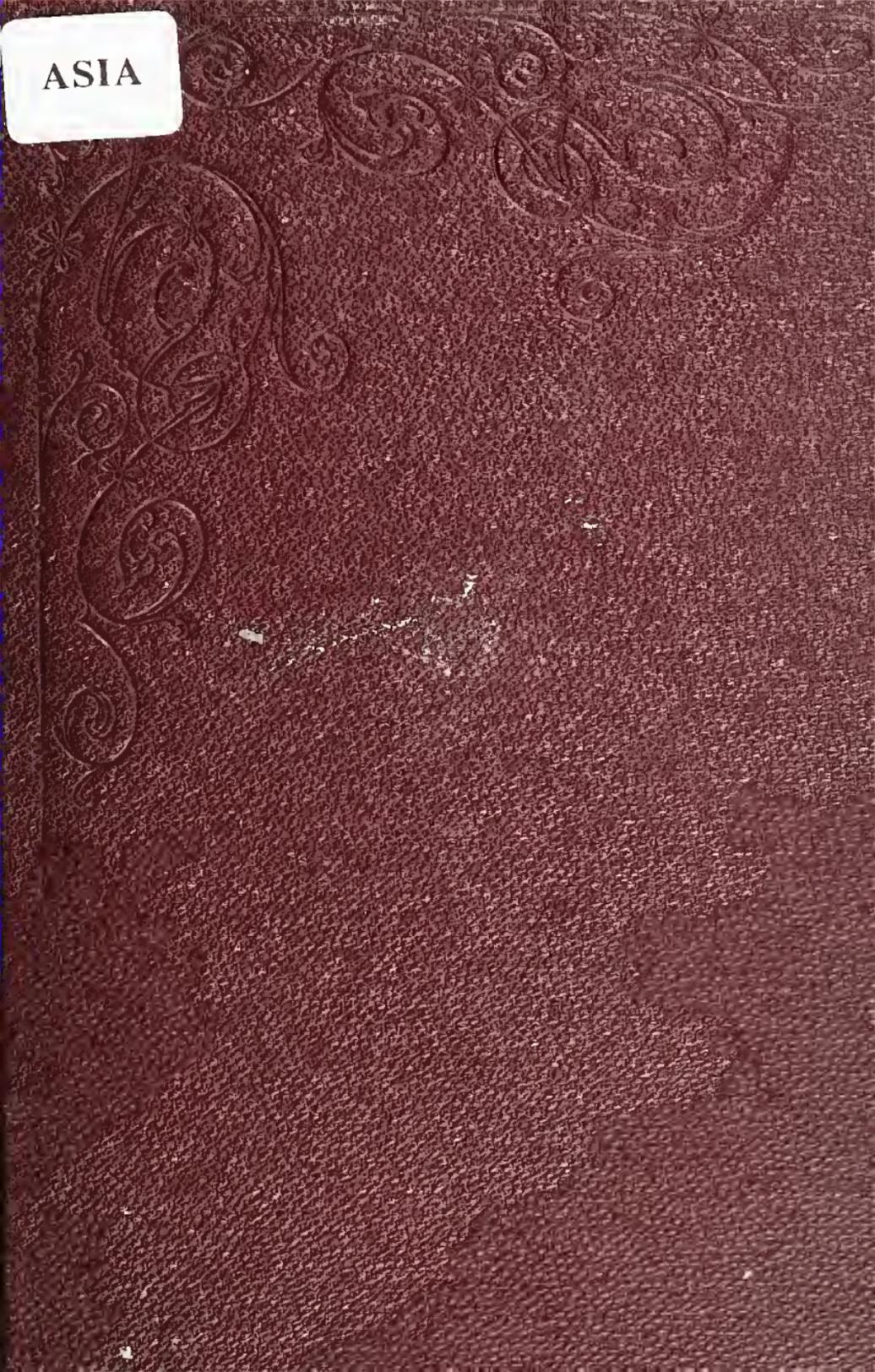
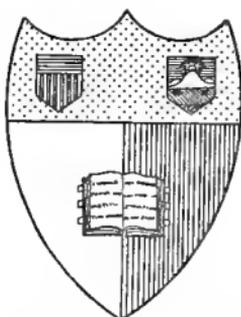


ASIA

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HAND BOOK
OF
METHODIST MISSIONS.

PUBLISHED BY THE
BOARD OF MISSIONS, M. E. CHURCH, SOUTH.

FOR USE OF SUNDAY SCHOOLS, EPWORTH LEAGUES, AND PER-
SONS DESIRING MISSIONARY INFORMATION.

I. G. JOHN, D.D.,
MISSION ROOMS, NASHVILLE, TENN.

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1893.

DEDICATED

TO BISHOP JOHN C. KEENER, D.D.,
*a constant friend, able advocate, and staunch supporter of
modern Missions, the inaugurator of our mission work in
Mexico in 1873, and the author of the resolution in 1885,
which opened the Japan Mission.*

PREFACE.

THE preparation of this volume, though far more laborious than at first sight will appear, has been from the first a labor of love. In the beginning the work of research was undertaken in order to meet a constantly increasing demand for concrete facts and information. Keen and intelligent inquiries from pastors and people required prompt and satisfactory response. In an age characterized by celerity of movement and economy of time clear-cut facts and condensed statements are best appreciated.

The generous reception given the first hand books led to the preparation of the entire series in which the most important fields occupied by the Methodist Church have been reviewed. The work, though honestly done, has been carried on in addition to the duties of the office involving heavy correspondence, editorial work, and no small amount of travel; hence inaccuracies may have crept in. Corrections will always be in order and gratefully received.

In addition to files of letters and reports extending from 1871 to the present time, we are greatly indebted to Bishop A. W. Wilson's admirable synopsis entitled "Missions of the Methodist Episcopal Church, South," written while Missionary Secretary and published in 1882; also to "Missions and Missionary Society of the Methodist Episcopal Church," by Rev. J. M. Reid, D.D., long Missionary Secretary of the M. E. Church; and to Dr. S. L. Baldwin, Recording Secretary, for most valu-

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able information secured from the annual reports kindly furnished.

The extreme condensation of the work is regretted by the writer, yet he would indulge in the hope that it may supply, to some extent at least, the urgent demands of the pastors of the Church, Sunday schools, and Epworth Leagues for a sketch of our missionary work brought up to a recent date.

The author receives no pecuniary benefit from the publication of this book, the profits accruing from sales going into the treasury of the Board of Missions.

I. G. JOHN.

Nashville- Tenn., April 25, 1893.

INTRODUCTION.

THIS important Hand Book of Methodist Missions was born of the editorial instinct and training which knows the value of the printed page as an educator and that seeks to win a cause by a clear and strong statement of facts as well as of arguments in its behalf. The eloquent address or sermon is invaluable for the advocacy of the cause of Missions, but not less important is the printed page which sets forth the cogent argument and preserves for ready access the instructive fact. It feeds the fire kindled by the glowing periods of the speaker and strengthens the convictions that seemed born of the spell wrought by fervid speech. It furnishes the material out of which great speeches are made. With all his fervor Patrick Henry recognized that the people were most influenced by facts. They are best influenced by the speaker who is most instructive and whose statements can be reproduced at the fireside.

“Coal is portable climate,” said Emerson. A Hand Book like this is a portable zeal, and needs only to be consumed to change the atmosphere of a home or a community. To the doubter who asks if modern Missions have in very truth the Christ which saves it makes the unanswerable reply: “The blind receive their sight, the deaf hear, lepers are cleansed, and the poor have the gospel preached unto them.” It was facts that impressed Charles Darwin, when he saw what Missions were doing for the Patagonians, and

made him a lifelong contributor to the missionary society which labored among them. It is a like knowledge that makes British officers the most liberal contributors to the missions of India and Ceylon and that caused a great American general to say, after a tour around the world, that if he were seeking to conquer any country in Asia he would throw his forces just in those great strategic points now occupied by missionaries.

The day is past when Missions are made the butt of the wits of the pulpit or of the *Reviews*, as was the case a hundred years ago. The present century was already twelve years old when a legislator in Massachusetts opposed the incorporation of the Board of Commissioners for Foreign Missions because "we have too little religion in our land to permit any to be exported." The world has long known that the real test of a religion is whether it will bear exporting and that only such religions as are marked by missionary zeal have made the deepest impression on the land of their birth. The contest for supremacy to-day is among the three missionary religions of the world: Buddhism, Mohammedanism, and Christianity. The vigor of each is measured by the strength of its purpose to share with other nations the truth as it sees it. While Buddhism is limited in its missionary operations to Asia, and Mohammedanism to Asia and Africa together with the Turkish possessions in Europe, it is the glory of Christianity that its missions are not alone in every continent and the islands of the sea, but that missionaries of the cross await anxiously the hour when on every plateau of Asia and in every forest of Africa they may be permitted to preach Christ Jesus the Saviour. And while comparatively few new tem-

ples or mosques are being built every sun sets on a half score of new Christian churches just completed and ready for eager worshipers.

The Christian missionary has always been the best pioneer. Commerce follows in the wake of the ship which lands a missionary on a heathen shore. The cotton spinners of Manchester study the movements of missionaries as eagerly as they read the crop reports of the Gulf states. The missionary creates the demand and makes the market for the manufactures of Europe and America. A new sense of manhood which comes with the teaching of the missionary leads to the clothing of the nude body and the substitution of the rude implements of agriculture or of manufacture. The new convert finds that his mind is no less naked than his body, and seeks to furnish it. The printing press goes with the improved plowshare or loom as the unfolding gospel bursts into the full bloom of Christian civilization. The world of letters now sees how many new languages and dialects have been conquered by the tireless labors of the missionary. He has reduced some of the languages to order and imposed the laws of grammatical construction upon speech as wild as the swift steeds which have never known a bridle. Thus are found the rude treasures of historic lore or the fragmentary remains of an attempt at story or song. Whether as geographer making maps of dark continents, as linguist discovering new languages for the world of letters, or as navigator making new paths in the sea, the world is larger, wiser, and better for the labors of the missionary. The leaven which he has put in the five continents is fast leavening the world. He has not alone given the needed outlet for the manufactures of Christendom, he has made possi-

ble a better and more joyous Christian life at home because of its vigor in seeking to reach the whole world.

Methodism and Missions are almost inseparable terms. While neither the first to undertake foreign missionary work, nor the largest contributors to the cause, the followers of Wesley have never been lacking in missionary zeal or effort. The present volume is not intended to inflame their pride, but rather to deepen their sense of responsibility as they are reminded of what their fathers did with rather limited resources. The Wesleys were born in a missionary atmosphere at Epworth. Their father, the Rev. Samuel Wesley, was so fired by the success of the Danish missionaries that he not only planned a mission to India, but offered himself for the work. We can readily imagine the frequent conversations on the subject in the famous rectory as he tells also of letters received from the Governor of the infant colony in Georgia, and of the need of missionaries to the Indian tribes in the new world. The conscientious Susanna Wesley, who was of like mind with her husband about going to India, was not a woman to neglect the instruction of her numerous household on the duty of giving the gospel to the heathen. In such a home Methodist missions were born, and it seems natural to have John and Charles Wesley go forth from that atmosphere of prayer and missionary zeal to preach to the Choctaws and Creeks of Georgia. That they did not succeed in their mission made necessary that fuller spiritual equipment which the later Methodist missionaries needed to make them so eminently successful in their work among the same Indian tribes. The failure in Georgia made possible the success in Fiji, in Ceylon, in China, and Japan. The zeal which was ready to give all

one's goods to feed the poor and even one's body to be burned need to be reënforced by the love that hopes all things, endures all things, that never faileth.

The Moravians taught Wesley, as they have taught Christendom, the secret of missionary success, a gospel intended for all, needed by all, adapted to all. There has never been a moment's hesitation caused by a question as to God's purposes respecting the heathen. The gospel which could save Kingswood colliers or London mobs could save Brahmin or Buddhist, Fiji or Hotentot. The condition of the neglected masses at home occupied much of the time and enlisted most of the labor of the Methodists, whether in England or America, during the earlier decades of their history in either country; but they had among them a few like Coke whose eye was always on the last creature who should hear the gospel, and so took in the whole range of mankind. It was lofty minds like these which saw the Land of Promise and dared say that Christ should yet possess it, despite the walled cities and the Anakim. They are the heroic names of Methodism, and made possible the later organized missionary societies which committed the Church to the foreign missionary work. When Coke could report over eleven thousand converts in the West Indies it was time to think of taking the work under the care of the Wesleyan Conference; and when fifteen years later he led the way to India and was found dead on his knees before his ship reached Ceylon, the time was ripe for the organization of the Wesleyan Missionary Society, to be followed a couple of years later by a similiar organization in the United States. Nor with such men as Bunting, Watson, Newton, Arthur, Bangs, Capers, and Durbin to serve as Missionary Secretaries has the Church hesitated to give

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her best sons to the advancement of the cause of Missions.

This Hand Book of Methodist Missions, giving the latest information about the missionary work of the several Methodist Churches throughout the world, and especially full in its information as to the Missions of the two great branches of Episcopal Methodism, will be hailed not alone by the preachers and thoughtful laymen of the Church. A new constituency is now to be considered and a mighty one. The Epworth Leagues of Methodism are eagerly seeking to know both what is being done and what they may be desired to do in extending the cause of Missions in heathen lands and among the degraded or priest-ridden people of our own continent. From this great army of young Christians are to come many of our most efficient missionaries as well as our most liberal and self-denying contributors to the cause. Let this volume help to instruct them in the victories won and in the plan of the battle now being fought. It should be added to the course of reading for the Leagues and be placed in every Sunday school library and widely scattered among the homes of our people. Whatever differences in our ecclesiastical organizations, the triumphs in missionary lands are the common heritage and joy of all who bear the name of Methodists. The martyrs who have borne their faithful testimony and sealed it with their blood belong to no one branch of Methodism, or even to Methodism itself; they belong to all who love our Lord Jesus Christ in sincerity. May none of our Mission Boards lack candidates for the field after the wide-spread reading of this Hand Book!

E. R. HENDRIX.

Kansas City, Mo., April 17, 1893.

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ENGLISH METHODIST MISSIONS.

WESLEYAN MISSIONS.

WITH John Wesley the missionary spirit was an inheritance. His father, aroused by the success of the Danish missionaries in Tranquebar, planned a mission to India, and offered himself for the work. His mother shared her husband's spirit, and sought to imbue her children with her own zeal for the spread of the gospel among the heathen. The interest of the rector of Epworth in the conversion of the Indians of North America caused him to correspond with Gen. Oglethorpe, who had charge of the infant colony in Georgia, and this correspondence was among the agencies that decided John and Charles Wesley to go out in 1735, under the auspices of the "Society for the Propagation of the Gospel in Foreign Parts," as missionaries to the Indians of the New World. God had for them a broader field than the natives of North America. "The world was their parish." They returned to London to meet

Peter Bohler, the Moravian missionary, under whom they were converted. Speaking of his meeting with Bohler, John Wesley said: "O what a work hath God begun since his coming to England! Such a one as shall never have an end till heaven and earth shall pass away." These words seem prophetic. The Christian world is beginning to recognize the agency of the Wesleyan revival in the wonderful movement of the present century, which has united all branches of Protestant Christianity in the effort to evangelize the world.

In 1756 the demands of destitute regions in England and Ireland were recognized by the Wesleyan Conference, and a fund was raised to supply them with the gospel. This was the beginning of Home Missions among the Wesleyans.

In 1769, thirteen years after the Wesleyans had opened their Home Missions, it became evident that there was work for Methodism in the New World. Mr. Wesley, in the Conference of that year, asked: "Who are willing to go to America as missionaries?" Richard Boardman and Joseph Pilmoor responded to the call.

In that age a voyage to America was more formidable than a tour around the world to-

day; and the crosses those men might anticipate were as heavy as those that the missionaries of the present day are called to endure. Money was needed with which to send them out, and Mr. Wesley proposed a collection for that purpose. The Conference numbered one hundred and ten preachers. The collection amounted to £70, or about \$7 each, from these early itinerants. This was the first collection for Foreign Missions raised by Wesleyan Methodists. Other men followed these two missionaries to America; but the work was prosperous, and ere long became self-supporting.

In 1784 Dr. Coke was made Superintendent of Missions. That year a mission was opened in the Isle of Jersey. In 1785 missionaries were sent to Nova Scotia, Newfoundland, and the island of Antigua. These missions were re-enforced in 1786. In 1787 missions were commenced at St. Vincent, St. Christopher, and St. Eustatius, and the work strengthened in the Norman isles. In 1788 five additional missionaries were sent to the West Indies. In 1789 the work had spread to Dominica, Barbadoes, Saba, Tortola, and Santa Cruz. In 1790 two more missionaries were sent to the West Indies, and Jamaica was added to the stations. A committee of nine preachers was

appointed to take the management of these missions. In 1791 Mr. Wesley closed his labors.

On the death of Mr. Wesley the burden of the foreign work devolved on Dr. Coke. After his appointment in 1784 as Superintendent his labors had been those of an apostle. He traveled over Great Britain, soliciting contributions, selecting men for the work, and corresponding with the missionaries. After the Conference of 1786 he sailed for Halifax with three missionaries, but was driven by stress of weather to Antigua. Moved by the religious destitution of the people, he distributed the missionaries among the islands, and thus laid the foundation of the Wesleyan Mission in the West Indies. On his return to England he spent eighteen months in raising money for Missions, and at the close of the Conference of 1788 sailed with a company of missionaries, whom he placed on other islands of the West Indies. He returned to England and sent out several missionaries, and in 1790 went out with another company. In 1791, the year of Mr. Wesley's death, these missions reported 23 missionaries, 498 French members, 350 mulattoes, and 4,377 negroes—total, 5,847. To aid Dr. Coke in the work that was

multiplying every year, the Conference appointed a committee of finance and advice, which embraced all the ministers of the Connection resident for the time being in London. This committee was charged with the examination of missionaries who were sent out, the inspection of accounts, and the correspondence with the missionaries in the field. This year three more missionaries were sent to the West Indies, and a mission projected in France. In the Minutes of 1792 Sierra Leone, Africa, appears on the list of missionary stations. In 1793 the Conference provided for a general collection for Foreign Missions to be raised in all the congregations of the Connection.

From the Minutes of 1796 we learn that Rev. A. Murdoch and Rev. A. Patton were solemnly set apart by the Conference for mission work in the Foulah country, Africa. In 1799 Gibraltar was added to the list of mission stations. That year Rev. G. Whitfield was appointed Treasurer for Foreign Missions. At the request of the Conference, Dr. Coke drew up a statement of the work of God carried on by these missions, and it entered on its Minutes the following record: "We in the fullest manner take these mis-

sions under our own care, and consider Dr. Coke as our agent."

At the Conference of 1800 a body of rules was compiled for the regulation of Foreign Missions, and Dr. Coke was authorized to send a missionary to Gibraltar and another to Madras. In 1804 Mr. Hawkshaw was sent to open a mission at Demerara, South America. In connection with Dr. Coke as Superintendent, the name of Mr. Entwistle appears as the first Missionary Secretary, with Mr. Thomas as Treasurer. These officers were amenable to the Mission Committee, consisting of the London preachers. The machinery necessary for the management of the missionary movement which God was developing through the agency of the people called Methodists took shape as the demand for it arose. In 1804 the members within the bounds of its various missions amounted to 15,846.

Thus, during those years when William Carey was pleading the cause of the heathen with his Baptist brethren, the Wesleyan Methodists were planting missions among the heathen negroes of the West Indies, and their converts had been multiplied into thousands. The year before the organization of the Baptist Missionary Society the Wesleyan Method-

ist Conference had created a Missionary Committee to co-operate with the Missionary Superintendent of Foreign Missions in the selection of missionaries, the collection and disbursement of money, and the correspondence with men in the field. Without assuming the name, the Conference was already a Foreign Missionary Society. The year that the Baptist Missionary Society was organized the Methodists were opening a mission in Africa; and the year that William Carey, with very scant support from his brethren, sailed for India, the Wesleyans were lifting collections in all their congregations for the support and enlargement of their Foreign Missions, which may rank among the most successful of modern days. We do not depreciate the work of other Churches, but simply claim for Methodism its rightful place in the van of modern Missions.

Dr. Coke had it in his heart to commence a mission in the East Indies, and Providence opened the way. Sir Alexander Johnson, chief justice of Ceylon, was impressed with the importance of a mission on that island. He was familiar with the character and results of the Wesleyan Missions in the West Indies, and earnestly urged the Wesleyan

Conference to extend its work to Ceylon. Dr. Coke warmly seconded the appeal. He not only advocated a mission in the East Indies, but claimed the privilege of sharing the toil of those who would pioneer the work. His friends sought to dissuade him, but after listening to their arguments he burst into tears and exclaimed: "If you will not let me go, you will break my heart." He proposed not only to go out and open the mission, but out of his own private fortune to advance the money that would be required for outfit, travel, and settlement of the missionaries in the field. It was finally decided to send out with Dr. Coke six missionaries for Ceylon and one for the Cape of Good Hope. On the 13th of December, 1813, he sailed with Messrs. Ault, Lynch, Erskine, Harvard, Squance, and Clough. On the way Mrs. Ault, wife of one of the missionaries, died full of faith, and was buried in the deep. On the 3d of May, 1814, Dr. Coke was suddenly called to his reward, and his companions with sad hearts committed his body to the ocean. The death of Dr. Coke aroused the Church more effectually than his appeals. When left without their leader, both preachers and people realized the need of a more thorough organization, and of combined

and systematic effort to carry on the work in the mission fields which the great Head of the Church had plainly committed to their charge. In the midst of the general concern as to the future of Missions, Rev. George Morley, Superintendent of the Leeds Circuit, proposed the formation of a Missionary Society in that city.

A public meeting was convened in Leeds October 5, 1813, and after full discussion of the duty and obligation of Christians to send the gospel to the whole world, it was resolved to constitute a Society to be called "The Methodist Missionary Society of the Leeds District." The money collected was to be sent to the already existing committee in London. Other places followed the example of Leeds, and ere long there were Missionary Societies in every congregation in the kingdom. The Connectional Society, with a code of "Laws and Regulations," was not organized until 1816, yet the Leeds meeting in 1813 is considered the true commencement of the Society.

From the "Revised Rules and Regulations of the Wesleyan Methodist Missionary Society, passed at the Conference of 1884," we learn that a committee appointed by the Conference annually is now intrusted "with the superin-

tendance of the collections and the disbursements of all moneys raised for the purpose of the Society, and also the general management of the missions." The General Committee consists of the President and Secretary of the Conference, the ex-President, four General Secretaries and an Honorary Secretary, two General Treasurers and a Deputy Treasurer, and ninety-two members.

CEYLON MISSION.

The death of Dr. Coke left his little company without a leader. The enterprise had rested largely upon his liberality, and they found themselves approaching a strange land without any certain assurance of support. They felt, however, that they were there in obedience to the call of God, and relied on his hand for direction. They soon realized that he who said, "Lo, I am with you always," was their leader in this work. They reached Bombay May 21, 1813. Their mission and their letters of introduction soon secured friends, who not only sympathized with their work, but rendered counsel and material aid. June 29 the mission family, with the exception of Mr. and Mrs. Harvard, landed at Point de Galle. Lord Molesworth, the Commandant of Galle,

had been directed by the Governor of Ceylon to place the barracks at their disposal. He met them on their arrival with a fraternal welcome, and rendered them cordial assistance. Grateful for these assurances that God was opening their way, they entered on their work. They decided to open stations at Jaffna and Batticaloa for the Tamil portion of the island, and at Galle and Metara for the Singalese. After celebrating the Lord's Supper together, in which Lord Molesworth asked permission to join them, Messrs. Lynch and Squance left Galle for Jaffna. At Colombo they were cordially welcomed by the Governor and other leading officials as well as the English clergyman and the Baptist missionary. Here they met Daniel Theophilus, the first convert in Ceylon from Mohammedanism—a man of strong mind and good education. He was persecuted by his relatives, and his life threatened. He went with them to Jaffna. Here they met Christian David, a Tamil preacher from Tranquebar, who told them he had been praying for ten years that a missionary should be sent to Ceylon. He aided them greatly in their work, and they in turn assisted him in the way of religious instruction. The English schools were placed by the government

under their charge. At the request of the English residents, they held services in English. The other missionaries met, in their stations, similar aid and encouragement. Thus, though their leader was buried beneath the waves, and their means of support apparently cut off, God had provided for them, and opened the way for the accomplishment of their mission. They labored hard to acquire the language, and lost no opportunity to reach the native population.

Mr. Clough, who remained at Galle, formed the acquaintance of the Moodeliar of the district, who called one day and stated that he had heard that Mr. Clough desired to open a school. He said he desired to place his children under his instruction, and offered him a good house near his own residence, well furnished for the school. The offer was accepted and the school opened. The influence and friendship of the Moodeliar caused many of the learned priests to call and inquire about the Christian religion. He secured through the same influence a competent Singalese teacher, and studied diligently the language. One of the most influential of the Buddhist priests became interested in the study of the Bible, and earnestly sought at the hands of

the missionary instruction respecting the doctrines of Christianity. After two months' investigation he avowed his faith in Christ, and desired to receive baptism, and by this act publicly renounced his faith in the religion of his ancestors. As this act would not only reduce him from affluence and high position to poverty, but would expose his life to peril at the hands of his former followers and friends, Mr. Clough informed the Governor of the facts in the case and invoked his protection for the convert. The reply was that if the priest had from conviction embraced the Christian religion he should be protected in the exercise of his religious rights. Every effort was made by the priests and his old friends to shake his resolution, but he was firm. He had "counted the cost," and on the 25th of December, 1814, he laid aside his yellow robes, and in the presence of a crowded congregation was baptized under the name of Peterus Panditta Sekarras. He supported himself as a Singalese translator for the government while he pursued his studies with the view of preaching to his countrymen. Many of the priests were shaken in their faith in Buddhism, and would have embraced Christianity, but with the surrender of their

yellow robes they forfeited their freehold estates.

The abundant harvest caused the laborers to overtax their strength. Mr. Ault, after a short but successful career at Batticaloa, laid down his trumpet and was buried with marks of respect by all classes of people. The excessive labors of the others told on their health. Mr. Harvard, at Colombo, itinerated among the villages in that region, preaching through an interpreter. At Colombo a Sunday-school with two hundred scholars was organized. A printing-press was put in operation under the direction of Mr. Harvard, who was a printer; and spelling-books, hymn books, and religious tracts and books were issued in the Singalese, Tamil, and Portuguese languages.

Another Buddhist priest became interested in the study of the Bible. He permitted Mr. Harvard to preach in the temple of which he was chief priest. After an earnest inquiry and a severe struggle, he publicly avowed his faith in Christ, though at the loss of his income and friends. He was baptized under the name of George Nadoris de Silva. He accompanied the missionaries in their preaching tours. Crowds came and listened to the gos-

pel preached by one who had held high position in the temples of Buddha. Great numbers of the priests acknowledged their belief in Christianity; but they had also "counted the cost," and were unwilling to make the surrender. One man among them, after earnest examination of the claims of the gospel, was baptized by the name of Benjamin Parks.

In 1814 Rev. John McKinney arrived from the Cape of Good Hope, and in 1816 Messrs. Calloway, Carver, Broadbent, and Jackson reinforced the mission. The work daily gathered strength. In 1817 the Wesleyans opened vernacular schools, and before the close of the year they had over 1,000 scholars, and during the first thirty years of the history of these schools over 21,000 pupils, male and female, received instruction in the numerous schools of the mission. The school, however, did not supersede the pulpit and printing-press. The testimony of the converts revealed a Christian experience as full and satisfactory as any the missionaries had heard or witnessed in Christian England. In 1860 the mission reported 43 missionaries and assistants, 3,195 members, and 880 on trial. In 1890 the mission in Ceylon consisted of the Colombo, Kandy, Galle,

and Jaffna Districts. These districts reported 70 missionaries, 3,599 full members, and 1,071 on trial.

EAST INDIA MISSION.

When the Ceylon Mission was established, the Wesleyan missionaries realized that God had opened the way to India, and in 1817 Mr. Lynch, the senior missionary, proceeded to Madras. In a short time the field became one of considerable usefulness. In 1819 the English and Malabar School he had established had 150 pupils. In 1817 Mr. Homer and wife reached Bombay. He soon acquired the language, and began to preach to the people. He gathered some forty boys in a school, which in 1819 numbered 180. In 1821 the Madras Mission reported 147 members. In 1823 there was one missionary at Seringapatam, one at Bengal, and two at Negapatam, and a membership in all of 191. In 1827 these reported 16 schools, with 542 children, and 251 members, including some pioneer soldiers. The converts suffered much from loss of caste and expulsion from their families, but they "counted all things loss for the excellency of the knowledge of Christ Jesus their Lord." In 1830 there were reported 9 missionaries, 25 schools, over 1,000 scholars, many of whom

were females, and 314 members. This year two missionaries were sent to Calcutta, but after a time one was sent to Ceylon and the other to Bengal.

In 1837 Rev. Jonathan Crowther was made General Superintendent of the India Missions. Five missionaries and their families went out with him. There were several conversions this year, among them Arumaga Tambiran. He was of good family, had been well educated, and was zealous for his religion. He was of the Siva sect, and made many pilgrimages, but they gave him no peace. The conversion of one of his pupils led to an interview with the missionary, and this to his own conversion. His former disciples sought to carry him off by force, and he had to appeal to the protection of law. Before the court, and in the midst of a furious crowd, he witnessed a good confession.

In 1838 a mission was opened in the Mysore country. In 1839 several missionaries, among them Dr. Authur, author of the "Tongue of Fire," were sent out. In 1860 there were central stations at Madras, Negapatam, Manargoody, Trichinopoly, Bangalore (Tamil), Bangalore (Canona), and Coongul; 17 missionaries, and 428 members. In 1890 the

East India Mission embraced the Madras, the Negapatam, the Trichinopoly, the Hyderabad, the Mysore, the Calcutta, the Lucknow, and Benares Districts, with 79 missionaries, 3,438 members, and 812 on trial.

WEST INDIES MISSION.

Nathaniel Gilbert, the Speaker of the House of Assembly in Antigua, visited England in search of health, and was converted under the ministry of John Wesley. He returned to Antigua in 1760. The African slaves of the island were fresh from the heathenism of Africa. He began to teach them the gospel, and two hundred of them were gathered into the Methodist Society under his superintendency. He met bitter opposition, but was faithful to his charge until death called him home. God took care of the little flock. John Baxter, a Wesleyan local preacher connected with the royal dock-yard at Chatham, was sent out as a shipwright. He gathered the remains of the Society, and in 1778 reported to Mr. Wesley that the little company had been kept together by the prayers and labors of two faithful black women. For eight years Mr. Baxter, while making his support in the dock-yard, continued his labors, receiv-

ing during that time into the Society about two thousand souls.

In 1786 Dr. Coke and three missionaries were on their way to Nova Scotia, when their vessel was driven south by a storm, and landed at Antigua on Christmas-day. They met Mr. Baxter on his way to church. Dr. Coke preached that day, and administered the Lord's Supper. He remained six weeks in the West Indies; and after visiting several of the islands, placed Mr. Warrener at Antigua, Mr. Clarke at St. Vincent's, and Mr. Hammet at St. Christophus. From that time the West Indies Mission was carried on with constantly increasing success. The good results of the labors of the missionaries commanded the attention and respect of the government; and in 1795, when the French fleet threatened Antigua, the missionary was requested to organize his members into a military band for the defense of the island. He and his people promptly responded, but the attack was not made.

In 1826 all the missionaries of Antigua, with part of their families, were returning home from a district meeting when the vessel was wrecked. Thirteen were lost. Only one, Mrs. Jones, was saved. The work was re-en-

forced and extended to Trinidad, Demarara, St. Eustatius, Barbadoes, Tortola, Jamaica, Bermudas, St. Domingo, and other points. In 1853 there were 397 preaching-places, 79 missionaries and assistants, 48,589 members, 259 Sunday-schools, and 18,247 scholars. In 1890 this mission embraced two Conferences, with 90 ministers, 45,928 members, and 2,450 on trial. In addition to these, the Bahama and Honduras District reported 17 missionaries, 5,251 members, and 125 on trial.

SOUTH AFRICA MISSION.

In 1814 John McKinney was sent to South Africa, but on his arrival the Governor refused to permit him to preach, and he was ordered to Ceylon. In 1815 Barnabas Shaw and his wife were sent out. The Governor refused to grant him license to preach, but he had a commission from the King of kings, and the following Sunday, as an ambassador from God, he delivered his message to a congregation of soldiers. He desired, however, to work among the natives, and at this juncture Rev. M. Schemlen, a missionary of the London Missionary Society, came to Cape Town with some Namaquas. He encouraged Shaw to attempt a mission among the heathen be-

yond Orange River. While in doubt as to whether he should engage in the undertaking before receiving the sanction of the Board, his brave and devoted wife, though in feeble health, urged her husband to undertake the enterprise, pledging her personal property to pay its cost if the committee in London should decline to meet the expense. A wagon and oxen and supplies were purchased, and they started on their weary journey under the sultry sun, Schemlen being their guide. On the twenty-seventh day of their journey they met a party of Hottentots. Conversing with their chief, Shaw learned that his people had heard of the "great word," and he was on his way to Cape Town for a missionary to teach him and his people the way of salvation. The meeting seemed providential. They had met where their roads crossed, and had either party been delayed a half-hour possibly they would not have met, and the mission would not have been opened.

The delight of the chief was great when he learned that the white man to whom he was talking was a missionary in search of a people to whom he could preach the gospel of Christ. He wept for joy when Shaw told him that he would go with him and instruct his people. It

was two hundred miles to the home of the chief, and the way lay through tangled forest and rugged mountains. When within two or three days' journey from their destination, the chief hastened on with the good news. On their last day's journey some twenty or thirty Namaquas, mounted on young oxen and riding at full gallop, brought them a welcome from the people, and then set off at full speed to announce their coming. The whole town turned out to meet them. The next day they held service. During the sermon the chief and many of his people wept aloud. After the sermon arrangements for the mission were made between the missionary and the chief and his people. After seeing them safely established in their work, Mr. Schemlen left them for his own field, which was distant four weeks' journey. Mr. Shaw and his wife found an abundance of work. During the day they were building a house, tilling the ground, and devoting the evenings to the religious instruction of the people. Soon a chapel was built and a school commenced, a class formed, and ere long a Church organized with seventeen members by baptism.

The work spread among the people. When the news reached England, great interest in

the mission was aroused. In 1818 Rev. E. Edwards came out. His arrival caused great joy to the missionaries and the people. The night of their arrival they were awakened by the songs of the natives, who had gathered around the house of the missionaries, and in their native language sung the praises of their Redeemer. Mr. Edwards had brought with him a forge. When he set it up and began work, it was to the people a day of wonder. The mission was now enlarged. The news of the great work spread from tribe to tribe, and deputations came asking for missionaries. In 1821 the mission was strengthened by three new missionaries. A station was opened in Kaffraria and two men sent to Madagascar.

Among the early converts under the ministry of Barnabas Shaw was a Namaquan who was baptized under the name of Jacob Links. He was for some time employed as an interpreter, as he understood both Dutch and English. He learned the latter that he might have access to its religious literature, which he studied with great diligence. He soon exhibited remarkable gifts as a preacher, and was employed as an assistant missionary. One day he and Mr. Shaw met a Dutch boer who denied that the gospel was for the Hot-

tentots because their name is not found in the Bible. Links replied: "Master, you say that our names do not stand in the book. Will you tell me whether the name Dutchman or Englishman is to be found in it?" No answer was given. Links then said: "Master, you call us heathen. That is our name. Now I find that the book says that Jesus came as a light to lighten the heathen. So we read our name in the book." The Dutchman was silent. The argument of the Hottentot might silence many in our land and day who question the obligation of the Church to send the gospel to the heathen.

Jacob and a native exhorter and Mr. Threlfall, a missionary who was sent out in 1822, were on their way to open a new mission among the great Namaquas, when they were all murdered by the savages employed as their guides. After Jacob was shot, he died exhorting his murderers and commending his soul to God. The death of Mr. Threlfall quickened the interest in England in behalf of the mission, and men gladly offered themselves to carry on the work.

Barnabas Shaw visited England in 1837 to recruit his health, but soon returned to his post. He closed work in 1857 on the field

where he had planted the cross. In 1860 the mission was divided into three districts, with 39 chapels, 67 other preaching-places, 21 missionaries, 2,147 members, and 3,159 Sunday-school scholars. In 1890 the South Africa Mission reported, 21 missionaries, 2,299 members, and 620 on trial.

WEST AFRICA MISSION.

In 1795 Dr. Coke united with a number of gentlemen of different denominations to open a mission for the civilization of the Foulahs of West Africa. The scheme proposed to civilize and then Christianize the heathen of Africa. In 1796 Dr. Coke reported the failure of the enterprise to the Conference, and after earnest prayer and deliberation it was decided to open a mission on the west coast of Africa on the true missionary plan. The Minutes show that A. Murdoch and W. Patton volunteered and were solemnly and prayerfully set apart for this work. For several years the Minutes are silent respecting this mission. In the "Arminian Magazine" of 1797 the following item appears: "There are also in Sierra Leone, upon the coast of Africa, 400 persons in connection with the Methodist Society, of whom 223 are blacks and mulattoes."

In 1804 a letter from Mr. Brown appealing to Dr. Coke for help stated that he and Mr. Gordon, both local preachers, and a native preacher were caring for the little flock. In 1808 a letter from this native preacher, Mingo Jordan, to Dr. Adam Clarke stated that, including the converted maroons, the members in and around Sierra Leone numbered 400. He pleads for hymn books and clothing for the preachers. In 1811 Dr. Coke sent Rev. George Warren as superintendent of the mission. He found 110 members. The decline from 400 in 1797 is thus explained: After the war with the United States many negroes who had served in the British army congregated in London. Their deplorable condition arrested public attention. "Subject to every misery and familiar with every vice," they were festering in that great metropolis. To rid the city of this plague the "African Company" was formed, the land of Sierra Leone was bought, and in 1787 four hundred negroes and sixty whites, the latter chiefly abandoned women, were emptied on the west coast of Africa. In 1791 about one thousand two hundred negroes from Nova Scotia were poured into this seething pool of vice. In 1808 the company transferred the colony to the British

Government, and it was made the asylum for captured slaves. Such was the material of which the population of Sierra Leone, which in 1847 amounted to 41,735, was formed. The strong hand of the British Government could secure law and order, but it could not transform the moral character of the people. This was the task that confronted the Wesleyan missionaries. The deadly climate increased their difficulties.

From 1811 to 1850 the Wesleyan Missionary Society sent out, including their wives, 153 missionaries. Of these, 54 died with the fatal fever, and others were forced by sickness from the field. The committee at first fixed the period of service at seven years, then at three, then at two. Only in a few instances was that term of service exceeded. Many died within the first year, and some in a few months or weeks. Often stations were left without a missionary for months. Yet as one fell another stepped into his place, and with a heroism equal to that of the "Light Brigade," those brave Wesleyan missionaries went down into the "valley of death." In view of the difficulties they encountered, their success has been remarkable. In 1860 the Sierra Leone District had 31 chapels, 7 missionaries, 107

local preachers, and 6,192 members. The Gambia District had 6 chapels, 3 missionaries, 8 local preachers, and 817 members. The Cape Coast District had 13 chapels, 8 missionaries, 23 local preachers, and 1,012 members. In 1890 the West Africa Mission reported 55 missionaries, 14,014 members, and 1,652 on trial.

AUSTRALASIA.

In 1815 the Wesleyan Society sent a missionary to New South Wales. At that time it was a penal settlement under the British Government. A few Methodists had gone out as farmers and teachers. They were in the midst of convicts and savages. In 1812 they organized three classes with, in all, nineteen members, and wrote to the Missionary Committee setting forth the condition of the land, and pleading for a preacher. This was the beginning of a mission which has grown into one of the largest of the British Colonial Churches.

In 1815 Mr. Leigh was sent out. He was warmly welcomed by the little band. Soon chapels were erected at Sydney, Windsor, and Castlereagh, and a circuit with fifteen stations formed. Mr. Lawry was sent out in 1816, and the work was opened among the natives. In

1818 Walter Lawry was added to the missionary force, and in 1820 Mr. Walker was sent out to their assistance. They extended the work both among convicts and natives, embracing widely different points in the circuits. Their devotion to their work commanded the respect of the settlers and won the confidence and love of the heathen tribes.

In 1836 two missionaries were sent to Port Philip, South Australia, and a mission was opened at Victoria. The mission, re-enforced from England, and raising up preachers from its midst, was so wonderfully prospered that in 1854 all the Methodist Societies were organized under the Australian Conference, with the four Annual Conferences of New South Wales and Queensland, Victoria and Tasmania, South Australia, and New Zealand.

In 1890 the mission in Australia embraced the New South Wales and Queensland, the Chinese Mission, New South Wales, the Victoria and Tasmania, the Chinese Mission, Victoria, the South Australia, the New Zealand, the Maori, and the South Sea Missions. Conferences have reported 2,594 churches; other preaching-places, 1,616; ministers and preachers on trial, 570; full members, 70,754; on trial, 6,888; Sunday-school scholars, 166,482.

THE FRIENDLY ISLANDS.

In 1797 the London Missionary Society sent several missionaries to the Society Islands. They were landed at Tongataboo. Three of them were murdered during a war among the natives, and the others were plundered. In 1800 an English ship arrived at the islands, and the discouraged missionaries were conveyed to New South Wales.

In 1822 Rev. Walter Lawry, of the Wesleyan Missionary Society, reached Tongataboo. He met but little encouragement, and removed to New South Wales in 1823. In 1825 the Society sent out Revs. John Thomas and John Hutchison. They built a residence at Hihi-fo, and commenced the study of the language, and sought to teach the people, but with small success. They were re-enforced in 1817 by Revs. N. Turner, W. Cross, and Mr. Weiss. They found two native preachers at Nukualofa, one of the chief towns of the island, who were preaching in the Tihiti language. Here they erected a chapel and had a congregation of over two hundred souls.

In 1830 Mr. Thomas visited Lifuka, the chief of the Habai Islands. He found that the king had already renounced idolatry. He had visited Tonga a few months before, and

brought home with him as teachers a young man and his wife who were Christians. Mr. Thomas began to preach to the natives, and opened schools which were attended chiefly by adults, both male and female. They were taught principally by natives. What one learned he taught to others. The king and the chiefs were among the scholars. After a few months Taufaahau, the king, and a number of natives were baptized. A large building, holding 1,500 people, was built, which was crowded with hearers. The king was active in his efforts to induce the people to renounce idolatry.

For three years the labors of the missionaries in the island of Vavau had been unsuccessful. The king of Habai visited Vavau with twenty-four canoes, and the missionaries wrote to Finau, the king, a friendly letter. Taufaahau exhorted him to give up his idols and receive the gospel. At length he yielded, and burned the house of his idols. Over a thousand of his people joined him in renouncing idolatry. They were eager to be instructed, and kept the Habai people busy day and night. As one company retired another took its place, eager to hear the wonderful things they told them of God, who so loved the world

that he sent his Son to die for the salvation of every soul.

Among the missionaries who reached Nukualofa was W. Woon, a printer. He printed school-books, selections from the Bible, hymn-books, catechisms, and other useful books. They were eagerly bought by the people, and greatly advanced the cause. The schools soon sent out a supply of teachers, and other schools were established on several of the islands. Native preachers proved the chief evangelical agency in winning the people from idolatry to Christ. The wives of the missionaries taught the women to sew, and they were soon neatly dressed, while their homes revealed their advance from barbarism toward civilization.

In July, 1834, a wonderful awakening began at Vavau. Thousands had abandoned their idols and embraced the *lotu*, as they called Christianity, but the missionaries saw the danger of the people settling down in a mere profession without the power of the gospel. They covenanted to pray for a richer baptism of the Spirit. Their prayers were heard. A native local preacher was preaching at a village named Utui on Christ's compassion toward Jerusalem. The word came with

power upon the people. They wept and continued in prayer all night. The next Sunday the displays of power were renewed. The whole population were penitents. The flame spread from Vavau to Habai, and from there to Tonga, until witnesses of the power of the gospel to save sinners were found in all the islands. At Vavau the schools were suspended, and in six weeks over 2,000 were converted and the members in the Society increased to 3,066.

Among the most efficient agencies in the great change among these people was Taufaa-han, the king. By the death of Fanau he became king both of Habai and Vavau. Afterward, by the addition of Tonga, he became the supreme ruler of all the Friendly Islands. He was baptized under the name of George, and his wife was named Catherine. He had been a fierce and cruel warrior. After his conversion he was not only a wise and faithful ruler, but a humble and devout Christian. He and his wife met classes and superintended schools. He was a faithful local preacher, never seeking to be preferred above others, but filling his appointments with the greatest cheerfulness. Commander Wilkes, of the United States Exploring Expedition, was greatly

impressed with George, both as a king and Christian, and bore generous testimony as to the wonderful work accomplished among his people by the labors of the missionaries.

In 1853 there were on the Friendly Islands 95 chapels, 9 missionaries, 726 day-school teachers, 487 local preachers, 7,161 members, and 7,928 Sunday-school scholars.

FIJI MISSION.

