her from reaching Japan, Miss Harriet G. Britain, for many years at work in India, took her place, and opened at Yokohama a mission school for boys and girls. Sunday school work was instituted, in which careful religious instruction was given. By 1882 sufficient progress had been made to justify the appointment of an ordained minister to the foreign field, and Rev. F. C. Klein, after collecting funds for the purchase of mission property, arrived in Japan in July, 1883.

The work thus begun on the "Bluff" was now pressed into the foreign concession, a Sunday school was first organized, and later preaching services followed. In July, 1886, the First Methodist Protestant Church of Yokohama was organized with twelve members, shortly afterward quadrupled by a gracious revival.

In 1884 the General Conference assigned the work for girls and women to the Woman's society, the girls' school on the Bluff was transferred to new quarters, and the Misses Crittenden and Brown were assigned in charge.

Nagoya, the fourth city in the empire, situated in the south of the Tōkaidō, was the next point of vantage secured. Here is situated the Nagoya Anglo-Japanese College, a

high-grade school for young men and boys, with a theological department that began work in 1890. The residence of the missionary is "Lafayette Cottage," the gift of the Lafayette Avenue Church, Baltimore. A college boarding hall, built in 1893, also occupies the missionary property, which is



JAPAN MISSION CONFERENCE, 1900.

Methodist Episcopal Church, South.

one of the best in the city. The value of the combined property is \$20,000.

Meantime the work in Yokohama was progressing favorably, and a new church costing \$3,000 was built, which is still in the service of the Mission.

In July, 1890, the useful "Annual Meeting of the Missionaries" was inaugurated, and a Ministerial Education Society set on foot. In 1892, by authority of the General Conference, the Japan Mission Annual Conference was organized, with F. C. Klein as president. Shizuoka, midway between Yokohama and Nagoya, was now adopted as a third sub-district. In 1894 a new church was built here.

A new church has recently been erected in Nagoya at a cost of about \$5,000, and every department of the work speaks of prosperity and advance. The Mission has centralized the educational work, has been training native Japanese workers, and whenever possible taking up new circuits, and has now about a score of preaching places, a membership of 350, double as many Sunday school scholars, and a large staff of native ordained and unordained preachers.

United with the forces of the woman's work, the boys' and girls' schools, the college at Nagoya, several handsome churches, a zealous native ministry, the Methodist Protestant Church is one of the prominent organizations making for the evangelization of Japan. About \$20,000 is yearly placed at the disposal of the Mission.

The Methodist Episcopal Church, South, was the latest of the Methodisms to enter the empire, but her advance has been exceedingly rapid. Three members of the China Mission—Revs. J. W. and W. R. Lambuth and O. A. Dukes—were sent to Kobe in 1885, and a station was located at Hiroshima, two hundred miles westward on the Inland Sea, through the efforts of the pilot Sunamoto, who had been converted in a mission in San Francisco, and had preached the word with power to his neighbors. Five persons, among them the pilot's own mother, were at once received into probation; a literary man, who had 160 scholars in his care, was

eagerly searching the Scriptures; while a Buddhist priest, who had 250 pupils, made earnest request for a Testament in the Chinese characters. Dr. W. R. Lambuth entered at once upon this promising work. A reading room and night school, called Palmore Institute, was opened at this point. It has developed into a school of more than 200 students.



FIRST CHURCH, KOBE, JAPAN.
Methodist Episcopal Church, South.

The work of the Southern Church began as the period of greatest interest in Christianity was opening in Japan. The progress made was cheering, and calls for instruction were more numerous than the strength of the Mission could meet. In 1888 three single and two married missionaries came to the aid of the overtaxed staff, and many Japanese were offering to be trained for preaching service.

The corner stone of the first church was laid at Kobe in August of 1888, the site being secured through a special donation from a Presbyterian sympathizer in Nashville.

A bequest of \$10,000 from Thomas L. Branch, Richmond, Va., received in 1889, enabled the Mission to concentrate its teaching work near Kobe under the care and instruction of Messrs. Newton and Utley. This academic and biblical school is the Kwansei Gakuin. Its entire spirit is evangelistic and missionary. Several outstations are supplied by the students of Kwansei Gakuin, some of them being eighty miles distant. The buildings are worth \$38,640, and the institution is under the presidency of Rev. Y. Yoshioka, who received the first license to preach granted by the Mission. Dr. S. H. Wainright, one of its ablest instructors, appeals to the Church to endow it with \$50,000 to meet its unfolding opportunity.

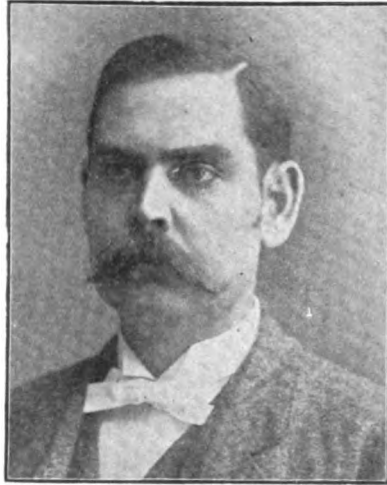
The girls' boarding school at Hiroshima was destroyed by fire in 1891, but was at once rebuilt at a cost of \$6,350. The larger equipments have proved inadequate, and more room is now being demanded. Five hundred pupils are now under instruction. There is also a promise of opportunity for normal training, by which the teachers of the province may go out with Christian training. The advantage of such strategic position is fully realized by the Buddhists in their own higher girls' school.

Matsuyama District comprises the stations on the two islands of Shikoku and Kiushiu. It is a recent extension, and as yet inadequately manned and lacking in educational institutions.

In July, 1892, the Mission became an Annual Conference of eighteen preachers. One of its first acts was to record its sorrow over the death of Dr. James W. Lambuth, one of the

best equipped and most devoted of Methodist missionaries in the East. He had received more converts than anyone else on the Mission, and had opened nearly every station. His last message to the Church in America was, "Tell them to send more men." The Lambuth Memorial Institute at Kobe perpetuates his memory with its Bible Workers' Training School and Day School for Eurasians.

The financial status is equally satisfactory. Two churches—that at Kobe and that at Hiroshima—are self-supporting, while the Mission Conference raises for all connectional purposes nearly \$2,000 annually. A large number of the five hundred copies of Gokyo, the organ of the united Methodisms in Japan, find their way to members of the Methodist Episcopal Church, South.



S. H. WAINWRIGHT, D.D.
Sometime president of the college, Kwansei Gakuin, Kobe.

The Palmore Institute and the Lambuth Bible and Training and Industrial School form excellent adjuncts to the work of the Kwansei Gakuin and the Hiroshima School. These institutions, in their perfect welding of the intellectual and religious forces, typify the united purpose of the Mission of the Methodist Episcopal Church, South, in Japan, where the memory of the sainted Lambuth is as ointment poured forth.



CHAPTER XI

Korea

DR. GOUCHER'S PROPOSITION.—MACLAY'S EXPERIENCED JUDGMENT.—THE MISSION FOUNDED.—MEDICAL WORK.—WOMAN'S FOREIGN MISSIONARY SOCIETY.—DR. W. J. HALL.—WOMAN'S HOSPITAL.—TRILINGUAL PRESS.—PUBLIC PREACHING.—OUT-STATIONS.—THE WORK IN SEOUL.—SOUTHERN METHODISM.

AS early as 1883, when the Hermit Nation was still unvisited by Protestant gospels, Dr. John F. Goucher offered \$2,000 to the Missionary Society of the Methodist Episcopal Church to open the work. The veteran Maclay was accordingly sent from Japan to spy out the land. He visited the capital, Seoul, and with the aid of a high official obtained an audience with the king, who granted his consent to the coming of preachers and teachers.

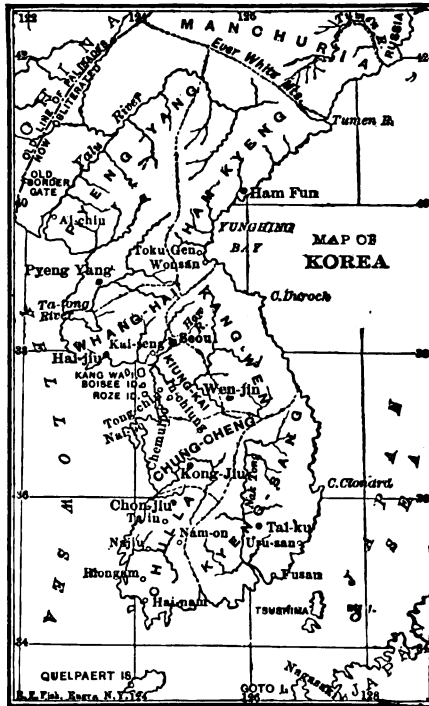
The society appropriated \$8,100 to the new field, and in October, 1884, the Rev. William Benton Scranton, M.D., a graduate of Yale College, was appointed. Rev. Henry G. Appenzeller was sent as his colleague, and Dr. Scranton's devoted mother was commissioned by the Woman's Foreign Missionary Society.

In the autumn and winter, between the appointment of these missionaries and their arrival on their field of labor,

Dr. Maclay, with commendable thoughtfulness, was preparing the way for them. Becoming acquainted with a Christian Korean, Rijutci, a gentleman who had already prepared a version of the gospel of Matthew in Korean for the American Bible Society, Dr. Maclay obtained his services in a translation of the Catechism, aiding him with his own Chinese translation and Dr. Soper's Japanese edition. In addition seven Korean students were admitted to the Anglo-Japanese College at Aoyama, Tokyo, that a nucleus might be formed as the center of operations.

On their way to Korea the missionaries visited Dr. Maclay at Tokyo, where business plans and mission methods were discussed. On arriving in Korea Dr. Scranton at once began to practice his profession as a physician, and Mr. Appenzeller inaugurated the educational work. The first superintendent was Dr. Maclay.

While the benefits of commerce appealed to the nation and caused it to open its ports, there still lingered a prejudice to the presence of foreigners on Korean soil. It was the medical science of the Presbyterian and Methodist missionaries that appealed to the individual, and it was through this and



the educational work that accompanied it that the way was prepared for the proclamation of the evangel of Christ. Indeed, it is through this work that the Missions attain their present-day successes.

Dr. Scranton having treated nearly a thousand patients on his own compound in the first year of his residence, larger property was now bought and a hospital opened in September, 1886, and he who ran might read in mandarin lettering over the gate "American Doctor's Dispensary." The gate-



WILLIAM B. SCRANTON, M.D.
Pioneer missionary in Korea.