In 1835 Rev. W. Cross and D. Cargill opened a mission on Lakemba, one of the Fiji Islands. The population of these islands was estimated at 200,000. They were a warlike race, and noted among the South Sea Islands for their cannibalism. When the missionaries approached the beach, they were met by two hundred men with painted faces, and armed with muskets, clubs, spears, and bows and arrows. They doubted whether they should land, but were told that the chief wanted to know who they were. They went to his house and stated their business. He seemed pleased, and gave them some land and built a temporary house for each of the families. They commenced preaching, and several who had received instruction on the Friendly Islands were baptized. Many others would have abandoned their idols, but feared their chiefs.

After several years, with the aid of native teachers and preachers, some of whom were from the Friendly Islands, and some were the converted Fijians, they carried the gospel from Lakemba to Rewa, Vewa, Bua, Naudy, and other islands of the Fiji group. They usually met a favorable reception from the chiefs and the people. In 1845 a religious movement commenced in the island of Vewa similar to that in the Friendly Islands. The conviction of many was deep, and the evidence of a change of heart clear and bright. Many leaders in wickedness in former days became leaders in the Church of Christ. Among them was a chief by the name of Varin. He had long been the human butcher Seru, one of the chief kings. He had superintended many a cannibal feast. Under the preaching of the gospel his guilty conscience was aroused. He found peace through Christ, and then, like Paul, he preached the faith he once labored to destroy.

CHINA MISSION.

In 1850 George Piercy felt his heart drawn to the heathen world, and the call pointed him to the millions of China. He advised with a friend, Mr. Henry Reed, an intelligent and

zealous Christian, who sought to dissuade him from so hopeless an enterprise. To every argument Piercy quietly replied: "I believe, sir, that God has called me to China, but I have no impression that I have a call to any other part of the mission field." He at last consented "for the present" to abandon the idea, and returned to his plow. In six months he again called on Mr. Reed, and said: "The impression on my mind regarding China not only continues, but is stronger than ever." Impressed by the young man's earnestness, Mr. Reed gave him a letter of introduction to Rev. William Arthur, one of the Secretaries of the Wesleyan Missionary Society. He was kindly received by Mr. Arthur, who heard his story and told him that the Society had no money with which to open a mission in the vast empire of the East. Without encouragement or help, Piercy determined to obey what he considered the call of God. He had saved from his wages sufficient to pay his passage to Hong Kong, where he landed January 30, 1851. He had been told that among the British soldiers there was a Christian sergeant and a few pious Wesleyans. He repaired to the barracks and asked the first soldier he met if he could tell him where he

would find Sergeant Ross. "He is dead," was the reply. His heart sunk, and he felt that he was indeed alone. A few words revealed the fact that the man, a corporal, was the only living member of Sergeant Ross's class. All had died. The corporal told Piercy he had "often longed and prayed for a Christian companion." His prayer was answered. Piercy told his story, and the soldier and the missionary clasped hands as brethren. The corporal introduced him to Dr. Legge, of the London Missionary Society. That noble missionary welcomed him to his home and cheered him with Christian sympathy and advice. He was soon at work. He secured rooms, one of which would hold about sixty people, and "in his own hired house" began service for the English soldiers. Soon a class of twenty was formed, made up of soldiers and their wives. These, out of their poverty, gave something for his support, while small sums coming from his friends in England enabled him to give his whole time to the work of his Master. After a few months he left Hong Kong for Canton, that he might have access to the native population. Dr. Hobson, of the London Missionary Society, met him with the same cordial spirit that had been manifested

by Dr. Legge. He devoted himself diligently to the study of the language and preparing for the work to which he had been so strangely called.

He again offered himself to the Society, this time to be accepted. His movements and zeal had aroused the Church at home. Two young men well equipped for mission work requested to be sent to China. A liberal layman offered \$5,000, to be paid when two men should sail to join Mr. Piercy in the field, and also pledged \$500 per annum for the support of the mission. Other offers of aid came in. The committee recognized in these events the call of the Master. Piercy was accepted as a missionary, and W. K. Beach, J. Cox, and Miss Wannop, a trained teacher, were sent out to join him in Canton.

The report of the Wesleyan Society for the years 1889 and 1890 shows great prosperity in this China Mission. It is divided into the Canton and Wuchang Districts, having in both 18 chapels, with 16 additional preaching-places, 21 missionaries, 33 catechists, 1,166 full members, and 163 on trial.

ENGLISH METHODIST MISSIONS

(Continued).

BIBLE CHRISTIAN MISSIONARY SOCIETY.

THE first missionary movement of the Bible Christian Missionary Society was for the purpose of sending missionaries into the morally and spiritually destitute regions of Great Britain. This was in 1821. In 1831 their attention was drawn to North America; and two missionaries were sent out. One opened work in Canada West, and the other in Prince Edward's Island. The mission was prospered and became a self-sustaining organization, which numbered, when all the Methodists of Canada were united, about seven thousand souls.

In 1850 it was decided to open a mission in South Australia, and Revs. James Way and James Rowe were sent to the field. Later they sent others to Victoria, Queensland, and New Zealand. These missions were successful, and, as they became self-supporting, were placed on the list of independent circuits.

China was next chosen as a mission field. In 1885 two missionaries were sent out under the China Inland Mission. To meet the expense a general fund was raised, to which the members contributed liberally. Six missionaries were sent to the province of Yunnan—three to Yunnan, the capital of the province, and three to the city of Chang-fung-foo. The work has prospered. A ten days' revival in the capital recently led to the conversion of a number of the natives to Christ. The Society a few years ago was supporting four missionaries. A native Church with seven members had been formed, and the day school was prosperous. Tracts and Bibles that set forth the teaching and work of Christianity were circulated. Preaching and books, with the medical treatment of opium patients, awakened much attention and secured the confidence of the people. In 1888 they had a station at Yunnan, which was served by Rev. T. G. Vanstone and wife and S. Pollard, and another at Chang-fung-foo, served by Rev. S. T. Thorne and wife and F. T. Dymond.

The Society also had 47 missionaries at work among the abandoned classes of London and other points in England.

The following figures from the reports end-

ing in 1890 will indicate the expansion of these missions: Australia: Ordained missionaries, 78; native teachers, 1,755; other helpers, 385; preaching places, 334; Sunday school scholars, 12,500; communicants, 5,426. New Zealand: Ordained missionaries, 7; native teachers, 80; other helpers, 22; communicants, 294. China: Ordained missionaries, 6; members, 6.

METHODIST NEW CONNEXION MISSIONARY SOCIETY.

THE Methodist New Connexion Society began its mission work in 1824. Its first field was Ireland. A resolution was adopted by the Conference that "an effort be made to diffuse the blessings of Christianity in that island." The organization was completed at the Conference of 1825, and in 1826 a mission was opened in Belfast and adjacent towns. The work in this field is still continued with considerable success.

Their next mission was in Canada. In 1837 Rev. John Addyman was sent out. In 1839 Rev. H. O. Crofts, D.D., was sent to his aid, and their united labors were attended with marked success. In 1875 it became one of

the leading Methodist Churches of the Dominion. When it united with the Methodist bodies it brought as its offering to the common altar 396 Churches, 7,661 members, and 9,259 Sunday school scholars.

The desire to enter the foreign field was cherished for years before it was realized. In 1859 it was decided to enter China, and Rev. John Innocent and Rev. William A. Hall were commissioned for the work. They entered and commenced work in Shanghai, studying the language and surveying the field. Tientsin, the great seaport of North China, situated at the junction of the Grand Canal with the Pei Ho River, about 30 miles from the sea and 80 miles southeast of Peking, was chosen as their first station. They were the pioneers at this point. The work has expanded into three circuits. At Tientsin they have a fine establishment in the British Compound. It has 2 missionaries and their wives, 1 single lady, 10 native helpers, 2 out stations, 3 churches, and 105 members. The college for training native preachers has 1 principal, 1 native teacher, and 18 students. They have two chapels for daily preaching. The female college for training native women and girls has 4 native women and 12 girls. There is

also a chapel and native church at Taku, and at Hsing Chi, to the west of Tientsin.

The village of Chu Chia Tsai is about 140 miles south of Tientsin. The mission was opened under peculiar conditions. A farmer of the village was led by a dream to visit Tientsin and listen to the foreign preaching. He became a sincere believer in Christ, and when he returned home he took with him a supply of Bibles, hymn books, and religious publications. On reaching home he openly confessed his faith in Jesus as the Saviour of the world, invited his neighbors to his house, read the Bible to them, and told of his conversion. The people of the village were awakened; the work extended out into the district, and ere long an earnest appeal was sent to Tientsin for a missionary. They gladly responded and regular work was opened, and now the circuit embraces upwards of 300 miles of the province and more than 40 native churches.

Near the city of Tai Ping, north of Tientsin, are extensive mines, worked by a syndicate of Chinese mandarins. They applied to the mission for a medical missionary, offering him facilities for evangelistic work among the workmen. The missionary was supplied, and

an extensive circuit was formed around the Tang San collieries, extending to the city of Yung Ping Fu, near the old wall.

The policy of the Society has been to carry on the work chiefly by the aid of native help. The remarkable success of the mission is largely due to the efficiency of the native preachers it has trained in its theological school in Tientsin. In 1891, with 6 missionaries in the field, they had 40 native preachers and catechists, 1,268 members, 227 candidates for membership, 52 chapels, 19 schools, and 178 scholars. In Shantung they have a hospital with beds for 30 in patients and a dispensary, under the charge of a medical missionary. Patients come from all parts of the district, often as many as thirty a day. This enterprise is adding largely to the influence of the missionaries and the success of the mission. A number of pious native women have been employed in teaching the gospel to their heathen sisters with marked success. They are unable to read or write, but being endowed with the retentive memories for which the Chinese are remarkable, they can recite appropriate selections from the Bible, catechisms, and hymns to the women, and explain them with remarkable force and effect.

In Tientsin they have a college for the training of these female workers. The women it is sending out are carrying the gospel to homes and individuals that are inaccessible to the male missionaries.

The report of 1889 gives for the China Mission 7 ordained missionaries and 1,301 members.

UNITED METHODIST FREE CHURCH HOME AND FOREIGN MISSIONARY SOCIETY.

The Wesleyan Association united with certain of the Wesleyan Reformers in 1857. Prior to this it had opened missions in Jamaica and the colonies in Australia. Rev. Thomas Pinnock, an ex-Wesleyan minister, with several Churches under his charge in Jamaica, had proposed to unite with the Wesleyan Association Churches, and they were received into the connection. In 1838 Revs. J. Blythman and J. Larkin were sent to Jamaica. The work has been prosperous. The membership has been increased and 2,000 boys and girls have attended the school. In 1889 the Jamaica Mission reported 10 ordained missionaries and 2,176 members.

The mission in Australia was opened in

1849 by Rev. J. Townsend. But little advance was reported at the time of the union. Since then there has been an upward movement. New missionaries have been sent out, the work enlarged, and new stations opened. At the present time the mission is divided into the Victoria and Tasmania, and the New South Wales and Queensland Districts. In 1889 they reported a missionary force of 35 ordained preachers and 2,343 members, with 88 lay workers, and 71 chapels.

Rev. J. Tyerman began the mission in New Zealand in 1864. The work has encountered difficulties from the removal of members and temporary reverses in the colony. In 1889 there were in this field 11 ordained missionaries, 37 lay workers and 946 communicants.

In 1859 a body of Christians in Sierra Leone, West Africa, were admitted into the connection of the United Methodist Free Churches, and Rev. Joseph New was sent to take charge of the work already open. Soon after Rev. Charles Warboys was added to the mission. The mission was very successful, but in a short time New sank under the fever and found a grave in African soil. Mr. Warboys continued the work, but soon was forced from the field by failing health. The call to fill

their places was promptly answered. Revs. J. S. Potts, W. Micklethwaite, S. Walmsley, T. H. Carthen, and T. Truscott cheerfully met the perils of the climate and carried on the mission with marked success during its early history. Churches were built, schools opened, and a ministerial institute for native preachers established. In 1889 the mission reported 4 native ordained preachers and 2,809 members.

Charles Cheetham, of Haywood, a zealous member of the Methodist Free Churches, became deeply interested in the missions of Dr. Kraph, the pioneer missionary of East Africa. After an interview with the missionary, who warmly represented the claims of East Africa, and who volunteered to lead a missionary party to the field, Mr. Cheetham succeeded in inducing his Church to engage in the enterprise. Revs. Thomas Wakefield and James Woolner and two young Swiss were appointed and sailed for Africa with Dr. Kraph in 1861. Their leader brought them to the field, but very soon his health gave way, the health of Woolner also failed, and they were compelled to return home. They soon were followed by the two young Swiss. Mr. Wakefield was alone until Rev. Charles New was

sent out late in 1862. The two missionaries met bravely the vicissitudes of pioneer work and went among the savage races around them. In 1868 Mr. Wakefield visited England, and, after pleading the cause of Africa, returned. Mr. New returned home in 1872. The stirring appeals of these faithful missionaries greatly deepened the interest of the Church in behalf of the mission. Mr. New returned to the field in 1874. He attempted a new mission, but received cruel treatment from a savage chief. He attempted to reach Ribe, but his strength failed. Mr. Wakefield started to relieve him, but when he reached the place his faithful comrade had gone to his reward. Mr. New possessed noble qualities as a pioneer missionary.

Mr. Wakefield was again alone. He was with the Wa Kyika race, some twelve miles from the ocean. In addition to faithful evangelical work he translated portions of the Bible and hymns into the language of the people. In 1886 the solitary missionary was cheered by the arrival of Rev. John Baxter, John Houghton, and Rev. W. H. During, the last a colored minister from West Africa. Baxter soon broke down and returned home. Mr. Houghton and wife, while at Goldbante,

a new station on the river Sana, where Mr. Wakefield had recently opened a mission to the Gallas, was massacred with a number of native converts. Mr. During alone remained of the party. He has been a most trustworthy and useful missionary.

Mr. Wakefield remained until 1887, when he was relieved by the arrival of Revs. F. J. Horn, T. H. Carthen, and W. G. Howe. They were placed respectively at Ribe, Jomvu, and Goldbante, in the Galla country, where Mr. During was at work. The mission has been greatly hindered by tribal contests, especially in the Galla country, but the stations have not been assailed. The mission is considered one of the best and strongest of the United Methodist missions. In 1889 it had 4 ordained missionaries and 223 communicants.

The China Mission was opened in 1864 by Rev. W. R. Fuller, at Ningpo. He was soon joined by Rev. John Mara. In 1868 Rev. T. W. Galpin joined the mission. He remained in the work about ten years. In 1869 Mr. Galpin was alone. In 1871 Rev. Robert Swallow became his fellow-laborer, and opened work in one of the suburbs of Ningpo. A little later they were joined by Rev. R. I. Exley. He was a zealous missionary, but ere he

could carry out his plans consumption closed his labors. His place was filled by Rev. W. Soothill, who was sent out to open a new station at Wenchow. The war with France had embittered the Chinese in Wenchow against foreigners, and a riot followed, in which the mission premises were destroyed and the mission discontinued. When peace was restored the Chinese Government made ample compensation for all losses, and the work was resumed and has since been carried on successfully.

In 1886 Mr. Swallow and family returned to England. His chief object was to prepare for the work of a medical missionary. His object accomplished, he returned with his wife to Ningpo, where they have carried on their work with greatly increased success. The mission in 1889 reported 3 stations, 3 ordained missionaries, and 325 members.

All the United Methodist Missions report 62 stations, 63 ordained missionaries, and 10,108 communicants.

WELSH CALVINISTIC METHODIST FOREIGN MISSIONARY SOCIETY.

THE Welsh Calvinistic Methodists felt the pulsations of the missionary spirit very early

in the present century. Their operations prior to 1840 were conducted through the London Missionary Society. They were liberal contributors to its income, and several of its most efficient missionaries had been trained for their ministry. The desire that their connection should have a mission under its own charge had been growing for years, and culminated January 31, 1840, in the organization of the "Welsh Calvinistic Foreign Missionary Society."

Its first field was on the northeastern border of Bengal. It embraces the mountain range that separates the valley of Assam from the rich plains of Bengal, inhabited by the Garos, Khasis, Jaintias, Nagas, and other hill tribes. The treaty made by the British Government with the Kings of Khasia in 1834 provided for a military station at Cherra Punji and a road across the Khasia Hills to the British territory in Assam. This opened the field to missionary labor. It was soon visited by Mr. Lish, of the Serampore Mission, but he did not remain. In 1837 it was explored by Rev. J. Tomlin, who remained for a few months. When the Welsh Foreign Society was formed Mr. Tomlin pointed out Khasia to the directors as an open and promising field. His sugges-

tions were accepted, and Rev. Thomas Jones was chosen to plant the first mission in northeastern India. He reached Cherra Punji on June 20, 1841. As the people had no literature or books, the task of acquiring the language was very difficult. With the assistance of two young natives who had learned a little English from Mr. Lish, he was able to overcome many difficulties and make considerable progress.

In 1842 Revs. W. Lewis, James Williams, and Dr. Owen Richards were ordained for the mission field. Mr. Williams and wife were sent to open mission work in Brittany, in the western part of France. The interest awakened in behalf of the Bretons arose from the fact that being a branch of the Celtic family they spoke a kindred dialect. The work is carried on at Quimper, Pont l'Abbe, Douarnenez, and other points in Brittany.

Mr. and Mrs. Lewis and Dr. Richards, the latter a medical missionary, reached Cherra Punji January 20, 1843. They remained in the field until 1861. In September, 1845, Rev. Daniel Jones joined the little band, but he died in a few months after entering the field. Revs. W. Pryse, T. Jones, R. Parry, D. Sykes, and G. Hughes were sent out at different times; but owing to death, sickness, or defection, the

work was reduced to one or two men. There were only fourteen converts during the first decade of the mission. There was a congregation at Nongsawlia of from 80 to 100, and a day school of 30 boys and 18 girls under charge of Mrs. Lewis.

A mission was established at Jowai, the leading city of the Jaintia hills, in 1846. The work subsequently extended to various parts of the hills. Work was opened by Rev. W. Pryse at Sythet, in the plains of Bengal, in 1849. The work was carried on for a time with much vigor and some success by Revs. Jones, Parry, Roberts, and Hughes. Circumstances, however, determined the mission to confine its operations to the Khasia and Jaintia Hills.

When the mission was opened the people were destitute of a written language. Since then the New Testament has been translated into Khasi and several editions published; also the Pentateuch, a hymn book, Dr. Watts's New Testament History, Pilgrim's Progress, and a number of schoolbooks and tracts. The missionaries expect ere long to complete the translation of the Old Testament.

The change wrought among the people is visible in their outward condition. Their

houses are improved, their persons cleanly, and their land carefully cultivated. They give liberally to support the gospel, and educate their children. They have demonstrated the sincerity of their faith by their fidelity under persecution from their kindred. Many have read the story of U. Borsing Siim, who declined the Rajahship of Cherra rather than surrender his profession of Christ.

From a recent report we learn that the mission was divided into seven districts with six missionaries and twenty-one native evangelists. There had been an increase of seventeen in the places where religious services were held and day schools established. An increase of 217 in the communicants was reported. The Cherra District has been under charge of Rev. John Roberts. Religious services and schools were held at ten stations. The evangelical work was carried on with the aid of four native preachers. The report of 100 candidates indicate their efficiency. Their school work has been an important agency. A day school was established in Cherra by their first missionary. It has grown into a Normal School that now supplies many village schools on the hills with teachers. The Shillong District, under Rev. T. J. Jones, reported an in-

crease of 158 members. During the year Mr. Jones and wife visited the country northeast of Khasia. They found in that region a Christian village. It had been settled in 1885 by a Christian family from Nongjiri. They were joined by several heathen families who had renounced demon worship, built a schoolhouse, and were learning to read with the Christian as their teacher. These hill people were very superstitious. They believed that all their bodily ailments were caused by demons. The cures wrought by Dr. Griffith have convinced them that the medical missionary is mightier than the demon. Many have been thus led to the Great Physician. The Rajah of Nongalow has become a zealous member of the Church. The communicants reported in 1885 were 1,110 and the candidates for membership 1,158.

PRIMITIVE METHODIST MISSIONARY SOCIETY.

THE Primitive Methodists arose as a body in 1810. In 1843 they began to establish mission stations in Canada, New Zealand, Australia, Victoria, New South Wales, Queensland, and Tasmania.

In 1869 a Liverpool trading vessel touched

at the island of Fernando Po, in the Gulf of Guinea, on the west coast of Africa. The captain and carpenter were Primitive Methodists. While on shore Mr. Hands, the carpenter, met a few Christians who had been connected with a Baptist Mission. Their missionary, Mr. Saker, had been expelled by the Spanish authorities. The little flock welcomed Mr. Hands, who held several meetings with them. They wished him to remain, as a change in government allowed liberty of worship. This was impossible, but he presented the wants of this faithful band and the heathen around to the Missionary Committee of his Church, and after carefully considering the outlook Rev. R. W. Burnett and H. Roe and their wives were sent to Santa Isabel, the chief town on the island of Fernando Po, in January, 1870. Land was soon obtained and the work commenced. In 1871 Rev. D. T. Maylott was sent out to open a mission on the western coast. In 1873, in company with Rev. W. N. Barleycorn, one of the first converts at Santa Isabel, he reached Georges Bay. Land was secured and houses for church, parsonage, and school were built. A catechumen class was formed in February, 1874. In October the first convert, a young man

named Hoorree, was baptized. The work in Santa Isabel was very successful, reënforcements were sent out and a station opened at Banni, on the northeast coast of the island, to which Mr. Barleycorn was sent. Troubles with the Spanish authorities forced his return. A better understanding with Spain now exists, educational advantages have been secured, and the mission is steadily growing.

In 1869 Rev. H. Buckenham was sent to open a mission at Aliwall, in Cape Colony, in South Africa. He conducted worship for a time in a Dutch church. Soon a room was fitted up, and after a time a day school for native pupils opened. Later a church and parsonage and schoolhouse were built. In 1875 Rev. John Smith succeeded Mr. Buckenham. A training school for natives has been opened, which it is hoped will be made self-sustaining. In the report for 1891 it is stated that in all the foreign stations there was a membership of 653, being an increase of 127. The work at Aliwall continues to grow in every department. It had at last reports 3 traveling and 27 local preachers, 5 chapels, and 522 members—being an increase of 120.

In 1889 Rev. H. Buckenham and wife, Rev.

A. Baldwin, and Mr. J. Ward sailed for Africa where they hoped to plant a mission on the Upper Zambesi. They left Kimberly March 28, 1890, and after a journey of five months reached the Zambesi River. The outlook was encouraging.

MISSIONARY SOCIETY OF THE METHODIST CHURCH OF CANADA.

PRIOR to 1883 Methodism in Canada was divided into four sections—viz., the Methodist Church of Canada, the Methodist Episcopal Church of Canada, the Primitive Methodist Church of Canada, and the Bible Christians of Canada. Up to that date each body supported and controlled its own missions. Since the union of these bodies into the Methodist Church in Canada there has been but one fund and one management.

The Missionary Society of the Methodist Church in Canada was originated in 1824. Its operations were among the early settlers on the frontier and the Indians of Ontario. The field has extended until it embraces the whole of the Dominion, Newfoundland, Bermuda, and Japan. The Domestic Missions—which embrace the dependent fields of the

Church among the English-speaking people throughout the Dominion, Newfoundland, and Bermuda—report 416 missionaries and 40,376 members. Their expenditures in 1891 were \$98,841,175.

The French work is within the Province of Quebec. They report 9 missions, 7 missionaries, 2 supplies, and 254 members. The work is peculiar and difficult. At points the missionaries and converts endure persecution for the cause of Christ.

The Society sustains extensive work among the Indians. The British Columbia Conference reported, in 1891, 14 missions, 10 missionaries, 4 supplies, and 1,044 members. The Manitoba and Northwest Conference has 17 missions and 11 missionaries. Some missions receive only an occasional visit. It reports 124 members. The central Conferences embrace the Toronto, London, Niagara, Guelph, Bay of Quinte, and Montreal Conferences, 23 missions, 16 missionaries, 1,845 members. Total 47 missionaries and 4,133 members. The expenditure for the Indian work reported in 1891 was \$42,861.89.

The Chinese work was begun in 1885 within the bounds of the British Columbia Conference. It has missions at Victoria, Nanai-

mo, Vancouver, New Westminster, Kamloops, Ladners Landing. It reports 3 missionaries, 1 assistant, and 165 members.

The Society has but one foreign mission. The Japan Mission was begun in 1873, when two men were sent to that field. They have now an Annual Conference with 19 missions, 28 missionaries, 22 assistant missionaries, 12 native teachers, and 1,819 members. The expenditures for 1891 were \$26,523.73. In proportion to its force in the field and the money expended the Canada Methodist Mission is one of the most vigorous and successful in Japan. The recent completion of the tabernacle at Tokio has added greatly to the efficiency of the work at that point. Immense congregations are reported. During 1891 26 were baptized and as many remained on trial. The Bible classes and Sunday schools were doing effective work. At Azabu the regular congregation was about 250. The Bible women were doing good work. The young men of the Church were active in school work and efforts to reach young men of their kindred or race. Their school, styled Eiwa Gakko, is doing good service in preparing young men to preach the gospel to their own people.

MISSIONS IN THE SOUTH.

PRIOR to the division of the Methodist Episcopal Church into its two great co-ordinate branches, its missionary operations were under the direction of the Parent Society. The history of that Society is the common property of both divisions of the Parent Church. We recognize the interest our Northern brethren have in that portion of our early history, although in their history of the early missions of our Church they are silent respecting the claims Southern Methodism may have in this portion of our common inheritance. After having completed our account of the missions of our own branch of the Methodist family, we will present in due order a brief history of the extended and successful missions of Northern Methodism.

THE SOCIETY ORGANIZED.

“Beginning at Jerusalem.” That was the starting-point; but the Master had said: “The field is the world.” Moving from that center,

the apostles went forth, their forces multiplying as they advanced until, before the last of their number had laid down his commission, the gospel of the kingdom had been preached among all the nations of the then known world. On this line early Methodism moved. Beginning at London, it soon was heard in Bristol. The pulpits of Bristol were closed against it, and its message was heard by the colliers of Kingswood. It spread from city to city, gathering strength as it advanced, until its societies were organized in all the leading centers of the United Kingdom. Then a call was heard from America, and Boardman and Pilmoor were sent out to carry on the work in the Western world. Already a flame had been kindled by Philip Embury and Capt. Webb, in New York. The work spread in the colonies, survived the war, and in 1784 the Methodist Episcopal Church was fully organized, and entered upon its work on this continent. Erelong Methodism was established in the leading cities, towns, and communities of the United States, and began to find its way into the destitute regions around.

About the year 1812 Bishop Asbury began to solicit contributions for the support of ministers who were sent to circuits where there

was no adequate support. All subscriptions were carefully entered by him in a memorandum book which he carried with him, and the money was employed as the increasing wants of these destitute circuits required. This may be considered the beginning of Domestic or Home Missions of American Methodism. We will see before we have finished the account of the missions of the Methodist Church that this department of Christian effort has not been neglected.

A wide field was also open to earnest evangelical labor in the vast frontier that was rapidly opening in the unknown regions of the West. Population was pushing out into the wilderness, and the field was destined to make heavy demands on the zeal of the pioneer preachers and the liberality of the older organizations.

The Churches in Europe and America were beginning to stir under the calls coming from the regions overshadowed by the pall of pagan night. The Wesleyan Methodists had been in the field for nearly a half-century. The Baptist movement of 1793 had aroused other branches of the Protestant Church. The Congregationalists and Baptists of the United States had fallen into line with their English

brethren, and many thoughtful men were beginning to inquire whether American Methodism had not also a mission in the heathen world. While earnest men were debating this question, a voice was heard from the Indians of the West that profoundly stirred the conscience of the Church. A drunken negro (John Stewart), in the town of Marietta, O., on his way to the river to drown himself, was arrested by the voice of Marcens Lindsley, a noted Methodist preacher of his day. The sermon resulted in his conversion. An impulse—who will say it was not the same that sent Paul to Macedonia?—moved him to bear his message among the savage tribes of the North-west. He reached the Wyandotte Agency. His simple story touched the heart of the agent, and his preaching resulted in the conversion of several chiefs and a number of the people. This work, demonstrating the gospel to be the power of God unto salvation of those savage tribes, stirred the entire Church, and was among the leading agencies which led to the organization of our Missionary Society. Nathan Bangs, Joshua Soule, and other leaders of our Methodist Israel in the city of New York, after earnest counsel and prayer, decided that the time had come when American

Methodism should join in the organized missionary movements for the conversion of our race.

In answer to a call made in the Methodist pulpits of the city of New York a meeting was held April 5, 1819, at which the pastors, Book Agents, editors, and leading laymen were present. Joshua Soule took prominent part in the discussion. On his motion the meeting considered and adopted the Constitution and proceeded to the election of its officers. Their names are worthy of record: Bishop William McKendree, President; Bishop Enoch George, First Vice-president; Bishop Robert R. Roberts, Second Vice-president; Rev. Nathan Bangs, Third Vice-president; Mr. Francis Wall, Clerk; Mr. Daniel Ayres, Recording Secretary; Rev. Thomas Mason, Corresponding Secretary; Rev. Joshua Soule, Treasurer.

The movement met with strong opposition. It was claimed that the Church was poor, and that the work growing on its hands to meet the wants of the rapidly increasing population of the country would tax to the utmost its resources. Some of the Board of Managers resigned, and months would elapse and no meetings would be held. A few had unflinching faith in the success of the move-

ment. At one of the meetings of the Board, when the number present was small and the prospect dark, Joshua Soule uttered the characteristic words: "The time will come when every man who assisted in the organization of this Society and persevered in the undertaking will consider it one of the most honorable periods of his life." His words were prophetic.

The Constitution provided that the Society should be established "wherever the Book Concern should be located," and the Churches in all the leading cities throughout the Connection were authorized to organize auxiliary societies. The women of the Church were the first to respond. The first auxiliary was the Female Missionary Society in the city of New York. It existed for nearly half a century. It may be considered the beginning of woman's work for woman in organic form in the United States. It manifested a special interest in the work both of married and unmarried female missionaries, and did efficient work in raising money and diffusing the spirit of Missions throughout the Church. The Young Men's Missionary Society in New York was the next auxiliary that was formed. Its chief work was in connection with missions in Liberia, Africa.

The Bishops cordially indorsed the Society, and co-operated actively in its operations. The Baltimore Conference was the first to fall into line and organize an auxiliary. Then came the Virginia Conference, and next the Genesee Conference. The Domestic Missionary Society at Boston was organized, and became an auxiliary. Auxiliaries were also formed at Cortland, N. Y.; Stamford, Conn.; and Columbia, S. C. These all sent up their collections, which at the close of the first year aggregated \$823.64. The first anniversary of the Society was held April 17, 1820, in John Street Church, New York. Nathan Bangs presided and made the opening address. The report was read, speeches made, and the election and collection, with a few items of business, closed the hour. The attendance was not large. Many, during the days of its infancy, "despised it as a day of small things." Many at the present day rejoice, for they see in that humble organization the hand of God planning a movement that is extending itself through the whole earth.

At the General Conference of 1820, held in Baltimore, the bishops in their address called attention to the Missionary Society, and warmly commended it to the favorable consideration and action of the General Conference. The ad-

dress was referred to a committee, which in its report fully committed American Methodism to the cause of Foreign Missions. It said: "Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life-blood of the cause." The report, and the Constitution with some modifications, received the unqualified indorsement of the General Conference; then the New York Society surrendered its life to give birth to the Missionary Society of the Methodist Episcopal Church. The General Conference had barely closed its session, when the Treasurer announced a donation of \$500 from Dr. Nehemiah Gregory, one of the managers. Other liberal offerings came in. One by one the Conferences became auxiliary to the Parent Society, until the organization was complete, and Episcopal Methodism was fully identified with the great missionary movement of the nineteenth century.

The prophetic words of Joshua Soule have been fulfilled. The Church has indorsed that organization which, amid many discouragements, he and his associates established. At the close of the year 1821 the collections were \$2,328.76; in 1844 they were \$146,578.78. In 1890 the collections of Northern and Southern

Methodism for Foreign and Domestic Missions, including the collections of the Woman's Boards, amounted to \$1,934,088.77.

MISSIONS AMONG THE COLORED PEOPLE.

As early as 1787 we learn of the existence of colored members of the Methodist Church in Philadelphia and New York. They had become dissatisfied with the relations between themselves and their white brethren, and the troubles which followed resulted in the formation of two independent Colored Methodist Churches. The cause of complaint, as set forth in the "Preface" to the book of Discipline of the African Methodist Episcopal Church, reads as follows: "In November, 1787, the colored people belonging to the Methodist Society of Philadelphia convened together to take into consideration the evils under which they labored, arising from the unkind treatment of their white brethren who considered them a nuisance in the house of worship, and even pulled them off their knees while in the act of prayer and ordered them to back seats. For these and various other acts of unchristian conduct, they considered it their duty to devise a plan in order to build a house of their own, to worship God under their own vine and

fig-tree." These troubles culminated in the formation, "in 1816, of the African Methodist Episcopal Church," which in doctrine and discipline is modeled after the Church from which it sprung. The colored Methodists in New York, a few months later, organized under the name of the "Colored Methodist Episcopal (Zion) Church." These two organizations are now among the largest negro Churches in the world, and are doing noble work for the evangelization of their race. After the organization of these two colored Churches but little attention was given by the Methodist Conferences in the North to the religious instruction of the colored people in their midst. Owing to these facts, and also that the great bulk of the negroes was in the South, the missions of Methodism among the colored people were confined for nearly half a century to the Southern Conferences. They furnished the preachers who supplied them with religious instruction, and the Southern people provided the church-buildings in which they worshiped God.

The commission of Methodist preachers sends them "to all nations," and when the negroes came within the range of their ministrations, they shared freely the benefits of

their labors. As Methodism extended in the South, this became the established order. The same pastor proclaimed the gospel to master and slave. Often they assembled in the same congregation—the whites in the body of the church, and the slaves in the gallery or a portion of the house set apart for their use. When special services were held for the colored people, they occupied the body of the church, while the master and mistress were seated in that part of the church usually assigned the negroes. In stations or large appointments, and on quarterly or camp meeting occasions, special services were held for the benefit of the colored people. The pastor who preached to all in the morning would preach to the slaves from the same pulpit in the afternoon. Under these ministrations remarkable results were accomplished, and in the several Conferences the colored members were numbered by thousands.

In 1808 Bishop Asbury, for the first time, records the appointment of missionaries to the colored people in South Carolina. J. H. Millard was appointed to a mission on the Savannah River and James E. Glenn to a mission on the Santee. These names should be held in sacred remembrance. They are the pioneers

of a mission that brought multitudes of the sons of Ham to a knowledge of the cross. As the Church in the South extended its borders and multiplied its laborers, this movement, opened in South Carolina, was extended through the Connection. Missions were organized in all the Conferences, and men carefully chosen for the work devoted their entire time to the religious instruction of the slaves. They assembled them in congregations, baptized, and organized them into societies, administered the holy communion, visited and prayed with them in their cabins, and buried their dead. In many places houses of worship were built for their use, or when this was not done they used the same house in which the white people worshiped. At camp, quarterly, or protracted meetings religious service was carefully provided for the colored people. Their religious opportunities corresponded with those enjoyed by the whites. Many were licensed to preach and exhort, and some exhibited such remarkable gifts that they attracted crowds of white people to their services. They were thus trained for the work for which God was preparing them among their own people.

While a great work was accomplished in behalf of the negro by ministrations of pastors

in their charges and by missionaries assigned to this special work, thoughtful men realized that their provisions failed to reach the negroes on the large sugar, cotton, and rice plantations, especially when they were located in river valleys, where, owing to malaria, but few white people made their homes. Among those who were deeply concerned in behalf of this class was Dr. (afterward Bishop) Capers. At length a way for the supply of this portion of the negro population of the South was presented. The attention of a wealthy planter on the Santee River had been arrested by the good results that had followed the efforts of a Methodist overseer on the plantation of a friend in Georgia, and he was anxious to employ a man of like qualifications. Knowing the interest Dr. Capers felt in the religious welfare of the slaves, this gentleman called on him to learn if he knew of a Methodist exhorter whom he could recommend as an overseer. Dr. Capers was unable to name a suitable man, but suggested that if he would allow him to make application at the approaching Conference to the bishop and Mission Board a minister of unquestionable character could be sent to his plantation, whose time and labors would be devoted to the religious instruction of his

slaves. The suggestion was accepted. Shortly after a similar request was made by two planters on the Pon Pon and Combahee. The bishop and Mission Board promptly met the call. Two men were chosen who seemed specially suited to a work of such delicacy and importance. The following account of the movement from the pen of Dr. (afterward Bishop) Wightman, copied by Bishop McTyeire in his "History of Methodism," presents clearly the difficulties of the enterprise and the success it achieved:

"The first missionaries were the Rev. John Honour and the Rev. John H. Massey. As if to try the faith of the Church and test its power of self-sacrifice, John Honour, although a native of the low countries, took the bilious fever through exposure in the swamps of his field of labor, and in September ended his mortal life and glorious work together and entered into his rest. The operations of the first year gathered four hundred and seventeen Church-members. Foot-hold was gained. The experiment, eyed with distrust by most of the planters, denounced by many as a hurtful innovation upon the established order of things, favored by very few, was commenced. The noble-hearted gentlemen who went forward in

the movement were in advance of their time, and could not but feel that they had assumed a heavy responsibility in indorsing for the beneficial results of such an undertaking. Of course they watched the development of the affair with no small solicitude. As far as it went the first year it was perfectly satisfactory. The second year the membership of these missions more than doubled itself. Incredibly small, however, was the treasure-chest of the Missionary Society. The sum of two hundred and sixty-one dollars was reported to the Annual Conference as the aggregate of the collections for the year 1830. The following year another of the ministers of the Conference was added to the small but brave forlorn-hope. The oral instruction of the little negroes by catechism was commenced; two hundred and fifty of these were placed under the care of the missionaries, and nine hundred and seventy-two Church-members were reported. At the ensuing session of the Conference, held at Darlington early in 1832, a decided and memorable impulse was given to the missionary spirit, particularly among the preachers, by a speech delivered at the anniversary of the Missionary Society by the Rev. (now Bishop) James O. Andrew. After the usual preparatory exer-

cises, he was introduced to the meeting, and read the following resolution: 'That, while we consider false views of religion as being every way mischievous, and judge from the past that much evil has resulted from that cause among the slave population of this country, we are fully persuaded that it is not only safe, but highly expedient to society at large to furnish the slaves as fully as possible with the means of true scriptural instruction and the worship of God.' We have heard many good and clever speeches in our time, a few withal that deserved to be called great, but foremost in our recollection stands the remarkable speech made by Bishop Andrew on that occasion. He drew a picture of the irreligious, neglected plantation negro, Claude-like in the depth of his tone and color. He pointed out his degradation, rendered but the deeper and darker from the fitful and transient flashings up of desires which felt after God—scintillations of the immortal, blood-bought spirit within him, which ever and again gleamed amidst the darkness of his untutored mind. He pointed out the adaptation of the gospel to the extremest cases. Its recovering power and provisions were adequate to the task of saving from sin and hell all men of all conditions of life, in all

stages of civilization. He pointed to the converted negro, the noblest prize of the gospel, the most unanswerable proof of its efficiency. There he was, mingling his morning song with the matin chorus of the birds, sending up his orisons to God under the light of the evening star, contented with his lot, cheerful in his labors, submissive for conscience's sake to plantation discipline, happy in life, hopeful in death, and from his lowly cabin carried at last by the angels to Abraham's bosom. Who could resist such an appeal, in which argument was fused in fervid eloquence? The speech carried by storm the whole assembly." (McTyeire's "History of Methodism," pp. 585, 586.)

The following extract from the report of the Board of Managers at its anniversary, January, 1832, indicates the character of the work and the progress it was making:

"The mission on the Santee numbers upward of three hundred members of the Church in regular and good standing. A considerable number of the slaves have been baptized during the past year. There is an evident improvement among the negroes, both as regards the number who attend the means of grace and the solemn attention given to the word preached.

“The negroes served on the Savannah River Mission [by the Rev. James Dannelly] being found convenient to meeting-houses, it has been judged expedient to throw that mission into the regular work of the circuit.

“The mission on Combahee, Pon Pon, and Wappahoola has had an increase the last year of 230 members, making the aggregate number of members 670. Upward of 100 little negroes receive catechetical instruction, 128 have been baptized, and the missionary expresses his conviction that the religious experience of the blacks is deeper and their deportment more becoming every year.

“Guided by experience and cheered by success, we come to bind ourselves afresh to this holy work, and to renew the solemn obligations which the enterprise of negro instruction and salvation imposes on us. Into this long-neglected field of danger, reproach, and toil we again go forth, bearing the precious seed of salvation. And to the protection and blessing of the God of Missions our cause is confidently and devoutly commended.” (McTyeire’s “History of Methodism,” pp. 586, 587.)

At the close of 1832 the missionaries reported 1,395 members and 490 children regularly catechised. The experiment of four years

had demonstrated the success of the movement. A meeting of planters in St. Luke Parish indorsed the missionary system. Prejudice yielded before the results achieved. The friends of Missions took courage as the way for the gospel was opened to the thousands of the sons and daughters of Africa who had been thrust by the hand of greed on the slaves of the Western Continent. In 1837 there were ten mission stations. In 1839 the entire mission was supplied by seventeen missionaries, under the supervision of three superintendents. The field embraced 234 plantations and 97 appointments, with a membership of 5,556, and 2,525 children under catechetical instruction.

The following rule, suggested by the South Carolina Conference Mission Board, indicates the policy that prevailed throughout the Church in providing for the religious wants of the colored people:

“That, as a general rule for our circuits and stations, we deem it best to include the colored people in the same pastoral charge with the whites, and to preach to both classes in one congregation, as our practice has been. The gospel is the same for all men, and to enjoy its privileges in common promotes good-will.

“That at all preaching-places where galleries or suitable sittings have not been provided for the common people, or where the galleries or other sittings are insufficient, we consider it the duty of our brethren and friends to provide the necessary accommodation, that none may make such a neglect a plea for absenting themselves from public worship.” (McTyre’s “History of Methodism,” pp. 587, 588.)

Dr. Capers made frequent mention of the co-operation rendered the missionaries by the colored local preachers. He mentions one, Henry Evans, “who was so remarkable as to have become the greatest curiosity in the town, insomuch that distinguished visitors hardly felt that they might pass a Sunday in Fayetteville without hearing him preach.”

The catechisms prepared by Dr. Capers were invaluable auxiliaries to the ministry of the word in the religious instruction of the children. They gave form and fiber to the religion these people experienced and enjoyed. The old-time singing of the negro congregations of those days will never be forgotten by those who heard it. The poetry of many of their songs might be subject to criticism, but the melody of their music often seemed an echo from heaven.

The report of the South Carolina Conference Mission Board for 1854 sums up the history of the missions to that date in the following words:

“Twenty-six years ago the South Carolina Conference began a system of regular ecclesiastical operations among the plantation negroes of the low country, by establishing two missions. At present there are 26 missionary stations, on which are employed 32 ministers, who are supported by the Society. The number of Church-members is 11,546, including 1,175 whites. The missionary revenue has risen from \$300 to \$25,000. These are the material results, so far as statistics are concerned. They call for devout acknowledgments to God, who has given us abundant favor in the sight of the community in carrying on a line of operations confessedly difficult and delicate.

“The testimony of masters and missionaries goes to show that a wholesome effect has been produced upon the character of the negro population generally. A change for the better is visible everywhere, when the present generation is contrasted with the past; and in how many cases the gospel has proved the power of God to salvation, and presented before the

throne the spirits of these children of Ham, redeemed and washed by the "blood of sprinkling," and fitted for an abode in heaven, the revelations of the last day will disclose." (McTyeire's "History of Methodism," pp. 588, 589.)

On the marble that marks the grave of Bishop Capers are the words: "The Founder of Missions to the Slaves." He sought no higher honor in this world.

The zeal of South Carolina Methodism for the salvation of the slaves was an inspiration to all the Southern Conferences. The annals of missionary toil can furnish few nobler evidences of heroic sacrifice than were found in the self-denying labors of those men who labored on the negro missions. On the rice plantations of the Atlantic coast and the sugar and cotton plantations of the Gulf States they bore the message of life to the cabins of the slave, teaching the children and training their parents respecting the doctrines and duties that must govern a Christian life. Every Christian master and mistress co-operated gladly in the work. When they were unembarrassed by troubles arising from untimely interference from outside influences, their way was open; and though the world knew little of

their devotion, they accomplished a work that will live to the end of time. The organization of these missions did not relieve the regular pastor from his duty to the slave. In Conferences where but few missions were organized thousands of colored members were annually reported. In 1846 the Mission Board reported 24,430 members, while the General Minutes gave a total of 124,931. Many of the leading ministers of the South were noted for their devotion to the religious welfare of the slaves, and at an Annual Conference the presiding elder could pronounce no higher encomium on a minister than to say: "He is a good negro preacher." In 1860, when the war disturbed our labors among these people, the Methodist Episcopal Church, South, reported a colored membership of 207,776, or nearly as many as the entire number of communicants which in that day had been gathered into Church relations by all the Protestant missionaries at work in the heathen world. When the record of the evangelization of the sons of Ham is written by the pen of an impartial historian, the work of the missionaries of the Southern Methodist Church will appear chief among the agencies employed by our Master for the redemption of the African race,

AFRICA.