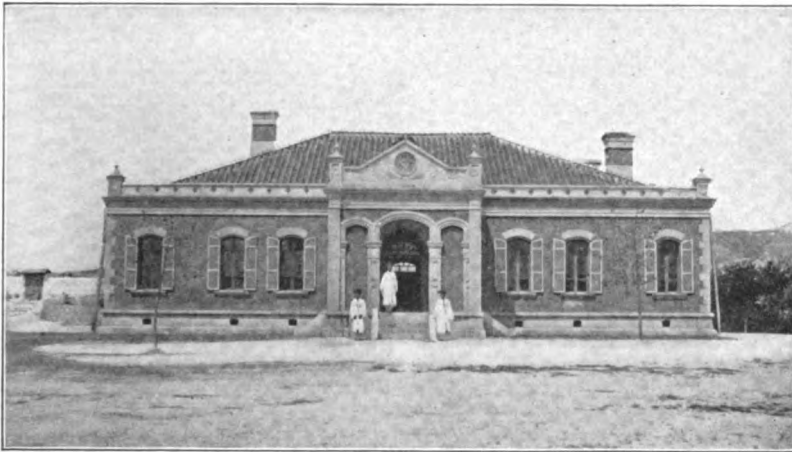
post sustained this remarkable announcement: "Old and young, male or female, everybody with whatever disease, come at ten o'clock any day, bring an empty bottle, and see the American doctor." The sign was placed there by an enthusiastic employee of the hospital, but as the people came and opportunity for good work afforded, it remained until a few months later the official name, "Si Ping Wun," or Wide-spread Relief Hospital, given it

by direction of the king, was posted in the royal colors.

The hospital now began to be known more or less throughout the entire peninsula. Over 2,000 received treatment, including patients from all corners in the land, during the first year's work in the new hospital. There were at least 4 inmates in the hospital during the entire year. Dr. Scranton was reinforced by the arrival, in 1891, of Dr. William B. McGill, and of Rev. W. J. Hall, M.D., in the year following. The dispensary work was extended through

the city, and 4 students in medicine were enrolled as assistants.

It was not long before the Woman's Foreign Missionary Society saw their opportunity, and in 1888 Miss Meta Howard, M.D., came out, under their auspices, to undertake medical work for women. Ill health caused her return in 1891, when Miss Rosetta Sherwood, M.D., afterward Mrs. W. J. Hall, took up her work, coming in time to be of great use



PAI CHAI SCHOOL, SEOUL, KOREA.

"Hall for Training Useful Men." The first school of the Western learning in the kingdom.

in the training of assistants for the growing work. The Woman's Foreign Missionary Society meantime obtained property for a hospital, which was voluntarily named by the king "Po Goo Nijo Goan," or House for Many Sick Women. Dr. M. M. Cutler, Dr. Lillian Harris, and others have since been active in this hospital work. Dispensaries of this woman's work have been stationed in several parts of the city. The number of outpatients rose quickly into the thousands.

The need of medical outposts was soon felt, and in 1892

Dr. Hall was sent to Pyeng-yang and Dr. McGill to Wen-san. Dr. Hall treated over three thousand patients during the first year, and the work was steadily growing, in spite of great difficulty, when his untimely death, from typhus fever, occurred on November 24, 1894. The hospital site in that city is a most desirable one, and the Hall Memorial Hospital, provided for by funds left by Dr. Hall, is doing good work. The children's ward is a memorial to his little daughter, Edith Margaret.

At Wen-san Dr. McGill labored for years, with seemingly little or no result, but during the last year he treated nearly three thousand patients in very cramped quarters, while the largest increase in the membership returns for 1896 came from his charge. This work has recently been turned over to the mission of the Methodist Church, South.

The educational work began in conjunction with the medical work. While Dr. Scranton was working with Dr. Allen two young men expressed a desire to become physicians. They were told that a knowledge of English was necessary, and they subsequently made application to Mr. Appenzeller for instruction. Early next year property was secured and a school started. Its immediate success brought it under the favorable notice of the king, who graciously named it "Pai Chai Hak Dang," or Hall for Training Useful Men. When Bishop Warren visited Korea in 1887, in the presence of high officials of the government, he formally opened the college hall and announced that it was built for the dissemination of liberal Christian education, and was "America's gift to Korea."

This school stands on a footing with the Royal College; the minister of education visits it, and the government seems anxious to employ its students. Teaching is in English,

embracing, as yet, only the lower branches in Chinese, in which the Chinese classics are studied, and the Unmun, the Korean vernacular that has been crowded out by the Chinese, is also recognized. A theological department has been started with a view to training preachers.

Boys' and girls' schools have been established in every appointment, and both the Pai Chai College and these schools are crowded with pupils, and there is not room to accommodate all who want to come. The principle of self-support is recognized, and the pupils as a result value the instruction of the college.

Education can never proceed much in advance of the printing press, and with the double object of putting forth the missionary translations and of affording an opportunity for self-support to the pupils of the college Mr. F. Ohlinger (a capable missionary from Foochow), at the request of the superintendent, purchased in Japan the necessary printing outfit. The plant was on the ground before the government had opportunity to object, and the "Trilingual Press" began its far-reaching work. Mr. Ohlinger began in 1892 the issue of the Korean Repository, a periodical devoted to Korean topics and events. A steady stream of pamphlets, tracts, and leaflets, more than three million pages a year, has continued to flow from the press under Mr. Ohlinger and his able successors.

As a religious force the Trilingual Press is tremendous. By it the people have been given the Catechism, the Creed, the Articles of Religion, and millions of pages of religious tracts in their own tongue. From it are proceeding, as fast as the translation of the Inter-mission Committee is ready, the books of the New Testament. In the year 1897 the publication of the Korean Christian Advocate was commenced.

A prosperous book store in the heart of the capital helps to disseminate good literature in the Korean language.

These activities—medical, educational, and literary—have been conducted in harmony with the chief aim of all Methodist mission work—the spread of the Gospel of Christ.



REV. HENRY G. APPENZELLER.

Pioneer missionary in Korea.

On the walls of the waiting room of the hospital were posted silent appeals to the heart and conscience. The entire Catechism was there in large Chinese characters; texts of Scripture were also hung on the walls. Those who were able to read, as they sat waiting their turn for treatment,

would repeat and explain the words for the benefit of those who could not. Services were held in the hospital and the Scriptures given to the patients to read. The results of this silent service to the literally tens of thousands, from all parts of the land, who from time to time have visited the hospital, can never be computed in figures.

In this way, in the hospital, in the mission schools, the seed was dropped by the wayside. On Sunday afternoon, July 24, 1887, in the home of Mr. Appenzeller, superintendent of the Mission, the first Korean convert was baptized. He was a student of the school, and had first heard of the Christian religion while studying in Japan.

A small house was now purchased in Seoul for use as a chapel, and in it the first public service was held on September 9. The first administration of the Lord's Supper took place on the following Sabbath with five communicants. On Christmas Day Mr. Appenzeller preached the first sermon.

The force having been increased by the accession of Rev. George Heber Jones and Rev. F. Ohlinger, Mr. Appenzeller made a tour of the northern portion of the kingdom. The first Sabbath was spent at Pyeng-yang, the old capital. Classes were organized here and at Wiju, the gateway of China, and two natives were licensed as local preachers. A second missionary tour carried Mr. Appenzeller, who was now superintendent, and Mr. Jones to Fusan, in the extreme south of the peninsula.

In the year 1890, less than five years after the first missionaries left their homes, a Quarterly Conference was organized in Seoul. Stewards took full charge of the church and met its running expenses. Some of the members were giving more than a tenth of their income toward the support of

the church. At this time one of the local preachers, also engaged in the Chinese department of the college, was alternating in the Sunday services with Mr. Appenzeller.

Whatever discouragements may be met with in the work of the outlying districts are amply counterbalanced by the success of the Mission in Seoul. The missionaries have pur-



KOREA MISSION, ANNUAL MEETING, 1893.

In front of Woman's Foreign Mission School, Seoul (Bishop Foster and Secretary Leonard seated).

chased property with judgment and occupy positions of advantage on the rim of the city and at its heart. The workers here have all of them double and some treble appointment, in the school, the hospital, the press, and the circuit work.

Of the three circuits in the capital city the oldest is Chong Dong. In this district near the West Gate are the original

school, "Pai Chai College," the hospital, and the "Pear Flower" Girls' School. Its second appointment, Chong No, is situated halfway across the city, at its very heart, and contains in its limits the future Methodist Book Concern of Korea.

The erection of the Chong Dong Church is a matter of pardonable pride to the missionaries. This appointment is in the very midst of the foreign legations and opposite the new palace of the king, and was the first church of good size, the Roman Catholic cathedral being the only other church edifice making any pretensions to importance and architectural beauty.

The church, which seats 500, has been erected without cost to the Missionary Society, the contributions having come from the Korean church members, of whose personal sacrifices many stories might be told, and from friends in America and in Korea.

Baldwin Chapel, at the East Gate, is the next oldest of the Seoul appointments. It followed the work of the Woman's Foreign Missionary Society. Mrs. Hall opened a dispensary here, and this was followed by the woman's work, in which Miss Rothweiler and Miss Harris have been faithful and diligent. This is also the site of the Mary F. Scranton Home. The chapel, partly owned by the parent board, is named in honor of Mrs. L. B. Baldwin, of Cleveland, an early contributor to the Korean work. Sang Dong, near the South Gate, is the site of the new hospital. To the efforts of Mrs. Scranton the erection of this Tal Sung Church are largely due. As this section is quite apart from the foreign quarter it is an important post in reaching the natives, and the schools, woman's work, and medical mission have a rich opportunity.

The conditions at the end of the next decade (1892-1902)

can only be summarized briefly. Mr. Appenzeller, one of the farsighted founders of the Mission, was drowned in the latter year, and Dr. Scranton and his family returned to America. These and other losses have not yet been made good by reinforcements. The Mission has imperative need



HON. T. H. YUN.

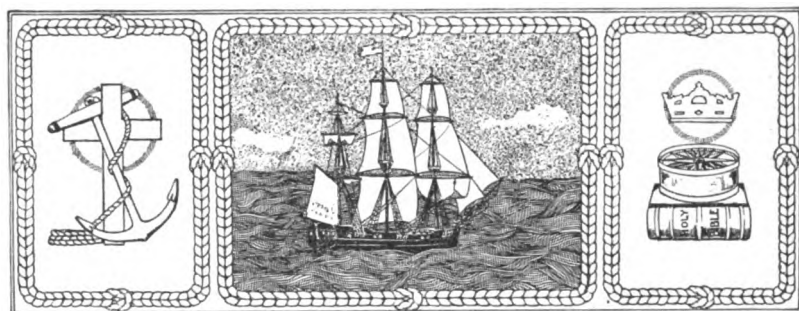
of consecrated men and women like those who have brought it to its present degree of success. Dr. Jones, the present superintendent, reports in 1902 3 districts—North, South, and West. There are 9 men and 6 women missionaries, besides 11 of the Woman's Society. There are 19 native preachers. Full members number 1,296 and probationers 4,559, the gains over the previous year being very large.

The Sabbath school children are 2,469. The church and parsonage property of the Mission is valued at about \$20,000. The press was crowded with profitable work.

Famine and political disturbances have been constant accompaniments of the Korean work, and the Russo-Japanese war, which is now raging (1904), has brought a new danger to the workers. They have such an inspiring record of past achievement under difficulty that they will certainly allow no ordinary peril to drive them from their work field.