It was not until 1833 that the Missionary Society had a missionary in the foreign field. At the General Conference of 1824 a report, presented by Rev. Joshua Soule, was adopted which contained the following:

Resolved, by the delegates of the Annual Conferences in General Conference assembled, that it is expedient, whenever the funds of the Missionary Society will justify the measure, for the episcopacy to select and send a missionary to the colony in Africa now established under the auspices of the American Colonization Society.

The colony referred to was Liberia.

In 1825 the Board notified the bishops that the state of the funds of the Missionary Society justified the sending of a man to Liberia. Five years elapsed before a man suited to this important and perilous mission could be found. Melville B. Coxe, a native of Maine, was a member of the Virginia Conference, and stationed at Raleigh, N. C. He met Bishop Hedding at Norfolk during the session of the Virginia Conference in 1831, and offered himself as a missionary to South America. The bishop proposed that he should go to Liberia. The young man pondered the question but a short time, and said: "If the Lord will, I think I will go." He met the bishop in May, 1832,

and received his appointment to Liberia, Africa. The Young Men's Missionary Society in New York guaranteed the support of the mission.

It is a significant fact that the first foreign missionary of American Methodism was sent out and sustained by the offerings of a local society. Bishop McTyeire, in his "History of Methodism," records the words of this pioneer foreign missionary of Episcopal Methodism to Bishop McKendree on receiving the appointment: "At present I am in peace: death looks pleasant to me; labor and sufferings look pleasant to me; and last, though not least, Liberia looks pleasant to me. I see, or think I see, resting on Africa the light and cloud of heaven." To one of the students of the Wesleyan University of Middletown, Conn., he said: "If I die in Africa, you must come over and write my epitaph."

"What shall I write?"

"Write," said Coxe, "Let a thousand fall before Africa be given up."

He reached Monrovia March 7, 1833, and entered promptly on his mission. The members of the Methodist Church and local preachers who had been sent out by the Colonization Society welcomed the missionary. He organ-

ized them under the rules of his Church, assisted them in their Sunday-schools, and planned new missions. His work was progressing most encouragingly when he was stricken down by the fatal African fever, and, on Sunday morning, July 21, with the words, "Come, come, come, Lord Jesus, come quickly," he passed to his reward.

Most earnestly had Mr. Coxe called for help as the field opened before him. Two ministers, Rev. Rufus Spaulding and Rev. Samuel O. Wright and their wives, and Miss Sophronia Farrington, had offered for this dangerous field and had been accepted. Miss Farrington was the first young lady sent out by the Methodist Church to the foreign field. They heard of the death of Mr. Coxe before they sailed, but they did not falter. They reached Monrovia January 1, 1834. The work of Mr. Coxe was taken up, and on the 10th of January the "Liberia Annual Conference" was organized.

On the 4th of February Mrs. Wright, after one month's service in Africa, was laid in a missionary's grave. On the 29th of March her husband joined her in the better land. Mrs. Wright was a sister of Rev. E. E. Wiley, D.D., who remains among us, one of the lead-

ing members of the Holston Conference. The graves of these heroic missionaries hallow the soil of the Dark Continent, and are sacred links that should bind Southern Methodism to that vast mission field. Mr. Spaulding was forced by sickness to return to America in May.

Thus within one year three of the missionaries gave their lives for Africa, and Miss Farrington was alone amid the responsibilities of the mission. She remained until the mission was re-enforced, and returned, a frail, emaciated woman, to America in 1835.

In February, 1835, Rev. John Seys was sent out as superintendent of the mission. He found that death had stricken down the Presbyterian missionary; and Miss Farrington, "a delicate, frail, emaciated woman," was the only missionary to welcome him to the field. He took out with him a young colored local preacher by the name of Francis Burns. Mr. Seys entered vigorously on his work. He had spent fifteen years in the West India Islands, and was in a measure proof against the fatal fever of West Africa. During the year after his arrival upward of two hundred conversions were reported. In November, 1835, Mr. Seys reported himself and family prostrate with the fever and his son already sleeping in his grave.

The General Conference of 1836 made Liberia a Mission Conference with all the rights of an Annual Conference, except the right of representation in the General Conference and to a part of the dividends of the Book Concern and Chartered Fund.

In 1836 Mr. Seys visited the United States to obtain re-enforcements for the field which stretched out to the heart of the continent. A number responded. After hearing an appeal from Mr. Seys in behalf of Africa, a lady, Mrs. Ann Wilkins, handed the following note to Dr. Bangs: "A sister who has little money at command gives that cheerfully, and is willing to give her life as a female missionary if she is wanted." She was sent, and continued in the field until 1856. There were soon some fifteen missionaries in the field.

In the face of the danger that attended missionary labors on the fatal coast volunteers were not wanting to fill the places of the men who had fallen. In seventeen years twenty-five white missionaries died in the field or were driven home with broken health. At the division of the Church in 1844 this field fell to the M. E. Church, North. We will complete the history of their missionary movements in a future number.

FRENCH MISSIONS.

In 1819, the year the Missionary Society was organized, the Missionary Board asked the advice of the Committee with reference to sending a missionary to the French inhabitants of Louisiana. Two young men, John M. Smith and Ebenezer Brown, were chosen and instructed to prepare themselves by the study of the French language for this field. Mr. Smith for some reason did not go. In 1820 Mr. Brown, the first missionary of the Board, was sent to Louisiana. The field was a hard one. The French people were either under the influence of Romanism and very difficult of approach, or had reacted from its corruptions into the infidelity of that day. Mr. Brown labored also under the great difficulty of speaking but imperfectly the language of the people with whom he was called to labor. Though he failed to command the attention of the French people, he found a little company of English-speaking Methodists who were greatly strengthened by his ministrations and pastoral labors.

This little band was possibly the nucleus of the Church that, under the labors of Rev. Benjamin M. Drake, of the Mississippi Conference, has achieved such noble results for

evangelical Christianity in New Orleans and the surrounding country.

BRAZIL MISSION.

Bishop Andrew, in 1835, sent Rev. Fountain E. Pitts to pioneer a mission in South America. He reached Rio de Janeiro in August and entered on his mission, visiting families, preaching, and organizing a Society. He proceeded to Montevideo, where he preached for several weeks and organized a Society. He then ascended the Rio de la Plata to Buenos Ayres, the special field he was to explore. After spending a year in the field, he returned with an encouraging report. Rev. Justin Spaulding was sent to Brazil, but owing to papal intolerance the work was delayed for forty years. In 1836 Dr. Dempster was sent to Buenos Ayres. The work gradually extended from the English to the Spanish population, and was the beginning of a prosperous mission now under the charge of our Northern brethren.

These early movements, viewed in the light of later developments, are most significant. They were prophetic of a great work to be done for the Spanish-speaking republics of South America, as well as for Brazil, with an area as great as the United States and a popu-

lation of nearly 15,000,000 speaking the Portuguese tongue. A whole continent open to us. Surely American Methodism has been highly honored by such responsibilities, and put to the test by so great an open door. With work enterprised at strategic points upon both Atlantic and Pacific coasts, the day will come when Protestant forces will compass the land.

MISSIONS IN THE SOUTH.

INDIAN MISSIONS.

BISHOP CAPERS, the "founder of missions among the slaves," may also be regarded as the pioneer of Methodist missions among the Indians of the Southern States. His heart, like the heart of his Master, seems to have been drawn toward the lowly of his race.

In 1821 he was authorized by Bishop McKendree to travel through Georgia, representing the condition and claims of the Creek Indians, at that time occupying lands in Georgia and Alabama, and numbering about twenty-four thousand souls. He was also authorized to collect funds with which to establish a mission among them. The appeal met a cordial response, and after six months employed in this service Dr. Capers entered upon his mission. He visited the Creek Agency at Flint River in August, 1822. Not finding the Agent, he proceeded to Coweta and obtained an interview with the famous half-breed, McIntosh

—the most noted warrior of his tribe. The chief met him according to the rules of Indian etiquette, which required him to converse with his visitor through an interpreter, though he both understood and spoke the English language. Dr. Capers presented a paper, in behalf of the Bishop and the South Carolina Conference, setting forth the object of his mission. It was warmly approved by McIntosh, but he declined taking any action without the approval of the Council and the consent of the Agent. The Council met in November. Dr. Capers received a patient hearing; and his proposals, with some amendments, were approved. The way being opened, the mission was organized, under the name of "Asbury Mission," with Dr. Capers as Superintendent and Rev. Isaac Hill as missionary. Mr. Hill commenced the erection of the buildings. He was succeeded by Rev. Isaac Smith and Rev. Hugh Hamil. The latter was called to another field, and Mr. Smith and his devoted wife were left with the entire work on their hands.

Although the government favored the mission, and the Council of the nation had cordially approved it, it encountered determined opposition. A number of prominent Indians, led

by "Big Warrior," a noted chief, and, as many supposed, encouraged by the Agent, who felt no sympathy for missionary work, stubbornly resisted preaching to the adults of the tribe. For a time it seemed that the work would be arrested. The missionary, impelled by earnest love for souls, persevered in his work, and in due time opened the school. It was located at Fort Mitchell, near the present city of Columbus, and was named "Asbury Manual Labor School." Dr. Capers manifested a paternal interest in its welfare. He was stationed in Milledgeville for two years, that he might look after its interests. After a visit in 1827 he wrote:

One of our boys, within three months from his letters, has learned to read in the Testament. It would not surprise you to hear that the hearts of these children gently opened to the truths of religion. On Sabbath I baptized Mr. Martin (hired to manage our little farm), and administered the Lord's Supper. While in this moral desert we were thus solitarily employed, our children, bathed in tears, bowed at their seats, and, sobbing out their prayers, gave a heart-cheering earnest of what shall be.

These bright prospects, however, were clouded by growing opposition among the Indians, which was stimulated by the presence and influence of reckless whites. If the Agent did

not foster this opposition, he made no efforts to shield the missionary and to encourage his work. Dr. Capers counseled prudence at every step. Mr. Smith, anxious to deliver his message, appealed to McIntosh for permission to preach. It was granted, and preaching to the adults was commenced; but so violent was the opposition that it was deemed wise to suspend the services for a time.

The Conference in 1823 sent a memorial to the Secretary of War, Hon. John C. Calhoun, setting forth the facts, and claiming the protection of the government. An investigation was ordered; and when the report was made, Mr. Calhoun wrote to the Agent, saying: "You will give a decided countenance and support to the Methodist Mission." Though restrained, the opposition to preaching was not subdued. The heathen party among the Indians clung tenaciously to the customs of their fathers. Abandoned white men and unprincipled traders excited the untutored savages against their best friends, thus preventing access on the part of the missionary to the people. In the face of this opposition the school prospered, and many of the children trained at "Asbury" became leaders in the nation and leaders in the Church when the tribe was moved to its

new home west of the Mississippi. Bishop McTyeire mentions the fact that Samuel Checote, three times elected principal chief of the Creek Nation, also a leading member of the Indian Mission Conference, and several times a presiding elder, was a student in Fulton Smith's school at "Asbury," and held him in grateful remembrance.

Dr. Reid, in his "History of Methodist Episcopal Missions," refers to another agency that helped to plant the gospel in the great Creek nation after their removal to the West. He says: "They became owners of slaves, to whom they have been indebted for many Christianizing influences." The present writer was impressed by this fact a few years ago, while attending a camp-meeting among the "full-bloods" of the Creek Nation. At its close an "all-night meeting" was held. Their fathers, at the "green corn dances," were accustomed to spend a night in wicked revelry in honor of their heathen religion. Now that they had learned of Christ, they esteemed it a privilege to spend a whole night that closed their meeting in preaching, prayer, and songs of praise to God. Their services, conducted by native preachers, were in their native language, but their tunes were almost as familiar as the ne-

gro melodies that in other days we so often heard on Methodist camp-grounds in the South. On inquiring, he learned that these songs and tunes, which had awakened within him such sacred memories, had been preserved by pious slaves whom the Creeks had brought with them from the East. They had been led to Christ by Methodist missionaries in Georgia and Alabama, and had brought their religion and their songs with them to their Western home. When the missionary resumed his work among the Creeks in the Indian Territory, he found the gospel already set to music; and the Christian slaves, by their simple and sacred melodies, opening a way for the religion of Christ in the hearts of their dusky masters. God knows far better than man how to carry on his work.

In 1822 Richard Neely, a young preacher of the Tennessee Conference, was traveling a circuit bordering on the Tennessee River, to the south of which were a number of Cherokee villages. He formed the acquaintance of Richard Riley, an intelligent Cherokee, who invited the young preacher to visit and preach to his people. Neely gladly complied, and during his visit thirty-three Indians were converted and admitted into the

Church. Among them were Riley and his wife. The following year Mr. Neely traveled a circuit which embraced a portion of the Cherokee country. He was succeeded by I. W. Sullivan and A. F. Driskell, who visited the infant mission and confirmed the young converts in the faith. In 1824 Mr. Driskell had charge of the mission, and greatly enlarged the work. He also taught a school of Indian children. Two log houses for preaching and school purposes were erected within the mission, and flourishing Churches were organized at both places. There were many conversions under Mr. Driskell's labors, and among them were some of the leading men, who, with their families, became influential Christian workers among their people. The most noted of these converts was a young Indian by the name of Boot. He was soon licensed to preach, was admitted into the Tennessee Conference, and became one of the chief evangelists among the Cherokees. He moved with his tribe to the West, and in their new home continued to labor for their salvation until the Master called him home.

In the fall of 1825 three missions were formed, and F. A. Owen, A. F. Driskell, and Richard Neely were appointed to fill them.

In 1826 William McMahan was Superintendent of the mission, with four circuits served by four missionaries. This was a year of great success. Among the converts was Turtle Fields, a noted Cherokee brave. He had fought with General Jackson in the Creek War, and was noted for physical strength and desperate courage. Returning from the war, he found the missionaries among his people. He was powerfully converted, was licensed to preach, and became instrumental in the conversion of many of his tribe. He several times visited Annual Conferences in the adjoining States, and was always welcomed by his white brethren, who rejoiced over the power of grace that could transform this savage warrior into a meek yet faithful follower of Christ.

In 1827 William McMahan was again Superintendent. The mission now embraced seven appointments, one of which was supplied by Turtle Fields. Among the missionaries appears the name of John B. McFerrin. Few men have won a larger place in the hearts of Southern Methodists than Dr. McFerrin; but he prized it among his highest honors that he had been a missionary among the Indians. The mission reported at the close of this year 675 members.

While faithful in the evangelization of the Indians, the missionaries were diligent in the instruction of the children. The log school-houses in which they preached on Sunday were transformed into school-houses during the week, and Indian boys and girls were drilled in the alphabet, spelling-book, arithmetic, and geography as patiently and as prayerfully as when the preacher stood in the pulpit or prayed with the penitent at the altar. Those early missionaries among the Cherokees built wisely, and the superior civilization of this nation may be attributed to the far-seeing and faithful labors of the men who brought to their villages the news of salvation.

Another agency in the civilization and Christianization of the Cherokee nation came to the aid of the missionaries at an early period of their labors. In 1826 a Cherokee Indian by the name of Guess invented an alphabet, formed mainly after the fashion of our Roman letters. It was so simple that the student had only to learn the names and sounds of the letters, and was soon able to read intelligently. It was said that Guess devoted years of patient study to its perfection. Like other men in advance of their generation, his work was not appreciated by his friends.

When the alphabet was nearly complete, his wife, who neither understood nor cared for his invention, one day, in an angry fury, flung the result of his labors into the fire, and soon it was in ashes. With a patience worthy of Isaac Newton, Guess resumed his work, and persevered until his alphabet was complete. It was published, and was circulated among the people, and proved a wonderful stimulant to the thought and aspirations of the tribe. The people, old and young, were anxious to learn to read. The laws of the nation were published in their own language; and ere-long a newspaper was started, which brought them in contact with the civilized world. The missionaries promptly availed themselves of the alphabet, and soon portions of the New Testament were translated into the Cherokee language. Hymns were printed, and in the congregation the worshipers, with book in hand, engaged in the praise of God. Little as the irate wife of Guess imagined, her husband was one of the greatest benefactors of his tribe. That alphabet proved an important factor in the elevation of the Cherokee nation.

From a brief account of the Cherokee Mission, furnished the writer by Dr. J. B. McFer-

rin a short time before his death, we extract the following, which will enable the reader to form an idea of mission work among this interesting people in that day:

In the fall of 1828 the following missionaries were appointed: William McMahon, Superintendent; Wills Valley and Oostaknahla, John B. McFerrin; Coosantee, Turtle Field; Mount Wesley and Asbury, D. C. McLeod (school); Charooga, Greenbury Garrett (school); Sulakowa, Nicholas D. Scales (school); Neely's Grove, Allen F. Scruggs (school); Connesauga, Thomas J. Elliott (school); James J. Trott, General Missionary to travel through the Nation. The number of schools had been increased, and the circuit work was greatly enlarged. The writer occupied a large field. It was nearly four hundred miles in circumference, but he passed around it once in every four weeks. He had as his traveling companion and interpreter Joseph Blackbird, a young Cherokee, who had been educated among the whites and taught to read English and understood clearly the plain discourses as they were delivered by the missionary. This, to the missionary, was an interesting year. He witnessed the conversion of many of the Cherokees, and in his travels was permitted to preach in native villages where a white man had never before delivered the message of salvation. On one occasion he preached in a village south of the Coosa River, when an aged squaw, said to have been nearly one hundred years of age, with hair as white as wool, and deep furrows upon her cheeks, received with gladness the word of life, and at once sought admission into the Church. During the year he received into the Church

John Ross, the principal chief. Mr. Ross was well educated, and was the most influential man in the Nation. We preached at his house once in four weeks but he was generally at the seat of government engaged in looking after the affairs of his nation; for, sustaining the relation he did to his people, he had many duties devolving upon him. Mr. Ross afterward moved to the West, where he long lived as a great factor in the work of civilization among his people, and died honored and respected. He was the son of Daniel Ross, a Scotchman whose home was on the eastern slope of Lookout Mountain, in full view of where Chattanooga now stands. There was much good accomplished this year in many parts of the Nation, and at the end the membership numbered 736. This year Rev. Richard Neely died. In the autumn of 1829 the appointments of the missionary work in the Cherokee Nation was separated from the Huntsville District, and constituted a full district of its own. Rev. F. A. Owen was appointed Superintendent. Mr. Owen was then a comparatively young man, of fine address and good administrative ability. He entered on his work with two years' experience as a missionary among the Indians. He was well qualified to take charge of this important field, and continued in this office for two years, wielding a fine influence throughout the entire Nation. The missionary field this year was greatly enlarged. The schools were kept up, the missionaries penetrated the mountains of North Carolina and planted the cross among the uncivilized inhabitants of this wild region, and down through the valleys as far as the Georgia and Alabama lines carried the gospel to almost every part of the Nation. This year the membership reached 1,028.

In 1830 Rev. Dixon C. McLeod was Superintendent of the mission, which had ten appointments and twelve missionaries. It had extended its operations to every part of the Cherokee Nation. A number of revivals were reported, yet only 855 members were enrolled at the close of the year. This was the result of the immigration to the West which had commenced, which carried with it many members of the Church, who bore with them to their new home the gospel that they had received from the missionaries in the East. In 1832 great prosperity was reported, notwithstanding the drain caused by the Western movement, and the membership reached 939.

About this time the question of the removal of the Cherokees to the West caused a division of the nation into the Ross and Ridge parties. The former were determined, if possible, to remain in the land of their fathers, while the latter favored their removal to the West. The conflict between these two parties was bitter, and often resulted in bloodshed. The mission work was greatly disturbed. The Ridge party removed West. The Ross party, after clinging to their homes until the last hope of holding them was gone, followed their brethren to their new home in the West. During

the later years of their stay they were limited to lands in Alabama and East Tennessee, and were supplied by missionaries under the leadership of Rev. Andrew Cumming. When the whole tribe removed to the Indian Territory, Cumming and a few faithful preachers followed them, and resumed their labors in this distant field. Cumming continued his labors with the Indians until in old age his Master called him to his reward.

The missions among the Choctaws and Chickasaws—kindred races, who occupied lands in the States of Mississippi and Alabama—were remarkable for their success. Their numbers were estimated at about 20,000. In 1825 the Mississippi Conference organized a mission among them, with Dr. William Winans as Superintendent and Rev. Wiley Ledbetter as missionary. For some time the outlook of the mission was discouraging. But little impression seemed to be made on the minds of the savages. In 1827 Rev. Alexander Talley was appointed missionary to the Indians in North Mississippi, and with his tent as his home and an interpreter to aid him in reaching the people he went forth on his mission. The interpreter was afraid to face large crowds, and the labors of the missionary for a time were lim-

ited to small groups in their tents, or around their camp-fires in the forest. His preaching was simple and direct. He told them of the fall, showed them their sins, and pointed to the Saviour who died as well for the Indian as for the white man. The principal chief, Greenwood Leflore, invited him to his house, and gave him a cordial welcome. Leflore was the son of a French trader, who in earlier days had settled on the Natchez trace, married an Indian woman, and raised a large family. He was prosperous in business; and his eldest son, who was now the leading man in the nation, had been educated among the whites. The welcome he gave the missionary indicated the estimate he placed on the religion that had done so much for the whites. He never faltered in his friendship for the missionaries. He was an eloquent speaker, and, when need required, was ready to act as interpreter for the missionary. The Leflore family were thus brought under the influence of the gospel. Their wealth and intelligence gave them great influence among their people, and opened the way for the missionary. In 1828 a camp-meeting was held, which attracted great crowds. The power of God was manifest. The people listened with wonder to the story of redemp-

tion, and many were converted and united with the Church. Among these were the leading members of the Leflore family. As religion spread the people became more industrious, and their homes and farms showed that a large step had been taken on the line of civilization. Whisky, sold by the traders, had been the chief curse of the tribe. An ordinance was passed by the Council to suppress the traffic with the penalty: "The offender will be struck a hard lick on the head with a stick, and his whisky poured out on the ground." The law was enforced. A brave named Offahoma defied it, but his sore head under the hard blow with a stick was a warning to others, and the law was henceforth respected by all. Rev. Isaac Smith, from Asbury School, then visited the mission, and his earnest words and venerable appearance made a profound impression on the people. Leflore was his interpreter, and as he translated the wonderful message from God to the congregation the interpreter wept and the people wept with him. The gospel again demonstrated itself to be the power of God to save the savage as well as the civilized of our race. Talley well merited the name of "The Apostle to the Choctaws." He traveled tirelessly through the Nation, and

many were converted and joined the Church—among them four captains. At a second camp-meeting held in 1828 upward of six hundred Indians were converted and admitted into the Church.

In 1828 Talley took a delegation of Indian converts to the Annual Conference that met at Tuscaloosa. He read his report, showing the wonderful results of missionary labor in the Choctaw Nation. The Indians were then invited to give an account of the work of grace among them. Captain Washington responded through an interpreter. In his "History of Methodism" Bishop McTyeire says:
"The Conference was powerfully moved. Bishop Soule rose from his chair, shook the hand of the chief, welcomed him and his people to the Church, and exclaimed: 'Brethren, the Choctaw Nation is ours! No, I mistake; the Choctaw Nation is Jesus Christ's!'"

Revs. R. D. Smith and Moses Perry were sent to assist Talley in the great work the Master had opened through his agency. The mission was divided into circuits, and they continued to extend and prevail. The work of grace among the people was thorough and deep. Their lives demonstrated the mighty transformation which can be wrought only by

the power of the Holy Spirit. In 1830 between three and four thousand members were reported. With few exceptions the leading men of the nation—chiefs and captains—were brought into the Church. Three missionaries, three school-teachers, and three interpreters had charge of the mission.

In 1830 the nation was divided over the question of their removal to the West. The gloom resting on the nation greatly disturbed the work of the mission. When the lands were sold and the migration to the West began, the devoted Talley accompanied the first company to their Western home. The old mission was gradually broken up; but the missionary met the people as they reached the distant territory, and labored to gather them into the fold.

In 1833 Talley had to assist him two native preachers and four exhorters. The Mission Board secured the translation of portions of the Bible, which greatly strengthened the work. In 1834 the mission reported 742 members. Talley, broken down by labor and exposure, surrendered the charge of the mission, and Rev. R. D. Smith was sent to take his place. Fifteen preaching-places were occupied, at each of which classes were organized. In

1836 an English school, ten Sunday-schools taught by native preachers in the Choctaw language, 373 scholars, and a Church-membership of 960 were reported. The report also showed two missionaries, four native preachers, three exhorters, twenty class-leaders, and five stewards. Revivals were reported in 1839. In 1840 the mission was included in the Arkansas Conference, and reported among the Domestic Missions. In 1842 six meeting-houses were reported; also revivals resulting in 200 conversions, and as many accessions to the Church.

The enforced removal of these Indian tribes was disastrous to the missions which had been opened in the East under such encouraging auspices. Disheartened by the ruin of their homes and embittered by their wrongs, many who had accepted the gospel lost faith in the white man and in the white man's religion. But God had not forsaken the flock gathered out of these tribes. Methodism had been planted in Missouri, and its preachers were at hand ready to gather the fragments of the scattered Churches, and build up in the wilderness the walls of their desolate Zion.

In 1830, when the first wave of Indian immigration was pouring into the Western res-

ervations, we find in the Minutes of the Missouri Conference the Cherokee and Creek Missions. In 1831 the name of John Harrell appears in connection with the Cherokee Mission. He lived to see the gospel firmly established among the people for whom he had consecrated so many years of his life.

In 1836 the General Conference set apart the Arkansas Conference. This division placed the Choctaws, whose reservation had been in the Mississippi Conference, in the new Conference. In the early part of 1837 the Chickasaws bought of the Choctaws the western part of their reservation, which they now occupy. This has been one of our most successful mission fields.

In 1844 the Indian Mission Conference was organized. It included the Indian Territory and Indians in the Missouri Conference. At its first session, held in October of that year, the work was divided into three districts, with twenty-five effective men, several of whom were Indians, with 85 white, 33 colored, and 2,992 Indian members.

In the division of the Church in 1844 the Indian Mission Conference remained with the Methodist Episcopal Church, South. How far we have met our obligations toward this

mission field may be seen from the following summary, taken from the records of the board:

In 1846 the work was divided into the Kansas River, the Cherokee, and the Choctaw Districts, with 22 missions, 32 missionaries, 3,404 members, 9 churches, 18 Sunday-schools, and 7 literary institutions. The work also included missions among the Pottawattamie, Chippewa, Peoria, Wea, Kansas, Wyandotte, Shawnee, Kickapoo, Quapaw, Seneca, and other tribes or fragments of tribes located on reservations in the Indian Territory. The Indian Manual Labor School, under the management of Rev. J. C. Berryman, reported 137 scholars. They were instructed daily in school, the larger boys being also employed in the various departments of agriculture, or in acquiring a knowledge of blacksmithing, wagon-making, shoe-making, and other mechanical arts. The girls, when not in school, were instructed in various branches of domestic economy. The improvement of the scholars made a favorable impression on all the tribes. The older Indians regretted that they had not enjoyed these advantages, and many of their leading men began to realize that with the coming of the missionary a new era was opening before their race. Rev. John T. Peery, who had charge

of the Kansas Mission, reported great encouragement. The missionary, having acquired a knowledge of the language, found ready access to the people, who were anxious for the establishment of schools for their children. The Wyandotte Indians, of Ohio, among whom the first Methodist mission among the Indians had been established, had emigrated to the Indian Territory, accompanied by their missionary, Rev. James Wheeler. Among their first buildings was a comfortable hewed-log meeting-house. One of the Indians was asked why he was "more engaged in building a meeting-house than a dwelling-house." He replied: "The benefit of the soul is of more importance than the accommodation of the body. When I have helped to build a house for the Lord, I will then build one for myself." A mission-house for the missionary was also built with the funds arising from the sale of the mission improvements in Ohio. Their territory was divided into three school districts, in which two comfortable school-houses had been built by labor and money furnished by the Indians. In 1846, with a population of 568, this tribe reported 186 members. The Shawnee mission reported 53 members. The work among the Kickapoos was disturbed by one of the con-

verts, who, having acquired some new ideas about doctrine, announced himself as a prophet sent from heaven for the instruction of the Indians. After a time his influence waned, and the work among them began once more to prosper. The Cherokee nation, numbering more than 18,000, was reported as moving rapidly on the line of Christian civilization. Our mission among them was very prosperous. Several comfortable meeting-houses were built. Our membership in this tribe was reported at 1,930. The Chickasaws, who numbered about 5,000, were very friendly to the missionaries, encouraged them in their school-work, and were attentive to preaching, though no special revival was reported. The Choctaw District reported 914 members. In portions of the Creek nation, which numbered about 16,000 souls, there was decided opposition to the mission, led by some of the principal chiefs, who were firmly attached to their old customs. On the Little River Mission, under the charge of Rev. James Essex, the organization of the Sunday-school excited great interest, and old and young came out to see this new thing the missionaries had established. Some of the people were awakened, but the heathen party promptly commenced persecution. A "Town-

square” was organized and laws passed to suppress the gospel. The penalty for hearing the missionary preach was fifty lashes on the bare back; and if any one embraced the religion of Christ, he should receive fifty lashes and have one of his ears cut off. The missionary, however, held his ground, organized a temperance society, formed a Church, and carried on his Sunday-school. The Fort Coffee Manual Labor School and the Morris Seminary in the Choctaw Nation rendered efficient service not only in instructing the children, but in breaking down the prejudices of the adults. The field occupied by the Indian Mission Conference extended at this time from the Missouri River on the north to the Red River on the south, and westward to the Rocky Mountains.

The report for 1847 indicated a decided advance in every department of mission work. A number of removals were reported, and many “sons of the forest” were gathered into the fold of Christ.

The Kansas District, with missions among the Shawnees, Delawares, Kickapoos, Wyandottes, Chippewas, Weas, and Sacs, reported 494 members, 6 Churches, 8 Sunday-schools, and 225 scholars. The Cherokee District, which also embraced missions among the

Quapaw and Seneca tribes, reported 2,031 members, 13 Churches, 12 Sunday-schools, and 397 scholars. The Choctaw District, with appointments among the Chickasaws, reported 1,107 members, 13 Churches, 12 schools, and 330 scholars. This gives a total of 3,632 members, who were under the care of 32 missionaries and native preachers. Some literary institutions were also reported, with 300 scholars.

An arrangement was concluded by Rev. J. C. Berryman, the Superintendent of the mission, and the Secretary of War and Commissioner of Indian Affairs, at Washington, by which the Missionary Society of the Methodist Episcopal Church, South, was to take under its superintendence and direction three additional academies or manual labor schools, to be established in the Chickasaw, Creek, and Quapaw nations. While the government made liberal appropriations for buildings, and for the support of the schools, the terms of the agreement demanded large expenditures every year on the part of the Missionary Society. The Board, after mature deliberation, confirmed the arrangement, relying on the liberality of the Church for means to carry it into effect.

The Annual Report of May, 1848, indicates prosperity in every department of the missions. School work was yielding large results; "converts were multiplied, and the native members built up in the most holy faith." The work on the buildings of the government schools was progressing, and the Board made ample appropriations to meet its obligations under the contract into which it had entered the previous year. The opposition reported a few years before seems to have disappeared, and in the four great nations and the smaller tribes clustered in the north-eastern part of the Territory, and in those located north of the present Territory of Oklahoma, the way for the gospel was fully open.

Four districts—the Kansas, the Cherokee, the Muscogee, and the Choctaw—now appear on the Minutes with 31 appointments, 5,829 members, 28 Sunday-schools, 887 scholars, 6 literary institutions, and 257 pupils. In many sections the congregations were so large that the log meeting-houses would not hold them, and they gathered under the shade of the trees. In those rude forest temples how many thousands of souls among both the red and the white men have been led to Christ on that great Western border that during the present

century has been moving to the west until it has reached the shores of the Pacific! A pulpit with a puncheon floor, a book board sometimes of like material, seats of logs, an altar where the leaders in Israel were seated, and to which the penitents were invited, became a sanctuary where the gospel was shown to be the power of God unto the salvation of the hardy pioneer or of the untutored savage.

In 1850 there were 4 districts, 37 missionaries, 4,042 members, 25 Sunday-schools, 1,347 scholars, 8 literary institutions, and 380 pupils. This year the missions of the Kansas District were detached from the Indian Mission Conference and attached to the St. Louis Conference. School work had been pushed with vigor, and revivals were reported from many portions of the field. The Asbury Manual Labor School, one of the institutions that was established under the contract with the government, and approved by the Board in 1847, after many delays, was located in the Creek Nation, near the present town of Eufaula, and a spacious three-story building, costing nine thousand dollars, was completed. The school opened with as many scholars as it could accommodate. Many of the leading

men in the Nation have been educated in this school.

The report of 1851, including the work in the Kansas District, which had been made a part of the St. Louis Conference, embraces four districts, with 3,494 Indian members, 177 white, 587 colored, 27 Sunday-schools with 1,241 scholars, and 8 literary institutions with 395 pupils. Three manual labor schools were now in operation. The Asbury Manual Labor School, in the Creek Nation, was in full operation. The building for the Chickasaw Manual Labor School was advancing toward completion. It had been delayed until Brother Browning, who had this work in charge, could improve a mill-seat and saw the lumber. This fact indicates the difficulties under which our missionaries labored. The saw-mill cost money; but it not only supplied the material for the building, but became a valuable object lesson to the Indians; and, by encouraging them to exchange their rude and floorless cabins for comfortable habitations, helped to lift them to a higher plain of civilization. The Chickasaws were now waking up to the importance of education, a movement that was warmly encouraged by the missionaries. They were especially interested in the manual

labor department of the school. They appreciated its importance in preparing their people for self-support as the basis of true independence. The farmers and mechanics trained in this school have been important factors in the elevation of this tribe. The Fort Leavenworth Manual Labor School in Kansas District reported 80 scholars. In all these schools the Bible was read, Sunday-schools conducted, regular religious services observed on Sabbath, with family worship, which all attended twice every day.

From 1852 to 1861 each annual report showed a steady growth in all departments of the work. The schools were well sustained, and may be ranked among the leading agencies in the civilization and Christianization of these leading tribes. Evangelical work was pressed with vigor until every community was brought under its influence. Revivals at different times blessed every portion of the field. In 1861 the mission reported 26 appointments, 29 missionaries, 83 schools, and 465 pupils.

Then the cloud of war settled down on the mission. The work of the missionaries was arrested, and much valuable property destroyed. When the war ended, the Church, though impoverished, promptly resumed its

mission among the Indians. In 1866 Bishop Marvin held the Annual Conference, and sent out 15 white and Indian preachers to gather their scattered members, and reorganize the work. In 1867 12 preachers met in Annual Conference, and reported 1,764 members. In 1868 there were 14 preachers on the Conference roll, with 53 local preachers, and a membership of 2,226.

The educational work was resumed, and in a few years the whole field was again brought within the evangelical operations of the Church. Until recently the schools were conducted under contracts with the several nations, which required the nations to furnish a building and pay a certain sum annually for the support of the children, and the Board to supply the teachers and maintain the school. To this system there were serious objections. It gave the natives a control over the school which did not allow that freedom and firmness of discipline that is essential to proper management. Again, after the Board had expended thousands annually for the support of the school the nations could, for political reasons, cancel the contract and transfer the school to another society. We are now moving on safer and more permanent lines. The

Board owns the plant, and controls the school. Harrell Institute, at Muskogee, Creek Nation, is doing a noble work in the education of girls. We are laying the foundation of a similar school for boys at Vinita, Cherokee Nation. The Penn Institute, at White Bead Hill, among the Chickasaws, is doing efficient work. The Woman's Board has a school among the wild tribes at the agency at Anadarko, which has the promise of great usefulness.

A mission was opened in 1887 under charge of Rev. J. J. Methvin among the Comanche, Apache, Kiowa, and other wild tribes in the western part of the Territory. These were regarded among the most warlike of the tribes, but they received the missionary kindly, and we have strong assurances that the good seed will yield a rich harvest. Already evidence is given that the gospel is the "power of God unto salvation" among the savage tribes. Brother Methvin calls earnestly for re-enforcements.

The Annual Report for 1891 indicates the prosperity that still marks the operations of our Indian Mission. It reported 8 districts, 92 missionaries, 136 local preachers, 9,669 members, 152 Sunday-schools, and 6,403 scholars.

MISSIONS IN THE SOUTH.

TEXAS MISSIONS.

GOD sometimes uses strange instrumentalities for the accomplishment of his designs. Movements that man has projected with no thought of God are often the agencies for the promotion of his kingdom among the nations; and men who are living for themselves only are pioneering the way for the gospel among the waste places of the earth. No more mercenary organization ever existed than the East India Company. It forbade the landing of missionaries within its jurisdiction, yet it prepared the way for the establishment of British power in India, and thus opened a pathway for the missionaries it had banished from its domains. No nation has less sympathy with the Protestant missionary than France; but when her guns commanded treaty privileges in China she opened a pathway for the modern missionary among over 300,000,000 of people. Large syndicates are planning rail-

way lines down the backbone of the two American Continents, and ere long the railway systems of Mexico and Brazil will be locked together by bands of steel, a highway for the gospel will be opened to all the races that live between the Rio Grande and Terra del Fuego.

In the early part of this century, Texas, a province of Mexico, was thrown open to Anglo-American immigration. Its river valleys and fertile uplands were waiting for the coming of a race who would develop these vast resources. Before the first quarter of a century had closed settlements from the United States had occupied the "Red Lands" of East Texas, and large colonies were being planted between the Trinity and Guadalupe. These hardy pioneers had little thought that they were opening a mission field which would, before the century closed, embrace every portion of that province and extend its operations to nearly every State and Territory of the Republic of Mexico. They were there on other business: they were after rich land, and cared but little for a better inheritance. There was nothing of the missionary in their language or pursuits, and yet these men had brought the gospel to Texas, and were pioneering its pathway into the regions beyond.

No one would have suspected the fact had he seen the crowd that sometimes gathered into the nearest town on Sunday morning and, hitching their horses near the open saloon, spent the day in gambling or drunken revelry. The language of Canaan was not on their lips. The god of this world seemed to have full sway over their hearts. Yet some of these had Bibles in their homes. It was a forbidden book in that land of papal intolerance, but the priest would have had on hand an ugly task had he dared to mutilate one of its sacred pages. It bore in its family record the names of their parents now in the grave. More than that, it told of the Saviour in whom those parents trusted as they walked down into the valley of death. There was dust on its lids, but it would be opened some day and fulfill its mission. When God, by any agency, has introduced the Bible into either papal or pagan lands, he has planted the gospel there.

Let me just here relate an incident which illustrates what the Bible could do in those days among the most desperate of men. When the Texas forces, while retreating before the army of Santa Anna, had reached the town of San Felipe, on the Brazos, Gen. Houston ordered the town to be burned to prevent

the supplies it contained falling into the hands of the enemy. A merchant, seeing no hope of saving his goods, told the soldiers to help themselves. Among them was one of Houston's scouts, known for his reckless daring. On the counter was a Bible of moderate size which, up to that time, had found no market. The scout picked it up with the remark: "Boys, I'll take this for my share." It was a rich joke for that Godless crowd. The book was an awkward addition to his knapsack, and often he thought of tossing it into the prairie, but for some cause for which he could not account he clung to the book. The war over, he returned to his home. The book was placed on a high shelf and orders given to his children that no one should take it down. Years passed on. No man in Colorado was more familiar with the gambling-table and race-track than that noted Texas scout. One day time hung heavily on his hands, and, without knowing why, the Bible was taken down and its pages opened. The first verse fastened on his heart. He read till his soul ached out its sins. He read until the light of the Saviour's love was shed abroad in his heart by the Holy Ghost. His last days were spent in hunting up his old com-

rades in sin and leading them to Christ; and when death came, it found him ready to answer the Master's call.

Others of those men brought the gospel with them in holy memories of the family altar before which their parents bowed, and the house of prayer in which their fathers worshipped. Sometimes the missionary was led to wonder at some unexpected act of kindness from men of desperate character and life. On one occasion an appointment for a two days' meeting was announced in the Red Lands of Eastern Texas. Some lewd fellows of the baser sort determined to break it up. Col. James Bowie, a man known throughout the South-west for his tried courage, went on the ground and declared the meeting should not be disturbed. No one was ready to encounter this unexpected champion of the preachers, and the services of the meetings were conducted in peace. The mother of Bowie was a Methodist, and the memory of her pious life made him the defender of her faith.

Others had brought the gospel with them in the hearts and lives of their devoted wives. Often the preacher met an unexpected welcome in the homes of men noted for their abandoned wickedness. For the sake of his

true-hearted and devoted wife his house was transformed into a house of worship, and in many instances through her influence he was led to Christ.

They had also brought to this land, dominated by priestly intolerance, that love for freedom that could not rest until every man within its borders possessed the right to worship God according to the dictates of his own conscience. Other questions brought on the conflict which ended in the independence of Texas; but the highest boon that was won on the field of San Jacinto was that of religious freedom.

After the pioneer came the preacher. The entrance of the missionary into Texas was the result of a singular mistake. In that day the boundary lines between the United States and Mexico were not clearly defined, and a region of country located between the Red River and the Sulphur Fork, though a part of Texas, was supposed to belong to Arkansas territory. The settlers who first occupied this region were not aware that they were making their homes on foreign soil. The Methodist preacher, pressing his way into the regions beyond, entered this new and inviting field without any apprehension of interference

on the part of the bigoted priesthood of Mexico. As early as 1815, Dr. Thrall informs us in his "Methodism in Texas," William Stevenson preached on the Texas side of the Red River. In 1818 he held a camp-meeting near the place where he preached his first sermon. The names of Henry Stevenson and two brothers, Washington and Green Orr, appear as his co-laborers. In 1817 a class was organized at a place called Jonesboro, on Red River, of which Brother Tidwell was leader. Parties converted in those early days afterward moved into the interior of Texas and helped to establish the Church in their new homes. In 1835 Sulphur Fort appears among the appointments. In 1839 it was traveled by Rev. J. W. P. McKenzie, who had been for four years a missionary among the Choctaws. He afterward established an institution of learning at Clarksville. Many of the leading men in Texas, both in Church and in State, were educated at this school. In 1844 the Red River country was transferred to the East Texas Conference, with seven hundred and seven white and sixty-four colored members.

The advantages possessed by the people north of the Sulphur Fork were not enjoyed in the rest of Texas. When the emigrant crossed

the Sabine, he was under the laws of Mexico. The Catholic Church was the religion of the State, and a corrupt and intolerant priesthood were ready to enforce its claims.

Henry Stevenson may be justly entitled the pioneer missionary in Texas, for he was first to cross the Sabine and plant the cross within the undisputed boundaries of one of the provinces of Mexico. In 1824 he visited Austin Colony, and preached at private houses near Washington; also at Cumming's Creek, in Fayette County; at Peach Creek, not far from Guadalupe; at Morris Settlement, on the Colorado; at Columbus and San Felipe. He afterward revisited these points in 1829 and 1830. In 1834 he traveled the Sabine Circuit, in Louisiana. During the year he visited San Augustine County, preached in the house of George Teel, and organized a Church with several members. On an occasion near San Augustine he had an appointment at the house of Mr. Stafford, but the alcalde forbade the services. Two days later he preached at the house of Mr. Thomas, on Atoyac Creek. In July he held a camp-meeting at Col. Lawrence B. McMahan's, a prominent citizen and devout Methodist. In the war with Mexico Col. McMahan commanded a battalion in the fight.

with Piedras at Nacogdoches. He had been a seeker of religion in Tennessee, and was converted after he reached Texas while engaged in secret prayer. His house became one of the centers of religious influence throughout the Red Lands of East Texas. The pioneer preachers found a welcome in his home and in himself and family willing co-laborers at the class-meeting or camp-meeting altar. It was said that no young man ever lived in his family without being converted.

In the fall Stevenson attended the Mississippi Conference, and offered himself as a missionary to Texas. He encountered decided opposition, but his plea at last prevailed, and among the appointments of the Mississippi Conference for 1835 is the record: "Texas Mission, Henry Stevenson."

Though the Church of Rome was the religion of the State and its priests were supported by the government, yet it was even at that day losing its power over the leading minds of Mexico. Many of the Mexican officials in Texas were not zealous in enforcing the authority of a religion which has ceased to command their respect. A local Methodist preacher named Alford and a Cumberland Presbyterian preacher named Bacon had an-

nounced a meeting in Sabine County. The alcalde pronounced against it. When the hour for preaching arrived, a Mr. Johnson appeared and declared that he would horsewhip any man who entered the stand. Alford, who had just reached the ground, took his place in the stand, and quietly remarked: "I am as able to take a whipping as any man on this ground." Johnson looked at the brawny form and resolute face of the preacher, and retired. These facts were reported to the Mexican commander at Nacogdoches. He asked: "Are they stealing horses?" "No." "Are they killing anybody?" "No." "Are they doing any thing bad?" "No." "Then let them alone." That is all that Protestant Christianity demands.

Another agency that was preparing the way for the regular missionaries was the local preachers who had sought homes in this new land, and who endeavored, while providing for their families, to preach the gospel to their neighbors. Among those who labored in the Red River region was John B. Denton, a man of remarkable ability. He was killed by the Indians in 1839. Two of his sons are in the West Texas Conference. Among the local preachers of the Red Lands, east of the

Trinity, none was more noted than William C. Crawford. He had been compelled to locate in Alabama on account of feeble health, and reached Texas in 1835. He held high position as lawyer and statesman; but amid his cares and duties was ever a man of power in the pulpit and successful in winning souls for Christ. At a series of meetings held in and near Shelbyville, in which he took an active part, over two hundred were added to the Church.

The name of John W. Kinney was a household word among the early Methodists west of the Trinity River. He commenced preaching as an itinerant in 1820, and filled important stations in Ohio, Kentucky, Virginia, and Tennessee. After traveling eight years he located. He raised a company which he commanded during the Black Hawk war. The cholera appeared in camp, and he faithfully visited the sick and dying. At the close of the war he removed to Texas, and preached his first sermon near Washington in March, 1834. The next month he held a two days' meeting on New Years Creek. Though busy during the week upon his farm, the Sabbath usually found him preaching to the people. His appointments soon extended to the lead-

ing settlements in what is now Washington, Austin, Fort Bend, and Brazoria Counties. He was a man of remarkable pulpit power, while his wide range of information, sterling integrity, and sound judgment gave him great influence among all classes of society.

During the summer of 1834 Henry Stevenson again visited Western Texas, preaching wherever he went. He was warmly welcomed by Brother Kinney, and the wants of the work opening so encouragingly were fully discussed. It was decided to hold a camp-meeting near Brother Kinney's house. An Indian raid into the Kerr settlement near the present town of Burton reduced the congregation, yet the meeting yielded large results. At the close of the meeting, after an earnest appeal from Brother Kinney, thirty-eight united with the Church. Some had been members before they came to Texas; others were recent converts.

Among the latter was John Rabb, who filled an important part in the history of Methodism in Western Texas. He had been converted two months before in a grove near his home, on the Colorado, while engaged in secret prayer. He came fifty miles to attend the meeting, and was, possibly, the first con-

vert west of the Trinity to acknowledge Christ. He kept up secret prayer as long as he lived. His favorite place was a live oak grove near his home. When his heart was drawn out in behalf of sinners, the whole neighborhood knew that John Rabb was at secret prayer. Often at midnight the writer has been awakened by his voice coming from his closet in the grove. We knew he was praying for sinners. We knew the Church and the preacher would not be forgotten. We could not distinguish his words, but we would say "Amen," for we were sure that John Rabb's prayer would be heard at the mercy-seat. He owned a saw-mill. One Sunday afternoon while reading his Bible he heard the cry of fire, and on looking up he saw the flames driven up a little valley below his mill by a strong wind. Before he could call the hands, it was in an immense pile of rich pine lumber. With all his force he fought the flames; but his men were driven back, and soon the mill itself would be on fire. The loss of the lumber was serious, but the loss of the mill meant ruin to himself and others. He fell on his knees, told God that he held the wind in his fists and could save his mill. As he wrestled in prayer, the strong south wind was arrested, and be-

fore he rose from his knees the wind was beating back the flames and the mill was saved.

A preacher who had heard of this incident but was somewhat skeptical, conversed soon afterward with the engineer of the mill, an avowed infidel, who was present and heard Rabb's prayer. He told the same story, and added: "When the old man dropped on his knees and commenced praying, I thought he had gone crazy. I was looking him in the face when he rose, shouting: 'Scatter the lumber, boys, God has answered my prayer, and the wind is changing!' I looked up and saw the tall flames driven back by the north wind. I don't know much about religion, but of one thing I am sure: I don't want the old man to pray against me." Among the agencies which helped to give such wonderful success to the early missionaries of Texas, we count John Rabb's prayers not the least.

Another camp-meeting was held by Brother Kinney on the same ground in 1835. It was decided during the meeting that the time had come for the Church to organize, and a Quarterly Conference, to be composed of all who had been official members of the Methodist Episcopal Church in the United States, was assembled. Alexander Thomson was chosen

Chairman. He had been a class-leader and steward in the Church in Tennessee. On his arrival at his new home on Yegua Creek, Texas, he at once built his family altar. On each Sunday morning it was his custom to assemble his family and that of his sister, Mrs. Kerr, and some others and hold prayer-meeting with them. The Secretary was David Ayers, the father of Mrs. Park, now an active member of the Woman's Board in the Texas Annual Conference. W. P. Smith, M.D., formerly a Protestant Methodist preacher, united with the little band, and continued until his death a useful local preacher. All felt the need of pastoral oversight, and the lot fell on Brother Kinney. Some of these proceedings may not have been precisely regular; but one act of the Conference, under Methodist usage, will remain unchallenged: they took up a collection. Brother Kinney was a poor man. He had been giving a good measure of his time to his appointments, but the members now assumed a share of the burden.

These proceedings were unauthorized by Mexican law, and some were apprehensive of interference on the part of the government. Brother Thomson submitted the matter to Dr. Miller, who, in the absence of Col. Austin, was

the political head of the colony. Dr. Miller promptly approved the action of the Conference, and subscribed twenty dollars for the support of the preacher.

The members returned to their homes full of hope, but a cloud was rising. The Mexican army under Santa Anna was on its march to expel the foreigners from Texas. Then came the war. All who could secure arms were summoned to the battle-field, while others were preparing to retreat, if necessary, beyond the Mexican border. The conflict closed at San Jacinto. The people returned to their homes sadly impoverished by the invasion, and could do but little toward the support of the preacher; but he promptly resumed his appointments, sometimes walking many miles to the place of worship when no horse could be obtained. Another meeting was held at the Kinney Camp-ground in the fall of 1836, which reunited and greatly strengthened the scattered members. Some who were camped with their families on the ground had come from the different settlements on the Colorado eighty miles distant, to share in the worship of God. These annual meetings on the frontier were like the Feast of Tabernacles among the ancient Israelites.

It was now evident to that little band that the time had come when the regular missionary should be summoned to the field. The independence of Texas had brought to its citizens the boon of religious freedom. Every one could now worship God without molestation under his own vine and fig tree. Mr. David Ayers and Miss L. H. McHenry, the sister-in-law of Brother Kinney, opened correspondence with the bishops of our Church and the Missionary Society, setting forth the wants of this new field and urging that it should be occupied without delay. After mature deliberation the bishops and Board decided to open the mission and prosecute it with vigor. In 1837 Bishop Hedding notified Rev. Martin Ruter, D.D., that he was appointed Superintendent of the Texas Mission, with Revs. Littleton Fowler and Robert Alexander as assistants.

Robert Alexander, who, at the time of his appointment, was in Natchez Station, on the Mississippi River, lost no time after receiving his credentials, but started on horseback to his distant field. He crossed the Sabine River at Gaines's Ferry, and entered at once on his work. The people had learned of his arrival, and a large congregation met in the house of

a Mr. Walker. The missionary preached and closed the service in the usual form. Weary with travel, he retired to a private room to rest. He had rested about an hour when Mr. Walker entered the room and said that the people were unwilling to return to their homes without another sermon. This brought the missionary to his feet. The people were hungry for the gospel. Again his Bible was opened, and another message delivered to the waiting congregation. A few days later he reached the home of Col. McMahan, where he held a camp-meeting, organized a circuit, and held Quarterly Conference. During the sermon on Sunday it began to rain. As the congregation had no protection but a brush arbor, the preacher paused; but the people retained their seats, and the preacher went on with the sermon. The missionary remained a month in the Red Lands, visiting the different appointments, perfecting the organizations of the Societies, and preaching on Sundays to congregations assembled usually in a private house.

The little band at Washington gave the missionary a cordial welcome. After counseling with Brother Kinney and others, it was decided to hold a camp-meeting near Sempronius, not far from where the former meetings were

held. The missionary, who had been raised on a farm and knew how to handle an ax, took a leading part in clearing the ground, building the arbor, and preparing the seats and stand. The meeting was of great interest and profit to the little band that had been waiting and praying for the arrival of the preacher and the opening of aggressive evangelical work in this newly opened field. As a token of gratitude they organized a Missionary Society, and their first collection amounted to a thousand dollars. It is not strange that Texas Methodism prospered. It was opened on apostolic lines.

Littleton Fowler reached Texas by way of Red River, visited and preached at Nacogdoches, and came on to Washington, where he met Alexander, who had just closed the camp-meeting at Sempronius. After the colleagues had conferred with regard to the work before them, Alexander started to attend the Mississippi Conference, which met at Natchez. He had before him a horseback journey equal in distance to that from Charleston to Atlanta.

Leaving Washington, Fowler proceeded to Brazoria, near the coast, where he organized a Church. He next visited Houston, where

the Texas Congress was in session, and was elected Chaplain of the Senate. While in Houston he secured the half-block of ground on which the parsonage and leading church of Houston now stand. His duties at Houston ended, he passed on to Chappell Hill. Here he found at the home of William Kesse a young school-teacher whose confidence he was soon able to win. Converted in early life, the young man had felt called to preach; but unwilling to answer, had wandered out into Texas. The presence and piety of the preacher roused his slumbering convictions, and one rainy day he invited Fowler to the corn-crib, the only private place in sight, and then told the story of the conflict within his heart. He had found a faithful friend, who placed before him the responsibilities a man assumes who dares to disobey the call of God. That interview determined the future of that young man. Two years later the name of Daniel Carl appeared on the Minutes of the Conference in connection with the Jasper Circuit. The Texas Mission was beginning to provide its own preachers.

The Church is wise when it places its best men in the mission fields. There were no better preachers in Antioch than Barnabas

and Saul, and they were chosen by the Holy Spirit as missionaries to the Gentiles. Dr. Ruter, who had been appointed Superintendent of the Texas Mission, was one of the leaders of our Methodist Israel in her day. He had filled some of the most important appointments in the Church. As pastor, Book Agent, and College President he held high position.

He was President of Alleghany College when summoned to the mission field. He conferred not with flesh and blood. The Ohio River being too low for steam-boats, he put his family in a small boat and rowed it with his own hands from Pittsburg to Marietta. He left his family with his relatives at New Albany, Ind., and proceeded by steam-boat to Rodney, on the Mississippi River. From this point he traveled on horseback to Gaines's Ferry, on the Sabine, which he reached November 21, 1837. Here he met Mr. Alexander, who was on his way to the Mississippi Conference. After spending the night together, maturing plans for the future, they parted in the morning. The doctor reached San Augustine that day, and preached at night in a school-house. The next Sunday he preached to large congregations at Nacogdoches. Crossing the

Trinity, he spent the night at the house of James Mitchel. Learning from Mrs. Mitchel that she had not heard a sermon in Texas, he requested her to collect her family after supper and he would preach. She did so, and he preached a sermon that was long remembered in that household. Reaching Washington, he preached on Friday, Saturday, and Sunday. Passing down the country, he called on Mr. Kinney, who accompanied him to San Felipe and Egypt, on the Colorado. At the latter point he held class-meeting and organized a class with nine members. From Egypt he visited Houston, when he met Mr. Fowler. He was invited to preach before Congress, and his sermon made a deep impression on the large and attentive congregation. He enlisted a number of leading men of the young republic in his plans for the establishment of an educational institution. Though he did not live to carry out his plans, the interest he awakened on the subject during this visit prepared the way for those educational enterprises of our Church which have accomplished such large results for the Church and State of Texas.

Leaving Houston late in January, Dr. Ruter visited Center Hill, Washington, Independ-

ence, Gay Hill, the Kerr settlement, and Bastrop. At Bastrop he organized a Church of fifteen members. He passed on to the upper settlements on the Colorado, preaching at Morris Fort in February. During this time he had visited nearly all the settled parts of Texas, and had taken the names of three hundred persons who were members of the Methodist Church before they came to Texas. His conclusion was that twelve additional missionaries were needed in the mission. He decided, after visiting East Texas, to attend the meeting of the bishops and Mission Board in New York, and secure, if possible, the re-enforcements the field demanded. He started East, and had crossed the Brazos when he was taken sick and compelled to return to Washington for medical attention. It was now evident that during his few months in Texas he had overtaxed his strength. The fierce northers, the beating rains, the swollen streams never arrested his travel. To his friends who warned him against exposure he replied: "The King's business requireth haste." All was done for him that medical skill and loving hearts could supply, but his work was done. He died in Washington May 16, 1838.

Saddened by the loss of their leader, Fowler

and Alexander continued their labors through 1838. No definite work had been assigned then, and they labored wherever an opening was presented. During the year three small church-buildings had been erected—one at San Augustine, one at the McMahan settlement, and another at Washington—while 450 members were gathered into the Church.

The Texas Mission District was attached to the Mississippi Conference. At the session held December 3, 1838, L. Fowler was appointed presiding elder and Superintendent, and Jesse Hord, S. A. Williams, J. P. Sneed, and I. L. G. Strickland were added to the preaching force. A meeting was held in a log cabin in San Augustine, and the work re-arranged as follows: L. Fowler, presiding elder and Superintendent; San Augustine, S. A. Williams; Montgomery, I. L. G. Strickland; Washington, R. Alexander; Houston, Jesse Hard. J. P. Sneed reached the field in March, 1839, and took charge of Montgomery Circuit, while Mr. Strickland was sent to assist Mr. Hard. I. L. G. Strickland was a young man of devout piety and unusual ability; but was soon stricken down with congestive fever. When assured his end was near, he said, "Can this be death?" and then added, "I

shall soon be in heaven." This earnest, loving spirit had won the love of saint and sinner.

The year was marked by a number of revivals. One in the bounds of Mr. Alexander's circuit resulted in over one hundred conversions. In January of this year Dr. Abel Stevens visited Texas and preached at different points with great acceptability, and returned to the North. The year 1839 closed with 750 white and 43 colored members.

At the Mississippi Conference, held December 4, 1839, two districts were formed in Texas. Littleton Fowler had charge of the East Texas District, with six preachers and seven pastoral charges. Robert Alexander had charge of the West Texas District, with nine preachers and nine pastoral charges. Abel Stevens, who was assigned to Brazoria Circuit, having returned North, his place was filled by O. Fisher, a man of remarkable pulpit power. T. O. Summers, then in the seventh year of his ministry, was sent to Galveston. During the year the membership was more than doubled. The report showed 25 local preachers, 1,623 white members, and 230 colored members.

At the General Conference of 1840 provision was made for an Annual Conference in Texas. It was organized by Bishop Waugh,

at Rutgersville, December 25, 1840. T. O. Summers was Secretary. The Conference consisted of nine members and ten on trial. It had more probationers than full-grown preachers. This revealed vigorous and healthy growth. Four districts were formed and manned with eighteen men. Their field embraced all the settlements from Marshall on Upper Red River to the valley of the Guadalupe. T. O. Summers was sent to Galveston and Houston.

Bishop Morris held the next Conference. He brought with him John Clark and J. W. Whipple. They left St. Louis October 18 by private conveyance, and reached San Augustine December 23, 1841. Brother Whipple was sent to Austin. The frontier was at that time infested by Indians, and the men who carried the gospel to its scattered settlements needed no small share of native courage and the grace of God. Every man was considered a part of the frontier defense, and the preacher who shared the dangers of trail and camp when the Indians were on the war-path and the women and children were in danger was sure of a congregation and a respectful hearing when he reached his monthly appointment or met the people on the

camp-ground. Few men in Western Texas won a larger place in the confidence of its early pioneers than Josiah Whipple. Preaching on circuits, presiding over districts, conducting camp or protracted meetings, planning new fields, working and giving for the erection of churches and schools, he accomplished a mission in the Colorado Valley that will yield results when the present generation is in the grave.

In 1842 Brother Fowler visited several Northern Conferences calling for volunteers for the Texas Mission. In answer to the appeal before the Ohio Conference five young men responded. Texas at that day was a far country, and the question was raised as to the best route to the field. The veteran Daniel Poe, who had visited Texas, gave the information. J. B. Finley, the "old chief" of the Conference, moved that Brother Poe be sent along to take care of the boys. Some one asked if Sister Poe would be willing to go. Brother Poe replied that when he first saw her she was teaching the Indians at the head of Lake Superior, and would go to any field to which the Church would call her husband. They all reached Texas. In two years their leader, Daniel Poe, and his heroic wife died

within an hour of each other, and were buried side by side beneath the altar of the church in San Augustine, where he had so often preached the word of life. J. W. Devilbiss, another of that band, after preaching on circuit and district from the Brazos to the Rio Grande, closed his labors in 1885. His memorial window in our church at San Antonio expresses the veneration of our people there for the man who planted the cross in that city nearly half a century ago. H. S. Thrall is the only one of that little company who remains among us. He shared the trials and dangers of that early day, and still leads as an effective preacher the van of our army on the banks of the Rio Grande.

Bishop Andrew held the Conference of 1843 at Robinson's settlement, near the present town of Huntsville. He was told on reaching Houston that, owing to excessive rains, which had flooded every stream, it would be impossible to proceed. He replied that it was time for a Methodist preacher to stop when he could go no farther. He started with Brother Summers, and by the help of deep fords, rafts, and swimming of horses, they were in time when Conference convened.

The Conference reported 1,200 members.

It had inaugurated two colleges: one at Rutgersville, the other at San Augustine. These institutions have given place to others of later growth, but they fulfilled an important mission in their day.

In 1844 the Church was divided, and the Texas Conference took its place among its sister Conferences of the South. Owing to its immense territory provision had been made for its division into two Conferences. The Eastern Conference was organized with four districts, seventeen pastoral charges, and twenty-eight preachers. The Western Conference had three districts, sixteen charges, and twenty-three preachers. This gave for the republic 51 itinerants, with about 5,000 white and 1,000 colored members.

Although the work in many portions of these new Conferences was now self-sustaining, yet on the frontier and border it was enlarging every year. As the frontier receded before the growing settlements it continued to stretch from Red River on the North and East for a thousand miles to the Rio Grande and Gulf on the West and South. Into this vast extent of territory the tide of immigration was beginning to pour by the hundred thousand every year. To supply this incom-

ing population with the gospel was beyond the ability of the older charges, and hence the constant call for men and money to meet the demands of this rapidly growing field. Had it not been for the re-enforcements sent by the older Conferences and the missionary aid rendered by the Parent Board, this great mission field could never have been occupied by our Church. Texas can only pay this debt by its offerings of men and money to send the gospel to the regions beyond.

Few mission fields have yielded larger results. In early days its boundaries were sometimes given thus: "On the North by the Indian nations, on the East by Louisiana, on the South by the Gulf, on the West by the providence of God." Were these words prophetic? During the year 1891 nine Annual Conferences will hold their sessions on Texas soil. In 1890 these Conferences reported 696 effective preachers and 138,372 members.

AMERICAN METHODIST MISSIONS.

MISSIONS OF THE M. E. C., S.

CHINA MISSION.

No. 1.

MANY complain that missions in China do not compare favorably with those in other lands. While missionary operations were opened among the Chinese early in the present century, the results have been far less than those reported from India and the South Sea Islands. There are causes for these results. It will be conceded by all familiar with modern Missions that China is one of the most difficult of all the foreign fields. As a people the Chinese are intensely conservative. Their profound veneration for their ancestral customs and religion leads them to regard with suspicion and contempt the institutions and innovations of other and younger nations. Their religions have degenerated into debasing superstitions, from which all true conceptions of God and immortality have been blotted out; hence they turn to this life as

their highest good. China may be considered the stronghold of the "God of this world." It may be the last battle-field between the true faith and false religions.

Their resistance to Christianity has been strengthened by their deep sense of the wrongs they have suffered from leading Christian powers. Many years of missionary toil and sacrifice will be needed to efface from the Chinese mind the impressions made by the iniquitous policy of England with reference to the opium trade.

Again, in estimating the results of missionary operations in China, we must bear in mind the fact that prior to 1844 the empire was sealed against labors of the missionary. During that year the imperial decrees prohibiting, under heavy penalties, the profession of Christianity by the natives were partially removed, and the missionary allowed to prosecute his work in the five ports of Canton, Amoy, Foo-chow, Ningpo, and Shanghai. They were still "prohibited from going into the interior to propagate religion." It was not until 1858 that these restrictions were removed and China opened to the gospel. In 1860 there were about 1,600 converts; in 1890 there were upward of 38,000.

Previous to the division of Episcopal Methodism in 1844, the thoughts of leading ministers and members in the Southern Conferences were drawn toward China as a mission field. In 1843 Rev. Charles Taylor, then in his first year in the South Carolina Conference, informed his presiding elder, Dr. William Capers, that if the Church decided to open a Mission in China, he was ready to go. The division of the Church for a time diverted attention from the movement; but the Louisville Convention having fully committed Southern Methodism to the cause of Foreign Missions, the subject was promptly revived. The Church press, led by the *Southern Christian Advocate*, warmly advocated the Mission; it became the chief topic at Annual Conference missionary anniversaries; preachers echoed the call in behalf of China from their pulpits, and the Church began to respond with donations and pledges for its support. The General Conference that met in 1846, without a dissenting voice, gave the Mission its indorsement, and the Board and the bishops at once decided to carry out the manifest wish of the Church.

Revs. Charles Taylor and Benjamin Jenkins, both of the South Carolina Conference, were appointed to the China Mission, and or-

dained elders by Bishop Andrew, in Norfolk, Va., February 27, 1848. Closing his sermon on the occasion, the bishop expressed his regret that, "instead of a forlorn hope of two missionaries to be sent from the Southern Methodist Church, it was not in his power to send a band of fifty faithful men to the benighted millions of the Flowery Kingdom." When shall the wish of the bishop find fulfillment?

Referring to the appointment of Taylor and Jenkins to their distant field, the *Southern Christian Advocate* styled the South Carolina Conference the "Old Missionary Conference." The claim was just. Having pioneered the missions among the Southern Indians and slaves, two of her sons had consented to go forth as the first standard-bearers of the cross from the Methodist Episcopal Church, South, in foreign lands.

April 24, 1848, the two missionaries and their wives stood on the deck of the little ship "Cleone," in Boston Harbor. A little group of Methodists of that city joined with them in singing the missionary hymn, a prayer was offered in their behalf, and they sailed on a mission from which one of their company would never return to her native land. A voyage to China in the slow sailing vessels of

that day was a different affair from the elegant cars and first-class steamers that now bear them swiftly across continent and ocean. The cabin of the "Cleone" was ten by fourteen feet in size and seven feet in height. The state-rooms were six feet by four, with berths two feet in width, leaving the same space for washing and dressing. They attempted religious services for several Sabbaths, but the officers of the ship made their efforts so unpleasant that they were discontinued.

August 12, 1848, after a voyage of one hundred and sixteen days, they anchored at Hong Kong. Owing to the illness of his wife, Dr. Jenkins was detained here until the following May. Dr. Taylor and his wife proceeded up the coast to Shanghai, which had been selected as their field. He reached his destination in September, 1848. After a diligent search of two weeks, a native residence was secured, which they rendered as habitable as their means allowed. Dr. Jenkins joined his colleague in May, 1849. He had made two attempts to come up the coast, but had encountered heavy typhoons and narrowly escaped shipwreck.

Their report for 1849 shows them diligently studying the language and engaged in the dis-

tribution of such tracts and books in the Chinese language as their means enabled them to obtain. Dr. Taylor succeeded in purchasing a plat of ground a third of an acre in extent on the bank of the Yang-king-pang, near a narrow wooden bridge, and built on it a temporary dwelling. Though small, it was more convenient and healthy than the Chinese house they had occupied. The next year he managed to purchase a small addition to the lot, and with assistance from the Church at home was able to enlarge the mission house and build a chapel that would seat 150 Chinese. The first service in it was held by Dr. Taylor in January, 1850. The stream near the house was usually alive with boats and the bridge often thronged with people. Every day the door of the chapel was opened and passers-by invited to come in and hear the "Jesus doctrines." The location being outside the city walls, our brethren did not possess the advantages enjoyed by other missionaries whose Boards had been able to provide for them commodious chapels in the city. They were glad to be permitted to preach for their missionary brethren when ill or absent, and to address large crowds in the temples or other places of public resort. They were

greatly encouraged by the interest manifest on such occasions. Two schools established by Dr. Taylor the previous year were still prospering, though interrupted by small-pox. They contained together thirty scholars. Both teachers and scholars were assembled every Sabbath in the chapel for religious service and instruction. Preaching trips were made to adjoining towns and cities. Among these they mention Soochow, ninety miles north-west of Shanghai. In the midst of other duties, Dr. Taylor found time to answer calls for medical attention, which opened the way for religious instruction.

In 1851 the hearts of the missionaries rejoiced over the first fruits of their toil. Liew-sien-sang, Dr. Jenkins' teacher, and his wife renounced Buddhism and accepted the religion of Christ. He had applied for baptism six months before, but was held on probation until the missionaries were fully satisfied as to the sincerity of his change of faith and life. A large company of Chinese filled the chapel when he and his wife were baptized. At the end of the service Liew ascended the pulpit and addressed the congregation, setting forth his reasons for abandoning idolatry and embracing Christ. He soon commenced preach-

ing on Sundays in the chapel, and during the week "in the large inclosure of the temple dedicated to the tutelary guardian of the city." Often hundreds listened to his message. Dr. Cunningham thus mentions our first native preacher: "He possessed a vigorous mind, quick apprehension, ready and fluent utterance, with a warm and noble heart. His ministry was greatly blessed. His death, which occurred in 1866, was mourned by missionaries and native Christians as a great loss to the general cause of Christ."

Both the missionary families were called to bury a little babe. They sleep near together in the British cemetery.

The work was greatly embarrassed by lack of proper facilities for mission work. Dr. Taylor, having exhausted his stock of medicines, was obliged to send his patients to the hospital of the London Missionary Society. Not being able to sustain his two schools, one was closed. Among the trials of the missionary, few are more painful than the absence of means with which to sustain a prosperous work, or to avail himself of opportunities for enlargement which are so often presented. Among other plans Dr. Taylor proposed at that period was a boarding-school for boys

and another for girls. He also suggested the employment of single ladies as teachers, being sure that the children would be easily controlled by them.

On the 12th of May, 1852, Rev. W. G. E. Cunyngham and wife sailed for China. They reached their destination October 18. Their arrival was timely. The health of Mrs. Taylor had failed. She was unwilling to recall her husband from his great work, but her physicians said she must return home if she would prolong her life. She sailed with her children, hoping some day to return to the Mission, and her husband in his loneliness resumed his burden. Later in the year the health of Mrs. Jenkins yielded to the climate. Dr. Jenkins, with his family, sailed for the United States some two weeks after the arrival of Brother Cunyngham. They had waited too long. Mrs. Jenkins died on the voyage, and sleeps in the sea. As Brother Cunyngham was engaged in acquiring the language, the chief burden of the mission for a time rested on Dr. Taylor. Very earnestly he appealed to the Board for means with which to place the Mission in position for permanent and effective work. A well-appointed chapel within the walls of the city was of spe-

cial importance. Dr. Taylor mentions the fact that during the four years he had been in China five other Boards had bought lots and built churches within the city, while our little chapel outside the walls was wholly inadequate to the wants of the growing work. This brief statement may furnish another reason why the Mission in China has not measured up to the expectations of many Christians at home. Though their ranks had been thinned, the missionaries worked bravely on. Dr. Cunnyngham wrote: "We see enough around us to awaken the deepest sympathies of our hearts. Could Christians at home spend the day with us in this pagan land, no sermon or missionary address would be needed to induce them to do their duty in giving of the abundance with which God has blessed them to support the missionary or distribute the word of life."

The year 1853 brought unexpected troubles to the Mission. The empire was convulsed by the Taiping rebellion. Nanking and Chin-kiang had fallen into the hands of the insurgents. While at the latter place they were visited by Dr. Taylor, who had several interviews with one of their leaders. They had portions of the Bible, and some knowledge of

Christ, and were opposed to idol worship. These facts led the missionaries to hope that the revolution would result in the overthrow of idolatry and the early establishment of Christianity. These hopes were not realized. The leader in the outset of the movement, with defective views of the gospel, may have been sincere in his earlier teachings; but the movement soon fell under the control of ambitious men who sought to use it for the overthrow of the government and the establishment of a new dynasty. During the year a band of insurgents, professing to be acting in concert with Taiping, captured Shanghai. The mayor of the city was killed, the public officers seized, the records destroyed, and a sort of military government established. All business was suspended and all missionary work, except the distribution of books, was broken up.

About the time of the arrival of the insurgents in Shanghai, Dr. Taylor, learning that the continued ill health of his wife left no hope of her return to China, very reluctantly sailed for the United States. Brother Cunningham, who had by this time acquired the language and was well qualified to manage the affairs of the Mission, soon found himself in

the midst of formidable difficulties. The imperial troops charged with the task of retaking Shanghai were soon before its walls. On the 29th of September the first attack was made in full view from his house, and within three hundred yards of his fence. Battles were now a daily occurrence. On the approach of the imperial army the missionary ladies in the neighborhood of our mission, and those within the city, were removed across the canal, where Brother Cunyningham and family found a welcome in the house of Mr. Nelson, of the Episcopal Mission. For three weeks Brother Cunyningham remained at home, in the midst of the fighting, to guard the house and property of the Mission. He was often in great danger. The house was seriously injured by the cannonading from the city walls. The roof was shattered and the wall pierced by balls. One day Brother Cunyningham was suffering from a severe headache, and to secure quiet and relief he went over the canal to the house of his friend, Mr. Nelson, where his family had found refuge. He was too ill to return that night. In the morning when he reached home he found that the wall of the building had been pierced by a cannon-ball, his bed covered

with mortar and brick, and a twelve-pound cannon-ball lying within a few inches of the pillow on which his head usually rested. It had buried itself about half its diameter in the wall and rebounded back on the bed. Had Brother Cunnyingham been in his usual place, the messenger of death would have plowed through the length of his body. On another occasion when closing the gates of the mission premises at night he felt on his cheek the wind of a two-ounce ball from a "gingal," a long-range gun used by the Chinese. It cut down a bamboo a few feet from his face. God holds his servants in the palm of his hand.

Liew, the native preacher, had to fly from the city, leaving his little property, which was all destroyed. Speaking of these times, Brother Cunnyingham wrote: "But little mission work could be done while hostile armies were struggling for the city. The country for miles was devastated; villages, towns, and hamlets laid in ashes; and Shanghai crowded with soldiers and refugees. Two of our mission houses and our only chapel were burned to the ground." Dark as were these days, the faith of our solitary sentinel did not falter. Writing to the Board in the midst of these

troubles, he said: "When peace returns, we hope to redouble our diligence and by the blessing of God to do something for the multitudes around us. We feel alone in this vast wilderness. Do send us help. We will not always be in war."

In the autumn of 1854 Brother Cunnyng- ham and wife, who had held their ground "in the midst of alarms," were rejoiced by the arrival of Dr. Jenkins, accompanied by Revs. D. C. Kelley, M.D., J. W. Lambuth, and J. L. Belton and their wives. Brother Cunnyng- ham had been made Superintendent of the Mission. Vigorous efforts were made to repair the injuries the property had suffered during the war, and to organize on a broader scale the general work of the Mission. The new missionaries entered diligently on the study of the language. All were hopeful that the war would soon end, and the operations of the Mission could be carried into the interior. But the clouds had not all cleared away.

The fatal climate again began its deadly work. In 1855 the health of Brother Belton failed so rapidly that his return home was necessary if his life was prolonged. He sailed in November with his wife, and reached New York in time to die and be buried in his

native soil. Our brethren of the Northern Church ministered tenderly at his bedside, and laid him, as a brother beloved, in his final resting-place.

Early in October, embracing the first Sabbath of the month, the brethren engaged in the services of the first Quarterly Conference ever held by our Church in Asia. Brother Cunnyingham preached on Friday, Saturday, and on Sunday morning. In the afternoon he baptized a woman who had long been a servant in his family, and in whose sincerity he had implicit faith.

It became evident in 1856 that the delicate health of Mrs. Kelley was yielding under the trying climate of Shanghai, and she must return home or be buried in that distant land. Dr. Kelley felt constrained to return home with his family. Their little daughter died on the voyage, and was buried in the sea. The three remaining missionaries averaged sixty sermons a month at their three small chapels, besides distributing books and itinerating through the adjacent country. Three schools were maintained: a male school in charge of Brother Cunnyingham, and two female schools, one under charge of Mrs. Cunnyingham and the other of Mrs. Lambuth. Brother Lam-

buth erected a small school-house near his dwelling, with accommodations for ten or twelve boarders, and soon Mrs. Lambuth had eight little girls living with her. Brother Cunnyngham, in his report, calls special attention to the importance of female schools. "Individuals," he said, "may become converts to Christianity, but until the mothers become Christians the homes must remain pagan." During the year Brother Lambuth made a twelve days' tour in the interior, preaching daily, distributing Testaments and tracts, finding an open door in all the villages and towns.

The reports for 1857 tell of good congregations, while the schools were increasing in number, and several applications for admission into the Church were received. Dr. Cunnyngham and family, in company with two other missionary families, made a trip of some two hundred miles into the interior, visiting among other places the ancient city of Hangechow, one of the strongholds of Buddhism. They preached, distributed books, and conversed with priest and people without let or hinderance. The barriers in China were breaking down.

The treaty of 1858 having provided that Christianity, whether Protestant or Roman

Catholic, should be tolerated throughout the empire, our missionaries began to push out into the regions beyond. They were now free not only to preach the gospel, but establish mission homes, Churches, and schools. A new era had, under the hand of God, opened to the laborers in this vast empire. Dr. Cunningham again calls attention to the city of Hangchow, and urges the early extension of our lines. Brother Lambuth reports encouragingly of evangelical work. His teacher, Shu, and his wife were baptized. The Mission now reported ten native members, with several on trial. Some of the native converts were active in seeking out those who were interested respecting the "Jesus doctrine," and bringing them to Church. Brother Cunningham and family were much hindered in their work by sickness. He wrote: "More than six years' residence in this wretched climate has greatly tried our physical constitutions. We have seen thirty-seven missionaries sail from Shanghai for their native land, only eight of whom had been in the field as long as we have. We have much cause for thankfulness to God."

In 1859 it was decided to open a mission in Soochow, about ninety miles north-west from

Shanghai. Its position as a commercial and literary emporium suggested its importance as a missionary center. The dialects of Soochow and Shanghai were so nearly the same that our missionaries would lose no time in preparing for work. As the prejudices of the people of Soochow were at this time so strong that no foreigner could rent a house, it was decided to send the native preacher, Liew, to pioneer the work. Although the Chinese world was still full of "wars and rumors of wars," the work went on. Brother Lambuth opened a Sunday-school with from twenty-five to thirty scholars. They found the class-meeting admirably suited to the wants of the Chinese converts. A weekly prayer-meeting was commenced. The brethren were encouraged by the readiness with which the converts took up the cross and prayed without hesitation when called on. They reported eleven members this year, including the native preacher. Some of the other missions had been greatly damaged by their haste in admitting members. Numbers could not be relied on as the criterion of success. Careful in the admission of members, our Mission seldom lost one.

Our little band were greatly cheered by the

arrival, on July 13, 1860, of Revs. Y. J. Allen and M. L. Wood, after a voyage of one hundred and seventy-five days from New York to Hong Kong. Hangchow had been fixed upon as their field of labor, but affairs in China were so unsettled that it was deemed wise for them to remain for a time at least in Shanghai, and commence the study of the language. The Taiping insurgents had taken Chang-chow and Soochow, and in July they visited Shanghai. "They approached us," wrote Dr. Cunyngham, "through the flames and smoke of burning villages and hamlets, laden with spoil, and stained with the blood of innocent men, women, and children; their retreat was marked by the most revolting scenes of cruelty and beastly outrage upon the helpless towns through which they passed." They found the city in the possession of the English and French, and after a sharp collision retired "with the promise to return and drive the foreigners into the sea." The treaty between the allied powers and China in October ended the seclusion of China, and it is hoped prepared the way for the final establishment of Christianity in that land. Before affairs quieted down and plans for the extension of the work into the interior could be put

in operation still darker clouds gathered over the Mission.

After spending nine years in that unhealthy climate, Dr. Cunyngnam and wife were assured by their physicians that they could not survive another season in Shanghai. They left for the United States on October 5, 1861. Dr. Lambuth and family visited home in 1861, but returned to China in 1864. In 1862 Dr. Jenkins withdrew from the Mission. In 1864 Mrs. Wood died in Shanghai, and in 1866 Brother Wood brought his children home.

During these years the Civil War in the United States had cut off all communications between the Church at home and its Mission on the other side of the globe. Drafts which were in their hands were generously honored by our brethren of the Northern Church, affording, however, only temporary relief. They were soon thrown on their own resources. Bishop McTyeire, in his "History of Methodism," thus spoke of the brave spirit with which our missionaries in China met this emergency: "Dr. Allen found employment in the service of the Chinese Government, in its translation and editorial department, which gave him access to the higher classes, the educated Chinese, and opened for

him the opportunity of far diffusing Christian thought and truth through native channels. Along with this work he continued the ministry of the word as he was able. Both he and Dr. Lambuth supported themselves during those trying years, and carried on the mission work until supplies in small amounts began to reach them—at once a relief and an assurance that the Church had no purpose of abandoning her plans, though not in the condition to enlarge them.”

During the quadrennium ending in 1870 the office of the Board of Missions was located in Baltimore. Though diligent search has been made, the records from 1866 to 1870 have not been found. The following extract from a paper furnished Dr. Munsey by Dr. Cunnyngham in 1870 supplies a brief account of the conditions and operations of the Mission up to that date:

The China Mission has been in existence twenty-one years. During this time eight missionaries, with their families, have been sent out. Two female members of the Mission have died, and one of the missionaries. One has withdrawn from the work, four returned, and two remain in the field. Between fifty and sixty natives have been baptized and admitted to full membership in the M. E. Church, South; of these, six have died

in the faith. Two native preachers of great gifts and usefulness have finished their course with joy.

The mission now occupies three stations: Shanghai, Soochow, and Nantziang. The principal station, and that at which both Brothers Allen and Lambuth reside, is Shanghai. The property belonging to the Board is chiefly at this point. It consists of dwelling-houses, chapels, and school-houses. What is its present value I cannot state (the value of real estate fluctuates greatly at Shanghai)—I would suppose between \$15,000 and \$20,000. Brother Allen reports the "property intact, and as valuable for missionary purposes as at any previous period." It has not been neglected or suffered to fall into decay. It is amply sufficient, I understand, to accommodate one or two more mission families. If more missionaries are sent out, no additional expense for houses would be incurred. A larger house for preaching purposes at Shanghai has always been needed. There are only two small chapels—one in the city, the other outside the city walls. The mission is out of debt, and with its "property intact," is financially in as sound a condition as before the war—thanks to the energy, fidelity, and good management of our missionaries.

Of the general state of the Mission, Brother Allen says, in a communication to the Georgia Conference: "With the history and statistics of other Missions before me, I do not hesitate to say that the influence of the China Mission of the M. E. Church, South, is increasing as steadily and in as great ratio as that of any other Church represented here, and that it has every opportunity and assurance, if properly sustained in the future, of becoming as aggressive and useful in the

East as the Church that planted it is in the West." He says, in a letter dated December 14, 1869: "The present year has been one of great encouragement even in our own Mission. Our work has been extended and operated successfully, though we are still comparatively bound to Shanghai. The prospect is good, therefore, for a cheering report by the next mail, which I hope will be in time for the meeting of the Board in March."

Rev. J. W. Lambuth is now devoting all his time to regular itinerant missionary labor. He travels and preaches through the country, visiting the stations at Soochow and Nantziang and other cities in the province. This he is able to do because Brother Allen surrenders his part of the appropriation sent by the Board to him, Brother Allen's Anglo-Chinese school furnishing him the means of support. Brother Lambuth has associated with him in his itinerant work a native Chinaman, who was for some time in this country with Dr. Kelley, known as C. K. Marshall. He is a young man of promise, and we hope will make an efficient helper. He is supported by Dr. Deems's Church in New York. Mrs. Lambuth has a girls' school of twelve pupils under her care, to which she gives much of her time, and from which good fruit may be expected in due time. Brother and Sister Lambuth are deeply pious, earnest, faithful, efficient missionaries.

Rev. Young J. Allen has charge of an Anglo-Chinese school, under the patronage of the Chinese Government, in connection with the native college at Shanghai. This school not only furnishes him the means of support, but an opportunity of doing much good as a missionary. No position attainable by a missionary in the empire affords greater facilities for usefulness

than this. He is also editing and publishing two newspapers in Chinese—one a religious paper, the other literary and scientific. Both papers have a wide circulation and are doing good. The Church paper—*Missionary Christian Advocate*—is a beautiful weekly publication of sixteen pages, illustrated by neat engravings of Scripture scenes, etc. I cannot speak too highly of this paper and of the enterprise and taste with which it is conducted. It is patronized by missionaries and native Christians of all denominations. Among the most frequent and able contributors to its columns are the native preachers of China. Notwithstanding Brother Allen's hands are thus full, he preaches regularly in Chinese and performs his part of regular mission work.

The native Church is growing steadily, though slowly, in numbers. Our missionaries are exceedingly cautious in receiving candidates. It would be an easy matter to swell the list of Church-members rapidly, and they could soon astonish the anxious doubters at home by "great successes," if not strictly conscientious in admitting none to membership but those who give satisfactory proof of their sincerity. The native members are active in their efforts to build up the Church, and liberal with their means in its support. The Chinese Christians contribute more per member for the support of the gospel than the Christians in this country.

Among those most active and useful in the Church at Shanghai is a widow woman by the name of Quay. She is known as the "Bible-woman." She spends her time in distributing Bibles and tracts, praying with and exhorting her neighbors. I baptized her and knew her well for years, and do not hesitate to say that a more consistent Christian I never knew at home or

abroad. Many will rise up at the last day and call her blessed.

As the year 1870 drew to a close Rev. Y. J. Allen wrote: "We review the year with profound gratitude to God, whose providence hath shielded us and our work during its eventful passage. Rumors, alarms, and dangers have threatened us all this year, and in some places have actually culminated in real violence. But none of these things have moved us, except it be to renewed devotion and a more entire devotion of ourselves to the Lord of glory. We hope to date from this period a turning point in the history of Missions in China, and have no doubt the crisis through which we are passing will accomplish that long desired object, to wit: the arrest of the Chinese mind, and the wider diffusion of missionary influence. Our own Mission work is still contracted, and comparatively meager of results, from lack of sufficient re-enforcements and qualified native help, but it is not without encouragement." We mention the two native helpers, Dzau (C. K. Marshall) and Yung, as having rendered efficient service. Dzau was stationed at Soochow, which had been visited by Liew in 1859. At that place five had been baptized and eight were on pro-

bation. Ying had extended his labor from Shanghai to the Great Lake, and had also visited Nantsiang, when two persons had been baptized. The two Bible-women were actively at work visiting the homes of all who would receive them, and exhorting and praying with all who were seeking the truth as it is in Jesus. Several of the probationers had been brought into that relation by the labors of the Bible-women. One of these Bible-women was Quay, who had been baptized by Dr. Cunyngham at the first Quarterly Conference in 1855. The two boarding-schools had 22 boarders and 10 day scholars. The *Chinese Christian Advocate*, published by Brother Allen, was now in its third year. Though not exclusively religious, it was open to the discussion of all questions pertinent to missionary work. Its circulation extended from Shanghai and the regions round about to Formosa, Hong Kong, Singapore, Mongolia, and Japan. It had the sanction of more than twenty Missions, was subscribed for and read by a large number of the *literati* and mandarins and sold in the streets of Peking. It enabled the missionary to confront, among the higher classes, the errors that prevailed among them. It is not every one who can

make a paper or magazine a success either at home or in the mission field. The man who achieves the success has multiplied his influence many fold. The "Preachers' Text Book," sent out by Dr. Summers for that purpose, was translated and ready for press. The *status* of the work was shown by the following figures. Two foreign missionaries with their families, two student native helpers, two Bible-women, fifty-six native members, fourteen probationers.

The following extract from a letter written January 29, 1871, from Brother Allen to W. H. Foster, superintendent of the Felicity Street Sunday-school, N. O., indicates the character and results of Sunday-school work in Shanghai:

I have previously had occasion to mention to you the great interest the school seemed to take in being instructed, and how hopeful the indications that before long signal results might be expected; but even my fondest anticipations had not foreseen the pleasure of *this day*. 'Twas in the Sabbath-school, and during the closing exercises, about half-past 4 o'clock P.M., that Pay Yoong-Tsung, a boy of fourteen years, the son of a military officer, and a most serious, thoughtful youth, arose from his seat, and, addressing me, said: "I would like to join the Church." His modest manner and the tremulousness of his voice attested his sincerity, and I was surprised to find that a similar feeling and a like

earnestness on the subject characterized the other members of the school.

When he sat down, Yang Tuh Kwe arose and urged a like request, and thus did they all. I was astonished; the scene took me unawares. I could but pray: "Lord, increase my faith!" The children wept. I wept too. Then we sung, "*Happy day, O happy day, that fixed my choice,*" and knelt together, as we never knelt before, to pray for pardon, forgiveness, and acceptance. My soul yearned for them as we drew nearer and nearer to God in prayer. Our hearts were softened, melted, as we bowed together. The children dedicated themselves voluntarily to God. We arose, and I received them in the name of the Saviour, and placed their names on the list of probationers. Thank God for the scene of this day! thank God for the kind friends of Felicity Street, New Orleans! A good work is begun; the Lord is with us, and it shall go on. Who shall hinder it? Pray for us, my brother. Tell your school to praise God for his blessings on their gifts, and pray for yet a larger manifestation, both among themselves and us.

The labors of our two faithful missionaries in 1871 were still confined to Shanghai and its vicinity, with Dzau at Soochow and Yung in Shanghai and interior towns and cities. In addition to the chapel at Shanghai there was one at Soochow and another at Nantziang. The last-named place is mentioned as "a large village of thirty thousand inhabitants, about fifteen miles from Shanghai." They were anxious to occupy Kading, a walled town eight

miles from Nantziang, where a lot had been secured. The religious interest in the Sunday-school was continued. A house was prepared for the girls' boarding-school at a cost of \$300, which was contributed by friends in Shanghai. Brother Dzau had charge of a day-school in Soochow, with eight scholars. 60,000 copies of the *Chinese Christian Advocate* were printed during the year; and of these, 50,000 were sold. The membership reported in 1871 was 68.