Seoul with its three hundred thousand inhabitants has room for many more Christian workers than one denomination can supply, and the Methodists and Presbyterians cordially welcomed the men and women of the Methodist Episcopal Church, South, who came there from China seeking relief from the malaria of Kiang-su Province. Attention was called to Korea by Hon. T. H. Yun, a Korean student who had been converted in the Southern Methodist college at Shanghai, had been further educated in Southern Methodist schools in America, and, returning to his native kingdom, had been appointed minister of education. Through his efforts Bishop E. R. Hendrix and Dr. C. F. Reid obtained favorable audience with the king and were permitted to found a Mission in Korea. Property valued at \$2,500 was purchased by the bishop in Seoul, and Dr. Reid, who had been a missionary at Shanghai, was appointed in charge of Korea, which was made a part of Shanghai District of the China Mission Conference. The Epworth Leagues of Virginia helped to support additional missionaries, and the work began under favorable auspices. In 1901 the Mission had 17 foreign workers and 900 members and probationers. Their stations are at Seoul, Song-do, and Wen-san—the latter relinquished to them after ten years of cultivation by the sister Church.

METHODISM IN AFRICA



METHODISM IN AFRICA

CHAPTER I

Wesleyans on the West Coast

AFRICAN MISSIONS. — SIERRA LEONE. — THE WORKERS DIE. — TRAINING SCHOOL. — MINOR METHODISTS IN SIERRA LEONE. — GAMBIA. — A BRISTOL SEA CAPTAIN. — FREEMAN AT COOMASSIE. — WILLIAM MOISTER. — LAGOS.

THE West Coast of Africa from Senegambia to the Cameroons is dotted with the missions of British and American Methodists. Much of South Africa has practically passed beyond the mission stage. East Africa is being penetrated by Primitive Methodists, United Methodists, and Methodist Episcopalians, and everywhere the dark continent has proved itself to be indeed "the white man's grave."

The earliest Methodist venture in Africa was made at Sierra Leone, on the West Coast, by the British Wesleyans. Here, in 1787, had been founded a settlement of liberated slaves (a sort of British Liberia), with its capital at Freetown. Gambia, Lagos, and Gold Coast are other colonies on

the Western seaboard. No less than 18,000 freedmen were brought to the colony before 1825, and a strange mixture



of nationality, religion, and language they were. Yet the settlement made remarkable progress.

Several projects for missionary operations in Africa were

laid before the Wesleyan Conference prior to the end of the eighteenth century, without result. But there were Methodist negroes in Sierra Leone, and the minutes recorded members there before the first regular missionaries went out. One Mingo Jordan appealed to Dr. Adam Clarke for aid, and received hymnals and other supplies. In 1810, George Warren volunteered to go from England, and when he arrived in Freetown in November, 1811, with 3 teachers, he found 2 chapels, 3 local preachers, and 110 members already there. Within a year the deadly fever had claimed him as a part of “ the price of Africa,” the first of a long line of martyrs whose blood is the seed of the African Church. In twenty years, from 1802 to 1824, the English Church Missionary Society sent out 85 missionaries to Sierra Leone. Of these two thirds died and 14 went home wrecked. From 1824 to 1844 the Wesleyan Conference sent out 86, of whom one half died and most of the rest went home half dead. Some lived but a few months, some indeed but for a few weeks; others labored for a year or two and succumbed on the voyage home. On one occasion in less than six months there were 8 deaths from yellow fever (6 of the missionaries and 2 of their wives) among the Wesleyan laborers on the coast. In half a century 63 Wesleyan missionaries and wives were sacrificed to the climate of West Africa, counting it a joy to be able to die in the cause of Christ.

The known danger of this missionary field afforded occasion for magnificent heroism among the men who offered for this work. The committee sent out only such as volunteered, but never had long to wait for a man. “ I beseech you by the blood of souls not to hinder me from going,” cried one to his parents when they would have hindered him; and said William Rowland Peck, when dying, “ Nothing grieves me

so much as the thought that my death will cause the hands of our friends in England to hang down."

But the sacrifice was not made in vain. Though the constant change of workers interfered with the steady advance of the work, ere long thousands were giving themselves to Christ. Circuits were soon formed, schools were established, churches organized, local preachers and native ministers raised up, while revivals of religion gladdened the hearts of the worker and swelled the rolls of the church membership.

The linguists tell us that there are over 400 languages and nearly 200 dialects already found in Africa, and fair proportion of this number is to be found on the Western Coast. The Roman Catholic missionaries, who are largely French, proceed by teaching the African the French language rather than that they themselves should learn the African languages. The Methodist fashion has been to meet the natives in their own tongues, and the difficulties in the way of this method may well be imagined when the short duration of the missionaries' stay is remembered. In isolated instances men were able to return for the second and even the third time, but the rule was a stay of about one year, during which time but little could be accomplished in the way of acquiring the languages.

The lesson was at length learned that a native ministry must be raised up to evangelize these people, and a Training Institute was accordingly established at Freetown. The effort now is to infuse into the seaboard churches a spirit of active missionary aggressiveness, which will not alone preserve life and vitality, but afford light to the dark regions of the hinterland and the preaching of the Gospel in the vernaculars of the interior. In 1884, out of a membership of over 13,000, there was a native ministry of only 30. Now most

of the charges are in the hands of native ministers and catechists, as well as the Institute at Freetown.

The project of reaching the interior was not neglected, though results were long in attainment. The work on the coast has been consolidated in Freetown, with several churches and the Training Institute, Wellington, Hastings, Waterloo, York, and Wilberforce. The work in the interior is divided into three districts under the names of Sherbro', Limbah, and Timanee.

In the interior districts, especially in the Sherbro' country, there have been outbreaks of pitiless savagery within the past decade, which have been aimed against the white man and the negroes who accepted his religion and language.

But the general condition of the work in Sierra Leone has never been distinctly prosperous. The floods of heathenism have, from time to time, flowed in from the hinterland and quenched the flames of Christian revival and charity. Accordingly the greatest fluctuations are noticeable in the records of the colony. In 1839 the Wesleyans had a membership of nearly 2,000; by 1852 it had nearly trebled. But in 1869 there was a loss of over 1,000, which was only partially regained by 1892, and the increase since is only measured by a few hundreds. In 1900 the membership was reported as 6,769.

Nevertheless, the devoted service of the missionaries, many of whom conducted an average of ten services a week in addition to much educational work, was not without most patent results. Language can hardly describe the condition of the rescued slaves as they were landed in Sierra Leone. Yet from this class of people have been raised up men of intelligence, industry, and perseverance, who have taken up their

part in the government of the country. But when did seed planted in the name of the Master fail of fruition? The harvest may linger and the prospects of the colony seem dimmed at the present time, but the labors of these faithful men shall not fall fruitless into the ground. Nowhere has the work been more zealously performed.

Side by side with the Wesleyan work in the colony grew up a cluster of Methodist societies which owned no relation



WESLEYAN PREACHERS AND PEOPLE, SIERRA LEONE.

The photograph was taken on the occasion of a chapel re-dedication at Murray Town.

to it. These were taken charge of in 1859 by the United Methodist Free Church denomination, which sent out Rev. Joseph New and Rev. Charles Worboys. From Freetown and York the mission endeavored to extend its efforts among the tribes of the interior. Brown, Micklethwaite, Truscott, Carthew, and Vivian are among the great names in the little band. The expense of the work is about equally borne by the local churches and the Home committee. The Wesleyan

Methodist Connection in the United States sent Rev. H. W. Johnston and wife and Alice Harris, M.D., to Sierra Leone in 1889. They penetrated the interior and established a mission in the Bombali country, 200 miles from the coast. Their work has spread through 40 villages.

More than sixty years ago voices were raised in the African Methodist Episcopal Church (American) for missionary effort in the motherland, but it was not until 1856 that a missionary, Rev. J. R. V. Morgan, was sent out. He subsequently joined the "Zion Methodists." Daniel Coker tried nobly to establish the mission in Liberia, but finally removed to Sierra Leone, where he labored zealously to the day of his death. In 1877, however, a foothold was gained in Liberia, and nine years later in Sierra Leone. Work having been opened in the interior and independent churches being gathered in, Bishop Turner, in 1891, organized the African Methodist Episcopal Mission work in two Conferences—Sierra Leone and Liberia. Perhaps the most impressive part of the organization proceedings was the setting apart and ordaining by a colored bishop of native African ministers for work on their own soil.

When the African Methodist Episcopal Zion General Conference chose Rev. J. B. Small as one of its bishops, it included Africa as part of his bishopric. Accordingly a mission was started at Brewersville, in the republic of Liberia, in 1876, when Rev. Andrew Cartwright and his wife began their labors. Cartwright had a membership of about a score, while his wife taught double the number in her day school, but, though enjoying bright prospects for a time, the Mission has languished for lack of funds.

The British settlements at the mouth of the Gambia date from 1816. The original town, which is still the principal

place in the settlement, was called Bathurst. The population of the colony in 1891 was 14,266, only a small part of the inhabitants being Englishmen.

The Wesleyan Methodists sent Rev. John Morgan to Gambia in 1821, and others followed. But the fever continually thinned the Mission ranks. In 1831 Rev. William Moister and his wife were attracted to the vacant station by a native who told the story of its needs. This experienced evangelist built a church and schoolhouse among the Mohammedan Foulahs, and Rev. R. M. MacBriar published a grammar of the Mandingo language and translated portions of the New Testament.

During the first thirty-eight years of the Mission, seventeen of the missionaries laid down their lives in the field, and most of the others returned disabled. Rev. William Fox had the largest term, serving six years at one time and four at another. The work therefore languished.

The Mission is now a section of the Sierra Leone and Gambia District. The distressful condition of the colony, through yellow fever and native insurrection, make the work exceptionally difficult. Only 4 stations are reported in 1900—Bathurst, Kombo, Macarthy's Island, and Ballanghar. The number of chapels is 4; the membership is 730, and 450 attend the Sabbath schools.