The following extract from a letter from Brother Lambuth, published in the annual report, exhibits the condition of the work in 1872:

The number of additions to the Church the past year, ending 1872, has been eleven. Three have died, and two have been excluded from the Church. One man has withdrawn his membership and returned to the London Mission. There were eleven probationers, at the close of the year, in Shanghai, and three in Soochow. Number of churches, three—one at Shanghai, one at Nantziang, and one at Soochow. In Shanghai there are two boarding-schools for boys, numbering twenty-one boarders and eight day scholars. In Shanghai, boarding-school for girls, one; number of boarders, nine, and three day scholars. One day-school in Soochow of twelve boys. Two Bible-women engaged in the work in Shanghai; two Sabbath-schools of about forty persons.

The work among the women in Shanghai the past year has given us great encouragement, and we trust that the coming year this work of grace may be more abundantly manifest, and that many souls may be converted to God. Our congregations in the city of Shanghai have been, for the most part, large and attentive. During the year almost daily services have been kept up each day of the week, and three services on the Sabbath, in and out of the city.

AMERICAN METHODIST MISSIONS.

MISSIONS OF THE M. E. C., S.

CHINA MISSION.

No. 2.

THE report of Brother Lambuth, Superintendent of the Mission for 1873, informs us of an addition to the native force: Brother Tsu, who was stationed at Chang-chow, 150 miles from Shanghai. Brother Allen was still in the service of the Chinese Government, though preaching on Sunday and editing the Chinese Church paper. Two native preachers preached daily, conducted prayer-meetings, visited the sick and Church-members, and sold Bibles and tracts. A young man by the name of Wong was teaching at Soochow and preparing to preach. A colporter was at work in Shanghai and another at Nantziang. Brother Lambuth was absent from Shanghai two weeks in each month, visiting the out-stations. He traveled by boat or wheelbarrow. There were eight baptisms during the year. Four Bible-women were employed. Their work increased in interest and importance. Upward of 300 cop-

ies of the Gospels were sold, and about 35,000 tracts. The mission in Shanghai greatly needed a new chapel. The building in which they worshiped had been erected by Brother Lambuth in 1856 at his own expense.

The native force in 1875 was increased to five by the addition of two men, who had entered the service and were preparing for the ministry. Brother Fong was placed at Nantziang and Brother Tsung at Kading. These young men, with Brothers Dzau, Yung, and Tsu, came to Shanghai once a month to read the Scriptures and undergo examination. A woman's reading-room was erected in the mission premises at a cost of \$80. In this room two Bible-women met from fifteen to twenty Chinese women three times a week, to read the Bible and engage in religious conversation and prayer. The Mission was greatly strengthened by the erection of a new church on the mission lot. It was called the "Church of the Good News." One man had come sixteen miles to be baptized and received into the Church. About forty native Christians met around the table of our Lord, some of whom had come eighty and a hundred miles to be present at the dedication.

The annual report for 1875 mentions the

great value of the *Chinese Globe Magazine*, the religious paper conducted by Brother Allen. He gives in a letter the following account of its origin:

The *Magazine* was commenced in September, 1868. It was originated at a Missionary Conference held at my house. The subject of discussion on that occasion was as to the best means of extending missionary influence so as to reach the government, the officials, and the *literati*, all of whom are absolutely beyond the reach of our ordinary influences. Many suggestions and proposals were made by the different brethren, and among them I suggested the establishment of a newspaper, which, while not being entirely devoted to religious subjects, should nevertheless have a decided religious character. The suggestion was adopted, and unanimously approved; but the question was as to who should take charge of the enterprise, and, as no one present seemed disposed to be responsible for it, I became personally responsible for its establishment; and from that time till now, while it has the unqualified indorsement of all the Missions and missionaries, I alone and unaided have had the whole burden of its success or failure thrown upon me. All the editor's duties, the correspondence, accounts, mail distribution, etc., I have to perform.

The *Magazine* contained 36 pages. Its circulation had increased from 30,000 to 96,000 copies per annum. It had received cordial commendations from the leading missionaries in China.

In every mission field years are required to select the best locations and properly to organize the work. Our work in China was passing through that period, and its work was assuming an organized form. The missionaries, after waiting sixteen years, were cheered by the arrival of Rev. Alvin P. Parker, of the Missouri Conference. He reached China in December, 1875, and January 1, 1876, entered on his work at Soochow. The Mission now reported six native preachers. Work was opened at Wangdoo and Woosung. Mrs. J.W. Lambuth had the care of the girls' boarding-school at Shanghai, and the oversight of the four Bible-women. In his report Brother Allen stated that in the government school he had taught some 300 young men who were prepared to take government appointments under various capacities. In the translation department he had furnished the government with a general survey of the political history of the world in 20 volumes (Chinese), besides other important works—such as "Chronology," 4 volumes; the "History of India," 2 volumes; the "Statesman's Year Book," 8 volumes; and was engaged on a large work of several hundred pages entitled "British Naval Regulations," to be followed by "Instruc-

tions for the Guidance of Ambassadors and Consuls to Foreign Countries." Referring to the *Chinese Globe Magazine* and other work, he wrote: "From first to last I have distributed ten million pages of reading-matter through the press." The seed-sower does not always behold the harvest. "One soweth, and another reapeth." But the Master has said: "Both he that soweth and he that reapeth may rejoice together."

In 1876 a fresh impulse was given to our Mission in China by the visit of Bishop Marvin, accompanied by Rev. E. R. Hendrix. Their letters greatly stirred the Church respecting its duty to this long neglected field. Another result of equal, if not greater, importance was accomplished. The presence and administration of Bishop Marvin in the China Mission demonstrated the peculiar adaptation of our ecclesiastical economy to the wants and work of the foreign field. Under congregational forms of government, conflicts were liable to arise between the boards of management and the missionaries at the front respecting the proper administration of the work in the field. The boards claim that they are intrusted with the contributions of the Church at home for the support of the

work abroad; hence they must so direct the operations in the field that they can render a faithful account of their work to those from whom they have received the trust. The missionaries claim that, being on the ground, they are better able to plan the work than a company of gentlemen five or ten thousand miles from the field. Viewing the matter from these opposite stand-points, both claims are just; but out of their assertion conflicts have arisen under some organizations which have damaged the work both at home and abroad. Our economy supplies a safeguard against these results. Instead of holding the operations of its Missions under the sole control of a company of men on the other side of the globe, our Church extends its government into the mission field, and secures to the missionary the same Conference rights and the same episcopal supervision that is enjoyed by the Church at home. The mission field is not dealt with as a mere appendage of the home Church, but is considered as part of the Church, and entitled to all its rights and privileges. Its work being arranged and its appointments being made by the same authorities that supervise the home administration, we escape, in a large measure, the fric-

tion and conflict that has disturbed the work of some of our sister organizations.

Again, as members of the Board, the bishops are in position fully to comprehend its embarrassments when placed between the upper and nether millstones of limited collections, and urgent calls from the mission field. As chief pastor among the missionaries in a mission field, the bishop can sympathize with their trials, appreciate the pressing demands of their work, and intelligently represent their claims before the Board and the Church. Our Missions in China, Mexico, Brazil, and Japan furnish abundant illustrations of the advantages which have followed faithful episcopal supervision.

Bishop Marvin presided over a Conference held in Shanghai December 22, 1876. Dsautse-zeh (C. K. Marshall), Dzung-Yung-Chung, Yung-Kin-San, and Sz-tsz-kia were elected and ordained deacons; and the first two, Dsau and Dzung, were elected and ordained elders. Two traveling preachers remained on trial, Fong-kwung-hoong and Tsung-san-tsung. Dsau was with Brother Parker at Soochow. He had been preaching some six years; was a good preacher, and useful in many ways. He was supported in part by the Church of

the Strangers, New York. That Church had also sent the funds with which the land and house in which Dsau lived had been purchased. Dsung had worked for five years in connection with the Presbyterian Mission at Hangchow and Soochow without severing his connection with our Church. Letters from that Mission commended him highly as a preacher. He was now supported with funds sent out by a minister of the North Carolina Conference. He preached in the city of Shanghai at the East Gate Chapel in our church on the lot first purchased by Dr. Taylor, and at two places in the country. Yung preached in the city at East Gate and the chapel in the mission lot. He was a carpenter by trade; had been in the Church eighteen years. He was a good and earnest preacher. See was a graduate of the Presbyterian mission-school at Neungchow. He had been properly transferred to our Church, with warm recommendations from the Presbyterian brethren. He had a fine knowledge of the classical language, as well as the Shanghai and Ningpo colloquial. He was assisting the committee in the revision of the Shanghai colloquial Testament. He preached at various chapels and at a point six miles from Shang-

hai. He was useful both in Sunday and day schools. Fong had been two years at Nantziang. He had unusual gifts in teaching the young, and reaching the people. He had brought a number into the Church. He had a boys' school of eighteen scholars, and a girls' school of eight. He preached both at Nantziang and Wongdoo. Tsung had been a year and a half in the work. He preached well, and was improving. He preached in Kading and the country around.

Brother Lambuth, as Superintendent, visited all the stations and appointments. He was supported by the Board of Missions. Brother Allen was still in government service, from which he derived his support. His Sabbaths were devoted to the Mission. Brother Parker was at Soochow, and received his support from the Missouri Conference. These facts are suggestive. Only one of the missionaries was at that time supported by the Board. The Church at home was but partially alive to its duty to "China's millions."

The Mission had just completed and printed 500 copies of their new hymn and tune book. It contained 150 hymns. One hundred copies of the translated Discipline had been printed on their parlor press. Translations

of Catechisms 1, 2, and 3 had been printed; also a catechism with scripture references. A child's pictorial Bible history was in press.

A very thorough examination was made respecting the value to mission work of the magazine published by Brother Allen. Letters from competent sources in China were fully satisfactory, giving to the Church at large hope of usefulness in that direction.

At Soochow there was a boarding-school under the supervision of Brothers Parker and Dsau. In Shanghai the Clopton School, in charge of Mrs. Lambuth, was doing efficient service. From small beginnings it had been enlarged until it now had a study and classroom, and a dormitory large enough for twenty-five children; also a Bible-woman's hall, opening by folding doors into the school. The annual expenditure per pupil was about \$40. The interest manifested by friends in the home field had brought up the list of pupils to fifteen. The course of study was largely a religious one.

From the statistical report we gather the following items: Property—two residences in Shanghai with attached buildings, \$18,000 (this value is given by the great advance in property since they were built); one church on

mission lot, Shanghai, \$1,000; one church in city, Shanghai, \$1,400; one church on mission lot, west, \$400; one church in Nantziang, \$500; one church and parsonage in Soochow, \$800; one parsonage in Shanghai, \$202; new school-building, Shanghai, \$1,050; new school-house and Bible-woman's rooms in Nantziang, including land, \$349. Five rented preaching-places. Native preachers, 6; other native helpers, 6; members, 104; Sunday-school scholars, 141.

The leading event of 1877 was the arrival, in November, of Rev. W. R. Lambuth, M.D., and the opening of a medical department in the Mission. He made several visits to the interior, preaching and dispensing medicine to those who applied for relief. These visits demonstrated the great value of medical work in connection with the preaching of the word among the Chinese. The people have great confidence in the medicines of the foreign physician, and the relief which the medical missionary is able to afford gives him access to multitudes who cannot be reached through any other agency. Dr. Lambuth's plan was to have medicines dispensed at all the stations, except the most distant, and these he hoped to reach once in two months. He began regular work December 8, extending his

visits from Shanghai and Nantziang to other accessible points. In some cases people came five miles to be treated. One woman was brought on a wheelbarrow. One poor woman asked for some "heart medicine." She said: "I get excited sometimes, and my heart gets very mad, for my relations treat me cruelly. I want to scratch their faces and say bad things. Can't you give me something for my heart?" Some will smile at the request. Christ would have wept. It was the cry of a soul conscious of its greatest need. The missionary wrote: "How my soul went up to God for wisdom to enable me to point to the Great Physician and the only remedy!" The profound sympathy these words express for that poor heathen woman is the missionary spirit so much needed by the Church. When will the cry for "heart medicine," coming from our heathen sisters, stir, with equal power, the heart of the Church at home? Speaking of one visit, Dr. Lambuth says: "We had to tear ourselves away from the applicants for medicine at Chingpoo. The church was crowded during service on three successive days, many of the congregation being patients." Again he writes: "One month I am for one week on a circuit of 104 miles,

dispensing medicine and preaching at six towns and cities; the next month am gone two weeks on a circuit of 200 miles, visiting some twelve towns and cities." He began to train two exhorters for the medical work, hoping that in two years they would be able to dispense medicine as well as preach. He was of the opinion that to combine the two, making medicine the auxiliary, was the plan on which to move. The reports from the general work indicate a steady advance this year. There were 29 baptisms and 24 on probation.

In 1878 Dr. Allen, after remaining in the field eighteen years, visited the United States as a delegate to the General Conference. His representations of the work and his earnest appeals for re-enforcements greatly strengthened the confidence of the Church in its success, and quickened its conscience respecting its obligations to the millions on the other side of the world. The work was divided into six districts, Rev. J. W. Lambuth having charge of the Shanghai District; Dr. W. R. Lambuth, of the Nantziang, Kading, and Tsingpu Districts; and Rev. A. P. Parker, of the Kwunsau and Soochow Districts. At the annual meeting Fong and Dsung were elected to deacon's orders, and the two dea-

cons, Yung and See were elected to elder's orders. There were 26 adults baptized during the year. Many of those who had been baptized in other years had disappeared. The population was constantly changing, causing by removal frequent loss of members. Only those known to the preachers were reported. The membership was 97; with 17 probationers; chapels, 13; boarding-schools, 2; pupils, 35; day-schools, 7; pupils, 91; Sunday-schools, 10; scholars, 172. A neat, commodious chapel outside of the south gate of the walled city of Kading was built with funds raised by the Kentucky Conference, and called Taylor Chapel, after our first missionary in the field. It was opened with appropriate services December 29.

On September 8 Marvin Chapel, at Kwung San, was dedicated. It was built with money sent by Rev. W. L. C. Hunnicutt, of the Mississippi Conference, chiefly the gift of his wife and her sister-in-law. The occasion was one of great interest. This was not the first aid received from Brother Hunnicutt. The chapel at Nantziang in which the Mission was then holding four weekly services was the gift of Brother H. and his brother.

The medical report showed that 766 pa-

tients had been treated in the six districts. Dr. Lambuth sought to bring all his patients under the influence of the public ministry. About 500 of them were also approached personally on the subject of their soul's salvation. While he was prescribing and preparing the medicine, the native preacher in charge of the station talked to and prayed with the patients. The missionary had occasion to rejoice that his work was not in vain.

June 20, 1879, the Mission mourned the death of Sister Quay, their first and most devout Bible-woman. She died at Nantziang in great peace. October 16, the Mission was greatly rejoiced over the arrival of Rev. C. F. Reid and his wife, who entered zealously on the study of the language and such work as they could perform.

The arrangement of the work for the year ending September 30, 1879, was: Shanghai District and Circuit, Dr. Y. J. Allen and W. R. Lambuth, M.D.; Foreign Missionaries, Shanghai Station, Dsau - tsz - zeh (C. K. Marshall); Shanghai Circuit, Fong-Kwung-Hoong; Nantziang District and Circuit, J. W. Lambuth and C. F. Reid, foreign missionaries; Nantziang Circuit, Dzung-Yung-Chung, Medical Student and Exhorter, Tser-

Tsing Gee; Kading Circuit, Lee-Tsz-Nye; Tsingpu Circuit, Dsung-Saw Tsung; Soochow District and Circuit, A. P. Parker, Foreign Missionary; Soochow Station, Sz-Tsz-Kia; Soochow Circuit, Tsa-Vooug-Tsang; Kwunsan Circuit, Yung-Kiung-San.

It is proper here to state that in 1878 the Mission was re-enforced by the marriage of Brother Parker to Miss Cooley, of the Northern Presbyterian Mission. Having had much experience in mission work, Mrs. Parker became a most valuable addition to our mission force. As our five missionaries were married men, we may count their number ten.

The Mission gratefully reported the completion of the new school-building at Soochow, which has since been known as Buffington Institute. The money, six thousand dollars, to build a church and boarding-school, was the gift of Brother Buffington, of Covington, Ky. Eternity alone will reveal the benefits conferred on China by this generous donation. The report of the school for the year ending September 30, 1879, showed some 17 students in attendance. In the advantages of the new building a much larger attendance was expected.

The annual meeting was held in Nantziang

October 8. All the preachers were present, and all were full of faith and hope. The native preachers were examined on these courses of study—viz., “Evidences of Christianity,” Ralston’s “Elements of Divinity,” Binney’s “Theological Compend,” the Gospels of Matthew and Mark, the “Character of Christ,” the Discipline, and other studies. Arrangements were made for lectures on various subjects by the missionaries for the benefit of the native preachers.

The statistics furnish the following: Churches and chapels, 17; sittings, 1,110; average attendance, 460; sermons preached, 2,158; number of preachers, 12; members, 97; probationers, 54; Sunday-schools, 13; scholars, 186; boarding-schools, 2; pupils, 42; day-schools, 9; pupils, 105; patients treated, 731.

The year 1880 opened joyfully with a meeting of unusual interest in Dr. Allen’s new church in Shanghai. It had been built at a total cost of \$3,594.96, and with the exception of \$165 and \$389.52 paid by Dr. Allen was the gift of a brother in Georgia. The house was designed to seat 200 persons, but on this occasion it was packed as only Chinese can pack. Upward of 400 crowded into the house. On Christmas the house was again

packed, and Dr. Allen preached. A few came forward to seek information, and forty or fifty followed to hear what was said. On Sunday a Sunday-school was founded and eighteen names enrolled. The interest of the meetings was so great that Dr. Allen decided to renew the service New-year's-night. They were continued several days. On Sunday, January 4, when the children's hour came, the house was full, with 125 children on the front seats. After explaining the object of the Sunday-school, thirty-two names were enrolled, making fifty in all. The list included only boys who had been in Chinese schools and could read. Some sixteen persons desired to join the Church, and were held on probation. The presence of an unusual number of women in the congregation was a matter of special note. Special provision was made for them. The results greatly cheered the missionaries. The Church is called in Chinese San Yih Dang, which means in English Trinity Church.

Brother Lambuth reported an interesting meeting in Kading at Taylor's Chapel, that continued six days. It was conducted by Brother Lee, the pastor. Many women attended, and several persons came forward for prayers and instruction.

Brother Parker reported good congregations at Soochow in the chapels that were opened every day for preaching. Frequently persons remained for religious instruction. A number of women called nearly every day on Mrs. Parker, and she and the wife of the native preacher, Tu, talked with them about the way of salvation. Brother Parker made a trip of four days to nine towns, during which time he preached fifteen times to about seven hundred people.

The failing health of Dr. J. W. Lambuth constrained him to ask for a vacation, and the Board at its meeting in May, 1879, authorized his return. He and Mrs. Lambuth arrived in this country in June, 1880. Soon the health of Mrs. W. R. Lambuth became so critical that her departure to the United States was imperative. She returned in 1880, accompanied only by her little boy of two years, while her husband remained at his post. Brother Reid, at Nantziang, was worn down with malarial fever, while Miss Lochie and Miss Dora Rankin, of the Woman's Board, were suffering from the same influence, and nervous prostration. They visited Kobe, Japan, and under its bracing climate were able to return, during the first quarter of the mission year, to their

work. Brother Parker, burdened with toil and many cares at Soochow, also suffered greatly from malarial fever, which greatly reduced his strength and interrupted his work. These were dark days; but there was sunshine as well as cloud. The work of the Master was heavy on Dr. Allen. Writing August 24, he says:

Trinity Church, which at the close of last year was opened without a single member, now numbers fifty-one adherents. The congregations are still large, and the evidences of a widening influence are manifest. Two day-schools, one Sunday-school, a prayer-meeting, and a probationers' meeting are now organized and well attended. Two of the three men baptized recently are most zealous co-laborers. They have voluntarily undertaken to divide the neighborhood between them for purposes of visitation. It is their object to follow up the impressions made at the church, and speak privately with the people who may have been affected. This has already resulted in a grand surprise to the circuit preacher. He was unaware of their method of proceeding, and at the conclusion of his sermon on the night of the 12th instant was hardly prepared for the response made to his offer of Christ as the Great Physician, when six young men arose from the congregation, and came forward, professing their faith in, and acceptance of, Christ. Several of them had already applied privately to be accepted; but it is our rule to have all make a public profession. An opening among the women in the neighborhood is now thoroughly effected, and at least one-quarter of the regular congregation at church is composed of females.

In October he writes:

Here, from the very first, the blessing of God seemed to rest upon us. The congregations were always large, the capacity of the church (two hundred and fifty) being hardly equal to the demand. Women attended in large numbers, sometimes as many as sixty being present. The awakening which began the first week has continued in almost unbroken interest, resulting, so far as yet declared, in 62 accessions, of which 49 still remain on probation, while 13 have been received into full membership. The interest still continues, and as several of those already admitted to baptism are zealous workers, it is expected that a fresh ingathering will soon take place.

There were usually about 100 at Sunday-school, though from lack of teachers they were able to supply only about 70 or 80 with instruction. The two day-schools on the premises adjoining the church had 36 scholars. A school was opened for the benefit of the women, who attended Church in large numbers. It was placed in charge of Miss Allen.

During the year Dr. Allen translated the following works for the Chinese Government: "The Eastern Question, or Turkey and the European States," "The Afghanistan Question, or the Relations of England and Russia in Central Asia," "The Future of China," by Sir Walter Medhurst, and had in hand when

he made his report, "The Armies of Asia and Europe." He was still connected with the *Foreign News Gazette*, issued in Shanghai by and for the use of the government and officials. The *Chinese Globe Magazine* had now entered on its thirteenth year.

At Christmas Chapel, Shanghai, the work prospered under the charge of Brother Marshall. He had full congregations and a live, working Church. He reported 4 additions to the Church, 10 probationers, and 20 inquirers. This charge was nearly up on the line of self-support. It paid \$86 for the support of the ministry, \$18 for the poor, and \$41 for missions. Dr. W. R. Lambuth, in reporting this work, says:

Woman's work is the most live and interesting feature of all. The majority of the communicants at Christmas Chapel are women; and the gladdest sight of the week is to watch them coming in, one by one, leading or carrying their children with them. It is then of all times that our hearts throb exultantly at the thought of these regenerated mothers leading China's rising millions to Christ. May Almighty God speed the day when Christian mothers shall be found in every province, village, and hamlet of this, the greatest of all heathen empires!

On May 1 Dr. W. R. Lambuth opened an opium hospital within the walls of Shanghai

near the Tea Garden. Among other regulations, he required the patients to abandon the use of the drug at once and entirely. They were to be confined in their rooms under lock and key three days, and in the hospital yard two weeks. They were to pay a fee of \$2, covering all expenses. It was also arranged that prayers should be held morning and evening, and one daily sermon, to all of which the inmates were cordially invited. By July he had forty patients, three of whom were women. They were of all grades of consumers of from 57.98 grains up to 289.9 grains, apothecaries' weight. The treatment was heroic, and Dr. Lambuth says that he was not without grave apprehensions when the door of the ward was padlocked. He says that for three days the unnatural appetite asserted its savage claims; but in nearly every case the fourth day found the patient free from its thralls, but weakened by the struggle. On the fifth day a normal appetite set in, and they improved rapidly.

At Soochow Brother Parker reported five received into the Church, and ten on probation. The boys' school had 22 pupils in attendance. There were in Soochow 3 day-schools, 1 at Kwun San, 1 at Tong Tseu

numbering in all 45 pupils. Mrs. Parker was able to do much work among the women who visited her home, and those to whose homes she was invited. The Sunday-school numbered 55 persons.

Brother Reid, of the Nantziang District, reported regular preaching-places, 7; Sunday-schools, 3; scholars, 92; native preachers, 4; adults baptized, 4; received into the Church, 3. The membership of the Mission was 113, and the probationers 87.

On December 8, 1880, Rev. W. W. Royall, of Virginia, Rev. K. H. McLain, of Georgia, and their wives, and Rev. G. R. Loehr, of Georgia, landed at Shanghai. They met a warm welcome, and entered hopefully on the work of preparation for the great business before them. None gave brighter promise than Mrs. McLain, but in a few weeks a light fever developed latent tendencies which ended in mental derangement. After consulting the best physicians the Mission unanimously requested Dr. W. R. Lambuth to accompany her and her husband on their sad journey to their home. They reached Atlanta April 2, 1881.

The annual report for 1881-82 opens with the following statement:

In the beginning of the year now closing the Rev. Y. J. Allen, D.D., was appointed Superintendent of this Mission. He had been for nearly eighteen years in the employ of the Chinese Government, and had acquired a familiarity with Chinese language and affairs, and an intimacy of association with the better classes of the people, which, it was thought, might be used to great advantage in the more immediate work of the Mission. It was left to his own judgment to make such adjustment of his former labors to his new position as would best serve all interests. Deeming it necessary, in this new relation, to devote his entire time and service to the Mission, immediately upon the receipt of his appointment, he sent in his resignation to the government. By the terms of his engagement he was required to give six months' notice of his retirement, and accordingly his resignation could not take effect until the month of November. He did not fail, however, to use such opportunities as he could command, and in the latter part of May and the beginning of June he visited the various stations, Nantziang, Kading, and Soochow, preaching, inquiring into the conditions of the work, and preparing to assume the charge with full understanding of its requirements.

Dr. J. W. Lambuth, having in a good measure recovered his health, after visiting the Missionary Conference in London, reached Shanghai November 24, 1881.

The annual meeting was held in Shanghai September 24. In his personal report Dr. Allen stated that the interest that had been

awakened in Trinity Church the preceding year was still manifest in the large attendance, especially at night, while the attendance at Sunday-school was larger than they could provide for with teachers. Among the members received was a man about thirty years of age who was engaged as a teacher in one of the day-schools. He was desirous of preparing to preach, and was studying with great diligence that he might be qualified for the work. The *Chinese Magazine*, now in its fourteenth year, still received marked encouragement. The Religious Tract Society had made a grant sufficient to provide for 800 copies weekly to be distributed, through the assistance of the missionaries, throughout the empire, exclusively among the higher officials. By this means religious truth was brought to bear on elements in Chinese society that were reached by no other agency.

The report of the Trinity schools indicated the importance and efficiency of this department of mission work. They had been opened in 1879 on the lower floor of a building adjoining the church. The teacher was one of the first converts baptized in the church. The increase in pupils required another teacher and larger rooms. Miss Allen was in charge.

The report for 1881 shows over 60 in attendance, ten of whom were girls. In visiting the families of the children Miss Allen was always kindly received.

The list of books translated by Dr. Allen during his twelve years in the department of government service embraced 90 volumes, besides maps for a complete atlas in Chinese. The notice of his withdrawal from the educational, editorial, and translation departments of the government was met by earnest protests, and offers of additional emoluments and privileges, all of which he declined that he might "give the remaining years of his life directly and undivided to the interests of the Church in China." Referring to this decision he wrote: "At any other time than the present I might have hesitated to take this step; but, being profoundly impressed with the opportunities now open to our Mission to establish itself here on a broad, enduring, and successful basis, and believing that the Church at home will strongly sustain me in the efforts necessary to achieve such a result, I have resigned, and do forego all other considerations that it may (D. V.) be accomplished."

When Dr. W. R. Lambuth left for America, Brother Parker took his place in Shanghai.

He reported good attendance at Christmas Chapel, with four baptisms and five probationers. He opened a station in the town of Tsih Pau and the village of Sing Chang, and sent to them a native assistant named Dzung Dzing San. At Tsih Pau they had four probationers and two day-schools. In August Brother Parker returned to Soochow and took charge of the boys' boarding-school. His report at the annual meeting was very encouraging. The boys were making fine progress, and he expected two would soon be ready to assist as teachers. By the erection of the new church on the same lot with the parsonage, he could use the chapel built in connection with the school as a school-room and accommodate more scholars. He reported 32 in attendance. He had rented and fitted up a room near where he lived for a street chapel and day-school. Here he had good congregations and 17 pupils, who received daily religious instruction, and attended Sunday-school on Sunday. The new parsonage occupied by Brother Reid, and the new church, capable of seating 300 persons, greatly promoted the interest of the work. Referring to the dedication of this church, Dr. Allen wrote: "The occasion was one of

rare interest; every one was delighted, particularly to witness the steady advance of our Mission in this great city, culminating in the erection of a large and beautiful church. Too much praise cannot be accorded to our brethren, Parker and Reid, for thus solving the vexed question as to the peaceable occupation of Soochow. The providence of God has opened the way for us, and the great prudence of the brethren has so far secured to our cause both force and footing."

Brother Reid in his report states that it had been decided, after consultation with Dr. Allen, to concentrate our efforts in the southeastern part of the city, leaving other quarters to be worked by the missionaries of the two Presbyterian Boards. In the early part of the year Brother Parker had opened a preaching-place at Tong Tsing, some twelve miles from Soochow. It now reported two members and six pröbationers. He also reported three chapels in Soochow. The Sunday-school was constantly increasing, a result largely due to the improvements made by Brother Parker in Sunday-school literature.

The return of Dr. W. R. Lambuth and wife, accompanied by W. H. Park, M.D., and the arrival of Revs. D. L. Anderson and O. G.

Mingledorf, greatly strengthened the confidence of the Mission. Dr. Lambuth and his medical colleague entered vigorously upon that department of the work.

The annual meeting was of special interest and great harmony. During the discussion of "the extension of work and the use of native agency," prominence was given to the following points:

1. It is very important that we show the native preachers that we trust them, and seek to cultivate in them a sense of honor and self-respect.
2. That special effort is necessary to assist them in their studies and to lead them in the prosecution of the work.
3. That we ought to try to get nearer to them, gaining their sympathy and confidence.
4. That the extension of our work contemplates the occupation of Southern Kiang-Su, its cities and towns and villages, seeking to go where the Lord seems to have opened the way; also to try and reach the higher and literary classes by offering them certain benefits, which can only come through a Christian civilization, such as medicine to heal their bodies and higher education for their minds, and thus prove to them that we are equal and superior to them in every department of life.

The following extract from Dr. Allen's report will present to the reader the condition and demands of the Mission at that period:

We have chosen the southern half of the large and populous province of Kiang-Su as the basis of our op-

erations, and here it is proposed to concentrate our labors and organize a Conference. This territory is in the form of a parallelogram, being about 120 miles long by 100 miles broad, and comprises one of the most fertile, thrifty, and intelligent sections to be found in China. It is also very populous, being dotted all over with towns and villages, in the midst of which are upward of twenty large walled cities, ranging from twenty thousand to half a million inhabitants. The country is also intersected everywhere by canals—every city, town, and village being so connected. A location more compact, more populous, or more accessible could not invite us or be more conspicuously adapted to the introduction of our Methodist system of work. The special feature, however, which has been consulted in determining the boundaries of our projected Conference is that of the language, or dialect, spoken in all this section. This is uniform, with slight modifications throughout the whole territory, and thus adds completeness to its qualifications to receive our methods.

The plan of occupation, projected and already partly carried out, contemplates the division of this territory into large districts, each with a central head-quarters where the foreign missionaries will live, and where will be concentrated for the most part our educational, medical, and other work of a permanent or general nature. These large districts will also be subdivided into smaller ones, each requiring the oversight of a foreign missionary, who will also have his residence at the central head-quarters. The advantages of such a system are many, but such as can be appreciated thoroughly only by those who have had experience of missionary life in China, particularly in the interior, as (1) it prevents the isolation and consequent disabilities of

mission families; (2) promotes their health and mutual helpfulness; (3) combines, while at the same time it diffuses their influence. Again, it makes it possible to occupy the field with fewer foreigners, while at the same time it will promote the raising up, practical training, and much wider and more effective use of native agency, etc.

Of the larger districts, we now have three with central head-quarters established—viz., Soochow, Nantziang, and Shanghai—while a fourth—to wit, Soong Kong—is under projection. These are, all of them, selected with special reference, (1) to the importance of the central position of each, and (2) the facilities they afford for reaching and occupying the smaller districts into which the territory surrounding will be subdivided. A clearer idea of the location and relation of the above centers will be obtained from the map sent herewith, which please see.

Referring now to the progress of equipment and organization at these several centers, we have, first, at Soochow, the chief city and capital of the province, a central head-quarters for the district, comprising a missionary community of seven persons, four males and three females—wives of missionaries—and the following departments of work: (1) A large central church, located in the midst of the missionary community, and surrounded with numerous chapels situated on public thoroughfares in contiguous parts of the city; (2) two boarding-schools—one Buffington Seminary, belonging to the Parent Board, and the other a girls' school, belonging to the Woman's Board of Missions—together with several day-schools in parts of the city near by; (3) two hospitals under projection, and which it is hoped to have erected and put in operation the ensuing year.

The work at this center is admirably located, and the missionary residences, school-buildings, hospitals, and church, etc., form a conspicuous group, attractive in appearance, and having an air of permanence and business which has already greatly impressed the native mind, and not a little modified the prejudice and contempt with which they were wont to regard us. Second, at Nantziang, the head-quarters of the district by that name, we have a mission family, and two young ladies representing the Woman's Board; and the equipments for work comprise two residences, two large school-buildings, both belonging to the Woman's Board of Missions, and a fine large church, with which is connected in the same town other preaching-places in the vicinity. The native community at this point has been very favorably impressed, and the work at this time is on a most encouraging basis. Third, at Shanghai, the most important center of all, we have at present four mission families and three single persons, and our equipments, which are far from complete as projected, consist of two mission residences, two large high school buildings, one church, and several chapels and rented school premises. Shanghai, as holding the key not only to work in this province but to a much wider region, and Soochow, as being in the center of the immediate territory which we have chosen as the basis of our missionary operations in China, are two points which should be occupied in force, and where our equipments should be most complete.

The following suggestions as to the men needed in the field will apply with equal force to other foreign fields:

And here is it well to state plainly that Conference

men are preferred—men with experience, mature in judgment, and capable of taking charge at once of a responsible work. Younger men might possibly get the language more readily, but no amount of facility in that respect could atone for their lack of experience in the actual Conference ministry. That such men as we need are to be had there can be no question, and when they come to know that their services are greatly to be preferred to those of younger men just out of college, with no experience in the field work, and that China opens to them opportunities of development and usefulness hardly to be found elsewhere, certainly in no other heathen land, they will not be slow to present themselves for this work.

Brother Parker reported forty-two scholars in the Buffington Institute, Soochow. The religious condition of the school was very good. Three of the boys joined the Church during the year, and eight were on probation. Three of the young men from the school were employed as native assistants. Brother Parker was also engaged as one of a committee in preparing the books of Genesis, Exodus, Psalms, Proverbs, and Daniel in the Soochow and Shanghai colloquials to be published by the American Bible Society.

The following statistics for the year ending December 31, 1883, were reported at the annual meeting:

Male missionaries, 10; female missionary, 1; Wom-

an's Missionary Society missionaries, 7; stations where missionaries reside, 3; out stations, 8; communicants, 158; males, 68; females, 90; self-supporting Church, 1; probationers, 32; Anglo-Chinese schools, 3; pupils, 246; foreign teachers, 6; native teachers, 10; receipts from pupils, \$1,480; boys' boarding-school, 1; pupils, 47; boys' day-schools, 6; pupils, 66; girls' boarding-schools, 3; pupils, 102; girls' day-schools, 6; pupils, 86; theological pupils in Buffington Seminary, 5; Sunday-schools, 17; pupils, 479; ordained preachers, 3; unordained preachers, 9; colporters and helpers, 5; Bible-women, 3; church-buildings, 8; sittings, 1,350; value, \$11,300; rented chapels, 16; sittings, 1,025; average attendance, 90; male hospital, 1; value, \$10,000; in patients, 52, out patients, 7,751; subscription to hospital, \$1,487.78; receipts from patients, \$680; total hospital receipts, \$2,167.83; adult baptisms, 30; infant baptisms, 7; deaths, 2; medical students, 6; books published (copies), 1,000; books and periodicals distributed, 4,318; contributions of foreign missionaries and native Church, \$441.99; total value of Mission property, Parent Board, \$96,800; Woman's Board of Missions, \$26,200.

Few questions in mission fields require the exercise of more patience and wisdom than the salary of the native preachers. This question came up for discussion at this annual meeting. While the missionaries realize that the co-operation of the native preachers is essential to the evangelization of China, they were conscious that the offer of salaries that were in excess of those paid in native

business circles might present a temptation to men who were seeking the salaries and not the souls of their countrymen. These issues were kindly but firmly met at this annual meeting.

The report for 1884 shows:

Parent Board, male missionaries, 10; female, 1; Woman's Board, missionaries, 7; communicants, 158; probationers, 32; ordained native preachers, 3; unordained, 9; colporters and helpers, 5; Bible-women, 3; Anglo-Chinese schools, 3; pupils, 246; boys' boarding-school, 1; pupils, 47; boys' day-schools, 6; pupils, 66; girls' boarding-schools, 3; pupils, 102; girls' day-schools, 6; pupils, 86; hospital, 1.

The report for 1885 furnishes the following:

Missionaries of Parent Board, male, 12 (additions, Rev. W. B. Bonnell and Rev. O. A. Dukes, M.D.); female, 1; Woman's Board missionaries, 9; ordained native preachers, 3; unordained, 6; colporters and helpers, 3; Bible-women, 3; communicants, 163; probationers, 56; Anglo-Chinese schools, 2; pupils, 269.

The report for 1886 gives the following:

Missionaries of Parent Board (Rev. O. G. Mingledorf, owing to ill health, returned), 11; Woman's Board, 10; ordained native preachers, 3; unordained, 6, communicants, 141; probationers, 35; Anglo-Chinese schools, 2; pupils, 195; boys' boarding-school, 1; pupils, 53; boys' day-schools, 5; pupils, 53; girls' boarding-schools, 3; pupils, 99; girls' day-schools, 6; pupils, 107; Sunday-schools, 7; pupils, 413; male hospital, in patients, 217; out patients, 11,980.

During this year Rev. O. G. Mingledorf, owing to ill health, and Rev. W. W. Royall and wife, owing to the sickness of their child, returned to the United States. Drs. J. W. Lambuth, W. R. Lambuth, and O. A. Dukes were transferred by Bishop McTyeire to Japan, and began their successful work in that field.

The report for 1887 furnishes the following:

Foreign missionaries, Parent Board, 7; Woman's Board, 9; stations where missionaries reside, 3; out stations, 8; ordained native preachers, 3; unordained, 6; colporters, 1; Bible-women, 2; communicants, 146; baptisms, 11; probationers, 55; Anglo-Chinese schools, 2; pupils, 106; boys' boarding-school, 1; pupils, 36; boys' day-schools, 9; pupils, 199; girls' boarding-schools, 3; pupils, 107; girls' day-schools, 11; pupils, 205; Sunday-schools, 9; teachers, 61; scholars, 576.

This year the Board sent Rev. W. B. Burke to re-enforce our Mission.

The report for 1888 furnishes the following:

Missionaries, 7; local preachers, native, 9; members, foreign, 18; native, 198; total, 225; infants baptized, 5; adults baptized, 40; Sunday-schools, 10; teachers, 19; scholars, 653. Schools: Anglo-Chinese College: Foreign teachers, 3; native teachers, 3; pupils, 107. Buffington Institute: Foreign teachers, 2; native teachers, 4; pupils, 72; day-schools, 9; native teachers, 9; pupils, 114.

In 1888 Rev. M. B. Hill and Rev. J. L. Hendry reached the Mission, and Rev. H. L. Gray joined them in 1889.

The report for 1889 gives the following figures:

Missionaries of the Parent Board, including wives, 18; of the Woman's Board, 14; stations, 6; sub-stations, 7; native membership, 312; local preachers, 12; probationers, 156; infants baptized, 8; adults baptized, 53; ordained preachers (native), 4; unordained, 10; colporters and helpers, 5. Anglo-Chinese schools, 3; pupils, 205; boys' boarding-school, 1; pupils, 78; girls' boarding-schools, 3; pupils, 63; day-schools, 31; pupils, 579; foreign teachers, 14; native teachers 45; Sunday-schools, 20; teachers, 72; pupils, 666; hospitals, 2; patients, 10,427.

The following list gives the names of our missionaries in China, with the date of their arrival in the field:

Y. J. Allen (married), 1860; A. P. Parker (married), 1876; C. F. Reid (married), 1880; G. R. Loehr, 1881; D. L. Anderson (married), 1883; W. H. Park (married), 1883; W. B. Bonnell (married), 1885; W. B. Burke (married), 1887; M. B. Hill (married), 1888; J. L. Hendry (married), 1888; H. L. Gray (single), 1889; B. D. Lucas (single), 1890; O. E. Brown (married), 1890; T. A. Hearn (married), 1890; Langhorne Leitch (single), 1890; R. M. Campbell (single), 1890.

The following report for 1890 indicates the condition of the Mission at that date: -

Male missionaries, 16; missionaries' wives, 12; local preachers, 6; native members, 345; foreign members, 25; adults baptized, 33; infants baptized, 9; number of Sunday-schools, 72; number of Sunday-school scholars, 742.

AMERICAN METHODIST MISSIONS.

MISSIONS OF THE M. E. C., S.

MEXICAN MISSION.

THE conversion of Alejo Hernandez has been styled the beginning of our Mexican Mission. He was born in the State of Aguas Calientes. His father, who was wealthy, designed him for the priesthood. He imbibed infidel sentiments while in college, and to avoid becoming a priest enlisted in the army against Maximilian. He was taken prisoner, endured much suffering, and after many misfortunes found himself on the Rio Grande. While here a book entitled "Evenings with the Romanists," fell into his hands. He read it, expecting to be confirmed in his infidelity. Its quotations from the Bible led him to secure a copy and examine it for himself. Its divine truths came to him as a revelation. He saw that, while Rome was corrupt, infidelity was spiritual death, and that life could be found only by faith in Jesus Christ. He visited Brownsville to determine for himself the claims of Protestantism. He was

deeply impressed with the earnestness and fervor of the Protestant congregation. He said: "I felt that God's spirit was there; and though I could not understand a word that was said, *I felt my heart strangely warmed.* Never did I hear an organ play so sweetly; never did human voices sound so lovely to me; never did people look so beautiful as on that occasion. I went away weeping for joy." He returned to Mexico and began to proclaim the Saviour he had found. Being bitterly persecuted, an American friend advised him to go to Texas and unite with some Church, that he might work under its authority and support. On reaching Corpus Christi he met a hearty welcome from the pastor and a noble-hearted layman, was admitted into our Church, and in due time licensed to preach. He spent some time preaching on the Medina River, making his home with Rev. J. W. Deviebiss, presiding elder of Corpus Christi District. In 1871 he was received on trial in the West Texas Conference, and ordained deacon by Bishop Marvin, who appointed him to the Laredo Mexican Mission. We find in the report of the Secretary of the West Texas Conference the following account of his work during the year 1872.

The Mexican Mission, established at the last session of your Conference, was served by the Rev. Alejo Hernandez, a man who was led by the good providence and Spirit of God from Romish superstition, through mazes of dark distress and doubt and infidelity, into the marvelous light and liberty of the children of God. This man has been operating along the border, and in his own country, with some degree of success. A few of his fellow-countrymen have heard and heeded his words, and some of them have been converted to God. And now may be seen the unusual spectacle of a native Mexican, rescued from superstition and vice, sitting in his own house, reading the divine word, singing the songs of Zion, and lifting up heart and voice in earnest, fervent prayer. Not many have yet been swayed by the scepter of righteousness, because not many have yet been reached, but the door is opening and the dark places are being gilded with light. Brother Hernandez has been subjected during the year to the dire necessities of poverty, to the persecutions of superstitious ignorance and bigoted power, and to the no less potent influences of flattery and persuasion from those who see no good only as it associates with themselves. But out of all the Lord hath brought him by his power, and we are glad to think that our brother is better prepared to-day for the great work of God than ever before. May the great Head of the Church ever have him in holy keeping! and may a nation in darkness now see great light, and flock to Christ as doves to their windows!

In 1872 Bishop Keener appointed him to Corpus Christi Mission. Owing to the ill-

ness of his family he was unable to reach his charge until May, 1873.

CENTRAL MEXICAN MISSION.

Early in 1873 Bishop Keener visited the City of Mexico and laid the foundations of our Central Mexican Mission. After a careful survey of the field he was convinced that the way was open for the vigorous prosecution of mission work. He succeeded in purchasing property in the heart of the city near the College of Mines. The wisdom of the choice is manifest in the fact that it is to-day a most eligible location, meeting the demands of our work in that great city.

Having been favorably impressed with Hernandez, Bishop Keener decided to remove him from Corpus Christi to the City of Mexico. He reported promptly to his post; but in the course of the year was stricken down with paralysis. He greatly desired to die among his brethren in Corpus Christi. His wish was gratified, and on September 27, 1875, he passed peacefully to his final rest.