The Wesleyan work in the Gold Coast Colony, on the Gulf of Guinea, had a striking origin. A Bible-reading band was voluntarily formed by youths in the government school at Cape Coast Castle. They applied to Captain Potter, a Bristol sea captain, for more Bibles, and he not only secured the supply, but offered free passage out from London to any missionary whom the Wesleyan Committee might appoint. Accordingly Rev. Joseph Dunwell was landed at Cape Coast

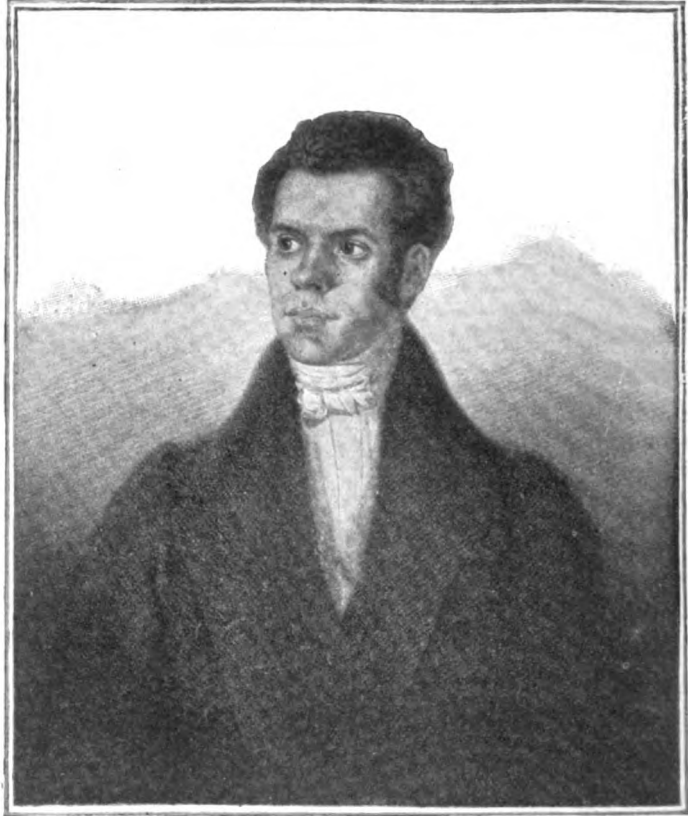
on January 1, 1835, to the delight of the Bible class. A chapel was built and worship begun. But the African fever carried him off before July, and the two missionaries and their wives—his successors—survived but a few months longer. Sixteen died within ten years. Such is the price of Africa. Every milestone marks a grave!

In 1845 Rev. T. B. Freeman, returning to the coast for his third period of service, brought with him Rev. Henry Wharton, a native of the West Indies, who endured the hardships of the coast and climate for twenty-five years. Freeman's service was long and useful. He was an able, educated negro, who is honored as the real founder of the Gold Coast Mission. Among his most notable exploits was his expedition to Coomassie, the capital of the native kingdom of Ashantee, in 1839. His report of the superstition and cruelty prevalent there led the English people to contribute \$25,000 for the establishment of a mission at that point. The work then planted enjoyed a degree of prosperity until the Ashantee campaign of 1873, when General Sir Garnet Wolseley broke up the kingdom and scattered the people.

Among the names held in greatest honor in this field are those of William West and William Moister. The former was for many years superintendent of the Mission, and when he retired, in 1870, he had rounded up a service of thirty-four years in tropical climes. Moister was one of the giant missionaries of the last generation. Speaking of the unhealthiness of Western Africa, he used to say he had seen vessels in the rivers, laden with goods for shipment to England, with every soul on board dead with the African fever.

In 1885 the Gold Coast Mission celebrated its jubilee with a membership of nearly 7,000, meeting in 100 well-established stations. The Mission possessed several fine churches

as well as many plainer but substantial edifices. It has now (1900) 117 chapels and nearly 600 other preaching places, but the membership has not shown any very striking increase, the number being at present about 8,000. The number of



PAINTED BY M. CLAXTON.

ENGRAVED BY T. A. DEAN.

REV. THOMAS B. FREEMAN.

Wesleyan Missionary to Ashantee.

children attending the Sabbath and day schools is 14,000. In all some 34,000 persons attend the services.

The colony of Lagos, on the Gulf of Guinea, was ceded to Great Britain in 1861. Methodism had already entered its

borders, the dauntless Freeman having preached in its native capital, Abeokuta, as early as 1842. Its powerful chief permitted the Mission to establish a school within his realm, though wars rendered progress slow and perilous.

But the good was being done, and even in their wars the people of Abeokuta showed something superior to what animated the idolaters and Mohammedans. One incident in an invasion by the king of Dahomey (1873) reads like a chapter from the history of Israel. The city was invested by the Dahomeyan army, and the walls were not left day nor night. While the usual church services were accordingly neglected, camp meetings were held and the united prayer arose that God would deliver them as of yore from the enemy. As in answer to the prayer, the attacking army was stricken by the smallpox and gradually melted away. The incident was not without its effect upon the heathen mind.

In the town of Lagos, which is often called the African Liverpool, the Wesleyans entered in 1843, and now have a very successful high school under the charge of a native minister as well as 4 other schools with nearly 800 scholars. Porto Novo, between Yoruba and the Dahomey district, under French authority, while subjected to the disturbances of political unrest, has made substantial progress. Back of the town of Abeokuta and beyond the Ibandans in the far interior of Yoruba there is a very successful work in progress. The work is grouped in 7 stations with 46 chapels. In addition there are 140 preaching places, and ministers number 16. The membership is in the neighborhood of 3,000, and 2,400 scholars meet in the 42 Sunday schools. In the day schools, numbering 34, which are in common with others in the English colonies supported by government grants, there are 1,850 scholars.



CHAPTER II

Liberian Methodism

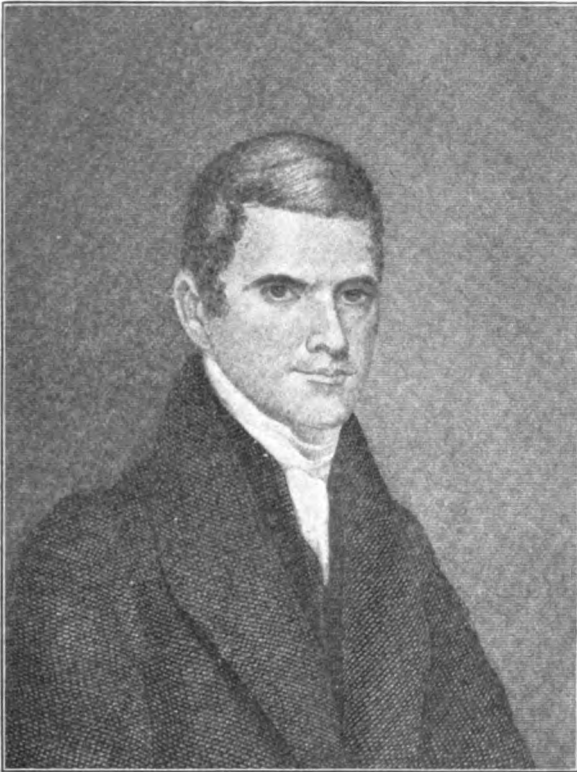
THE FREEDMEN'S REPUBLIC. — COKER. — COX. — "LET A THOUSAND FALL." — SEYS. — WILKINS. — NEGRO MISSIONARY BISHOPS. — LIBERIA CONFERENCE. — BISHOP WILLIAM TAYLOR. — BISHOP HARTZELL.

LIBERIA originated in the plan of American philanthropists to provide an asylum for emancipated slaves. In the first shipload of colonists was a Methodist, Daniel Coker, who organized a society among his fellow-passengers, and ministered to it for many years. Thus Methodism was planted in Monrovia, which in 1847 became the capital of the republic. The state contains some 25,000 Americo-Africans and 1,000,000 raw heathen who live in huts of grass and cane and are sunk in ignorance, fetich worship, and sorcery.

In 1832 Bishop Hedding, of the Methodist Episcopal Church, appointed the Rev. Melville B. Cox a missionary to Liberia. Cox was a New Englander of good education, but the frailest physique. To one who urged him not to go he said: "I do not expect to live long there; but if I am spared to commence work I shall establish a bond of union between the Methodist Episcopal Church and Africa which shall never be broken." To a friend he said before leaving, "If I die in

Africa you must come and write my epitaph;" and that epitaph was to be, "Let a thousand fall before Africa is given up."

Cox arrived in Liberia in March, 1833; he lingered but



FROM THE COPPERPLATE BY SMITH.

REV. JOHN SEYS.

Methodist Episcopal missionary to Liberia.

four months, but they were months abundant in labors. Purchasing the premises of the Swiss missionaries, made vacant by their demise, he speedily put in operation the distinctive services and means of grace of Methodism and pro-

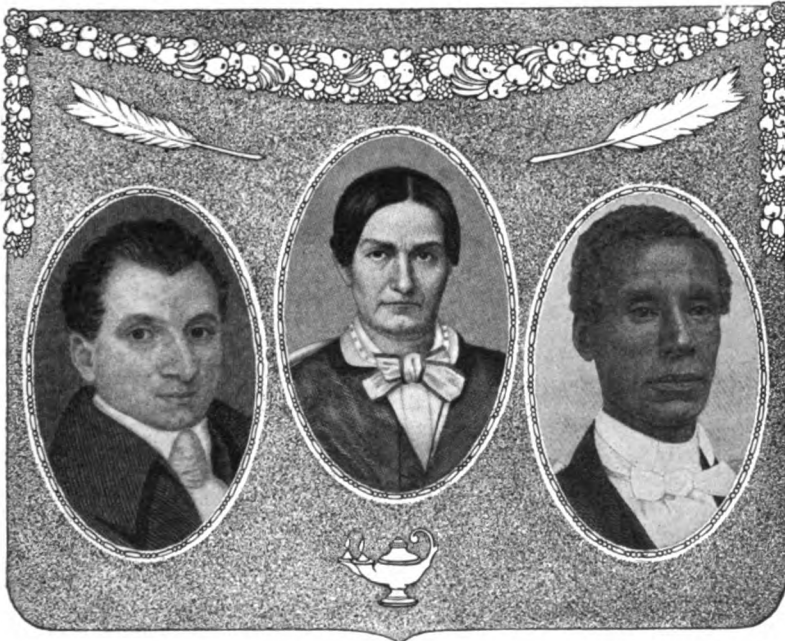
mulgated educational and evangelistic plans which are being carried out in the administration of the present day.

In January, 1834, five missionaries from America came to take up the loose ends of Cox's work. Two of them died within six months, and two others returned, leaving a lone woman, the resolute Miss Farrington, to hold the perilous post. Rev. John Seys, a native of the West Indies and a member of the Oneida Conference, found this noble teacher at work when he took charge a little later. Straightforward, sympathetic, true in thought and in deed, Seys held firmly to the belief that success would come to the work undertaken for the vast and needy continent. He counted his being appointed to this dangerous sphere of labor a peculiar privilege, writing in 1837: "God honored me by permitting me to come and catch the drooping, falling standard that a Cox had planted, but which had been seemingly nearly washed from its foundation by the tears shed over his lamented fate. Feebly and slowly have I raised it, God being my helper. The banner of the Lord Jesus is unfurled, and floats triumphantly in the winds of Africa."

Seys brought with him Francis Burns, a young colored man, who with Miss Farrington opened a school at Monrovia for boys and girls. This educational advantage was soon followed up by the opening of other schools. On the St. Paul River an industrial school for manual training had several years of successful existence. After a lapse of thirty years it was refounded by Bishop Taylor and is now an important branch of the Liberia Mission.

As the fruit of the first year's labor 200 souls were added to the kingdom. By 1837 the church membership had reached 418; in 1845 it had increased to 837, while there were nearly 400 scholars in the day schools.

A brief stay made by Seys in America during the year 1835 thrilled the heart of the Methodist Church with hope for Africa, and in the next year the Liberia Annual Conference, organized by Cox, given its name by Spaulding and Wright, was given legality by the General Conference. This gave the "Mission Conference" all the rights of an



EARLY WORKERS IN LIBERIA.

Melville B. Cox.

Ann Wilkins.

Bishop Burns.

Annual Conference save those of representation in the General Conference and a share in the proceeds of the Book Concerns.

Among the recruits of the next few years was a physician and evangelist, Dr. Goheen, and Mrs. Ann Wilkins, whose successful school brought many of her pupils to the knowledge of Christ.

An unfortunate misunderstanding between the agent of the Colonization Society and the Mission led to the expulsion of Dr. Goheen and Mr. Seys from Liberia. The latter, however, had the satisfaction of returning to Liberia in 1858 as agent of the United States and in 1868 as United States Minister and Consul General.

Rev. J. W. Benham, of the Oneida Conference, succeeded Seys as superintendent, but the climate drove him out after two years, as it had killed or driven out 12 out of 13 of the white missionaries. From 1850 until May, 1884, when William Taylor was consecrated Missionary Bishop for Africa, the Mission was almost entirely in the hands of colored men. Though some of the ablest teachers and preachers have been and are colored men and women, it seems to be admitted that the Liberia work has been at its highest efficiency and hopefulness when white and colored missionaries were working together.

The Conference was now divided into three districts, the Monrovia, Cape Palmas, and Bassa. John Wright Roberts, Francis Burns, and J. S. Payne were the three presiding elders, and in October, 1858, Burns was ordained Missionary Bishop for Africa. His successor was Roberts, who died in 1875. Bishop William Taylor, the white evangelist, served from 1884 to 1896, when Joseph C. Hartzell was chosen as his successor.

Since 1868 the Liberia Conference has occupied the position of a regular Annual Conference, and has educated its workers and conducted its missionary operations under autonomy.

Bishop Levi Scott, the first American general superintendent to visit this foreign field, held Conference in 1853, though it was not considered safe for him to spend a single night on shore. Bishop Gilbert Haven came over in 1876

and was impressed with the conviction that the only hope of the Liberian Church lay in its turning its energies to the evangelization of the native heathen. Accordingly a mission



FROM THE ENGRAVING BY COCHMAN.

REV. JOHN WRIGHT ROBERTS.

Missionary Bishop.

was planted at Boporo, some sixty miles inland, but the discouragements overwhelmed the missionaries, Osgood and Bovard. In 1881 Rev. R. P. Hollett, of Monrovia Seminary,

enumerated the obstacles to success on this line as follows: "the ill-concealed hostility of the Liberian government, the vicinity of a nominal Christian people of immoral practices, the unreliability of the promises of native kings, the constant exaction of oppressive 'dashes' or gifts, the difficulties of transportation, the frequent tribal wars, and the absence of regularly constituted laws which exposes property to the cupidity of the natives."

The immediate result of Bishop Taylor's taking charge of the African work was shown in an advance upon the "raw" heathen. In 1886 the work was inaugurated and along the coast north of Cape Palmas and up the Cavalla River for one hundred miles his helpers urged their way. In ten years 50 stations were opened and over 80 missionaries had been brought to labor in Liberia. Central stations were established as the headquarters of the five presiding elders' districts, and from these the evangelical, educational, medical, and industrial influences emanated. Over forty-five thousand coffee trees were planted and large expenditures made for stock, sugar mills, and fittings in an effort toward planting a mission enterprise which should be able to live on the country and exemplify the principle of "self-support."

While the results of this venture from the American point of view was far from successful the benefits were many and are still percolating through the republic. In addition to the habits of lassitude on the part of the natives industrial enterprise must compete with the tremendously prolific vegetation which chokes to death the plantings of settled husbandry.

Bishop Hartzell arrived in Liberia January 27, 1897, and presided over the Conference at Monrovia. He brought with him Rev. Alexander P. Camphor and other capable workers from America, and undertook the reorganization and

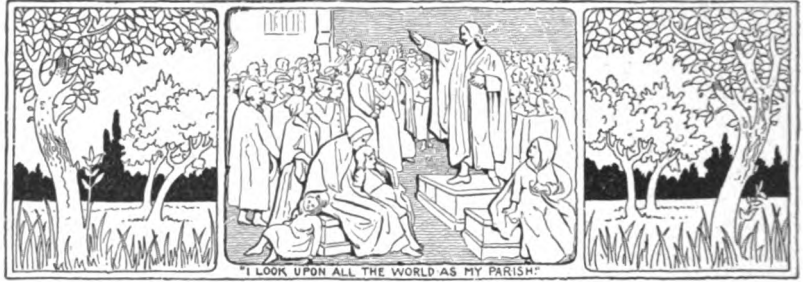
reclamation of the work with a vigor which is showing excellent results.

The Liberia Conference is at present divided into three presiding elders' districts: Cape Palmas and Sinoe, Monrovia and Bassa, and St. Paul River. The church membership is about 3,000, and the Sunday schools have 2,700 pupils. Eight high schools and 25 other day schools are reported. Church buildings are reported as 46, valued at \$70,345. The oldest is that at Monrovia, the leading congregation in the capital. Its building of stone and iron has stood for more than half a century. Nearby is the old Monrovia Seminary, which under Professor Camphor's able management has become "The College of West Africa." Ann Wilkins's famous old school has been revived as "White Plains Academy," in connection with an industrial training school. The Mission press produces a periodical, the *New Africa*.



JOSEPH C. HARTZELL, D.D.
Missionary Bishop for Africa.

To the Cleveland Convention of 1902 Bishop Hartzell spoke hopefully of Liberia. He foretold a new era of commercial prosperity for the negro republic, and declared "a new spirit of helpfulness and aggressiveness is taking possession of the Conference. We have about 100 workers, including ministers and laymen. We have our College of West Africa and 29 primary schools. We have our printing press and outfit." He went on to speak of the run-down condition of the native work, the vast possibilities of extension among the tribes of the "hinterland," if funds were forthcoming.



CHAPTER III

West Africa

PRIMITIVE METHODISTS AT FERNANDO PO.—THE MAINLAND MISSION.—
BISHOP TAYLOR'S INVASION.—EFFORTS AND OBSTACLES.—THE NEW
BISHOP.—WEST CENTRAL AFRICA.—MADEIRA.

THE Mission of the Primitive Methodists in West Africa really originated in 1869 in the visit of an English trading vessel to the island of Fernando Po. Captain Robinson and Carpenter Hinds were Primitives, and the latter, at least, exercised his gifts in the God-forsaken seaport. Hinds could not be spared from his vessel, but the home connection sent out Rev. R. W. Burnett and R. W. Roe to continue in his furrow.

They were warmly welcomed, and ere long a society of fifteen was formed at Santa Isabel, composed chiefly of those whose spiritual life had begun with the prior ministrations of the Baptists or to whom the Gospel had come through the missions on the continent. It was not long before the work spread to San Carlos Bay and Banni. In these latter places the missionaries established cocoa farms, through the instrumentality of which the natives have been taught habits of industry. Indeed some of the younger generation have purchased farms of their own, and with the aid of the Mission

and the schools, which are now established, are in the way of much higher ideals of living.

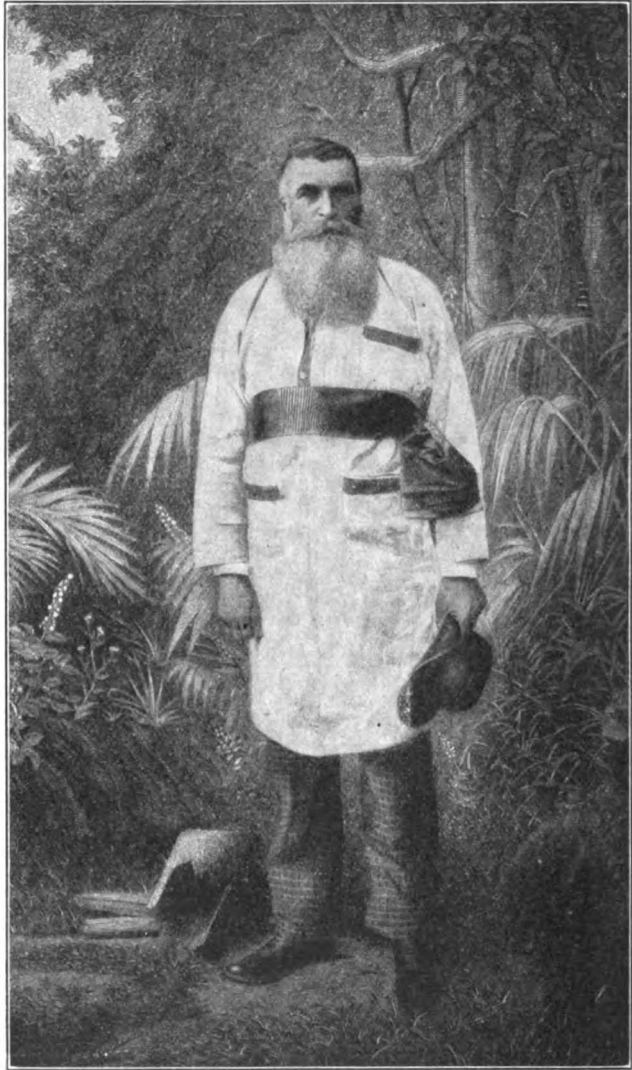
Besides the obstacles presented by the low type of humanity in the native Bubis, and the discouragements consequent to the climate, the Spanish Jesuits have interposed to make the way of the native converts exceedingly thorny. Yet some progress has been made and a church gathered.

On the mainland, at Archibongville on the Aqua River, where the natives are more vigorous and enlightened than those of the island, the Missionary Committee has planted a mission. The presence of the British flag insures fair treatment and warrants the hopeful view of the Primitive workers.

Early in 1886 a large party of Methodist Episcopal Missionaries started from New York for the West Coast of Africa. They were men and women from many walks in life who had volunteered to man the chain of stations which Bishop William Taylor proposed to open into the heart of the Congo Free State. They had consecrated their various talents to the project of evangelizing and civilizing the natives without expense to the home society.

The Taylor party landed at St. Paul de Loanda, the capital of the Portuguese colony of Angola. Here a station was established, and others were located at Dondo, Nhangue-a-Pepo, Pungo Andongo, and Malange. The latter point, 300 miles inland and 5,000 feet above the sea, is the gateway of the upper Congo basin, which was the objective point of this "Congo Mission."

The proposition underlying this projected scheme of missions was what Bishop Taylor termed the "charity system of missions," and was not fitted for Africa. He maintained that the resources of the country should be "so utilized as to support the whole concern—preachers, teachers, pupils, and people."



PHOTOGRAPHED BY DAVID GARBER, NEW YORK.

BISHOP TAYLOR IN HIS AFRICAN COSTUME.

The two lines of work he adopted were: "Industries, adequate to the demands of the Christian civilization to

which the natives are elevated, so that they can provide for themselves and support their own missions; Nursery Missions, into each of which we adopt from ten to twenty little boys and girls, taken from heathenism before they become heathens, get them soundly converted, and train them in Christian life and work. Whether this was the much-lauded "short cut" to the "rapid evangelization of Africa" may be questioned, as the policy has since been changed.