Rev. J. T. Daves was appointed by Bishop Keener Superintendent of the Mission in 1873. He entered vigorously on his work. In February, 1874, Bishop Keener revisited

Mexico, and was greatly encouraged by the advance Protestantism had made in twelve months. He found Brother Daves planning wisely as to the Mission, and working diligently to acquire the Spanish language. The bishop preached in our San Andres church, and ordained Hernandez to the office of elder. In the congregation was the United States Minister and his lady, and a goodly company of English, American, and Spanish Protestants. The bishop was impressed with the importance of having a due proportion of American missionaries who were conversant with the Mexican language to work with the native preachers. They would be mutual aids not only in evangelical work, but in the organization of the Church, the training of preachers, and the proper discipline of the members. In view of these facts he expressed the hope that college students would turn their attention to the study of the Castilian tongue, and that colleges would furnish proper facilities to all who proposed to enter this portion of the mission field. We commend these suggestions of the bishop especially to those in charge of our institutions of learning. French and German may grade higher than the Spanish, but the pathway for the gospel has been

opened among the Spanish-speaking populations of Mexico, Central and South America, and our Church schools have a noble opportunity to advance the cause of evangelical Christianity by equipping young men for mission work in this large and interesting field.

The unfinished condition of our San Andres chapel was a great hinderance to the work; and the bishop, while in the city, provided for its completion. Brother Daves pressed the work industriously, and by August 22, 1885, it was ready for dedication. Upward of 400 were present at the services. In November Brother Daves reported sixty members. The two native preachers, Sostenes Juarez and Jose Elias Mota, proved to be active and earnest workers. They were diligent in studying the Bible and our Discipline, that they might be qualified to preach to the people and train the Church. Brother Daves held a daily conference with them for Bible reading and prayer. He also organized a weekly Bible class of young men at his house, which soon numbered twenty members. The day-school for boys and another for girls had each an attendance of about thirty. The Church numbered sixty members. At the close of the

year Brother Daves felt constrained to return to the home field, greatly to the regret of the native preachers and helpers.

Sostenes Juarez, one of our first native preachers, was the first man who held Protestant service in Mexico, using on this occasion a French Bible brought into the country by a Catholic priest in the army of Maximilian. With others, he had lost faith in the Catholic Church, and realized that something besides revolutions was needed for the redemption of Mexico. In 1865 a band of seven met in a room in a house on the Calle San Jose Real, and organized the first Protestant Church in Mexico. It was called the "Society of Christian Friends." They adopted a Constitution setting forth their faith. Juarez was accepted as their preacher. The owner of the house furnished them a room for their services, and here for five years he preached to a large congregation every Sunday, holding prayer-meeting during the week. The writer, in company with this venerable apostle of Protestant Christianity in Mexico, visited this "upper room" memorable in the religious history of the Mexican people. The eyes of the old veteran kindled as he told of the days when he and that little company came from under

the thralldom of Rome and proclaimed a Saviour ready without priestly intervention to hear and answer the penitent's prayer. Later Juarez removed from the house in San Jose Real to another near by at Belle Mintas, where he was preaching when Bishop Keener first visited the City of Mexico, in 1873. At first he regarded the *obispo* (bishop) with doubt, as he associated that title with the corruptions of Rome; but he soon learned the difference between Methodism and Catholicism. He entered our work, and to his last illness remained on the effective list as a native preacher. He died May 25, 1891, with his harness on. His Bible and the small desk he used in the days when he was the only Protestant preacher in Mexico are in the Mission Rooms in Nashville.

Bishop Keener again visited the City of Mexico in February, 1876. We give an extract from his report.

Directly upon my arrival, after night, I went round to see our church. When I last saw the spot, the outside of the "capilla" looked like a huge Catholic dromedary waiting to be unloaded; now all the lines were straight and harmonious as the temple restored. The Mexican preachers, by the by, call it the "Templo Evangelico." It was beautifully lighted up with gas, and service was going on. I could not but call to

mind how heavy my heart was three years ago, just before the purchase of this spot—how impossible it seemed to do any thing with these “Mañana” people; and I felt a thrill of gratitude and prayer shoot through my frame when walking forward to the pulpit. Juarez and Mota were both there, and the congregation just about to sing. The altar and the front aisle were covered with a bright-red carpet, and, better than all, there was a goodly congregation present—many of them cleanly dressed and intelligent persons. The singing was better than any I had ever heard in any of our Mexican Protestant Churches here. While the preacher preached in Spanish I had full time to take in the height and color of the walls, the frescoing, the width, the length, and sittings of this really beautiful room. Of course there was a hearty welcome. Spaniards are beyond all others in the warmth of their salutation and the prolonged ceremony of their *a Dios!* But beyond this was, evidently, the true fervor of Christian fellowship.

That “Hermano Daves” had not returned with me was a matter of profound regret to them. Indeed, this is universal. He had made a fine impression with all classes, and has made the *Metodista del Sur* as promising as any other Protestant Church in the city. He was attracting to himself young men of influence, and just getting a serviceable knowledge of the Spanish.

The next morning I visited our girls’ school, and found a very interesting body of girls, and some young ladies, refined, quiet, and pleasant in their expression, and also a room of little girls, the major part of them from poor families. The boys’ school is not so large, nor any of them so well-grown as in the other. We have two good teachers, the gentleman a competent teacher of music.

On Tuesday morning our preachers brought me three very good-looking young men—two of them twenty years of age, one sixteen—sons of Protestants, who were ready and anxious to go to the United States for the purpose of entering our colleges. One of them composes music well, and is the son of our organist; the other two are going to the schools of Mexico. They are represented as piously inclined youths. Two of them actually started for the United States, and got as far as Vera Cruz on their way to me at New Orleans. They obtained from President Lerdo a pass on the railroad, but they could not induce the steamer to take them, and returned. Alas! nothing is wanted but money to control this hopeful material which the providence of God places within reach.

In the absence of a Superintendent Juarez and Mota held their ground. They reported 70 members, 30 children in the Sunday-school, and 65 in the day-school. There had been some political disturbances in Mexico during the year; but Bishop Keener, who has informed himself thoroughly respecting the affairs of the country, assured the Board that “there is no difficulty in our occupying any place in the States of Mexico, Hidalgo, Morelos, Guanajuato, Tuxpan, and Tampico.”

The appointment of Rev. W. M. Patterson as Superintendent of the “Mexico City Mission” marked a new era in its movements. Brother Daves had planted our Mission firmly

in the capital of the republic; and Dr. Patterson, finding the work well intrenched, began to push his lines out in all directions from that important center. He began his work February 7, 1878. March 18, he wrote that he had started out the missionaries, and had made a trip himself. Escolar attended to the Church in the city; Juarez was sent to Leon; Mota, to Cuernavaca; while the Superintendent visited Toluca, the capital of the City of Mexico. His object was "to lay out, as soon as possible, as much work as can be developed during the year. By this plan we can take choice of the places now open, get new points from which to radiate and work to better advantage hereafter."

In 1879 Juarez and Cuevas at Leon reported forty members. This city was under the control of a bishop noted for his intolerance, and the people were under his influence; but the public officers favored religious freedom, and with their soldiers protected the Protestant congregation. The preachers visited the surrounding towns, finding in several the way open for regular work as soon as the preachers could be supplied. At Toluca a Church with 17 members was reported, and a school with 40 pupils. A dozen towns in the vicinity

of Toluca were open to missionary labor. Angaba reported 40 members and a good school. Good congregations were found at Cuernavaca and Cuatla. An earnest call was made for means with which to erect churches at all these points. In the entire Mission 12 native preachers, eight teachers, and 268 members were reported.

The expansion of the work will appear from the following figures, reported by the Superintendent March 31, 1880: Stations, 30; native preachers, 14; teachers, 10; day-schools, 8; night-schools, 3; school for young preachers, 1; Sunday-schools, 15; members, 531. The work was distributed over a large territory, much of which could be reached only by private conveyance, and often through regions bitterly hostile to Protestantism. During the latter part of the year, while making a round of the work, the missionary was assaulted "by highwaymen or fanatical Romanists," he could not determine which, and was so severely wounded that he was disabled from work for some time. But the work went on. A paper styled *El Evangelista Mexicana* was commenced, and soon sent out 1,500 copies, one-half going to the Border Mission.

In 1881 the Mission was re-enforced by the

arrival of Rev. Robert W. MacDonell and Miss Callie Hallaran. The latter was supported by the ladies of New Orleans, and rendered most valuable service in the girls' school in the City of Mexico. The statistics show an advance in every department of mission work this year. They are as follows: Missionaries, 2; native preachers, 34; foreign teacher, 1; native teachers, 22; colporters, 3; members, 710; Sunday-schools, 34; scholars, 740; day-schools, 26; scholars, 600. The work which in 1878 was confined to the city had extended to the State of Mexico, Morelos, Vera Cruz, Hidalgo, Puebla, Oaxaca, Michoacan, Guanajuato, and Colima.

The report for 1882 contains but few figures, but these indicate remarkable growth: Native preachers, 34; members, 1,150. During the year, Revs. J. W. Grimes and R. N. Freeman joined the mission force. An interesting account of a District Conference in the city of Cuernavaca showed how admirably our Methodist economy is adapted to the wants of the mission field. Rev. D. W. Carter reached Mexico December 21, 1882, and Rev. James Norwood January 5, 1883. Brother Norwood, having been for several years in the Border Mission, entered at once on his work in the

city of Toluca. Brother Grimes, after devoting a year to the study of the language, was assigned to the San Luis Potosi District. Rev. R. N. Freeman had charge of the English congregation in the city of Mexico. These additions to the mission force added greatly to its efficiency. The girls' school in the city of Mexico, under the charge of Miss Hallaran, numbered sixty-two pupils. Mrs. Norwood superintended a girls' school at Toluca, while Mrs. Grimes had charge of another at San Luis Potosi.

Early in 1884 Rev. R. N. Freeman was called from the field to his reward. He had just returned from the United States, where he had been united in marriage with Miss Lucy Barton, when he was stricken down with smallpox, and died January 28. A short time before he died, speaking of Missions, he exclaimed: "Mission work a failure! Never. It is the work of God sealed with the blood of Christ, and must succeed." Brother Freeman was buried in the American cemetery, near the city of Mexico.

During this year, Rev. D. F. Watkins, formerly of the American Board, but for some time an independent missionary, united with our Church, and was put in charge of the

Guadalajara District, which had been the scene of heroic labors. The Mission was now formed into six districts, in charge of competent presiding elders. The report gives the following items: Weekly preaching-places, 79; towns visited, 178; members, 1,614; Sunday-schools, 46; scholars, 1,207; working force, missionaries, 6; native preachers, 31.

In 1885 R. W. MacDonell was transferred to the Border Mission, leaving five American missionaries in the Central Mission. At the annual meeting a large class of native preachers was examined on the first year's course of study. Three were ordained deacons by Bishop Keener. Writing of this annual meeting, the bishop said: "At all points the body is full orb'd, wanting only the development of experience." The Mission now reported five missionaries, two native elders, six native deacons, and thirty-five native licentiates, making forty-eight in all. The training furnished by the Quarterly and District Conferences and the two annual meetings was preparing the native preachers for the organization of the Annual Conference.

It is worthy of note that the Boys' Industrial School in the city of Mexico, and the schools in Ameca, Rincon, Cuernavaca, and

Oajaca, and the boys' school at Toluca, were supported by the "Rose-buds," under the direction of "Uncle Larry," of the Virginia Conference. The Industrial School for Girls, under the successful direction of Miss Hallaran, was supported by the Woman's Missionary Society in New Orleans, and a school at Joquecingo by the "Busy Bees," of Gonzales, Tex., under the direction of Mrs. Belding, of that place. These "special" efforts at this period of the history of the Mission contributed largely to its success. A school, under the charge of Mrs. Watkins at Guadalajara contained ninety-nine girls and small boys, and had excellent success.

The Central Mexican Mission was organized into an Annual Conference February 25, 1886, by Bishop Keener.

The second session of the Central Mexican Conference was held in Toluca, beginning January 19, 1887, Bishop R. K. Hargrove presiding. The reports furnished the following figures: Local preachers, 11; members, 1,774; Sunday - schools, 47; scholars, 1,009. Dr. Watkins, owing to ill health, was granted a superannuated relation, which left Revs. W. M. Patterson, D. W. Carter, S. W. Grimes, and Joseph Norwood on the effective list.

The work included six districts, which embraced nearly all of Central and Southern Mexico.

During this visit, Bishop Hargrove attended the Pueblo District Conference. The following extract from his published account of this meeting exhibits the conditions under which our Mission in Mexico was carried on at that period:

This gathering of so many Protestants, and that in the very midst of their sanctuaries, filled the air with threats. Not a single preacher was to survive the first day. Special significance was given to their demonstrations by the fact that only a few miles out, several years ago, twenty-one Protestants were massacred in their house of worship. But, as often happens, the devil overdid the business in this case. The storm stirred had reached the ear of the *Jefe-politico* (the chief ruler in the civil district), and put him on his guard.

At the close of our first morning session a gentelman entered and was introduced to me, who proved to be the colonel commanding the local soldiery, and who came, he said, to assure me that ample steps had been taken for our protection. The very silence and order on the street where we met was suggestive of unusual precaution. Every night a guard of three soldiers occupied the room in which Brother Carter and I slept, and others were without. Though we had no chains on our limbs, and were not exactly in prison, the circumstances reminded us of Peter when he slept between two soldiers. The Conference passed quietly,

and before daylight on Monday morning we took the diligence under escort of soldiers to the limit of the civil district.

At the opening session of the Conference I counted forty-five persons in the room, all Mexicans except the presiding elder and myself, and mainly members of the body. After that session, Friday morning, the house was crowded with quiet, eager listeners to the close, some of whom had walked twenty-five miles to be present. From the beginning there was an unusual sense of the divine presence, and the interest and solemnity of the meeting grew till the close. The usual order of proceedings was observed, though greatly modified in detail by the different conditions under which the work is conducted.

Preaching was had at 11 o'clock A.M. and 7 o'clock P.M. each day. By every token the gospel was a welcome message. Unmistakable interest from time to time was depicted on the faces of those who heard. More than once I saw a shudder pass over a man's frame, and the tears steal down his bronzed face. It came over me almost with primitive force that the gospel is "good tidings of great joy, which shall be to all people," as I tried to open the treasures of the Bible to those to whom it had so long been not only a sealed but a forbidden book. O how my heart yearned to bring the message still nearer to them by clothing it in their own mother-tongue! The spiritual forces seemed to burn and burden me as I would pause for the interpreter. Several united with the Church, and a number of children were baptized. Here for the first time I attempted to use the Spanish language in the baptismal formula.

The services which most impressed me were the

love-feast on Sunday afternoon and the Lord's Supper, which closed the service on Sunday night.

Rev. J. M. Weems, D.D., of the Mississippi Conference, and Rev. G. B. Winton, of the Pacific Conference, were appointed to the Central Mexican Mission in 1888. Dr. Weems was assigned to work in Mexico, where he and his devoted wife served the mission with great efficiency until 1891, when his failing health compelled his return home.

In 1888 Rev. J. Norwood located at his own request. In 1889 the Conference met in Guadalajara, Bishop Galloway presiding. The membership reported was 1,663. The training school at San Luis Potosi reported 20 pupils, and was doing thorough work.

In 1890 the Conference met in the city of Mexico, Bishop Haygood in the chair. The reports were encouraging. There were now in the field five missionaries and their wives. The work was divided into six districts, with 51 pastoral charges. Of these, 31 were filled by native preachers, and the others supplied by local preachers. The members reported were 1,950, with over 2,000 additional hearers. The net gain in membership was 374. There were 31 churches and 8 parsonages, valued at \$92,000.15.

MEXICAN BORDER MISSION.

When Alejo Hernandez was moved to the city of Mexico, many were fearful that the work among the Mexicans in the Rio Grande valley would be arrested. Not so! The work was of God, and he was watching over its interests. The Mexicans on the border were ready for the gospel. They were weary of the follies and corruptions of Rome. They were in contact with a race which regarded freedom of conscience as one of the most sacred rights of man, and among this class of Mexicans the power of the priests was slowly unlocking its clasp. Others beside Hernandez were beginning to inquire whether there was not a better way than that in which their fathers had been led; and when under the light of the word and the Holy Spirit they were pointed from the crucifix to Christ, the darkness of many generations began to disappear and they gladly welcomed the light of the open Bible. Very soon the results of the brief but faithful ministry of Hernandez were manifest. He had not only pointed his people to Christ, but he had brought them in contact with the preachers of the West Texas Conference, who, though unable to preach in the Mexican language, earnestly sought to instruct those ardent

seekers after "the truth as it is in Jesus." The leaven was in the measure of meal, and silently it must spread until the whole shall be leavened. While Hernandez, stricken down by sickness, was wearily wending his way to Corpus Christi that he might die with his brethren in Christ, God was raising up men who would take up his fallen mantle and carry on the work he had opened in the Rio Grande valley.

At the West Texas Conference held in December, 1874, three Mexicans presented themselves for admission on trial. Bishop Keener, who presided, in a letter to the *New Orleans Advocate*, thus described them:

They were fine-looking men—two in early and the other in mature manhood—intelligent, well-connected, and well-educated. Everybody was pleased with their proper and modest demeanor. They had come together by a wagon from Corpus Christi and San Diego. I suppose the *Magi* would have traveled the same way, only in their country the spring wagon had not as yet substituted the camel and dromedary. These men had brought with them a very precious freight in honor of the King, fully as much so as the gold, incense, and myrrh of the East. One of them reported a membership of sixty-two converted Mexicans, and another of sixty-eight, beside some nineteen children baptized; the third, Vidaurri, had not as yet had charge of a work. When we consider that these men could nei-

ther speak nor understand English, and knew only their native Spanish, they might be regarded rather as missionaries sent to us than as the fruit of any messengers sent by us to them. Have they not come as the wise men came, unlooked for, to stir up the very heart of Israel? They constitute a powerful appeal to us as a Church to be at work, lest our Lord himself come and find us sleeping; to bestir ourselves, and send forth the light of that powerful and glorious system of heavenly truth which God has conferred upon us for the benefit of the myriads, on this continent and elsewhere, who have as yet no just thought of the Spirit of the power of life which was in Jesus Christ.

A movement so manifestly the work of the Holy Spirit called for unhesitating action on the part of the Church. They were received on trial, elected and ordained deacons under the missionary provision of our book of Discipline, and a "Mexican Border Mission District" constituted, with the following appointments: A. H. Sutherland, presiding elder; Corpus Christi, Donatio Garcia; San Diego, Felipe Cordova; Laredo, Fermin Vidaurri; Brownsville, to be supplied; Rio Grande City, to be supplied; Conception and Presanas, to be supplied. Already the field opened was larger than the force the Church could supply.

Though the field was white, it required brave hearts and an ample supply of faith to

sustain the men who entered it in the name of Christ. The "Gringos" and the "Greasers," as the Americans and Mexicans in that day were styled on the border, had for each other but little love. Raids made by bad men on both sides of the Rio Grande upon the ranches on the opposite side of the river deepened the dislike between the races and helped to keep the border in a ferment. Desperate men from other sections sought the border, fancying they would be free from the restraints which the laws of their native lands imposed. Few men in those days traveled that region unattended or unarmed. The dense *chaparral* on each side of the lonely roads furnished a convenient ambush, and no one knew when he would be confronted with rifles or revolvers. Under these conditions our Border Mission was established. The missionaries found their Bibles better safeguards than revolvers. The statement, "I am a preacher of the gospel," commanded more respect than a passport under the seal of either nation.

The reports from the Border District for 1875 were full of encouragement. The lives of the converted Mexicans gave evidence of a genuine faith. One hundred and sixty-four

members were reported, with 4 Sunday-schools and 136 scholars. The district was re-arranged, with five appointments and five preachers. The mission at Rio Grande City was of special importance, as it carried the gospel to thousands on the Mexican side of the river. Two congregations were already formed in San Antonio, which was the center of a large Mexican population.

The report for 1876 gives 247 members, 8 Sunday-schools, and 185 scholars. The conversion of the Mexican was usually preceded by earnest study of the Bible. It furnished the reasons that led him to renounce his faith in the priests, who claimed full power to pardon sin and to open the gates of heaven to those in purgatorial flames. From its pages he learned that God alone can pardon sin, and that pardon free and full could be found by every soul that came to God with sincere repentance and earnest faith in Jesus Christ. The class-meeting and Sunday-school were specially suited to the wants of these sincere seekers after the truth. When they found Christ, they were ready to give a reason for the faith that was in them. Another characteristic of their religion was their desire to impart the spiritual gifts they had attained to

their fellow-countrymen. Sometimes when converted they would travel many miles to a village or ranch where their relatives lived and seek to open to their minds the light that had filled their own souls with joy. Soon a little group would be gathered around them; some bitterly opposing, others listening with wonder to their story. Then their Testament would be opened, and from its pages they would seek to explain the gospel they preached. Under the simple story of the cross thus told, men and women were led to a knowledge of Christ, and the little group that gathered around these earnest teachers would grow into a congregation before the missionary could be called in to baptize the converts and receive them into the Church. The writer, about this period in the history of the Mission, attended a session of the West Texas Conference, and heard Brother Sutherland's report of the wonderful work of grace among the Mexicans. Among other incidents, he told the following: He was on his way to Corpus Christi and stopped at noon near a stream of water, as was usual in that day, to rest his horse and eat his lunch. A young Mexican rode up and joined him. Learning that Sutherland could speak his language, the young man told him of a meeting

he had attended the night before in Corpus Christi. The singing had attracted him to the door. He was invited in. He said that they called it a class-meeting. The people were talking about Jesus and the pardon of sin and the joy they had found in believing. Some of them read out of the Testament. Their words were new and strange; but the people seemed happy, and their singing was beautiful. He asked Brother Sutherland if he knew any thing about these people and their religion. He told him that he knew a great deal about them. They were Methodists, and soon he had his Testament in hand and was explaining to his new friend the wonderful story of salvation through Christ alone, that was beginning to make such a stir among the Mexicans. They talked on until the evening sun reminded the missionary that he had an appointment that night in Corpus Christi and they must part. The young Mexican was anxious for a Testament, and Brother Sutherland gave him the copy out of which he had been reading. Learning that the young man was going to visit his father's family near San Antonio, Brother Sutherland wrote a note on a page of his memorandum book, and directing it to Rev. H. G. Horton, pastor of the

American congregation in that city, he told the young man that if he would take it to that man he could learn more about the people who had held that meeting. "And now," said Brother Sutherland at this point of his story, "I will sit down and let Brother Horton tell the rest." Brother Horton rose and told of a young Mexican who rode up to his house one evening and handed him the note. It told him that the bearer was interested on the subject of religion, and asked him to introduce him to the Mexican preacher. He at once conducted him to the preacher's home. The young man, during his days of travel, had read his Testament. His interest had deepened as he read, and instead of going directly home he had come to San Antonio to learn the truth of the things he had heard. He found faithful teachers. He remained a number of days, devoting all his time to the study of the Bible, conversation with his new friends, attendance on religious services, and earnest prayer. As soon as he found Christ as his Saviour, he started for his home to tell his father and mother and brethren the way of salvation through faith in Jesus Christ. The story did not end there. After a few weeks the young man returned to San Antonio and

told the preacher of the conversion of his parents and a number of the family and several others, and he had come to ask him to come out and organize them into a Church. And now the young man was ready to go out with this wonderful message to his people. Such incidents in our work, both in the Central and Border Missions, demonstrate the presence and power of the Holy Spirit in leading this people to a knowledge of the truth as it is in Jesus Christ.

From the official report of the West Texas Conference for 1877 we extract the following: "Mexican work: Number hearing the word, 2,650; members, 430; received this year, 144; adults baptized, 178; infants baptized, 98; Sunday-schools, 13; teachers, 19; scholars, 324." Rev. Joseph Norwood's name appears this year in the report of the Border Mission District. He had charge of the Hidalgo Mexican Mission. The following incident, recorded by Brother Gillett, the Secretary of the West Texas Conference Board, illustrates the character of the religion of our Mexican converts. An intelligent lady of another denomination said to him: "I had a company of Mexicans shearing my sheep, and they had prayers night and morning; and on Sunday

they had some kind of a meeting. One of their number talked to them, and they sung and prayed together. They prayed beautifully—never lacking a word.” To those who know the Mexicans of that day this was indeed a wonderful change.

The work was now being pushed across the river into Mexico. Brother Paz, after much opposition, opened preaching in a yard near the plaza in Laredo, Mexico. Work was also commenced in Camargo, Villanueva, and Mier. At these points the missionaries met much encouragement.

In 1878 Brother Sutherland reported that nearly all the Mexicans in Texas, and many of the bordering Mexican States, had been brought under gospel teaching. “There were more preaching-places than missions; 20 organized societies, with others in formation; about 25 Sunday-schools, with over 500 scholars; more than 600 members of the Church, with many believers and probationers, and congregations everywhere on the increase.” Two American and thirteen native preachers were employed in the border work, and the Superintendent called for three additional foreign missionaries. Educational work was being carried forward as rapidly as the means

at command would allow. Brother Norwood and his wife had opened a school at Laredo which was doing good work. The wife of the native preacher at San Diego had a school of 45 children. The Superintendent wrote: "Very few children remain Protestants long without learning to read. As our congregations increase in ability there will be more and better supported schools among them. Our first and greatest care is to get the people converted, and then the educational as well as every other feature of civilization will be developed."

From the annual report of 1880 we learn that in addition to the two American missionaries there were thirteen Mexican preachers. They preached to about 50 congregations and to several thousand souls. Great need was felt of a training school for preachers and teachers. The assistance rendered the Mission by the American Bible Society and the American Tract Society in furnishing them publications on favorable terms was highly appreciated by the missionaries. The members were faithful in attending class and prayer meetings, and out of their great poverty were willing to give for the support of the gospel. Brother Sutherland mentions the

case of a young man, Brother Cisneros, a private member who had gone out into Mexico over a hundred miles from the border and had brought back from a town he had visited fifty-one names of candidates for baptism. The report gives 651 members (of these 169 had joined during the year), 138 baptisms, 25 Sunday-schools, and 472 scholars.

At the West Texas Conference for 1880 the Mission was divided, Brother Sutherland being in charge of the upper or San Antonio District, and Brother Norwood in charge of the lower or San Diego District. Rev. Elias Robertson, of the North-west Texas Conference, was added to the Mission force and stationed at Laredo, and Rev. J. R. Carter, of Georgia, was sent to El Paso. Members reported, 572; churches, 3; parsonages, 2; Sunday-schools, 23; scholars, 572.

The annual report of 1882 states that Rev. J. Norwood was transferred to the Central Mission, while Rev. P. C. Bryce was added to the Mission force on the border, and placed at Eagle Pass. This gave the Central Mission four American missionaries. Rev. James Tafolla was placed in charge of one of the districts, while Brother Sutherland retained the superintendency. Of the eighteen stations

now included in the Mission, four were wholly on the Mexican side of the Rio Grande, and five others were part in Mexican and part in Texan territory. The Superintendent wrote:

Our future progress will be almost entirely in Mexico, as the territory on this side is now pretty well occupied. We need three or four first-class Americans in addition to those we have. At Rio Grande, where we lately dedicated a new and elegant church, we very much need an American preacher. For over one hundred miles in any direction there is not one. Rio Grande is a town of twenty-five hundred inhabitants, and yet we have no preacher to bring the Americans under gospel influences. At the earliest moment I want to occupy Saltillo, capital of Coahuila, and Chihuahua, capital of the State of the same name. To those two distant places in Mexico I would try to send with the Americans some of our most trusty natives. I may safely say that there are fifty places where as many missionaries could be advantageously introduced in the four States of Mexico immediately bordering Texas—Tamaulipas, Nuevo Leon, Coahuila, and Chihuahua. Besides, I am very anxious to extend our operations to the Pacific Coast, along the borders of the two nations. I have been told that the people over there are ripe for the gospel.

The Superintendent, in another letter to the Board, said:

There is a good prospect of a large increase in the number of preachers. A good many are making application for license to preach. Our only inquiry is

whether they are truly called of God to the work; and this ascertained, we put them to study and to work. With all our carefulness, some enter who ought not to; or they fall away, and have to be turned out. The same with our Church-membership. We strive to let none in who are not sincere seekers of salvation.

Rev. S. G. Kilgore appears among the missionaries in the border work in 1882. His rapid improvement in Spanish enabled him soon to preach in the native tongue. The Mission now reported 23 charges. Of these, nine were in Texas, four occupied territory on both sides of the Rio Grande, and ten were in Mexico. The work had been opened in the States of Tamaulipas, Nuevo Leon, Coahuila, and Chihuahua. It extended 200 miles beyond the Rio Grande. The native membership numbered 943. Eight substantial churches had been built. Owing to lack of means, and the rapid growth of evangelical work, the Board had been able to do but little in establishing schools. The two schools at Laredo, especially the Seminary under the charge of the Woman's Board, was doing effective service. A male school of like character was greatly needed on the border.

The next year the mission was extended to two important points. Rev. John F. Corbin, who had been laboring among the Ameri-

cans at Laredo, and preparing for work in Mexico, was sent to Saltillo. His wife, Miss Annie Williams, who had been in charge of one of the girls' schools at Laredo before her marriage, opened school work in Saltillo. Sister Corbin has rendered heroic service in every field to which her husband has been appointed. Rev. J. D. Scoggins, who had been transferred from the North-west Texas Conference, opened the mission in Monterey. He and his wife, without a native helper, entered vigorously on the acquisition of the language and work among the Americans in that important commercial center.

The following letter, from one of the native preachers to Brother Sutherland, indicates the trials some were called upon to undergo while preaching to their countrymen the truth as it is in Jesus.

On the 12th instant I reached Allende, and preached on Saturday. Sunday on concluding the evening service, some individuals who were outside at the window said to me to come out, among other insulting words to which I paid no attention. But on Tuesday, the 15th, while on the road to Gijedo, just as I was passing the Chupaderas wood, two bandits assaulted me, one from each side of the road, obliging me to get down from my buggy. Then they took me away into the center of the wood, and said to me: "Do you know why we

brought you here?" "I am ignorant of your object," I answered. "Then know that you are going to die!" "Why?" I asked. They said: "We will teach you how to censure a religion so holy and pure." Seeing, then, that the last moments of my life had come, I said to them: "Sirs, you do well to be zealous for your religion; but I will tell you the truth, the religion which you defend is not the religion of God, nor of our Lord Jesus Christ. The religion you profess is the religion of the devil, of antichrist, for you give testimony that his desires you do; for this is not the will of God, since the children of God, the true worshipers of Christ, do not rob, nor kill, nor assault; consequently you do not the will of God, but of the priests, for they are always thirsty for the blood of those who believe in God and love Christ. They preach and tell their faithful he who speaks to a Protestant at a distance of twenty-five steps is excommunicated, and he that does a favor to a Protestant is already ten times in hell, for your priest has preached these things in all this district, not remembering that the Lord Jesus Christ says: 'Bless your enemies, and do good to those who do you evil, and pray for those who persecute you and speak evil of you.'" As I said this, they both raised their voices and ordered me to stop and say nothing more. They prepared their guns, and pointed them at me. I said to them: "Friends, I beseech you to let me commend my soul to the Lord whom I serve." They said: "Do it, but very quickly; for very soon you will go to your God!" Hearing these words, my heart was filled with joy at the mention of the place where my soul would go after breathing my last. Then kneeling down, and resting against the trunk of a tree, I said: "God of infinite goodness, full of mercy, I give thee humble

thanks for having made known to me the last moments of my existence, and for having kept me faithful to the end in which I am to disappear from this world for the sake of thy divine and holy word, and that thou wouldst be pleased to receive my soul into thy kingdom, in the name of thy Son, our Lord Jesus Christ, for into thy hands I commend my spirit. And I beseech thee, O blessed heavenly Father, to pardon the sin that they are going to commit, for they are not the guilty ones. They do the will of the enemies of thy word; therefore pardon them, for they know not what they do. O Lord, convert them, and take from them the veil that covers their eyes." The rest of the prayer I do not remember, for a great dread seized upon me that caused me to lose my senses. But after some time, when I awoke from the trance in which I had fallen, I arose to look for my enemies, and to tell them that I was ready for them to carry out their purpose with me. But looking around in all directions, I saw no one, but a profound silence reigned; and I found myself alone in that dark wood. But the singing of the birds as they flew among the branches advised me anew to resume my journey. Directing myself to my frail buggy, I crossed the wood as one who quietly walks in the shadow of death. Taking my reins in hand, I was soon in Gijedo. Going along the road I was meditating and giving thanks to God, saying: "O Lord, in me has been fulfilled that promise which says: 'If thine enemies come upon thee by one road, they shall flee from thee by seven.'" .

At the West Texas Conference for 1884, twelve natives were admitted on trial, and seven new missions opened. Of these new

missions one was on the extreme frontier of Texas and New Mexico, and the other six on remote outposts in Mexico. One of the chief barriers to the work was the want of houses of worship. Owing to the bitter opposition of the Catholic priests, it was often extremely difficult to rent a house for worship; and those secured, owing to their location and other causes, were frequently unsuited to public worship. Notwithstanding these difficulties, the work among the Mexicans spread with wonderful rapidity. The Mission had extended to Chihuahua under charge of Rev. S. G. Kilgore, and to Durango under charge of Rev. R. W. MacDonell.

At the session of the West Texas Conference of 1885 Bishop McTyeire organized the Mexican Border Mission into an Annual Conference, under the name of the Mexican Border Mission Conference.

The sixth session of the Border Conference was held in Chihuahua, beginning October 15, 1890, Bishop Haygood presiding. It reported an effective force of seven missionaries and their wives, 42 native preachers, 36 local preachers, a membership of 1,861, and 1,864 Sunday-school scholars.

The Mission has extended its operations to

the Pacific Ocean. In view of the vast extent of the field it was deemed wise, under the authority of the General Conference, to divide the territory into two Annual Conferences. The eastern section retained the name of the Mexican Border Mission Conference. It embraced the States of Tamaulipas, Nuevo Leon, Coahuila, and the Mexican population in West Texas south of the Pecos River. The western section took the name of the Northwest Mexican Conference, embracing the States of Chihuahua, Durango, Sonora, Sinaloa, and the Territory of Lower California, and the Mexican population on the American side of the border north and west of the Pecos River.

We crossed the river in 1873, and now we are three bands.

The statistics of Central Mexico Mission Conference for 1892 are as follows: Local preachers, 28; members, 2,948; net gain during the year, 375; infants baptized, 239; adults baptized, 315; number of churches, 30; value, \$56,464; amount paid preachers, \$31.24; paid bishops, \$34.45; paid Conference claimants, \$67.04; collected for Foreign Missions, \$354.37; Church Extension, \$119.24; number of Sunday schools, 65; pupils, 139; day schools, 14; pupils, 349; paid for literature, \$65.57.

For the Mexican Border Mission Conference for the same year the statistics show: Local preachers, 22; members, 1,535; infants baptized, 153; adults baptized, 170; Sunday schools, 66; officers and teachers, 126; scholars, 1,558; day schools and colleges, 6, with 29 teachers and 553 students of both sexes. Collected for Conference claimants, \$181; for Foreign Missions, \$594; for Church Extension, \$226; education, \$35.21; Bible cause, \$186.62.

The Northwest Mexican Mission Conference statistical report for 1892 records the following: The Conference consists of 6 missionaries, 11 native ministers, and 8 local preachers, with a membership of 657. There have been 84 children and 70 adults baptized. Sunday schools, 22; teachers, 53; scholars, 605. Collected for Missions, \$514; Church Extension, \$104; value of 6 churches, \$13,500; of parsonages, \$10,500. The MacDonell Educational Institute has 4 teachers, 80 scholars, and property worth \$10,000. The institution is at Durango. Palmore Institute, Chihuahua, has 5 teachers, 42 scholars, and property valued at \$12,000. El Paso Institute has 3 teachers, 125 scholars, and property worth \$850. Nogales Seminary has 3 teachers, 90 pupils, and property valued at \$2,000.

AMERICAN METHODIST MISSIONS.

MISSIONS OF THE M. E. C., S.

BRAZIL MISSION.

IN a former handbook brief mention was made of the mission of Rev. Fountain E. Pitts, of the Tennessee Conference, to South America. In 1835, though the Roman Catholic was then the State religion of Brazil, the government was liberal in its spirit and disposed to tolerate other forms of Christian faith. Mr. Pitts found in Rio Janeiro a number of foreigners from Protestant lands, who were anxious that religious services should be observed in that city. Such meetings were allowed provided they were not held in a building having the external form of a temple. Mr. Pitts held services in a private house, formed a society of English-speaking people, and left them with the promise that a pastor would be sent them at an early day. On his return to the United States he earnestly recommended the establishment of a Mission in Brazil.

After due deliberation on the part of the

bishops and the Board Rev. Justin Spaulding was appointed to this field, and sailed from New York in March, 1836. The little band gathered together by Mr. Pitts was greatly encouraged by the arrival of the missionary. He opened services in a private room, and soon had a congregation of thirty or forty persons. The outlook was so encouraging that he wrote for reënforcements. Rev. D. P. Kidder was sent out in 1837. Mr. Spaulding remained in charge in Rio, and Mr. Kidder traveled extensively in the interior. Having some knowledge of the Portuguese language, he was able to preach where opportunity was offered, and to distribute Bibles and religious tracts among the people. The society in Rio was removed to a larger room. A Sunday school was opened in 1836, which met with great success. Weekly prayer meetings were held, which proved a great spiritual benefit to the little band. Through the aid of an English firm, several consignments of Bibles and Testaments were obtained from the British and Foreign Bible Society. The demand for them was so great that of the first consignment two hundred copies were sold at the home of the missionaries in three days. They feared that this demand was at the suggestion

of the priests, who wished to secure and destroy the Bibles. Careful inquiry satisfied them that this was not the case. The missionaries were also active in the circulation of tracts specially suited to the wants of Brazil. As thousands of sailors visited Rio, the missionaries preached on the deck of some vessel every Sunday. Much interest was taken in the work by many English and American captains. A British flag was floated from the vessel where the service was to be held, and the sailors gathered gladly to the place of religious worship.

The success of the Mission awakened opposition among the priests, who published many gross misrepresentations of the missionaries and their work. Their hostility made but little impression on the people, and the missionaries moved quietly on, assured that the government would protect them so long as their operations were within the restrictions of the laws of Brazil.

In one of Mr. Kidder's tours through the country he visited São Paulo, being, it is said, the first Protestant missionary who had reached that region. He also visited Bahia, Pernambuco, Maranhao, Para, and other points to the north and on the banks of the

Amazon. He preached the first Protestant sermon ever delivered on the waters of the Amazon, and introduced and circulated the Scriptures in the Portuguese language on the whole Eastern coast and in the principal cities.

He was diligently preparing himself for the work by the study of the Portuguese language, when, owing to the death of his wife in 1840, he returned home with his motherless son. Mr. Spaulding continued his work until 1861, when the financial embarrassments of the Board occasioned his recall.

As evidence of the influence these early Methodist missionaries exerted during their brief sojourn in this field, Rev. H. C. Tucker, one of our missionaries now laboring in Brazil, informs us that he found a few years ago in a second-hand bookstore in Rio a work in the Portuguese language, entitled, "The Methodist and the Catholic." It was written by a Catholic priest, and was designed to expose what it styled the errors and evil effects of the doctrine taught by the Methodists. The missionaries had certainly aroused the fears of the priests. Their efforts to alarm the people did much to call the attention of thoughtful minds in Brazil to the work of the missionaries, and, no doubt, aided in preparing

the way for the men who in God's time should reënter the fold. The work was not resumed until after the division of the Church. The Methodist Episcopal Church (North), though sustaining important Missions in the Argentine Republic and Uruguay, has no Mission in Brazil except an appointment in the Rio Grande del Sul under charge of a native preacher, who was, we are informed, once in the service of the Southern Methodist Mission.

It was not until 1875 that the Mission Board of the Methodist Episcopal Church, South, could answer the calls from Brazil. In May of that year it recognized as a missionary in its service Rev. J. E. Newman, who had been in that country several years and had organized what has been known as the "Santa Barbara Mission." Its field was among the English-speaking residents in that portion of the province of São Paulo. In 1876 it reported thirty-eight members, all Americans.

Rev. J. J. Ransom, of the Tennessee Conference, was sent to Brazil in December, 1875. He landed February 2, 1876. He devoted much time to the acquisition of the Portuguese language, regarding that as essential to his future usefulness. He translated Bishop McTyeire's "Scripture Catechism," and by 1877

was able to preach with considerable fluency. He earnestly recommended Rio Janeiro as the point where the serious beginning of the Mission should be made. The bishop in charge and the Board approved this judgment, and in January, 1877, he commenced operations in that city. The Mission this year reported forty-one American members and one Brazilian. The latter was Joao Correa, who had been for some time a colporter in the service of the American Bible Society. In January, 1878, Brother Ransom opened a hall for preaching, with about forty in attendance. The next month he had one hundred present. His movements were warmly assailed by the leading Romanist journal, and were defended by the liberal press. His report for 1878 showed thirteen members, foreign and native, and fifty Sunday school scholars. The next year he reported nineteen members, six of whom were Brazilians. The work was greatly hindered by the want of a suitable building. Being dependent on rented halls, the frequent changes in location were not favorable to the increase and permanency of his congregation. He visited several points in the interior, and held services when he could obtain a room.

In December, 1879, Brother Ransom and

Miss A. A. Newman, daughter of Rev. J. E. Newman, were married. This compelled the suspension of the school at Piracicaba, which had been under Miss Newman's direction. Brother Newman, who had been at Piracicaba, returned to Santa Barbara, that point being more convenient for work among the Americans scattered through the province. Aided by his wife, Brother Ransom continued his work in Rio until July, 1880, when Sister Ransom entered into rest, leaving him alone. Brother Ransom soon afterward returned to the United States and, under the sanction of the Board, visited many of the Conferences and principal charges of the Church, presenting the claims of the Brazil Mission. The annual report for 1881 says: "The South Carolina Conference agreed to raise the amount necessary for the support of Rev. J. W. Koger, who, with Rev. J. L. Kennedy, was accepted by the Board and recommended for appointment to that work. A considerable fund was collected for the erection of a church at Piracicaba, and a beginning was made toward building in Rio de Janeiro.

March 26, 1881, Brother Ransom, Rev. J. W. Koger, of the South Carolina Conference, and wife, and Rev. J. L. Kennedy, of the Holston

Conference, with Miss M. Watts, of the Woman's Board, sailed for Brazil, reaching Rio May 16. They proceeded to Piracicaba and entered industriously on the study of the language. Brother Ransom returned to Rio and resumed his work. Brother Kennedy joined him in September. Brother Koger organized a Church in Piracicaba with thirteen members. He preached his first sermon in Portuguese on Christmas night of 1881, and Brother Kennedy, who was present on a visit, preached his first the following Sabbath. The services were continued, with increasing congregations. The year closed with sixty-four members, three Sunday schools, and fifty scholars.

In 1882 Brother Ransom resigned the superintendency, and Bishop McTyeire, who was in charge of the Mission, appointed Brother Koger superintendent. In September the new Sunday school chapel, erected on the ground purchased in Rio in 1881, was first occupied. A new Sunday school was opened in Piracicaba. The statistics indicated a decided advance in the work. Rio reported thirty-nine English and thirty-two Portuguese members, and Piracicaba one hundred and twenty-one. The mission was divided into two districts; the

Rio Janeiro District, with Brother Ransom in charge; and the Piracicaba District, under the charge of Brother Koger.

The report of Brother Koger for 1883 is a valuable paper. We regret our space will allow us to give it only in a condensed form. At that time the empire was divided into twenty provinces, and these provinces into *comarcas*, corresponding to what we style counties. The government was greatly centralized, and its power felt in every province. The country was divided into three political parties: the Conservative, the Liberal, and the Republican; of which the Republican was the smallest. The Roman Catholic or State religion was divided ecclesiastically into 12 dioceses, 235 vicarages, 1,629 parishes, and 17 curacies, which were served by some 2,000 bishops and priests. The people had no idea of Christianity only as taught by the priests, and the immorality of the priests had shaken the faith of the more intelligent class in the divine authority of the Bible. While the ignorant classes were dominated by a corrupt clergy, the educated class was drifting swiftly into atheism. In 1884 the Prime Minister ordered the execution of the law authorizing the secularization of the property of the Romish

Brotherhood of Friars and Nuns. The action caused great criticism on the part of the dignitaries of the Church, but evidently met the approval of the leading minds of the empire. Several members of the Provincial Assembly of São Paulo pronounced the priesthood a useless excrescence in society. The atheistic tone of many speeches indicated a disgust for all religion arising from their loss of faith in the Church in which they had been reared. Very few had seen the Bible or heard a statement of the truths represented by the missionaries. As the representative of freedom of thought and speech, Protestantism commanded their respect, and hence they were ready to assert its right to be heard; but they knew nothing of the spiritual blessings that belong to vital Christianity. To break down the wall of bigotry that controlled the priests and the great mass of people, and to overcome the profound indifference of the reading portion of the nation, was a task of vast proportions. The missionaries labored under the additional disadvantage of being foreigners, and of speaking a strange language. While the Brazilians respected the superior progress of the United States and other Protestant lands, they were intensely national in their

feelings, and listened with reserve to the teachings of another people. It required strong faith to sustain the missionaries when facing these barriers.

In August, 1883, the Mission was greatly cheered by the arrival of Rev. J. W. Tarboux, of the South Carolina Conference, and his wife and Sister Kennedy, who accompanied her husband on his return to the field.