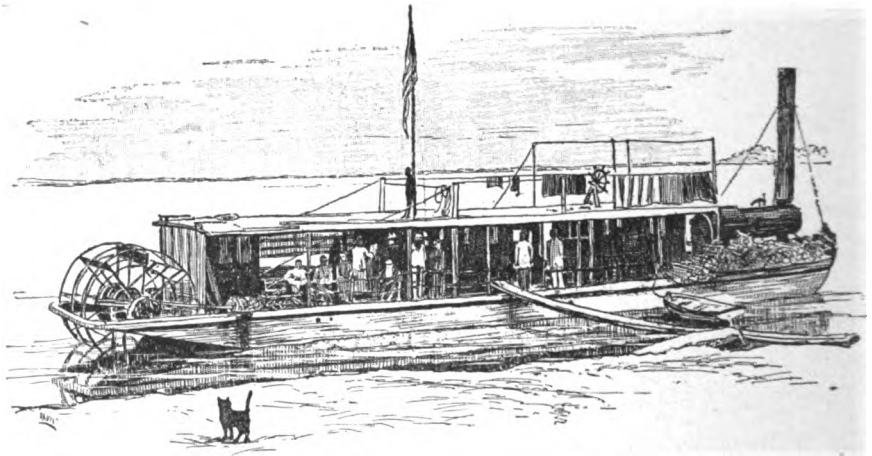
Meantime, the main project being to reach the country of the Tushalange, Dr. W. O. Summers, Taylor's right-hand man, pressed farther inland from Malange over one thousand miles and occupied Luluaberg on the Kassai. After two years of single-handed labor, he succumbed to the fever. Taylor, meanwhile, led a second party of volunteers up the great river itself as far as Stanley Pool, where the advance was checked for the want of a mission steamer, for the Annie Taylor could not pass the rapids at that point.

The Kimbundu language is spoken by the millions of natives in the seven hundred square miles of Angola, south of the Congo River. By picking the words one by one from the mouth of the natives, in five years' time the language was reduced to a written grammar, and the Gospel by St. John had been issued in this tongue.

The Mission forces on the Congo and in Angola were depleted by death and many discouragements. The plans for self-support which were entered upon so hopefully yielded but little of substantial result. When the retirement of Bishop Taylor, in 1896, brought a new personality into the field in the person of Bishop Joseph C. Hartzell, he found a company of faithful workers, who were wearied by long effort, homesick for America, needing the stimulus of a vital connection with the great Methodist Episcopal Church.

Since 1897 a station has been opened at Funchal, in the Madeira Islands, by the bishop, where mission work is carried on and where, amid the salubrious airs of the Atlantic, the wearied workers may recuperate for their trying task.

The old station at Loanda has been resumed and better buildings supplied. The Woman's Foreign Missionary Society has opened one of its noble educational institutions at Quessua. At Quiongoa the Mission press has been established by H. C. Withey, who into a few years has crowded a



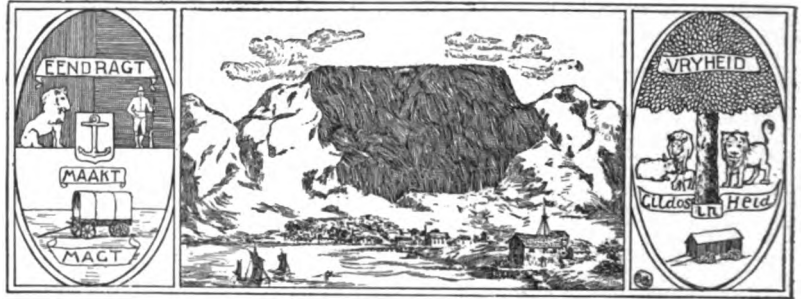
THE CONGO MISSION STEAMER ANNIE TAYLOR.

lifetime of zealous work. The publications in the Kimbundu language testify to his energy and intelligence and his utilization of native labor in mechanical operations. At Pungo Andongo, the Portuguese military station, there is a chapel and faithful women are trying to reach the children. Malange, after a trial, has been abandoned as the headquarters of the Mission, as Quessua seems a better location for the mechanical and agricultural schools.

In 1900 the General Conference divided the Congo Mission

Conference, and the old work in Angola was in 1902 organized by Bishop Hartzell into the West Central Africa Mission Conference. It has 9 stations manned by 22 foreign missionaries. The number of members and probationers is 150. The children in the day schools are 205, with about twice as many attending the Sabbath schools. The property of the Mission is valued at about \$30,000. An interesting connection of the work is that in the Madeira Islands, to which allusion has been made. The Mount Faith Mission, outside the city of Funchal, has nearly 50 men and women converted from the most bigoted Roman Catholicism. In the city itself is a church-house and a sailors' mission. A handbook of Methodist doctrines and hymns in Portuguese has been provided. Bishop Hartzell says: "We have here a place where our sick missionaries can go and recuperate, and this is my home as far as I can have an episcopal residence." Nearly 2,000 ships of all flags anchor in that harbor every year on their voyages from Europe to Africa and South America. In four years the results of this work have been most encouraging, and nearby are other populous islands where Protestantism has open doors.

Through the trying years in Angola Revs. Amos E. Withey and Dr. W. P. Dodson have borne a laboring oar, the former as presiding elder, business manager of the trading interests, and general counselor. Bishop Hartzell recognized the steadfast faith with which, in the years of blank discouragement, "he held the work together waiting for reinforcements and the sympathy of the whole Church." Mr. Dodson's responsibilities were likewise heavy, and his medical skill made him a special blessing to the band of missionaries. He was, in 1902, presiding elder of the Angola District.



CHAPTER IV

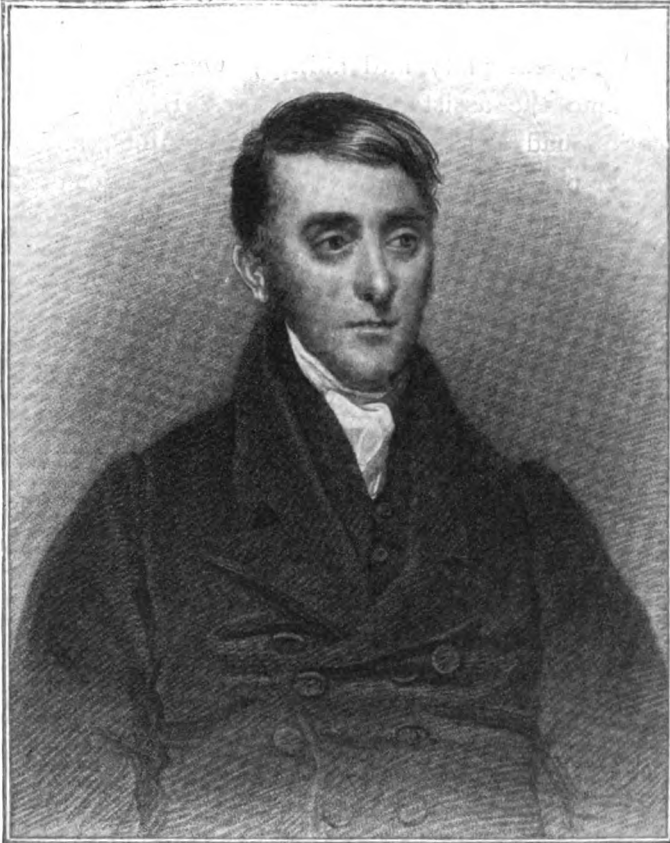
White Man's Africa

BARNABAS SHAW AT KHAMIESBERG.—WILLIAM SHAW.—CHIEF KHAMA.
 —WILLIAM SHEPSTONE.—WILLIAM TAYLOR'S VISIT.—WESLEYANS
 IN NATAL.—BOYCE'S LINGUISTIC SERVICES.—COOLIES.—IN THE
 TRANSVAAL.—MATHABATHE.—MOHAMMEDAN PROPAGANDA.—METH-
 ODIST UNION.—INTERIOR MISSIONS.

SALUBRIOUS climate, safe anchorage at the turning of the long sea-road between England and Australasia, and gold have made South Africa the country of the strong man, whose skin is white. Around the million whites south of the Zambesi live six times as many blacks—indolent, superstitious, and an easy prey to the vices of the "superior" race. The responsibility of the latter people for the aborigines is the greatest of South African problems.

The first Methodist missionary at the Cape of Good Hope was Rev. Barnabas Shaw, who arrived at Cape Town in 1816. The governor viewed him as a "dissenter," but he made bold to preach to the Wesleyans of the garrison and others. On an excursion into the country he was providentially met by a Kaffir chief who was in quest of a Christian teacher for his people. Accordingly, in October, he established himself at Lily Fountain or Khamiesberg, in Little Nama-

qualand, where he was joyfully received. The natives wondered at the implements of civilization which he introduced. Said one when he saw Mr. Shaw's plow, "Look how it



PAINTED BY J. JACKSON.

REV. BARNABAS SHAW.

ENGRAVED BY W. T. FRY.

Pioneer Wesleyan missionary in South Africa.

tears up the ground with its iron mouth; if it goes on so all day it will do more work than ten wives." But best of all, by the following June seventeen converts had been baptized and received into fellowship. Early in 1818 there came as a

colaborer for Shaw the Rev. John Edwards, for more than fifty years spared to labor very effectively in South Africa.

Among the first fruits at Khamiesberg were numbered a large family called the Links, which furnished three native teachers of great piety and ability. One of them, Jacob, soon became the assistant missionary. His first religious information had come through the Hottentots, and in his effort after peace he had actually eaten the leaves of an old Dutch psalter. Under Mr. Shaw's teaching he had his earnestness diverted into proper channels, and soon found rest. He preached in Dutch as well as in the native Namaqua, and made commendable progress in the mastery of English.

When the church at Lily Fountain was beginning to feel itself established, a new responsibility was thrust upon it. The work in Great Namaqualand, beyond the Orange river, which had been conducted by the London Missionary Society, had been given up, and the burden of it lay on the hearts of the Wesleyans. In June, 1825, Rev. William Threlfall, with Jacob Links and another native teacher, set out on this mission, but they were all slain in cold blood by a treacherous guide. Seven years later this field was energetically entered, but was relinquished to German missionaries in 1856.

Shaw's success at Khamiesberg was remarkable. Its visible fruit was a Christian community of one thousand natives, happy and prosperous. Meantime Cape Town had overcome its churchly prejudices, and allowed a Wesleyan chapel to be opened there.

Another Wesleyan Shaw was successful in the eastern region of the colony. This was William, the chaplain of the party of colonists who settled north of Algoa Bay. Grahams-

town was the principal seat of his labors, but his heart was touched by the misery of the Kaffirs. In 1823, what was named Wesleyville, in the heart of the Amagonakwabi tribe, under the rule of three chiefs, Pate, Kobi, and Khama, represented the work of the Methodists among the wild heathen.

Desiring to give practical demonstration of the advantages



FROM A COPPERPLATE BY COCHRAN.

REV. JOHN EDWARDS.

Wesleyan missionary in South Africa.

of Christian living, Mr. Shaw took with him on a visit to the Cape the chief, Khama, who was greatly impressed, and on his return was baptized. Though he seemed liable to be an outcast from his people for his bold step in accepting the white man's religion, events so turned that he became a great chief of the Amaxosa nation. He proved to be a safeguard to the English settlements, and went down to his

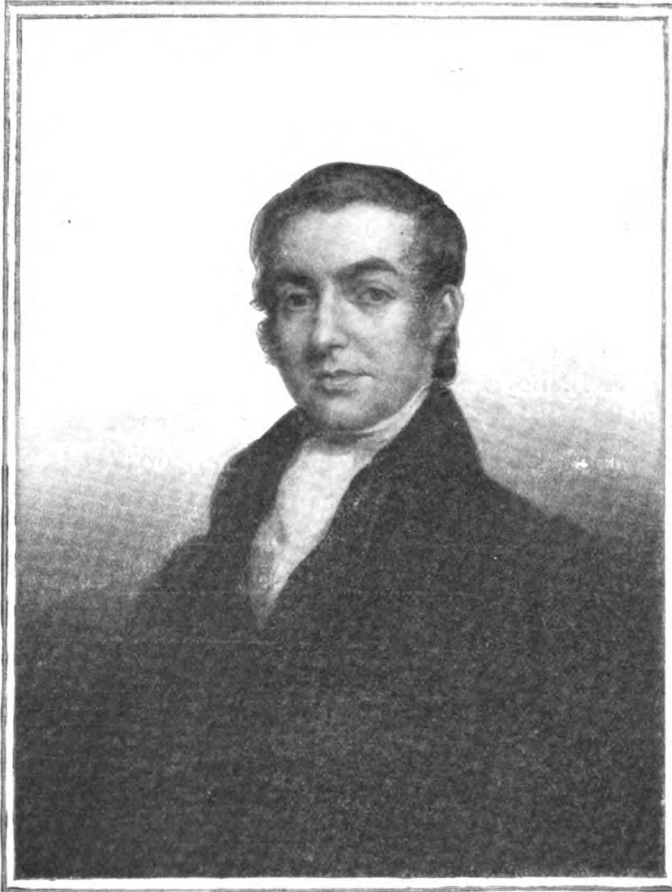
grave honored and beloved. A Khama memorial church has been erected, at a cost of \$9,000, to the memory of the first, and for some time the only Christian Kaffir chief.

Shaw continued for thirty-six years a wandering apostle among the native tribes, an incarnation of constancy and judgment, his services being often recognized and his opinion many times sought by the English government in the crises of colonial policy. Largely through his endeavors a chain of stations was established from Grahamstown to Natal. His death occurred in England in 1872, in his seventy-fourth year, after he had been honored with the presidency of the Wesleyan Conference.

William Shepstone, who also came with the emigrants of 1820, became a local preacher soon after his arrival, and afterward entered the itinerant work. His skill in medicine and, above all, his marvelous command of the Kaffir languages, made him of inestimable service to the Wesleyan work. A son of his, Sir Theophilus Shepstone, was for many years governor of Natal. Shepstone came to a peaceful end at Khamastone, a village named in the joint honor of Chief Khama and himself, which was his home from 1858 until 1873.

Mount Coke was formed in 1825; Butterworth, two years later; Morley in 1829; Clarksbury in the following year, and Buntingville, Shawbury, and Palmerton in quick succession. The names of prominent Wesleyans will be recognized in this list of stations, many of which were destroyed, but afterward rehabilitated by the Kaffirs themselves during the troubles with the English. William Taylor journeyed over this chain from the Cape to Natal in 1866, and reported remarkable progress and convincing results.

A memorable campaign began at Amshaw in June, 1866, when over 300 were converted and added to the membership. Before Taylor's evangelical tour had ended, over 6,000 souls



PAINTED BY MARSHALL CLAXTON.

ENGRAVED BY T. A. DEAN.

REV. WILLIAM SHAW.
Wesleyan pioneer in South Africa.

had been turned from darkness unto light. In his labors this “burning fire-stick,” as the Kaffirs delighted to call the future Bishop of Africa, was assisted by Palma, a Zulu, and

the striking testimony is borne that the results were at all times equal to what Taylor effected with a white missionary for colaborer.

Rev. J. Archbell, accompanying British troops, introduced Wesleyanism into Natal in 1841. The next year William Shaw settled at Durban. In 1846 missionaries were transferred to the colony from Kaffraria and the Albany District, and headquarters was soon established at Maritzberg, the capital. Durban was then a seaport village of wattled huts. Rev. W. Clifford Holden, who began his labors there in 1847, mentions its rude cabins and the raw heathenism of the natives. An old woman, the first of the Kaffir converts, was baptized in September, 1848.

Rev. W. B. Boyce, long a missionary and afterward honored with a secretaryship in the Central Board, contributed much to the efficiency of the Mission by his casting into scientific form the principles of the Kaffir language.

The perennial indisposition to work prevailing among the natives of Natal has led to the importation of thousands of coolies from India for the cultivation of the sugar and coffee estates. Most of them settle in the country after the terms of their contract expire, and to-day Natal is India in miniature. In 1861 Rev. Ralph Stott, an Indian missionary, was appointed to labor among them, and he was joined ere long by his son, Rev. S. H. Stott. As the coolies spoke at least ten different languages the work was difficult and progress none too rapid. Nevertheless by 1879 there had been erected at Durban a chapel for their special use, seating about 150, and 2 schools accommodating each about 60.

Far back in the interior, between Kaffraria on the east and Namaqualand on the west, lies the Bechuana country. Rev. S. Broadbent early made a beginning among the Baralongs

of the Upper Vaal, and in spite of tribal wars and other discouragements established a fairly prosperous mission.

At Bloemfontein, the capital of the Orange Free State, there were in 1893 over two thousand members, and in 1867 a commodious chapel was erected, the cost for which was collected on the Mission. The Wesleyans also followed the seekers after diamonds on the Vaal River, and a remarkably strong mission was established among the miners. Great spiritual good was done and many workers were added to the little staff that went out in 1871. Indeed so completely did the Christian idea prevail in this community that English, Boer, Kaffir, Hottentot, Zulu, and Fingoe shared alike the benefits of the society's labor. It was not until 1874 that the Transvaal was entered by the Wesleyan missionaries. As this country filled up with English-speaking miners and fortune-hunters, the work increased in strength, but the Boer wars of 1880 and 1900 subjected it to long periods of depression and loss.

The northern portion of this field has been the scene of the remarkable labors of Samuel Mathabathe. Wandering into Natal, a wild native in search of employment, he came in contact with the Wesleyan missionaries. Mr. Allison was instrumental in his conversion, and he at once traveled back to his home, more than seven hundred miles away, to proclaim the message to his own people. In spite of the opposition of his chief he succeeded in opening schools, building churches, and securing helpers. Before long the little company of two hundred which he gathered together fell under displeasure through failing to observe some native customs contradictory to Christian teaching. Sooner than renounce their faith they accepted exile and settled at Zoutpansberg, where at length a Wesleyan missionary was sent them.

Taken on the whole, few missions have been as successful in their opening years as has been the South African work. The great Kaffir war of 1877 greatly thinned the ranks of the churches, though it is on record that all the Methodist natives remained faithful to the British government. None of the Mission stations were actually invaded, and most of the missionaries remained upon them and cheered their people. But a time of unrest is not propitious for the proclamation of the Gospel of Peace and the work was greatly hindered. A most cheering incident in the mission work was the beginning by Samuel Mathabathe's band in 1885 of missionary work on their own account, for the expenses and missionaries the natives themselves provided. Several tribes were visited and great good was effected.

At Herald Town an industrial school was established, which, for some time, received aid from the government. When it was withdrawn, however, the work was continued as a theological and normal institution, a very great aid to the proper manning of the field. At Mount Coke the Wesleyan Kaffir printing establishment was begun under the management of Rev. J. W. Appleyard. In 1876 a five thousand edition of the New Testament in the Kaffir tongue, the language of not less than a million people in South Africa, came from this press, in addition to much useful literature such as hymn books and tracts.

No field in Africa is altogether free from the rival missionary efforts of Mohammedanism, and the Malay interest in Cape Town renders this faith a peril to the native Christians. Its affinity to the mental characteristics of the lower Africans does not prevent its securing hold upon the more respectable and wealthy colored classes. But the Methodists stand fully aware of the danger, neglect no care nor avoid

any responsibility, and conversions of Mohammedans are among the cheering facts of their work in Cape Town.

In 1876 the South African Missionary Society was formed by a union of the Wesleyans in all the British South African colonies for the purpose of evangelizing the native races. The movement dated from the convention of delegates at Grahamstown in 1873, and it resulted in 1882 in the formation of a South African Conference in affiliation with the British Wesleyan Conference.

As in the case of the Canadian and the West Indian Conferences which took similar action, the home Conference agreed to furnish a subsidy and to send out for a short time such men as might be needed. The Transvaal and Swaziland countries were, however, retained as the field of operation of the British Missionary effort, as the new Conference was not strong enough to undertake the mission work needed in these districts, which were at some distance from the stronger positions occupied by the colonial Methodists.

The first session of "The Conference of the Wesleyan Methodist Church of South Africa" was held at Cape Town, April 10, 1883, and consisted of ministerial and lay delegates from all the districts. Rev. John Walton, for many years chairman of the Grahamstown District, was delegated to the function of the presidency by the British Conference. The territory under his supervision extended from Cape Town to the Vaal River and from Natal to Namaqualand, and was occupied by a membership of over 20,000, in place of the 8,000 of twenty years previous, a number which has been increased at the rate of about 3,000 a year since that date, of the present total of which about one fifth are English. The districts of the Conference are Cape of Good Hope, Grahamstown, Clarksbury, Kimberly, and Natal.

The Conference is strongly missionary in inclination, and more than \$30,000 is collected each year for the work among the raw heathen. The work that the British Wesleyans still retain is also showing evidences of growth and prosperity—or was when the Boer war threw all into confusion. Heathen chiefs and their tribes were evincing great readiness to receive the envoys of the Gospel. In 1891 a mission was opened up in Mashonaland, then entered by Cecil Rhodes's great Chartered Company, and eight native ministers were transferred from the Transvaal to labor in the new field. Several important and widely separated stations were begun and two small brick churches were erected in Salisbury, the capital, by purely local effort. In the rapidly expanding communities vigorous Christian churches are springing up, which exercise a commanding influence over the surrounding heathen. The Transvaal and Swaziland District is divided into Central, Northern, and Eastern, a Southwestern and British Bechuanaland section. In all there were in 1899 132 churches and 43 missionaries, who also occupied 294 other places of worship. The membership was about 9,000, with a third of that number or more waiting full connection. About 46,000 regularly attended the religious services.