Our work in 1883 was within the provinces of Rio de Janeiro and São Paulo. Rio was our most important station. When Brother Kennedy arrived in 1881, Brother Ransom was able to devote more time to the pastoral work in the city, to visit and revive the work in São Paulo, and to direct the establishment of new work in Piracicaba. The evangelistic work was carried on in Rio in rented rooms until 1882, when a small but handsome church was opened for public worship on Cattette Square. This opened a new era in our work in Rio, its progress being marked since that date. During 1883 both the English and Portuguese congregations were under the charge of Brother Kennedy until October, when Brother Tarboux took charge of the English congregation. Brother Ransom, as presiding elder of the district, gave much attention to Rio Sta-

tion until Brother Kennedy left for the United States, when he devoted his whole time to the work in the city.

Brother Koger had charge of the station at Piracicaba in addition to his duties as superintendent. The work of the preceding year had been carefully matured, and eight or nine had been received into the Church. Owing to the lack of teachers and the continuous sickness of the pastor's family, a decline in the Sunday school was reported.

At Capivary, an out station of Piracicaba, there was some increase in the congregation during part of the year. A Sunday school had been opened, but threats of excommunication made by the priests alarmed the parents, who withdrew their children from the school. Despite opposition and discouragements, the missionaries were assured that much good was achieved.

Santa Barbara Circuit remained under the useful pastorate of Brother Newman. This charge was important, as it provided for a large number of American families who, without it, would have been entirely without religious privileges. It is well for missionaries to have services among the English-speaking residents in foreign fields. The people in those lands judge

the religion of a nation by the character and conduct of its representatives in their midst. Often the vices of American and English residents in non-Protestant and heathen lands greatly counteract the influence of the faithful missionaries. Hence the anxiety of our brethren to look after that American colony in Brazil.

Brother Ransom opened work in the city of São Paulo in October, 1883, under encouraging auspices. Brother Koger took charge of the work in November. February 10, 1884, four members were received into full connection, and one adult and three children baptized. Weekly preaching was maintained at Jundiáhy, an out station of São Paulo. There was some interest, but no members secured.

Brother Koger mentions the useful work of Mr. Samuel Elliot, who, near the close of 1882, was employed as colporter for the Mission in São Paulo Province. During fourteen months' service he sold 1,153 copies of the Bible, or parts of the Bible, and 870 evangelical books. He also exercised himself in reading and explaining the Scriptures as occasion offered. Sr. Giovanni Bernini was employed the latter part of 1883 in the same service. Brother Koger was much impressed with the value of this branch of mission work.

Shortly after the arrival of Brother Tarboux in Brazil he was given the professorship of English in the *Collegio Progresso* of Rio de Janeiro, an American institution, in which he did valuable service in addition to his acceptable ministry in the English-speaking congregation.

Seeing the destitution of the children near her home in Piracicaba, Sister Koger opened a school for boys and girls, placing tuition rates in reach of all, and admitting free only those who could not pay. She soon had sixteen pupils, and the outlook was fair until her health failed. A young Brazilian of earnest piety was employed, and the work yielded encouraging results. The demand for a boys' school at this point was manifest to our missionaries even in those early days of the Mission. It is to be regretted that the want of funds has prevented the Board from making proper provisions for it.

The Mission at the close of 1883 reported 5 missionaries, 4 wives of missionaries, 1 of the Woman's Board; total, 10. Colporters, 2; members, 130; probationers, 21.

The following from the excellent report of the superintendent for 1884 will enable our readers to determine the condition and out-

look of the Mission during that part of its history:

Our forces were considerably scattered during the past year—one in Rio, one in São Paulo, one in Piracicaba, one in Santa Barbara. This is not the plan of our Lord in sending out his seventy disciples, these being sent in couples; nor the method of the apostles in the prosecution of their work, for they followed the plan indicated by the Divine Master, and went in companies of two for their mutual sympathy, strength, encouragement, and coöperation. There is much in concentrated forces—in mutual sympathy. We need more preachers, and shall continue to need them until our Mission Church can furnish them to her own people, and send out her sons to press the battles in other fields. We see a great necessity for native ministers, and our hearts are turned in earnest prayer more and more to “to the Lord of the harvest to send forth laborers into his harvest.”

An interesting and significant fact is the comparative dearth of native priests in the Romish Church. There are, perhaps, at least one-third of all the Romish parishes in Brazil served by foreigners, the majority of whom are Italians. A priest told me last year that very few young men were preparing for the priesthood; that it had lost its prestige among the best families, and that now only the poor and less influential classes were willing for their sons to be priests. All this shows at least the great necessity of the thorough and widespread religious awakening of this people. May the Lord send it upon them!

The appointments for the year just closed were made in the beginning of the year, but were all changed in

the month of April, owing to the emergencies growing out of Brother Ransom's visit to the United States. The new arrangement put the work at Rio de Janeiro in charge of Brother Kennedy, who, in addition to preaching in English and Portuguese, had the burden of the treasuryship of the Mission. The work at that point has grown in interest more than appears from the statistics, owing to the removal from the country of two of the most important families in connection with the Church there. All things considered, the work has been well sustained, and much hope is entertained for the success of the work there during the present year.

São Paulo Station has been under the pastoral care of Brother Tarboux since the middle of April, 1884. The record shows a steady increase of interest in all the departments of the work. Brother Tarboux has proved himself fully equal to the demands made on him by the importance of that point, and has prosecuted the work with vigor and constancy in the city and neighboring towns.

Santa Barbara Circuit has continued under the pastoral charge of Brother Newman, under whom it was organized some fifteen years ago. There has been little change on the circuit during the past year. The indirect influence of this circuit upon other mission work increases the importance of continuing to them the ministry of the divine word. If the whole American colony were Christian in faith and practice, they would be a mighty evangelical power among the Brazilians.

Piracicaba Station got a good start off in the early part of the year during the brief pastorate of Brother Kennedy, and has continued to prosper during the year. The multiplication of mission forces and inter-

ests at this point makes it not only a mission center, but renders it very important that great care should be used to strengthen and build up all departments of the Church here. Besides being an important mission station, it is the seat of the Collegio Piracicabano, the institution of the Woman's Missionary Society, in which is invested considerable capital and concentrated many fondly cherished hopes, and whose influence, under the blessing of God, will be exerted on hundreds of the future families of the province of São Paulo. So far this is the most interior point of our Mission, and is destined to serve as a connecting link of the interior with other parts of our Mission.

The out stations of Botafogo, Jundiahi, Capivary, and Santa Barbara received some attention, and some interest has been manifested, but no Churches have yet been formed. A small school has been taught in Rio de Janeiro which has been somewhat embarrassed by the fact of the minority of the teacher, who, according to the law of the empire, could not teach except in a private way. The primary school at Piracicaba has done only tolerably well. The teacher is a faithful and diligent worker in the gospel, however, and, besides the scholastic work in the day and night school, he has conducted public service in my frequent absence.

"By their fruits ye shall know them," said the Divine Master to his disciples, and we rejoice to see the same fruit produced by the gospel here that is produced by it elsewhere. People are converted and live a new life, develop the graces of Christian charity and liberality. There is an increasing desire to hear the gospel and read the Scriptures. Many of the Roman Catholics admit readily the superior morality of the Protestant Church. There are in the Mission some

candidates for the ministry. The people are beginning to see that we are here to stay, and consequently our cause inspires more public confidence.

Statistics.—Missionaries of Parent Board, 5; missionaries of Woman's Missionary Society, 2; helpers, 4½; members, 131; received during the year, 37; removed during the year, 23; Sunday schools, 5; scholars, 119; primary schools, 2; pupils in day school, 31; pupils in night school, 37; school of Woman's Missionary Society, 1; number of matriculations, 88.

Owing to the sad and unexpected death of the superintendent, Brother Koger, we have no official account for the work in 1885. In his last quarterly report, sent January 6, 1886, he gives an account of the dedication of the new church at Piracicaba, and the reception of twenty-five members into that charge during 1885. In the letter inclosing this report he made an earnest appeal for more missionaries. That was his last message to the Church at home. He died of yellow fever in São Paulo February 6, 1886. In reporting his death to the Church Bishop Granbery, who was in charge of the Mission, wrote:

Shall not his death hallow and endear to us more than ever the Mission to which he devoted himself? From his grave there comes to our hearts a tender, mighty appeal in behalf of the far off land where he died for Christ and perishing souls. To that "still, small voice" we will not be deaf. The Mission must

be strengthened, and in the place of Koger not one only, but a number of like-minded men must be sent out. Those were sad words of Paul to the Philippians, to whom he trusted in the Lord Jesus to send Timothy shortly: "For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." We trust in the Lord Jesus shortly to send reënforcements to Brazil. There will not be lacking preachers to go forward from a holy zeal in the great cause of the gospel; and may I not add that our people will freely give their money as our ministers freely give their lives?

The Mission Board, with the means at its command, has sought to answer the mute appeal from the grave of the first male missionary we buried in Brazil. When Brother Koger died, he left four men in the Mission, one of whom was confined wholly to the English work. Since then, though embarrassed by debt and burdened by pressing demands from other Missions, the Board has sent out additional missionaries until we now have ten faithful and efficient men in that field sanctified by the dust of this heroic man of God.

The first to answer this call was Rev. H. C. Tucker, of the Tennessee Conference. He went out in 1886 with Bishop Granbery, who then made the first Episcopal visit to our only Mission south of the equator. They left the United States June the 8th, and reached Rio

July 4. They found quarterly meeting in progress. At night the bishop preached through an interpreter. Sunday, July 11, he taught a class in Sunday school, preached in the morning to the English congregation, and at night to the native congregation through an interpreter.

They next visited São Paulo, where Quarterly Conference was in session. At this meeting Sr. Bernardo, a native exhorter, was licensed to preach.

The annual meeting was held in Piracicaba beginning July 18. From the report of the Secretary, Brother Tucker, we condense the following items: Organized Societies, 7; local preachers, 6; exhorters, 3; members, 211; candidates for membership, 42; adults baptized, 39; infants, 12; Sunday schools, 6; officers and teachers, 26; pupils, 164; church buildings, 3; value, \$52,700. The brethren reported the spiritual state of these charges as very good. They warmly recommended a boys' school at Piracicaba. The Mission adopted as its legal title the name of *Igreja Methodista Episcopal do Brazil*.

Brother Ransom returned to the Tennessee Conference, Brother Newman remained on the Santa Barbara Circuit, and Brother Tucker,

who had to devote much time to the acquisition of the Portuguese, was placed in charge of the English congregation at Rio. This left the Mission with but two missionaries to carry on the work among the native population. Brother Kennedy was placed in charge of the Rio District and the Rio Portuguese congregation, and Brother Tarboux in charge of the São Paulo District and Station.

After the adjournment of the Annual Meeting Bishop Granbery made an extensive tour through the Mission. He visited the American community which is embraced in the San Barbara Circuit. The "meeting on Sunday reminded him of a quarterly meeting in Virginia and Tennessee." He speaks in his letters to the *Advocate* in warm terms of praise of the school work under charge of the Woman's Board, at Piracicaba. Our Church at the time of his visit numbered 70 members. In company with Brother Tarboux he visited Capivary, where the missionary preached, and had a conversation with an intelligent and thoughtful Brazilian who is studying, with the light of the Bible, the claims of Methodist doctrine. He found our Church at São Paulo small, having but 13 members and 19 Sunday school scholars, but full of promise. They

visited Santos, a seaport distant fifty miles from São Paulo. There was no Protestant service at that time save that held in the home of Brother Porter, a devout Methodist layman who on Sunday, in addition to singing and prayer, read to his household one of Marvin's sermons. In company with Brother Kennedy he visited the Province of Minas. At Rio Novo they found the native pastor and native helper under arrest. Brother Kennedy called on the authorities, and learned that the young men had failed to show any papers. They were released, but instructed hereafter to show their license as local preachers. At night the bishop preached through an interpreter to a small company. They spent Sunday at Juiz de Fora, attending Sunday school in our nice new church, and the bishop preaching, with Brother Kennedy for interpreter. Reaching Rio, they found, on the first Sunday in September, the new church ready—not for dedication, as it was not yet out of debt, but to be opened for worship. It is a solid, commodious stone structure, and will meet the needs of our people for many years. At 10:30 Brother Tarboux preached to over two hundred persons, and at noon the bishop preached to a congregation of over a hundred foreign-

ers. The services were continued during the week, and closed with six candidates for membership.

On September 16 the bishop met the three missionaries—Kennedy, Tarboux, and Tucker—in the chapel and organized the Mission into an Annual Conference. “This step was taken in order to complete a plan for the legal incorporation of the body, that it may secure the right to hold property.” This possibly was the smallest Annual Conference ever organized in Methodism and is the first and only Conference the M. E. Church, South, has in the Southern Hemisphere. Few have been established in a wider field or one more “white unto the harvest.”

The visit of Bishop Granbery greatly strengthened the faith and quickened the zeal of the missionaries. His letters to the Church at home added largely to its interest in our Mission in South America.

The following extracts from the quarterly report of Brother Kennedy, written February 7, 1887, will enable our readers to judge the condition and outlook of the missions on Rio District at that date:

Our new church in Rio attracts a very considerable number to preaching who never attended our services.

before. Making a proper discount for some unfaithful members, our congregation is in a fair way, and is growing. At Cattette Station there has been a net increase of eight during the quarter, seven in the native and one in the foreign congregation. Brother Tucker is doing good work all around.

At Palmeiras we have received one member. In Macacos one local preacher has a fine day school and a Sunday school. Both these works were opened this quarter, and have done good. He preaches there and at Palmeiras.

There is no doubt, especially in the Province of Minas, that "a great door and effectual is opened unto us." Recently two large planters with many families and slaves living on their lands, and of considerable influence have opened their doors to us. Sometime ago, with a local preacher and steward, I visited a large coffee plantation. The owner sent horses twelve miles to meet us at the railroad station. I preached to the family and friends and some slaves. The family is of a large and influential connection, and we trust through them to do much good. After the sermon I talked with the teacher of the children of the family. He had spent four years in a seminary studying for the Catholic priesthood, but confessed he had never read the Bible. We left him in doubt as to the dogmas of Rome. We also left with him a Bible and some religious books and tracts.

In Juiz de Fora we have recently admitted three adults on profession of faith. Others will soon make like profession. I have made four trips to Rio Novo Circuit, and on each occasion from one to four were admitted into the Church. On this circuit there has been much persecution. On one occasion two of our

local preachers were escorted through the streets under arrest. Recently, in the country, a dozen armed men lay in wait for two of our brethren, but providentially they were led to return by another road, not knowing of the conspiracy. In a neighborhood where we have one member, a poor woman, it became so unpleasant to her that she and her husband, who at first bitterly scoffed at her, moved to a community where a number of families are believers.

Brother Tarboux, who, in addition to the São Paulo District, was preacher in charge of the São Paulo and Piracicaba Stations and Capivary Circuit, wrote as follows, January 14, 1887:

The Quarterly Conferences have been held at all points. All the workers are busy. Brother Newman, owing to bad health, has not been able to preach. I suppose his working days are ended. I have preached twenty-nine sermons and made eighty pastoral visits during the quarter.

At São Paulo Station twenty-six public services have been held, with an average attendance of twenty persons. The number of services are less, having to give up one of our halls, but the attendance has improved. One adult has been baptized, one received by profession of faith, and three by letter. The present membership is twenty. The ball is slowly gathering size and momentum. Sr. Bernardo, the local preacher, is faithful in study and work. Sr. Manvel, a young man and a candidate for the ministry, is now at my home studying and helping as directed. Sr. Bernini continues as colporter of the American Bible Society, and

does earnest work. The Sunday school now numbers 26. São Paulo is a large city, and requires all the time and strength of the pastor.

In Piracicaba Station the three regular services of the week have been held without intermission in the church; average attendance fifty, though sometimes we have eighty hearers. Regular weekly services are also held in a distant part of the city with good results. Sometimes fifty attend at this point. Six members have been received on profession of faith, and three by letter. We have now 72 members. The Sunday schools in the church and rented hall are both improving. During this quarter the city has been greatly stirred by efforts of the priests to injure our cause. They have spoken and written against us. We rejoice to know the enemy is alarmed. It shows we are making real progress. Sr. Severo, helper and teacher, was licensed to preach at the Quarterly Conference. He came to us from the Presbyterian Church. His time is fully employed. He goes to Capivary when I go to Piracicaba, and preaches in that city Saturday night and Sunday morning and night.

No Church is yet organized in Capivary. The people in the States can hardly appreciate the difficulties of the work in this land. In Capivary a number of persons have from time to time become convinced of the truth of the gospel; but after examining into the rules of the Church, have concluded that it was impossible for them to break loose from their circumstances and keep the rules of the Church. Want of faith? Yes, but also serious difficulties. If a man decides to keep the Sabbath day holy, it is very difficult for him to get employment and make his bread. We who are strong in the faith can trust in the Lord for our

bread, or even suffer for his sake, but the unconverted man does not see the Almighty arm. This is only one of many obstacles.

March 19, 1887, Rev. J. W. Wolling, of the South Carolina Conference, and his wife sailed from Newport News to join our missionary force in Brazil. They reached Rio April 15. Their coming greatly strengthened our little band. After sharing with her husband the toils and trials of mission life for eight months, Sister Wolling was called home by the Master December 27, 1887. The soil of Brazil was once more sanctified as the resting place of a missionary until the resurrection morn.

Brother Tucker, who had charge of the Rio English congregation, was invited to take charge of the work of the American Bible Society in Brazil. In view of the importance of this work and of the special fitness of Brother Tucker for its duties, Bishop Granbery and the Board felt constrained to respond favorably to the call. This left an important post for a time unsupplied.

From the report of Brother Wolling, who presided at the Annual Conference in 1887, it appears that there had been a net gain during the year of 45 members, making the member-

ship at that date 256, with 8 local preachers. During the year \$1,900 had been contributed for various Church expenses; showing the Mission was moving forward on the line of self-support. Three native preachers were admitted into the Conference on trial: Justiniano de Carvalho, Bernardo de Miranda, and Felipe de Carvalho. These were the first native preachers in Brazil who have been received on trial in our Church.

The age and failing health of Brother Newman made it necessary for him to retire from active service. With Brother Tucker detailed for the Bible work, the Mission was again left with three American missionaries to meet the the increasing demands. Each one had double work. Brother Kennedy was again in charge of both São Paulo District and Station, Brother Tarboux in charge of the Rio District and the Rio Portuguese congregation, and Brother Wolling was in charge of Piracicaba and Santa Barbara Mission. In addition to the missions served by the three native preachers who were admitted into Conference, there were five appointments supplied by local preachers.

Brother Tarboux reported encouragingly respecting the work in Rio District. The

preachers were hard at work and the congregations improving. He urged the importance of having a missionary who could devote his whole time to the Rio Portuguese Mission, assisted by a native helper. He also urged the importance of opening work in two or three halls in different parts of the city for preaching and Sunday schools.

The Palmeiras Mission had now four appointments. The native preacher in charge was holding services six nights in the week, with invitations from other places for him to come and preach. He had asked for an assistant to aid him in meeting these calls. More than sixty candidates for admission into the Church were under instruction in this mission.

Brother Tarboux earnestly called for a missionary at Juiz de Fora. As soon as he could speak Portuguese the appointments would be doubled. We know of no field in Brazil more full of promise than this point. Another native preacher was needed at Rio Novo Mission and two additional halls at adjacent cities. A new field was opened at Ouro Preto, the capital of the Province of Minas. Brother Tucker had been on the ground selling Bibles, and his heart had been stirred by the wants

of the people and opportunities for successful work.

In addition to his work in the São Paulo District and Station Brother Kennedy was editing the *Expositor Christao*, the paper published for the benefit of the people, and also translating and preparing for the press an infant catechism and some of Wesley's sermons. He had visited all points of his district, meeting encouragement in every charge. In São Paulo City he received into the Church two Brazilian ladies and a young Italian. The Italians in that city numbered over 12,000, and the province was filling up with them. There is another open door.

With his wife and a baby organ borrowed for the trip, he visited the Santo Amaro Mission and preached two nights to large congregations, some of the people standing during the entire service. Two persons expressed a desire to become Christians. After he left the priest summoned some sixty persons before him at the confessional, and abused the missionary soundly.

At Salto de Ytu there are three cotton factories, and a paper mill being built by a Brazilian who was educated in the United States and is friendly to Protestantism. He reported here

five members and two candidates. It is near the famous city of Ytu. At Capivary we have one zealous member and several candidates. Brother Kennedy closes his report with an earnest appeal for reënforcement to enable him and his colaborers to occupy the fields opening on every side.

In June, 1888, Rev. E. A. Tilly, of the Holston Conference, and Rev. M. Dickie, a local preacher, of Richmond, Va., and his wife were sent out by the Board. They reached Rio in July. Although some time must be employed before they could count for their full strength, yet their arrival greatly encouraged our overworked missionaries and enabled them to extend their lines into fields that had been waiting for laborers.

The Conference of 1888 was held by Bishop Granbery in São Paulo, including the fifth Sunday in July. Three native preachers were received on trial, and the two native preachers who were admitted on trial the year before were advanced to the class of the second year. There were now in the Mission 6 missionary and 3 native preachers on trial, 7 local preachers and 288 members. The net gain in members during the year was 31. A cheering fact was the report of 155 candidates

for membership. This indicated the vitality of the Mission. Another cheering fact was their eagerness to learn the doctrines and usages of the Church. They "search the scriptures" and some are able "to give a reason of the faith that is in them" to their benighted countrymen. The report showed 11 Sunday schools, 33 teachers, and 339 scholars.

The next Annual Conference was held in Rio de Janeiro, beginning July 16, 1889, Rev. J. W. Wolling presiding. Rev. J. M. Lander, a local deacon from South Carolina, and his wife; Rev. J. S. Matteson, of the South Carolina Conference, and his wife; and Rev. J. H. Harwell, of the Holston Conference, who had left the United States in June, reached Rio the day the Annual Conference opened. They received a warm welcome, and entered at once on their work.

The Mission force now consisted of 9 foreign missionaries and 5 native preachers. This still left 2 appointments to be supplied. They reported 6 local preachers, 359 members, 10 Sunday schools, 26 officers and teachers, and 257 scholars. Accompanying the above reports are the following statements from the pen of Brother Tarboux:

These statistics show progress along all the lines of

Christian work, and on nearly every charge in the Conference. The reports of the preachers were encouraging. An additional fact was brought out that there were in the bounds of the Conference from one hundred and fifty to two hundred candidates for Church membership under instruction. A calculation shows that the three hundred and seventy-three Methodists of Brazil, most of whom are extremely poor, paid this year to the various Church enterprises an average of \$7.48 per member. There are few charges in the Southern Church that do so well.

Two young men have been received on trial, and three missionaries from the United States, making a working force of eighteen men, one of whom is a local preacher who serves as a regular supply. The native force not only grows in numbers, but, with more experience, more education, and deeper consecration, it is each year better prepared to do successful work for the Church and our blessed Lord. The missionary force also, growing in numbers, in acquaintance with the people, and in knowledge of the Portuguese language (and I think I can also add, in devotion to the Lord's work in Brazil), is better prepared to render effective service. The Church ought to, and may safely, look for larger results each year.

All Brazil is open to evangelical work. The field we occupy is limited only because our force is small. It is possible to go anywhere and preach with some results following to the glory of God. Of course difficulties are to be met from the world, the flesh, and the devil, besides the ignorance, superstition, and prejudices of a degraded Romish populace; but such is the providential condition of the country that in every place some one is to be found who will give heed to the word of the

servant of God. And let me say here that the largest results of the work already done cannot be touched by statistical tables. We have been casting the divine leaven into the lump, and have been kneading it during these years. God only knows exactly how far its influence has penetrated the mass, but we know that it is felt farther than our eyes can see or our figures can mark.

The starting of the Juiz de Fora College and Seminary by sending Brothers Wolling and Lander there with instructions to lay its foundations as Providence would open the way marks, I believe, an epoch in the life of our Church in Brazil. Much depends on that *future* school of Juiz de Fora. Make it a success, and it will do much to make Methodism a success in Brazil. Its success does not depend upon a large number of students. Let it but give six young men, called of God to preach, a good Christian, Methodist education within the next ten years, and it will be worth more than a mountain of gold to the Methodist work in Brazil. Even now there are several students to start with.

We are indebted to Rev. H. C. Tucker, who, with his wife, the daughter of Bishop Granbery, is on a leave of absence in the United States, for the following brief account of the Mission during the years 1890 and 1891:

Brothers Mattison and Harwell were assigned respectively to the English charges in Rio de Janeiro and Santa Barbara. Of the eight native preachers who received appointments, two were in the school at Juiz de Fora and assisted the missionary on the circuit. Apart from the above mentioned the real force

engaged in preaching in Portuguese was four foreign missionaries and six native preachers.

During the year a new work was opened at Taubate. On the 10th of May, 1890, Brother Mattison died of fever at his post in Rio de Janeiro. He was highly esteemed, and the brethren had hoped for much from him. His death was a heavy blow. Brazil and the work is made dearer to the Conference and the whole Church in that the body of this godly man sleeps beneath the stately palms of that country. Notwithstanding this death, Brother Tarboux's absence from the field, the fact that two of the native men had been most of the time engaged in study, this was a prosperous year, as statistics will show.

About the close of the Conference year, August 8, 1890, Bishop Granbery arrived on his third visit to Brazil, in company with Brother Tarboux and family, returning, C. B. McFarland, of the Holston Conference, and R. C. Dickson, of Kentucky.

The fifth session of the Brazil Mission Conference was held in Juiz de Fora, Minas Geraes, August 13-18, 1890, Bishop Granbery presiding. The sessions were spiritual and the reports good. The statistics for the year showed an increase in the membership of 111. Forty-three infants had been baptized during the year. There was an increase in collections and in the work generally. The Conference was memorable for the real worship enjoyed by all and for the presence of the Holy Spirit.

This session will be important in the annals of the history of Methodism in Brazil because of the ordination of the first Brazilian preachers as deacons, and their admission into full connection in the Conference, Justiniano R. de Carvalho, Felipe R. Carvalho, Ber-

nardo de Miranda, and Ludegeo de Miranda were ordained and admitted into full connection. Michael Dickie and James H. Harwell were also admitted. Manoel de Camargo was also ordained. Of the foreign missionaries, James H. Harwell and C. B. McFarland were ordained deacons; and Michael Dickie, elder. R. C. Dickson and João E. Tavares were received on trial. Herman Gartner, Antonio Cardoza de Fonseca, Jose C. Audrade, Manoel de Camargo, J. M. Lander, and C. B. McFarland remain on trial. So we had in full connection in the Conference, 10; and on trial, 9. Senhor Bernardo de Miranda was compelled to locate on account of ill health. His health was partially restored, and he rendered valuable aid to the Church in Rio until his death from fever in February, 1891. He was one of the first native preachers to be licensed, admitted into full connection in the Annual Conference, and ordained deacon. He was the first of their number to pass over the river and enter through the pearly gate. Shortly after the session J. H. Harwell was transferred to the North Georgia Conference. In September, 1890, J. L. Bruce, of Virginia, arrived and began the study of the language. He rendered valuable aid in the school at Taubate, and at the following session of the Conference was admitted on trial.

Writing of this session of the Conference, Bishop Granbery says: "Nearly all the preachers arrived on or before Monday, so as to give full time for the examinations of undergraduates on the course of study. It was a memorable occasion. 'It was the most delightful session of the Annual Conference I have ever attended,' was the remark of more than one member; though it must be acknowledged that their experience in this line is not very extensive. Prominence was

given to devotional services, and these were marked by clear manifestations of the divine presence. Each morning we held a prayer meeting after early coffee. The Conference sat from 10 to 1. For the first time Brazilian preachers were admitted into full connection, and ordained deacons. This was a cause of rejoicing and thanksgiving. The brethren thus honored received the congratulations and embraces of missionaries and natives. The whole number admitted into full connection was six: Dickie and Harwell, of the United States, one native of Portugal, and three natives of Brazil. Bernardo de Miranda was admitted, that he may be eligible to readmission if his health be restored. Seven were ordained deacons, two of them Americans. Two had not stood on the course of study for the second year; but as no bishop may come out next year, they were admitted, being men qualified by gifts of grace and itinerant experience. No lay members of the Conference were present. Few laymen were eligible, and it happened that those elected could not attend."

The sixth session of the Conference was held at Piracicaba, São Paulo, July 23, 1891. H. C. Tucker was elected President; and M. Dickie, Secretary. The session was pleasant and the reports good. There were favorable indications of a growing confidence in the work. The Conference was organized five years ago with 3 members in full connection; at this last session there were 11; increase, 8. There were no preachers on trial; there are now 8. There were reported then 219 members; at this Conference, 528; increase, 309. Other statistics of this last session were: Local preachers, 10; adults baptized during the year, 78; infants baptized, 58; Sunday schools, 10; officers and teachers, 35;

scholars, 333. The Granbery College, under the direction of a missionary and his wife with two assistants, reported 31 pupils. The school at Taubate, under a missionary and his wife with five assistants, reported 108 pupils. There were reported two colleges under the direction of the Woman's Board, with 9 missionaries, 8 assistants, and 198 pupils.

There was reported as belonging to the Conference 3 churches, valued at \$67,000, other Church property valued at \$4,876. During the year a neat, new church was built in Juiz de Fora, by the brethren, and they were confident of raising on the field the entire amount necessary to pay for it. This is about the first effort made by the native Church to build a house of worship without special aid from the Board of Missions.

Special attention was given during the year both by foreign and native men to the question of ministerial self-support. There was raised for this purpose \$1,833. During the present year it is thought the Churches in Piracicaba and Juiz de Fora will contribute enough to pay the entire salaries of their native pastors. The Conference Board of Missions undertakes this year the support of four native preachers.

There was raised during the year in the Conference for all purposes \$5,500. There was expended for Sunday school literature \$300.

At the session special attention was given to the reports of the schools and to the subject of education generally. The Granbery College was reported to be in a prosperous condition and full of promise for the future. Much interest is felt in this institution as a school for training young men for the ministry. A very encouraging report was presented from the school at Taubate, showing extraordinary progress in but lit-

tle time. Education is an important factor in building up a strong, self-supporting evangelical Church in Brazil.

The report made of the *Expositor Christão*, the organ of the Conference, was interesting. The issue of each number had exceeded a thousand copies. The increase in the number of new subscribers during the year was 478; exchanges, 20. The year's receipts amounted to \$567, an increase over last year of \$110. It was recommended that the paper be published weekly, and that the Sunday school lessons be given in it, with suitable notes and comments. There is evidently a growing demand among the people for wholesome religious reading matter.

At this session of the Conference three lay delegates were present and rendered valuable aid in the business of the Conference. Their presence and participation in the Conference added much interest to the occasion and inspired confidence in the permanency of our work in Brazil.

Several local preachers were present also and participated in the worship, and some of them who had been supplies made reports and spoke when requested by the Conference. Two of these were admitted on trial in the Conference. At this present writing there are in the Conference in full connection 8 foreign missionaries and 3 native preachers; on trial, 2 foreign missionaries and 6 native preachers. There are employed also as supplies 2 local preachers. The entire time of one foreign missionary is given to the American Bible Society. There are, then, 20 preachers actively engaged by the Conference.

Rev. James L. Kennedy gives the following

résumé of our Brazilian missions, showing their *status* in 1893:

Never before was our Brazilian work in a more promising and prosperous condition. Never before was it in a more thoroughly organized shape, according to our system. The machinery of all our Conferences, from the Annual down, is fully at work. We have our Conference organ, the *Expositor Christão*, with a circulation nearly or fully double our membership. We have a limited number of our own theological and religious books, and the religious literature of the Portuguese language, in the form of books, tracts, weekly and monthly periodicals, though comparatively small, is by no means insignificant. Our membership, which according to latest official statistics numbered 679, is not less than 825 at this date. We have a corresponding Sunday school population. There are 3 districts, manned by 10 missionaries, of whom 9 are married, and 16 native preachers, besides whom we had at last Annual Conference 5 local preachers. We have a beautiful stone church in Rio de Janeiro; a modest but comely brick church in Juiz de Fora, built almost altogether through Brother Tarboux's energies and the efforts of our native Church; a very neat church of brick in Piracicaba; a chapel and parsonage in São Paulo, bought by Brother Wolling since my departure in August last, and other chapels and Church property, of many thousands in value.

The present *status* is very gratifying, when we remember that about six and a half years ago Bishop Granbery organized the Brazil Mission Annual Conference with only 3 members and a Church membership of 211.

AMERICAN METHODIST MISSIONS.

MISSIONS OF THE M. E. C., S.

JAPAN MISSION.

AT the Annual Meeting of the Board of Missions, beginning May 6, 1885, the following resolution, offered by Bishop Keener, was adopted.

Resolved, That we establish a Mission in Japan, and that we appropriate therefor the sum of \$3,000.

The following September Rev. J. W. Lambuth, in response to a request from home, made a tour of inspection upon the coast and interior of Japan, and made a favorable report to the Board.

April 20, 1886, Bishop McTyeire, who was in charge of the China Mission, appointed J. W. Lambuth, W. R. Lambuth, and O. A. Dukes, of the China Mission, to Japan. The letter which bore the appointment reached Shanghai May 20.

China was endeared to Dr. J. W. and Mrs. Lambuth by thirty-two years of faithful and successful missionary labor. This call reached

them at a period of life when many think their work is done; but they did not hesitate in the presence of the formidable work assigned them. In reply to the notice of his appointment, Dr. Lambuth replied: "We thank you and the friends for this determination to open a Mission in Japan. We shall go, leaning on the omnipotent arm of God and seeking in our work the guidance of the Holy Spirit and his blessing."

On the 25 of July Dr. J. W. Lambuth and wife and Dr. O. A. Dukes reached Kobé, Japan. Their first meal was eaten from their hands while standing on the shore. They found a shelter, and the first night slept on tables, yet they "rejoiced that God had called them even unto the isles of the sea to herald the matchless claim of the gospel of salvation in Christ Jesus."

Dr. W. R. Lambuth was in hospital work at Peking when he received the notice of his appointment. Though his wife was in feeble health, and they were fearful she could not bear the climate of Japan, yet they "counted not their lives dear unto themselves," but promptly prepared for the field assigned them. Leaving his wife in Peking, Dr. Lambuth reached Yokohama September 13, when he

was rejoiced to meet Bishop Wilson, who had charge of the Japan and China Missions, and who was accompanied by Rev. Collins Denny. The Japan Annual Conference of the M. E. Church (North) being in session at Tokio, they had an opportunity to study the missionary operations of our sister Church before entering another part of the same great field. Proceeding to Kobé, they joined Dr. J. W. Lambuth and O. A. Dukes. On September 17, just thirty-two years from the landing of Dr. J. W. Lambuth in Shanghai, they held the inauguration meeting of the Japan Mission, Bishop Wilson presiding. Writing of the meeting, Dr. W. R. Lambuth said: "It was an occasion long to be remembered by us all. The words of our leader, freighted with rich, ripe thought, his prayers, and the experience of others, and the benedictions of both the bishop and Brother Denny, warm and fresh from the home land, quickened our zeal and augmented our faith. The bishop saw and heard a great deal in Japan, and was greatly pleased with the field, but did not entertain any plan of operations, thinking it wise to leave us to formulate our plans and organize our work, after we had more time to take in the situation."

Dr. W. R. Lambuth returned with Bishop Wilson to China, and having found a substitute for his hospital work in Peking, reached Kobé with his family November 24.

The first quarterly meeting held by our Mission in Japan, October 2, was an occasion of great joy, on account of the baptism of their first convert. A young Japanese, Mr. Sudzuki, had been under Dr. J. W. Lambuth's instruction for some eight months in Shanghai, and had come with him as his interpreter to Kobé. He had been an earnest inquirer for six months, and gave marked signs of the work the Holy Spirit had wrought in his heart. He commenced studying for the ministry that he might bear to the people the message that had brought healing and happiness to his own heart. He is now in Central College, Missouri, completing his studies.

A remarkable call led our missionaries to Hiroshima, two hundred miles west of Kobé, on the Inland Sea, a city of some eighty thousand inhabitants. Mr. Sunamoto, a converted pilot, a native of Hiroshima, was laboring there among his people. He had been converted in San Francisco, under Dr. Gibson. While supporting himself, he attended night school for some years in order to obtain a

more thorough knowledge of the Christian religion. His heart turned toward his native land, and he decided to return at his own expense to Japan and to tell to his kindred the story of the cross. In September, 1886, he reached Kobé, bearing to Dr. J. W. Lambuth a letter from Dr. Maclay, of the Northern Methodist Mission, Yokohama, explaining his purpose, and entreating our missionaries to go to his aid when he should begin his work among his people. About two weeks after he reached Hiroshima, he wrote, informing our missionaries that his people were greatly interested in Christianity, and urging Dr. J. W. Lambuth and Dr. Dukes to come to his assistance. When they reached Hiroshima, they found a work begun of a most encouraging nature. Before they left five persons gave their names as probationers, among them Mr. Sunamoto's mother. They found a literary man who taught a school of one hundred and sixty scholars who was searching the Scriptures, and a Buddhist priest at the head of two hundred and fifty pupils asked eagerly for a Testament in the Chinese character. They returned to Kobé greatly encouraged by the outlook in Hiroshima.

The first Church Conference of the Kobé

Mission was held December 3, 1886. Dr. W. R. Lambuth, who had been appointed by Bishop Wilson, Superintendent of the Mission, with his wife, having returned from China, the little band began to develop their plans. The marriage of Dr. O. A. Dukes to Miss M. Bennett increased their strength.

Having spent several years in the Woman's Union Missionary Society in China, Mrs. Dukes was prepared to enter at once into the work of the Mission. The members reported at the Church Conference were six Europeans, one Chinese, and one Japanese.

A reading room had been opened nightly and was well attended. Five members of the Bible class had handed in their names as inquirers. Rev. W. B. Palmore, of Missouri, who visited Kobé at this period in its history, became much interested in the work, and contributed one hundred dollars annually to procure pure sound literature for those young men who found so much atheism in Japanese libraries and book stores. It was decided to call the reading room Palmore Institute. Dr. Palmore also added valuable books from his own library. A donation of one hundred and twenty-five dollars annually for two years from J. T. McDonald, of the Memphis

Conference, aided in enriching the library. The Sunday school averaged twenty scholars. It was decided to put the Japanese church at once on the line of self-support. To this end a weekly collection was commenced for the purchase of a lot for a church.

The ladies of the Mission entered cordially into the work. Mrs. Dukes rendered efficient service in the reading room, especially in the absence of the brethren. Mrs. J. W. Lambuth had gathered around her the nucleus of a school. She found greater access to the women in Japan than in China, and her large experience in this department enabled her to enter the doors now being opened. Married women banded themselves together to study English, foreign customs, and the Bible. Already sixty women from among the best families in Kobé were united for Bible study under the Congregationalists' missionaries, and they requested their teachers to extend the time devoted to its study each day. One of Dr. W. R. Lambuth's patients, a wealthy Japanese naval officer, told him that his wife had become interested, and he was reading the Bible with her. These facts indicated the lines on which the Mission could be worked if reënfined. From Dr. W. R. Lambuth's report

of the second quarterly Conference, held December 31, we learn:

The whole length of the Inland Sea had been visited twice. The number of inquirers had increased at Hiroshima from *five to twenty-seven*. Among these was a well to do physician, several medical students, an officer, two school-teachers, a Shinto priest, and several more relations of the Christian pilot. He himself had been indefatigable. Expecting to return to California in March, he had made the most of his time. One trip made by this man to an island village, while Dr. Dukes and I were at Hiroshima, was at night in an open boat and in the teeth of a wintry gale. There he told the story of the cross, and returned during the same weather, nearly frozen, but bright, hopeful, and enthusiastic. His health has suffered in consequence of repeated exposure, but he contemplates an early return to his American friends.

During this quarter the interior to the north of Kobé was visited, and the circuits mapped out. Kobé, W. R. Lambuth; Hiroshima, J. W. Lambuth; and Lake Biwa, O. A. Dukes.

In the report made to the Secretary at Nashville, February 9, 1887, the Superintendent said:

We have definitely fixed upon Kobé as the center of our base line. 1. It is the center of our legitimate field. The M. E. Church occupies two hundred miles to the north of us, and three hundred to the south. 2. It is the center of a railway line rapidly being pushed to completion. 3. It is the most healthful seaport, of

all seasons, of any in Japan. 4. It commands the Inland Sea, all coasting vessels making this a depot. 5. Being a treaty port in almost weekly communication with America, China, and England, we have advantages here which could not be secured inland. Even the right of residence itself, outside of treaty ports, is debarred us until the revised treaty is ratified, unless we are engaged by a native company to teach. 6. Resting as it does upon the southern slope of a lofty range of hills, and reaching down along the shore of Osaka Bay; situated almost midway between the extremes of a long coast range where arctic winters and torrid summers reign; with commanding sites and broad, well-graded streets, what wonder is it that eighty thousand people have already made their homes in Kobé, and others, like ourselves, are anxious to secure a foothold!

In the same report he speaks as follows of the field and its wants:

As soon as feasible we want men from home stationed upon the northeast at Osaka, Kíoto, and on Lake Biwa; and upon the south west at Onomichi, Hiroshima, Yamaguchi, and Shimonoseki. These south western points are all important commercial centers, and command the hundreds of islands and thousands of villages which occupy the Inland Sea. The population of Japan, by reason of the inaccessibility of its mountainous interior, is largely confined to a narrow zone, which fringes the coast line, and on account of the bleak winds upon the bleaker northern coast, which bears the brunt of Siberian winters, there has been a steady gravitation of the people to the southern slope of this great volcanic roof.

Here is our field, and singularly enough occupied, as yet, at but one point by resident missionaries. We are late upon the field! Let us occupy vigorously what has been so providentially left open to us! We call for at least *two* men each year for this inviting field!

In December, 1886, Dr. W. R. Lambuth wrote to the Secretary respecting a remarkable offer made by the Manager of the Government Schools at Yamaguchi, one of the leading educational centers of this portion of Japan. A teacher was wanted in the English department. An American, a married man and a missionary, was preferred. A house free of rent and a liberal salary were offered. While he could not preach Christianity in the school, the students could attend religious services in the house of the missionary. The influence of a Christian home was emphasized as one of the objects sought. This arrangement ensured the support of the missionary during the time he was learning the language, and secured for him access to young men who were seeking a liberal education. Dr. Lambuth visited Yamaguchi and had an interview with the President of the school, and also the Governor of the province of which Yamaguchi is the capital, who was deeply interested in the move-

ment. He then wrote home, urging that a man be sent for the place. He was allowed eight weeks to secure the teacher. No man could be found within this time; and had the man been at command, the Board did not have the money with which to furnish his outfit and expense of travel to Japan. The place was filled by a Presbyterian missionary. But soon similar calls came to our missionaries, and they again sent the call across the ocean. At the Annual Meeting of the Board in May, 1887, this remarkable opening was presented, but, burdened by its indebtedness, the Board declined to make an appropriation for their outfit and travel to the field. After some discussion it consented that proper applicants might be accepted for whose outfit and traveling expenses provision could be made by special donations without detriment to the regular assessments, and who would find employment in Japan as teachers in government schools while acquiring the Japanese language, and performing such missionary work as time and other duties would permit. The call was made on the Church. Men chosen of God for the work responded. Money for their outfit and traveling expenses was given by willing hands. Men of wealth in our Churches, who had

hitherto been content with their scanty offerings under the assessments, were aroused by the opportunity to do larger things for the Master, and by the fall of 1888 we had reënforced the mission with three single missionaries and two married missionaries and their wives. They were Rev. C. B. Moseley, of the Little Rock Conference; Rev. B. W. Waters, of the Baltimore Conference; Rev. J. C. C. Newton, of the Baltimore Conference; S. H. Wainright and wife, of Missouri; and N. W. Utley, of the Memphis Conference. They were sent out without costing the Board a dollar. This demonstrates what the Church can do in the line of special calls.

The missionaries opened the year 1887 with afternoon prayer and class meeting. They prayed for twenty-five converts and two hundred probationers. Ere the evening of that New Year's Day had closed they received a token that God had heard their prayer. A pale, consumptive-looking young man called, and in broken English said: "I want to be a Christian. Will you teach me?" With grateful hearts they unfolded to him the message of life, and then knelt with him in prayer. Soon he was soundly converted, and his frail body seemed to share the power of his new

spiritual life. Brother Nakamura became one of their most efficient workers. He was steward, class leader, and exhorter, and held three Bible classes during the week.

Within twelve months from that New Year's night they had received into the Church sixty-four adults by baptism, four by certificate, and had recorded sixty-six on probation.

In April Mr. Kihara, an educator of Hiroshima, called on Dr. J. W. Lambuth and asked him to teach the Bible in his schools and to open them with prayers. He had a large school of one hundred and fifty boys and a school of about thirty girls. The latter he wished to place in charge of the missionaries. Several of his pupils were anxious to become Christians. He said he knew he would meet opposition, and perhaps some of the boys would not come; but he was working for the good of the people, and the opposition would be for but a short time. The next Thursday he called for Dr. Lambuth, and said all the teachers gave their consent to the plan. On Wednesday Dr. Lambuth went to the school. About sixty young men were present. He spent an hour in reading and explaining the Bible. Each day the number present in-

creased. When Dr. Lambuth left Hiroshima, Dr. Dukes took his place for two months. The pressure of other duties compelled him to return to Kobé. Had there been a teacher in the field to hold the position, no doubt a rich harvest would have been gathered. Mr. Kihara was true to his word, and turned over his girls' school to the missionaries. Some fifteen of the pupils united with our Christian school for ladies. His teacher, Mrs. Nishigawa, gave her services without salary, and taught an hour a day for months. She was a graduate of Tokio Normal School and Vice President of the Hiroshima Society for the Higher Education of Women. Her husband was a judge, ranking second in the district. Mr. Kihara's wife and niece have since become members of our Church.