The mission in Mashonaland, since called Rhodesia District, was not greatly interfered with by the war with the Matabele. Preaching was not interrupted, and, after the cessation of hostilities, affairs were pushed forward with vigor. The natives settled down to regular pursuits, and Methodism took advantage of the opportunity afforded her by the awakening of the people from their sleep of ages. There were before the last Boer war 17 stations, possessing 16 churches and 46 other preaching places. Eight missionaries had nearly 300 members and an equal number of members on trial under

their care. The Sabbath school work was also well conducted, and the interest is evinced by the large attendance, amounting to nearly 7,000, reported as the number of adherents.

Combining the figures of the South African Conference and those of the British Wesleyan Missions, there is a membership approaching 100,000, with more than half that number attending the Sunday schools and nearly as many in the day schools. The number of adherents may be safely placed at nearly 300,000 people, a not inconsiderable result for the time of occupation, which makes promises of yet greater triumphs in the important field of South Africa.



CHAPTER V

Methodism in East Africa

THE EAST COAST.—THE FREE CHURCH MISSION.—MR. WAKEFIELD AT RIBE.—THE PRIMITIVES AT ALIWAL.—MASHUKULUMBWELAND.—FREE METHODISTS AT INHAMBANE.—METHODIST EPISCOPALIAN WORK.—CRUMBS.

THE East Coast of Africa, from the Red Sea to the British colonies in the south, is under the "protectorate" of several European nations—Italy, Germany, England, and Portugal. The earliest Methodist work on this coast was begun in 1862 by the United Free Churches of England, who sent two young preachers, Thomas Wakefield and James Woolner; and two young Swiss from the Institution at St. Chrischona were sent to Germany for instruction from Dr. Krapf, the veteran missionary and explorer, and subsequently led by him to the field and settled at Mombasa, then under the dominion of the Sultan of Zanzibar. The two Swiss deserted, and Woolner returned quite broken in health, so that Wakefield was soon left alone.

But the mission was established finally at Ribe, a few miles distant from Mombasa, and a few converts rejoiced the hearts of the workers. Sickness, death, and returns to England kept the mission feeble. Mr. Sedan introduced some

of the arts and implements of civilization, and Mr. Wakefield printed the hymns and a part of John's gospel in the Galla language.

For many years Ribe was the only station occupied, though preaching was not confined to that village; but in 1876, after invitation by the inhabitants, Mr. Wakefield visited and



NATIVE PUPILS, METHODIST MISSION SCHOOL, INHAMBANE.

established a mission at Jomvu among the Mohammedans, and the Gallas were reached at a later date. This East African Mission is very dear to the denomination, and has cost blood as well as treasure, for the Mosai and the Somalis have attacked it and slain some of its most devoted men and women. At the last reports there were 6 chapels and about 400 members.

Some thirty years ago the Primitive Methodists of England opened a mission in the trading town of Aliwal, on the Orange River, a point where the population is so complex that the early missionaries preached in the morning in Kaffir, in the afternoon in Sesuto, and in the evening in Dutch, while conversation and prayer took place in two or three other tongues. The Connection began its labors here in response to a request made by Mr. John Lindsay in 1870, who promised to provide a home for three years to any missionary the denomination might send. The Rev. H. Breckenham made his way by rough trails in a pony cart from Port Elizabeth to the scene of his future labors. He inaugurated preaching, opened a Sabbath school and a night school for natives. With his own hands he helped to build a church and parsonage, and was soon gladdened by the arrival of a colleague, Rev. J. Smith, from the mother country.

About 1879 the Rev. John Msikinya and his wife became native assistants and teachers. Msikinya is a Fingoe, but both he and his wife were converted at an early age, and he himself had been training for religious work and had a fair knowledge of Hebrew and Greek, and could speak fluently in Fingo, Dutch, English, and Sesuto. At this time the native members, not mentioning the Europeans, numbered 120. The reputation of the native members for industry and honesty, which made them eagerly sought after by those in search of man-power, was striking evidence of the watchfulness of the workers. There was a long testing of a year before full admission was granted. A close examination was exacted before they were admitted to the Lord's Table. After the leaders' meeting had decided that they were proper subjects each gave an account of his conversion

and Christian experience in the presence of the entire congregation.

In 1887 Mr. Smith returned to England and was succeeded by the Rev. G. E. Butt, who soon took measures for a further widening of their sphere of influence. The native church at Aliwal, erected in 1885, was enlarged; a second church was erected at Jamestown, thirty-six miles distant from Aliwal.

In 1888 a mission was begun in Mashukulumbweland, to the north of Aliwal, where no other society was at work. The "Evangelical Society" of France was at work in the Barotsè country and expressed a desire for missionary neighbors. Accordingly Rev. H. Breckenham and his wife, Rev. A. Baldwin, and Mr. Ward, an artisan missionary, proceeded by oxen route and obtained the consent of the king, Lewanika, to plant a station.

Meantime Mr. Butt had been able to effect what all his predecessors had desired to do by founding the "Training Institute" at Aliwal. The work has grown to considerable proportions and is most thorough in its work. Men are trained in agriculture and carpentry, as well as in ordinary English branches for the work of the Mission. Five pupils offered themselves recently for the work at the Zambesi. The native schools are subject to government inspection, and the students of the training school are given the same tests. They have shown creditable results.

Meantime the growth of the work at Aliwal was steadily increasing. In 1891 a new church was erected at Zastorn, which had to be enlarged in 1895. A neat brick building, it was erected by the aid of a grant of about \$500, entirely free from debt. Several new stations have been taken up and all the churches are well filled. The death of Mrs. Butt proved

an incalculable loss to the Mission. The first of the missionaries to be buried in South Africa, her eight years of helpful labor formed no small part of the Mission's success. In 1896 the Mission had reached the one-thousand mark in membership, and steadily increases.

The African Mission of the Free Methodist Church of America was begun in 1883, when three missionaries were sent to South Africa. Inhambane and Natal are the



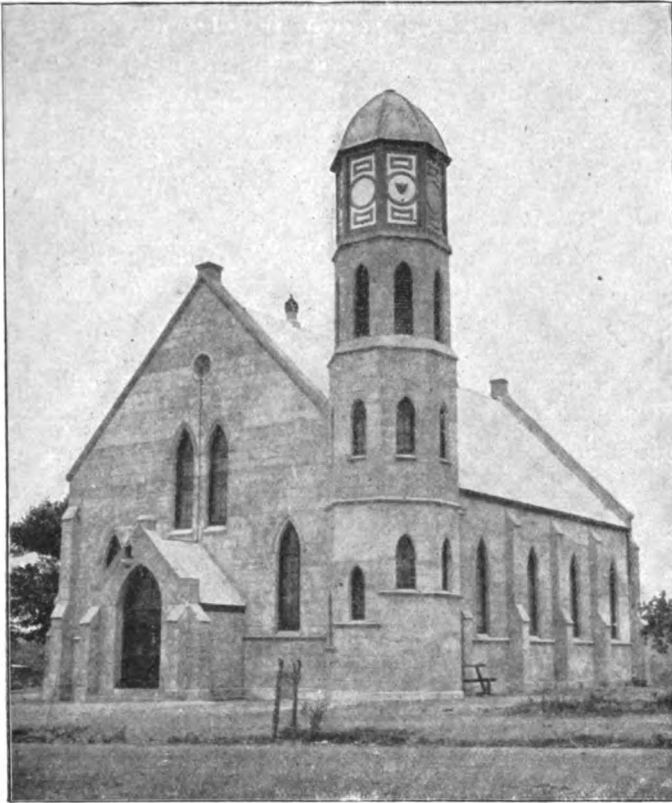
REV. E. H. RICHARDS.
Pioneer missionary, Inhambane.

stations occupied. Fairview is the Natal station in an area of ten miles containing 5,000 people. Mr. and Mrs. A. D. Noyes and Miss F. Grace Allen, who were the pioneers, have succeeded in placing under cultivation a large number of acres belonging to the station, and inducing such similar work among the natives that there is good prospect of self-support. In addition the Bible, the hymn book, and some school books have been translated into the

Zulu dialect in use, and a day school and a Sunday school, the former being aided by the government, form a valuable adjunct to the society. The church numbers 7 members and 10 probationers, and worship in a chapel built of native materials. The two dwelling houses of the Mission are worth about \$2,000.

Inhambane, however, is the principal field. The town and the immediate neighborhood contain about 7,000 people

who speak Sheetswa, Gitonga, and Portuguese; in the latter two tongues many translations have been made. The main station is Machete, where the Mission has property worth \$1,075, consisting of Mr. Agnew's dwelling, a chapel, a



ST. ANDREW'S METHODIST EPISCOPAL CHURCH, UMTALI, RHODESIA.

printing office, and some outhouses. At Roberts Memorial Station, so named after General Superintendent Rev. B. T. Roberts, the mission house is built of corrugated iron and contains eight convenient and well-lighted rooms. The cost was \$550. In the narrow strip of land across the bay from

Inhambane Mr. J. P. Haviland has worked. In addition to this work much outside village preaching is done, and the mission, though not yet strongly grounded, promises well for the future.

Among the projects of Bishop Taylor was a mission on the East Coast. In 1893 he took over the charge of a mission at Inhambane, which had been conducted by the American Board. This was the basis of the East Central Africa Mission Conference which was organized by Bishop Hartzell, of the Methodist Episcopal Church, at Umtali, Rhodesia, in November, 1901.

The Methodist work in this part of Africa has two centers, Inhambane on the coast and Umtali two hundred miles inland. Rev. E. H. Richards, the presiding elder of the former district, was long in the field under the parent board. With his native helper, Muti, he has translated the New Testament and other books into the Tonga dialect, and also turned them into the Sheetswa. By the bishop's efforts they have been printed, and are superb tools for mission workers in this part of Africa. A Mission press has been established on the district. Nine schools have been opened among the natives at Makodweni, Kambini, Gikuki, and elsewhere. The children learn to read from the Sheetswa primer, and commit passages of Scripture to memory. More than 175 children were in these schools in 1902, and many more clamor to be admitted.

The northward trek of the white man in South Africa rapidly breaks open new fields. With his few men and limited means Bishop Hartzell has tried to seize upon the commanding situations for the missionary campaign. In October, 1897, he rode into Umtali, drenched with rain and plastered with mud. The first survey told him: "Here

is to be the chief center of American Methodist Missions in East Africa." The Rhodesian authorities were impressed by the breadth of his plans and the personal force behind them, and have been led to do much for the Mission. In the first Conference session the bishop saw "the founding of a new spiritual empire, another section of our world-wide Methodism." To this new enterprise the government gave 13,000 acres of land and \$70,000 worth of buildings at Old Umtali for an industrial farm for the training of the natives. In Umtali itself the work goes on among the Europeans and Africanders. Here the Methodists have a self-supporting academy, with courses ranging from kindergarten to high school. The government aided the enterprise at every step, and the Missionary Society has been free from expense. St. Andrew's church has been built for the white congregation at a cost of \$10,000.

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