About this time a young man by the name of Nakayama, a teacher in the town of Shobara, in the mountains about fifty miles from Hiroshima, wrote inviting Dr. Lambuth to visit that place. Accompanied by Brother Sunamoto, he reached that place May 17. He was warmly welcomed by Mr. Nakayama, who took them to his private room until he could secure a room for them at the hotel. On his table they saw the Bible, tracts, and hymn

books. On reaching the hotel a company of upward of fifty soon gathered around them, and soon they had the history of the work already commenced in that remote locality. Mr. Matsuūra, the third teacher in the school, had heard the gospel in Hiroshima the preceding January, and on his return had commenced reading the Bible with his family. About two months later Mr. Nakayama, who was the principal teacher in the school, and teacher in English, and who had heard the gospel in Osaka, began also to read the Bible. When he heard that Mr. Matsuūra was reading the Bible, he proposed that they should meet and read together, and they arranged to meet every Wednesday and Sunday evening and read and pray together. Soon others joined them until they had about twenty in their company. And thus before they were aware of the fact the Church of Christ was established on the top of the mountains beyond Hiroshima. Mr. Matsuūra and his family of seven, and a young lady living in the family, were ready to make public the profession of their faith. Their names, with nine others, were handed the missionary, who, with a full heart, thanked God and took courage. He spent all the afternoon explaining the word of God, the peo-

ple coming in so that he hardly had time to take his lunch. This was continued until after night, when upward of three hundred were present. Fearing the upper rooms of the hotel would give way, they adjourned to the lower rooms, where he preached to them until 10 P.M. Many prominent men of the town were present. After the audience was dismissed, many who wished to be Christians met Dr. Lambuth in his room, where he read and explained the Creed and baptismal service, and they again prayed together. On Wednesday he visited and addressed the school. He was told the Trustees had decided to make the Bible a text-book in the school. The President of the school and the second and third teachers and some of the pupils were among the seventeen whose names he had received. There were but two Buddhist priests in the town, and their religion was dead. The way was fully open to the gospel. Mr. Nakayama, who was twenty-one years of age, went to Kobé and studied theology under Dr. J. W. Lambuth. Anxious for his mountain flock, he wrote them a letter every week, containing full notes of the sermons and Bible class instructions he heard from his teachers. Calls as urgent as that from Shobara

continued to press on our little band. A letter came from a lawyer, and another from a teacher in the lower end of the island of Shikoku. The lawyer wrote: "I am anxious to know more of the Christian faith. My wife and daughter are Christians, and I want to be a Christian." Then they telegraphed: "Wanted, a preacher of the gospel." Dr. J. W. Lambuth answered the call to this point, two hundred and fifty miles distant on the Inland Sea. He was met at the landing by fifty young men, several local officers, besides teachers and the lawyer. He held several Bible classes in the school, where twenty-six gave their names as desirous to search the Scriptures. He was invited to address the public in the theater, where he had an audience of over a thousand of the most intelligent men and women in the place, who listened for an hour and a half, while he told them of the wonderful things revealed in the word of God. When he left, they besought him to send them a missionary at least once in every two months.

June 23, Dr. W. R. Lambuth was writing in the school in Osaka, where he was teaching, when a pupil, for the third time in a week, came to his side and said: "Teacher, when will your

father go to my native town of Uajima? My people write me so many letters." When the missionaries answered this call, they were met by the entire school of young men and women, upward of a thousand respectful hearers thronged the town theater, and for two hours remained seated on the cold ground as they listened to the story of the cross. Then followed the illness of the venerable Prince Datte, nearly ninety-nine years of age, Dr. W. R. Lambuth's invitation to treat him, and his recovery and his gratitude; and then the organization of the Methodist Church.

Oita requested a teacher in the government schools. The Buddhists sought to create a sentiment against Christianity; but this place, the key of that part of the coast was secured to our Mission by the appointment of Brother Waters as teacher.

At Nishi-no-miya, Sumiyoshi, and Kanzaki, railway stations between Kobé and Osaka, Dr. Dukes found the way opened to his daily itinerations. Six hours were spent each day in Bible teaching. Much interest was manifest among railway employees. He had knots of eager learners all along the line.

Brother Moseley found an open door at Wakayama. The school and government of-

ficials were friendly, and good congregations attended his ministry.

The opportunities for woman's work find few parallels in the history of Missions. The open doors taxed to the utmost the strength and time of the devoted wives of our missionaries. Home comforts and cares were held subordinate to the pressing demand made upon them.

Mrs. J. W. Lambuth had a school of eleven ladies in Kobé, each paying fifty cents per month. This of course yielded but a trifle in the way of an income, but it counted largely in training these people for their work of evangelizing their own people. These ladies were taught the Bible daily, with the other branches common to similar schools in Japan. The only difficulty encountered was the fact that this work developed more rapidly than did the resources at the command of the Mission. In addition to the day school, Mrs. Lambuth taught classes in Palmore Institute night school which numbered about seventy pupils.

In Hiroshima the day school, in charge of Miss Nannie B. Gaines, numbered thirty girls and ladies, all paying their tuition. Every lady in the Mission had helped to build up

this work. On Miss Gaines's arrival she was placed in charge. She taught three and a half hours each day, and one at night. This, with the study of the language, kept her busy. Some of the pupils attended Sunday school and preaching. Through the influence of the lady pupils, their husbands became much interested in the work of the Mission. The Buddhist element is very strong in Hiroshima, especially among the middle and lower classes; but the influence of the school on the intelligent portion of the city increased steadily.

The influence of Palmore Institute in Kobé was limited by the lack of room. The night school, which was phenomenal in its growth and results, was held in the houses of the missionaries in connection with the reading room of the institute. It had become one of the chief factors in the remarkable growth and activity of the Kobé Church. Steady Bible teaching each night furnished about twenty of the most efficient members of the Church. The receipts of the Church were about thirty dollars per month, which was reserved to aid in building the church in Kobé and enlarging the accommodations of the institute.

The annual meeting was held beginning

September 24 in Kobé. The meeting adjourned to meet Brother Moseley and Miss Gaines, who reached the harbor that day. The Mission now reported 4 ordained missionaries, 3 missionaries' wives, 1 single lady missionary, 3 stations where missionaries reside, 9 out stations, 64 adult baptisms, 71 communicants, 66 probationers, 3 Sunday schools, 7 teachers, 114 scholars, 2 exhorters, and 4 theological students. The itineration of missionaries has been over 24,000 miles. Eleven hundred Bible classes had been held.

The appointments for the coming year were as follows: Kobé Circuit, W. R. Lambuth (it embraced Kobé, Hiogo, and Awaji); Kobé Day School for Ladies, Mrs. J. W. Lambuth; Hiroshima Circuit, J. W. Lambuth (it embraced Hiroshima, Iwakuni, Shobara, Kuri, Uajima); Hiroshima Day School for ladies, Miss N. B. Gaines; Osaka Circuit, O. A. Dukes (it embraced Osaka, Hirano, Otsu, and Wakayama); Wakayama School Work, C. B. Moseley.

Rev. B. W. Waters arrived November 3, 1887. He at once began teaching in two Japanese schools in Osaka, some twenty miles from Kobé. Living in a native house, he taught

four hours a day for his support, and gave the balance of his time to Bible class work and the study of the language. February 23, 1888, he removed to Oita, at the extreme western end of the Inland Sea, some three hundred and twenty miles from Osaka. Reaching this prefectural town February 25, he resumed work under the government school authorities. On this remote shore, with the aid of Brother Tanaka, his interpreter, and his faithful Christian cook, he began the foundation of a Christian Church.

During the last quarter of the year 1887 it was decided to build a church at Kobé and another at Hiroshima. The native members entered heartily into the movement. January 13, 1890, they reported in hand two hundred and twenty dollars. When it is remembered that the Church had been organized but a year, and with but one member, this collection will reveal remarkable and healthy growth. The following from a letter of the above date from the Superintendent will exhibit the lines on which our missionaries were moving:

We are trying to put our probationers and members through a thorough Bible drill. Brother Moseley has a Bible class once a week, and preaches Sunday; Brother Waters, Bible class two hours every night, and holds

two services Sunday. Both these brethren fully occupied with teaching during the week. Dr. Dukes is putting in *five hours every day*, teaching nothing but the Bible and Christianity. He has a class at every station on the railway between Kobé and Osaka. Trains run every two hours. He begins at the first station in the morning, teaches an hour and passes on to the next, and so on. Dr. J. W. Lambuth averages four hours teaching in Kobé *per diem*, and *three* of that is the Bible pure and simple; lectures on Christian biography Saturday nights, teaches two Bible classes in Hiogo, and holds *five* services every Sunday, occupying seven hours.

Mrs. J. W. Lambuth teaches seven hours every day, *more than four* being given to the teaching of Christianity. Mrs. Dukes, Miss Gaines, and Mrs. W. R. Lambuth teach, and all have Bible classes. I myself am teaching the Bible almost continually. As I cannot be in one place very long at a time, it is impossible to have a regular class, but I try to make up for it by drilling my interpreter hour after hour as we walk over the mountains, or ride together in jinrikas, or crouch down among the passengers on the little steamboats which ply on the Inland Sea. And when we reach a town or village where we have organized a Methodist Society, we call on the class leader, and telling him we have only twenty-four or thirty-six hours to spare, send him out after the members. In the meantime we eat our lunch, and are ready for from *one to ten consecutive hours* of Bible reading, comparing of parallel passages, explaining, catechising, and applying. Why, the last time Mr. Oka and I were at Shobara we began at 10 A.M. and continued until 10 P.M.; then, on the morrow, from 6:30 A.M. until 3 P.M., and then rode eleven miles and preached *three*

hours and a half. The people sat in a circle on the floor around us while we ate our dinner and supper, continuing to ask questions.

The rapid growth of the membership led the Mission to unite in prayer that the Lord of the harvest would raise up in the field men who would proclaim the gospel to their own people. The prayer met speedy answer. Dr. W. R. Lambuth in January reported fourteen young men who had offered themselves to preach the gospel. One was the class leader at Shobara. He was over forty years of age, and a good Chinese scholar. Another was a teacher with a school of fifty scholars. Another the teacher of a school of three hundred pupils. Another was a physician connected with the Kobé hospital. His wife was an earnest Bible student. He is very busy in his profession, yet so eager to learn that he carried his lunch with him, so that he could attend the 4 P.M. Bible class without loss of time.

The January report of Miss Gaines gave an encouraging account of the girls' school at Hiroshima. The pupils were principally ladies of rank, and very gentle, studious, and refined. All were interested in Bible study, though but one had become a Christian. They asked that more time might be given to Bible study. These

facts acquire additional importance when we remember that Hiroshima is one of the strongholds of Buddhism. The school was located in a theater building with a Buddhist temple on either side. As far as her health would permit, Mrs. Daisy Lambuth coöperated with the school work at Hiroshima. The demands on them were pressing. Young men were pleading for a night school, where opportunity would be afforded to teach them the Bible. Soldiers in the garrison could not attend the night school, and asked for a little time in the afternoon. A Sunday school must be opened and a Sunday afternoon Bible class for young men. With incessant calls pressing on them, it is no wonder the life of the missionary is soon burned out.

Dr. J. W. Lambuth was greatly encouraged by learning that some seven or eight of the native members and probationers were meeting in a mountain, about a mile from their home in Kobé, every morning by daylight, to unite in prayer for an outpouring of the Spirit, and that they might soon have a house of worship. He offered his house, so they were having in his house a six o'clock prayer meeting. One of the young men, who was licensed to exhort, visited his parents in a neigh-

boring village. His father is a school-teacher. The young man began to tell them about Christ. Soon the questions, "What shall we do to become Christians?" and "Where shall we go to hear Christianity?" were asked. He brought his parents to church next Sunday, that they might hear Dr. Lambuth "talk about the true religion."

Dr. W. R. Lambuth visited early in the year the town of Uajima. He preached in the theater, as the rented chapel would not hold the crowd of over five hundred persons. He baptized two men, registered six probationers, and organized a Methodist Society. At Kiu-shiu he found a deep interest in Christianity. The provincial judge said: "Send us a native preacher who can preach the gospel and teach English two hours a day, and we will support him." He was also anxious for a missionary and his wife.

The arrival of Rev. J. C. C. Newton and S. H. Wainright, M.D., with their wives, May 21, 1888, greatly encouraged their fellow-missionaries. In accordance with the action of the Board accepting the proposal of the Methodist Episcopal Church to coöperate in the work of training a native ministry, Brother Newton was appointed by Bishop Wilson to a

professorship in the Philander Smith Biblical Institute at Aoyama, Tokio. He was assigned to the chair of Biblical Exegesis and entered on the work of teaching theology in teaching in English and Japanese, the latter through an interpreter. Two of our students were there awaiting his arrival, and were soon joined by five others, making a class of seven. In addition to these duties he was Secretary of the Faculty, was engaged in Bible class work, preaching, and the study of the language. The importance of training a native force for the evangelization of Japan had early engaged the thoughts and prayers of our brethren on the ground, and to their efforts in this direction may be attributed a large measure of their great success. The Kobé Church sent four, the Hiroshima two, and the Oita one to receive the benefit of Brother Newton's training. One third of their expenses were borne by the native Churches to which they belonged, and two-thirds by our native Missionary Society.

Brother Wainright and wife were sent to the relief of Brother Waters at Oita, reaching their work June 6. By June 24 they had organized a Sunday school with forty-two scholars on the roll. It soon numbered sixty-four.

Soon several young men asked them to have a daily Bible class. They had an average attendance of about twenty. On Sunday evenings they held gospel meetings, which soon had an average of forty. The annual report showed at Oita an organized Church of twenty-seven members.

Rev. N. W. Utley landed in Kobé August 14, the same hour that the corner stone of their first church was laid. He entered at once on his work. Teaching in Palmore Institute, the night school, two daily Bible classes, Chautauqua work, and Japanese study soon engrossed all his time. While doing full work as a missionary, Brother Utley was self-supporting. The second annual meeting was held in Kobé, beginning September 1, 1888, Bishop Wilson presiding. The annual review of the work was full of encouragement.

Dr. O. A. Dukes had been in charge of the Osaka Circuit, with stations at Osaka, Mikage, Nishinomiya, Amagaski, Hirano, and Wakayama. His method of working his railroad station Bible classes was peculiar. He loaded up his native assistants with sermons and exhortations to give to them who have not. He visited each railroad station in order, holding

Bible classes at each point. As the train passed each point every two hours, he was able to economize time. On Sunday he preached at Osaka, and held his Bible classes during the week. Mrs. Dukes accompanied him on his circuit, doing efficient work among the women, and with organ and voice training them in Christian song.

Brother Moseley was engaged in a government school at Wakayama until October, 1888, where he devoted his entire time to mission work, his support being now provided by the Board.

The report of Kobé Circuit, under charge of Dr. J. W. Lambuth, was full of interest. Its stations were: Kobé, Hiogo, Uajima, and Sumoto. The steady growth of the Church at Kobé demanded much attention, while frequent visits to the island of Awaji, and to the city of Uajima, distant some three hundred and seventy miles, made heavy drafts on his time and strength. The Bible was taught daily, steadily, and persistingly. In fact the Mission was a great Bible school. Prayer meetings were frequent and well attended. A protracted meeting had been held in Kobé during the summer, with good results. During the meeting there was a notable ingathering of women

and whole families. Two years before, one of the servants in Dr. Lambuth's family, who was a Congregationalist, in her daily prayer, said: "O Lord, bless the poor Methodist Church, which has but one believer." Subsequently she changed the prayer to "which has a few believers, but no women." These prayers were answered. The Methodist Mission had "many believers, and many women, both wives and mothers." The laying of the corner stone of our first church in Kobé by Dr. J. W. Lambuth opened a new era in our work. The site was secured by a special donation from a Presbyterian brother of Nashville, Tenn. Palmore Institute night school, under Dr. Lambuth's management, aided by Brother Yoshioka, our native exhorter, had grown until it could not find room for all who desired to share its benefits. The pupils averaged 60 in number. The circuit reported: Adults baptized, 47; children, 6; Sunday schools, 3; scholars, 120.

The work for women was vigorously prosecuted by Mrs J. W. Lambuth. The ladies' class occupied her time from 9 to 12 A.M. She taught a class of gentlemen from 2 to 4 P.M. and a class in the Palmore Institute night school. A weekly Bible class for women and

children was organized, with an average attendance at the school of thirty-five.

The story of the work this year at Uajima illustrates so remarkably the character of the work in this field, and the movements of the Holy Spirit in connection with the labors of our missionaries, that we give in full the report of the Superintendent:

This city, upon the remote western extremity of the island of Shikoku, is upon a rocky and (except by water) almost inaccessible coast. It was opened to us by agencies which we knew not of, and has given us an illustration of Paul's words: "God hath chosen the weak things of the world to confound the things which are mighty." We were written and telegraphed for several times by a teacher and a lawyer—men whom we had never met. They desired to have "the city opened to the civilization of the West." We went several times, met with kind receptions, talked for hours to private circles, and addressed large audiences in the city theater; but for some months had only two believers in Christianity, and one of them became a castaway. Besides these two there were a half dozen probationers, but to a man they went over to the Congregationalists during our absence, the latter having five members, but no pastor. The only other human factor in our work was a boy of sixteen, whom the two members and probationers, previous to their disaffection, had sent to Kobé for religious instruction, that in the course of years they might have a native teacher. Extraneous influences set in with such a tide, and the vitality of our work during our enforced absence at other

points reached so low an ebb that it seemed best to hand over the place to the Congregationalists, who proposed to send a pastor. We felt that this was better than to permit them to suffer for attention, for in all our bounds we had not a native preacher. Not so, thought our young hero, who had in the meantime received baptism in Kobé. Not waiting our arrival to consult over the matter, but recognizing the crisis in his distant home, he gathered up his books and bedding and took passage by the first steamer going west. Arriving at Uajima, he dauntlessly began his work, gathered the expiring embers, fanned them into a flame, and in the name of the Master told his people that he had come to preach Jesus and him crucified. House to house prayer meetings were held, class meetings instituted, a Sunday school organized, and all the means of grace within his reach availed of. Brother Ninomiya had been taught of the Spirit, and learned his lesson well. He urged us not to give up; of course we did not, and as a result of his faithful ministry and of Dr. J. W. Lambuth's indefatigable efforts, under the blessings of God, the Uajima Church has to-day thirty-four members, many probationers, and has become the center of a promising work along the coast. The teacher has recently been baptized, and now the lawyer, after a long and severe illness, surrendered not to civilization, but to Christ. Thus the two men who were led by other motives to invite the missionary have themselves found the true motive and foundation for all right doing. The happy conversion within the last few weeks of an old woman of eighty-four years, resulting in her throwing away her idols, and her son of sixty smashing his wine cup and crying with bitter tears over his sinful habits, has made a deep and abid-

ing impression upon the whole city. The facts are in every mouth. There is a sound of a going forth in the tops of the mountains. The Spirit is at work. Let us be ready for the marching orders!

Our young brother's heroism was equaled by his self-denial. He came up to annual meeting expecting to enter the theological school at Tokio with the other members of the class, but as we had no one to send to Uajima in his place he cheerfully consented to return to his work for another year. In the autumn he must go where he can receive instruction, but we are still unable to replace him. Who will come from America and work in Uajima for four years until he has completed his course? Cannot the Church send us the help we so much need?

The Hiroshima Circuit was under the charge of Dr. W. R. Lambuth. The stations were Hiroshima, Iwakuni, Shobara, and Oita. A disturbing element in the Hiroshima Church had injured the Church. This had been increased by the enforced absence of the pastor, who in his relation to the whole work had to be on the wing. In the spring matters were improved by the removal of one factor of the disturbing element and the timely aid of Brother Nakayama, whose name appears in connection with the Church at Shobara. "At a time when the girls' school was without a Japanese manager, and when the affairs of the Church were much disturbed, he quickly

stepped in, and in the most unassuming but systematic manner restored order and gave no small impulse to the work."

Miss Gaines had worked faithfully at her school. It had averaged twenty pupils, who represented the best element in Hiroshima. Her heart was gladdened by their willingness to attend church and Sunday school. One had received baptism. It was evident that the work was greatly impeded by her surroundings. Her home was an old theater, located in a narrow alley, between two Buddhist temples. The great need of the school was good buildings.

Good work had been done among the soldiers, and by Miss Gaines and Mrs. Daisy Lambuth among the women and children. Brother Waters, after he was relieved at Oita by Brother Wainright, came to Hiroshima to teach in the government schools. His presence and help in supervising the work of the Church was of great service.

The statistical reports furnished the following figures: Stations, 5; out stations, 10; male married missionaries, 5; missionaries' wives, 5; male single, 3; female single, 1; total, 14; adults baptized, 88; children, 6; native membership, 153; net increase, 99; pro-

bationers, 79; theological students, 7; total preparing for the ministry, 12; exhorters, 4; Sunday schools, 15; scholars, 359; Bible classes, 10; students, 113; night schools, 2; students, 77; day schools, 3; students, 82; church building, 1; seating capacity, 300; value, \$2,500; (*built without appropriations by the Board*); Bible classes held, 2,232 times; itineration, 33,900 miles.

The visit of Bishop Wilson and his wife was an inspiration to the missionaries. Their deep interest in the work and their sympathy for the workers gave them fresh courage. They visited many portions of the Mission; and having thoroughly informed himself as to the details of the work in all its departments, the bishop was able before the Board and home Church to represent its condition and press its urgent demands.

The third Annual Meeting was held in Kobé September 4, 1889, Dr. W. R. Lambuth in the chair. The reports were full of interest. We regret that our limited space will not allow us to give them in full. As the Mission Board had been unable during the past year to reënforce the Mission, but little on the line of expansion had been attempted, yet two important cities had been added to

the work—viz., Himeji, a city of over 25,000 inhabitants, thirty-five miles by rail west of Kobé, and Tadotsu, with a population of 6,000, eighty miles southwest of Kobé. The latter was considered an important strategic point on the Inland Sea.

The number and efficiency of the native force had been increased. Rev. Y. Yoshioka received the first license to preach granted by the Mission. A year before he came to the missionaries and said: "Having worked for foreigners, I know one side of foreign life; but I believe there is another side, and I want to know something about it." They tried to show him the other side, and there he found Christ. He was teaching for a support, but gave up two hours of work daily, and lost the equivalent in salary, that he might devote the time to Bible study. His mother was a devout Buddhist, but at his baptism she broke down. She became one of the happiest Christians in the Mission Church. Brother Yoshioka was the assistant pastor of the Kobé Church, and an efficient teacher in the Kobé girls' school. Four earnest young men had been licensed to exhort, making eight in the work, or nine licensed native workers in all.

The ladies of the Mission, while bearing the

burdens of housekeeping, and the almost daily entertainment of guests, native and foreign, moved on with cheerfulness in answer to the exigencies of the work. All had Sunday schools for children and classes for women during the week. Miss Gaines stood at her post against heavy odds in charge of the girls' school at Hiroshima. Alone, in the upper story of an old theater, confronted by strong Buddhist opposition, the cheerful determination with which she pulled through every obstacle was surprising.

At a regular meeting of the Mission, held July 15, 1889, it was resolved to concentrate our educational forces at Kobé, and that immediate steps be taken to procure a Faculty and facilities for thorough academic and Biblical training. The action was taken with the knowledge and approval of Bishop Wilson. This movement would not have been feasible but for the bequest of Thomas L. Branch, of Richmond, Va., which placed, through Bishop Wilson, \$10,000 at the disposal of the Japan Mission for the education of young men. The report of the Superintendent says:

A most eligible site, comprising eight acres upon the southern slope of the hills two miles east of Kobé, half a mile from and facing the sea, was purchased, and a

two-story dormitory rapidly pushed to completion. The lower story is to be used for recitations and the upper to accommodate twenty-five boarders. Brother N. W. Utley, removing his day school from Kobé, became Principal of the Academic Department; while Professor J. C. C. Newton, who had been laboring in Tokio, brought out theological students here and became Principal of the Biblical Department. As will be seen by the minutes of the last Annual Meeting, Brothers Moseley and Utley were also associated with Brother Newton in theological training, the writer making a fourth in the Faculty. Still later, upon the arrival of Brother T. W. B. Demaree, Brother Utley's place was filled by him, the latter having his hands full with the other department, language study, and the duties of Mission Treasurer.

Again we copy from the report:

One school hour every morning is given up to the study of the Scriptures. The object of the school is to build up Christian character. The spirit of the school is *intensely evangelistic and aggressive*. Seven out stations are kept up by our Christian students, some of them traveling as far out as eighty miles by steamer and rail. It is truly an inspiring sight to see these young evangelists going forth to the help of the struggling Churches which have no pastors. The presence of an active Y. M. C. A. organization and a daily evening prayer meeting help to give the institution an atmosphere of healthy devotion, which more than supplements the work done in the class room. And now the crowning blessing of all has been a remarkable series of manifestations of God's Holy Spirit to us individually first, a pentecostal outpouring upon the Oita Church three

hours afterward in the second place, and ten days later in great and abundant measure upon our boys' school, the work of grace never ceasing until four young men were called to the ministry and two women to the Bible woman's work—these four from Oita Church—and until not one student was left in the dormitory who did not profess faith in Christ. A class of twelve are now candidates for baptism. The writer, being an eyewitness and an unworthy recipient of these gracious blessings, is constrained to cry out with the Psalmist: "Bless the Lord, O my soul: and all that is within me, bless his holy name!"

Brother Utley, who has charge of the Academic Department, thus wrote of the evangelistic work of these native students of the Kwansei Gakuin, as the boys' school at Kobé is called:

Pursuing their studies during the week with untiring industry, at its close they gather their bedding and Bibles, and go out into the surrounding cities and villages and preach the gospel to their kindred and friends. It is an encouraging scene to witness their informal meetings Monday night after their return. They tell of triumphs, disappointments, trials, and victories; of probationers, prayer meetings, and Sunday schools, and seldom fail to bring with them calls for more experienced and better informed workers to follow up the work initiated by themselves. Beginning with less than twenty students, and hoping to reach only thirty, with boarding accommodations for only twenty-four, I have now to report nearly twice the number begun with. The dormitory is full. Every boarder is a con-

verted follower of the Lord Jesus, and nearly all of the day pupils. The students go away to their homes thoroughly evangelistic in spirit, burning with their glorious secret, and open numerous avenues through which the missionary may enter into their towns and their homes.

The statistical report for the year closing September 4, 1889, gives the following results: Stations, 5; out stations, 12; married missionaries, 5; female married, 5; male single, 3; female single, 1; total, 14; adults baptized, 102; children, 13; members, 232; net increase, 68; probationers, 48; local preachers and exhorters, 8; theological students in school, 7; total preparing for the ministry, 12; Sunday schools, 18; scholars, 485.

The fourth annual meeting of the Japan Mission was convened in the Methodist Church, Kobé, September 3, 1890, by Bishop A. W. Wilson. The most important events that marked the year since their third annual meeting was the arrival of the long-expected reënforcements.

Rev. T. W. B. Demaree, of the Kentucky Conference, reached Kobé November 4, 1889; Miss Laura Strider, of Virginia, December 3, 1889; and Miss Y. M. Kin, M.D., December 4, 1889 (Miss Kin was already in the field when employed by the Board); Miss Mary C. Bice, of

California, January 29, 1890; Rev. W. E. Towson and wife, of the Pacific Conference, February 20, 1890; Rev. W. A. Wilson, of North Carolina, June 24, 1890; and Miss Kate Harlan, who was in the field a self-supporting missionary when she was placed on the roll of our mission force. These additions to their numbers added greatly to the confidence of the missionaries who had been holding their ground for over two years.

The reports at the annual meeting indicated that our brethren and sisters had not only cultivated diligently fields already occupied, but had extended their lines into the regions beyond. We wish we had space for the full text of their reports.

Dr. J. W. Lambuth, presiding elder of the Kobé District, called attention to the pressing want of a resident preacher and wife, and a native preacher at Osaka. The native Christians of the town and of the island of Shikoku earnestly called for a resident missionary, who should be accompanied by a native preacher. The work at Tadotsu and surrounding country, which was on the island of Shikoku, would require the entire time of a missionary and a native preacher. The people asked at least for a native preacher. They

were endeavoring to build a church. They had placed in the hands of Dr. Lambuth seven armors and over twenty swords to be sold and the money used for that purpose. He had spent much time in Himeji and the country around, and considered it essential that the country to the west and north of Kobé and Himeji be immediately occupied. It embraced a country that for two hundred miles had been scarcely touched by any foreign missionary. He had licensed two young men to preach and four to exhort, who were doing good work. He had prepared twelve tracts on Scripture emblems for publication.

The report of Brother Moseley for the Kobé Circuit speaks largely of the pulpit labors of Brother Yoshioka. Every month new probationers gave in their names and members were added to the Church. Two Sunday schools in the city, with scholars of all ages, reported an average attendance of fifty. The ladies of the Mission conducted Sunday schools among adjoining villages. One conducted by Mrs. W. R. Lambuth was held in the street, as no one would rent a room. One of her songs was "Come to Jesus," which won for her among the children the title of "Mrs. Come to Jesus."

The Kwansei Gakuin, with J. C. C. Newton in charge of the Biblical Department, and N. W. Utley in charge of the Academic Department, amid many discouragements did effective work. In addition to other duties, Dr. W. R. Lambuth and Brother Mosely, with Brother Demaree, had classes in this school.

A dispensary for women and children was opened in Hioga February 25, 1890, by Miss Y. M. Kin, M.D., which promises important results.

In addition to the duties of Treasurer, Brother Towson had charge of Osaka Circuit. Four regular services were held each week. He had a class of bright young men who met daily for Bible study. During the year T. M. Datte, who had been laboring for several years among the Japanese in San Francisco as interpreter and evangelist, was licensed to preach. He was the second native local preacher in the Mission.

The ladies of the Kobé District all rendered effective service in Sunday schools, day schools, and night schools. The women they trained for Bible work will lead many of these heathen sisters to the cross.

The Hiroshima District, in charge of W. R. Lambuth, reported healthy growth. In Hi-

roshima a most commodious and well-located church had been built, besides buildings for a girls' boarding school. Miss Gaines (who was in charge of the school), aided by Miss Bice and Brother Waters (who was also the pastor of the charge), reported twenty-three enrolled scholars.

Dr. Dukes, seconded by Mrs. Dukes and Miss Strider, had carried on the work vigorously at Mateuyama. His boys' school grew, and his chapel was crowded with hearers.

At Oita Dr. Wainright and wife had a year of hard work and a season of hot persecution. Dr. W. R. Lambuth went to their aid. In their darkest hour the missionary cried earnestly to God for help. The Holy Spirit was poured out on the little band; a revival wave swept over their Church; sinners were convicted, and some were converted. The native Christians were filled with wonder, and said to each other: "We have never seen it on this wise before." Out of their company three were called to preach the gospel to their people. Around Oita there are a million and a half of idolaters. Calls came in to Dr. Wainright from many villages, but his duties in Oita would not allow him to go.

November 12, 1890, Rev. J. M. Rollins, of

the St. Louis Conference, and his wife reached Japan. The Mission now reported: Stations, 6; out stations, 15; adult baptisms, 77; members, 318; net increase, 87; probationers, 157; local preachers and exhorters, 11; preparing for the ministry, 13; Sunday schools, 21; scholars, 617.

In 1891 the Mission was reënforced by the arrival of Rev. Simeon Shaw, of the South Georgia Conference, and his wife, who reached the field April 1; and Rev. W. A. Davis, of the Missouri Conference, who landed at Kobé September 1. They gave the Mission at that time a force of 13 male missionaries, 11 wives of missionaries, and 4 single lady missionaries.

In December, 1890, Dr. W. R. Lambuth, owing to the failing health of his wife, returned, under a leave of absence from the Board, to the United States. Many years of toil, exposure, and sickness in the trying climate of China and Japan had prostrated and broken her health. If prayer will prevail, the health of this devoted missionary will be restored, that she may close her mission in the field to which she had gladly consecrated her life.

In October, 1891, a cablegram from Dr. J.

W. Lambuth to Bishop Wilson announced the destruction by fire of our girls' boarding school in Hiroshima. The value of the school to our work called for prompt action. After a brief council with the bishop in charge and Dr. W. R. Lambuth it was decided to raise the fund needed to restore the house by special effort, and the Secretary cabled to Dr. J. W. Lambuth the word, "Rebuild." The Buddhists of Hiroshima, who rejoiced over our loss, will in due time look on the walls of another Christian school on the site of the old one.

The report of the Japan Mission for 1891-92, as found in the Forty-sixth Annual Report of the Board, exhibits a most encouraging advance in all the lines of work. The Mission now has 5 native preachers, 14 local preachers, 17 theological students, 24 Bible women and other helpers, 40 native teachers, 381 native members, 128 probationers, 23 Bible classes, 248 students, 34 Sunday schools, and 902 scholars.

Miss Harlan was called home in the summer of 1891 by important interests, and Brother Utley in October of the same year by failing health. We trust the way will soon be opened for their return, and that the Board ere long may be able to send out the reënforce-

ments this field so greatly needs. The following table gives the

ROLL OF THE MISSION.

NAME.	Conference.	Arrival.
Rev. J. W. Lambuth	Mississippi.	1886
Rev. O. A. Dukes	Texas.	1886
Rev. W. R. Lambuth	Tennessee.	1886
Rev. C. B. Moseley	Arkansas.	1887
Miss N. B. Gaines	Louisville.	1887
Rev. B. W. Waters	Baltimore.	1887
Rev. J. C. C. Newton	Baltimore.	1888
S. H. Wainright, M.D.	S. W. Missouri.	1888
Rev. N. W. Utley	Memphis.	1888
Miss Y. M. Kin, M.D.	China.	1889
Rev. T. W. B. Demaree	Kentucky.	1889
Miss L. C. Strider	Baltimore.	1889
Rev. W. E. Towson	Pacific.	1890
Miss M. F. Bice	Pacific.	1890
Miss Kate Harlan	Tennessee.	1890
Rev. W. A. Wilson	W. N. Carolina.	1890
Rev. J. M. Rollins	St. Louis.	1890
Rev. S. Shaw	N. Georgia.	1890
Rev. W. A. Davis	Missouri.	1891

AMERICAN METHODIST MISSIONS.

HOME MISSIONS OF THE M. E. C., S.

IN 1756 Mr. Wesley called the attention of the Conference to the demands of destitute regions in England and Ireland, and a fund was raised to aid in sending them the gospel. This was the beginning of Home Missions among the Methodists of England. In 1812 Bishop Asbury began to call on the people for subscriptions for the support of ministers where they could not otherwise be sustained. All these subscriptions were entered in a small pocket memorandum book, and the money was used in the destitute regions of the regular work and in new circuits on the western frontier. This may be considered the beginning of Home Missions in the Methodist Church in America.

About the year 1812 "Bishop Asbury began to solicit subscriptions for the support of ministers on circuits where they could not otherwise be sustained, which subscriptions he entered in a pocket memorandum book that he

always carried with him for that purpose." This fact may explain the reason why the annual reports designate 1812 as the date of the origin of the Domestic Missions of Episcopalian Methodism.

In 1819, when our Church organized its Missionary Society, its field was altogether in this country: among the Indians, the colored people, and destitute regions of our regular work. It was not until 1833 that our Church entered the foreign field, and sent Melville B. Cox to Liberia, Africa. It 1835 it also commenced mission work in South America. With the exception of these two missions, our missionary operations were confined to the home field until after 1844, when the Church was divided. It was not until 1848 that the Methodist Episcopal Church, South, entered the foreign field.

From the annual report of the Board of Missions for 1846 we find the southern branch of the Church had the following Home Missions within its bounds: Missions among the destitute regions of regular work; Missions among the people of color; Indian Missions; Texas Mission; German Mission; French Missions in Louisiana.

In former *Hand Books* we have given brief

summaries of the missions among the people of color, the Indians, the Texas mission, and the French mission in Louisiana. It remains that we should give some account of the missions among the destitute regions of the regular work, the German missions, and the missions in the West.

MISSIONS IN DESTITUTE REGIONS OF THE REGULAR WORK.

In 1846 we had in Southern Methodism 47 missions in destitute regions of the regular work, 46 missionaries, and 8,996 members. The annual reports fail to show how much was expended at that period in each department, but for all the Home Missions the collections were \$68,529.24. Of this less than one-half was expended for the missions in the destitute regions among the white people. The largest part of the collections was employed in supporting the missions among the colored people.

In 1861 the annual report showed 257 missions, 210 missionaries, and 43,676 members.

At the General Conference of 1846 both Home and Foreign Missions were committed to a Board of Managers, which, in conjunction with the bishops, determined the fields that

were to be occupied, selected the missionaries, and distributed the amount to be raised for their support among the Annual Conferences. In 1866 the General Conference divided the mission work of the Church into two departments, and provided for the organization of two Boards, one having charge of the home and the other of the foreign field. In 1870 the missions of the Church were again placed under one Board of Managers. In 1874 the constitution was again changed, giving to the missionary operations of the Church their present organization. The General Board has charge of the foreign missions and all others not provided for by the Annual Conferences. Each Annual Conference is required to organize a Board of Missions auxiliary to the General Board, which shall have control of the missions it may establish with the consent of the President of the Conference within its bounds and of the funds raised for its support. This system has its advantages. As the management is distributed among the Conference Boards, there is no expense for salaries; and the cost per cent. of administration under the missionary economy of the Methodist Episcopal Church is among the smallest of all the missionary organizations in England

and America. Placing the responsibility of supporting the missions within its bounds on each Annual Conference may also spring the preachers and people forward in their support. These advantages may be offset by other considerations. This plan dissevers the connectional bond so far as this department of our Home Missions is concerned. The older and more thoroughly established Conferences are released from their obligation to help the new and feeble Conferences. The Christian principle that the strong should help the weak is withdrawn from this important field of Christian effort, and the weaker Conferences in the older States and the vast fields opening in the West are deprived of that immediate and direct support their necessities demand. It is true the constitution in a measure provides for these weaker Conferences by placing under charge of the General Board all missions "not provided for by the Annual Conferences." Whether this provision is the wiser plan may be a question that calls for earnest thought.

We have made earnest efforts to obtain accurate reports respecting the number of missions in destitute regions of the regular work each Conference Board is supporting in each

of the Annual Conferences. The fullest report we have obtained is that of 1890. It gives 417 missions, 406 missionaries, and 65,448 members. As twelve Conferences made no reports, we can safely estimate that we have 600 missionaries in this field and 100,000 members.

GERMAN MISSIONS.

In 1842 Dr. William Winans, of Mississippi, called the attention of the missionary authorities to the importance of establishing a mission among the Germans who were landing by thousands every year in New Orleans. Rev. Philip Schmucker was sent to open the work. He organized a class, but soon returned North, leaving the mission in charge of a young local preacher who had been licensed by Dr. Winans, then presiding elder of the New Orleans District. The labors of Rev. C. Bremer were greatly blessed, and he soon succeeded in building a comfortable house of worship and organizing the first German Methodist Church in New Orleans. In the annual report of 1846 we find in connection with the New Orleans German Mission the names of C. Bremer and N. Breckwedel, missionaries, 1 Church, 90 members, 1 Sunday school and 50 members. At

Carrollton 15 members were reported, 7 at Lafayette, and 27 at Mobile. Total members, 139. Rev. D. Derick was at work in Charleston, S. C., and Rev. H. P. Young at Galveston, Tex. Mr. Young encountered some persecution from his countrymen. On one occasion a crowd who were filled with beer entered the congregation and broke up the services. This violation of the rights of the human conscience met prompt rebuke. The leader was summoned the next morning before the Mayor of the city, who heard the facts and sent the offender to jail. After three days he sent to Mr. Young and asked him to pray for him and to intercede in his behalf with the Mayor. It was cheerfully done, and he was released.

In 1847 Mr. Schmucker revisited New Orleans and was greatly impressed with the importance of the mission and the success of the young local preacher he had left in charge five years before. Three thousand Germans, fresh from the Fatherland, reached its wharfs while he was in the city. The missionary met them with Bibles and tracts and a kind invitation to the house of God. Some were in the congregation the following Sabbath.

Brother Bremer had undertaken a new mis-

sion in the lower part of the city, but his work was done. He died September 14, 1847. His death was a great loss to the mission. The membership of the New Orleans Mission declined from 220 in 1847 to 44 in 1848. In 1849 Charleston disappeared from the annual report. J. M. Hofer appeared in charge of the First and John Pauly in charge of the Second Mission in New Orleans, with 116 members. The work in Texas was expanding. C. Rotenstien reported 93 members in Galveston, and C. Grote reported 46 in Victoria. H. P. Young had opened work at Seguin and a mission was started at La Grange. In 1850 the name of E. Schneider was added to the missionary force. Peter Moelling had charge of the Galveston Mission in 1852. In his report he tells of a revival in which Rev. N. A. Cravens, pastor of the American congregation, helped him, in which eleven were happily converted. In 1854 the membership in Louisiana and Texas was 589. In 1855 a mission was opened in Louisville, Ky., under the charge of C. Quelmelz. He reported 38 members. Another was opened in Nashville, Tenn., P. Barth, pastor. Under the direction of the General Conference, and authority of the Board, a German paper was established

in Galveston, with Peter Moelling as editor. It proved an efficient auxiliary to the evangelical labors of the preachers. There were now eight missions in Texas, four in New Orleans, one each in Mobile, Louisville, and Nashville, and one just established in Mobile. In 1856 the German Missions were organized into a district, with Rev. J. W. De Vilbiss as presiding elder. He reported for that year a net increase of 126. In 1857 Rev. H. P. Young, with about 50 members in Galveston, withdrew, and united with the Presbyterian Church. About 100 conversions and accessions to the Church were reported from Texas. In 1855 the completion of a new brick church in New Orleans was reported. In 1860 a mission was commenced in St. Louis with four preachers. They reported 50 members. In 1861 there were 3 missions in New Orleans, 13 in Texas, 1 each in Louisville, Mobile, Nashville, St. Louis, Hannibal, and Glasgow. Then came the war. The fidelity of the German missionaries during those days of trial is worthy of all praise. With every industry in the country crippled and some destroyed, the Church could only partially support its missions, and the families of the faithful missionaries encountered many pri-

vations. The writer remembers one of the German preachers in Texas whose family for many months had nothing on their table but corn bread and part of the time black coffee. He never murmured. When Conference met he was in his place ready for the toil and sacrifice of another year. John Pauly alone held his ground in New Orleans. We remember when the storm was over and he was sent to help build up the German work in Texas, how he thrilled us with the story of his experience when he and his wife, for want of a better home, slept in a church steeple in New Orleans, while holding his little band together. He had in him the material out of which apostles were made.

Many both among the American and German preachers, in those dark days that lingered after the war, were doubtful whether the Methodist Episcopal Church, South, could sustain the German work. In 1866, prior to the meeting of the General Conference in New Orleans, a convention of German preachers was held in Bastrop County, Tex., to consider whether they would remain with the Southern Church or accept overtures from the Methodist Episcopal Church (North). As the meeting was within the district of the

writer, he was invited to attend. Rev. F. Vordenbaumen, who still lives, a Nestor in his Conference, presided. Letters were read from high officials of the Church (North), in which the salaries that could be paid the German preachers in Texas were stated. The writer, who was then Secretary of the Conference Board, was asked what might be expected from the Southern Methodist Church? He frankly admitted that in the impoverished state of the Church we could not hope to be able, at least for many years, to pay such salaries as were offered in the letters. The Southern Methodist preachers expected to continue their work among their own people, ruined as they were in fortune, trusting in God for a support. If the German preachers were ready to share the lot of their mother Church, their American brethren out of their poverty would gladly do all in their power for the support of the German Mission. The question was earnestly and prayerfully discussed, the vote was taken, and almost unanimously they decided to share the shattered fortunes of their "mother Church." A letter was prepared and sent to the General Conference by the writer, giving the Church the assurance of the devotion of their German

brethren in Texas to the Methodist Episcopal Church, South, which had been instrumental in building up the missions among the Germans in the South.

We find no record of our German missions in the annual reports of the Board during these years until 1872. Rev. E. N. S. Blogg reported himself and Rev. Ebers, a young preacher from Louisiana, at work in Virginia. A small society of ten and a Sunday school had been organized in Petersburg, and the work opened at Norfolk and Richmond. Rev. F. Vordenbaumen reported 9 appointments in the Texas Mission, with 7 preachers and 2 supplies, and without counting Houston, which was not reported, 469 members. The German Methodists are notable builders. The report shows 9 churches and 5 parsonages. These intrenchments were of immense value when they were struggling through the war. In 1873 Rev. J. B. A. Ahrens reported 274 members in New Orleans. A new mission was opened at Lake Charles, La. Mr. Blogg reported work in Norfolk, Petersburg, Richmond, Baltimore, and Hookstown, with a membership of 32.

In 1874 the General Conference ordered the organization of the German work in Texas

and Louisiana into an Annual Conference. The first session was held in December of that year, Bishop Keener presiding. The Conference was divided into the New Orleans District, with 327 members; Houston District, with 243; and New Braunfels, with 338. Total, 910. Brother Ahrens reported the conversion of 40 Sunday school scholars in the Dryades Street Church, New Orleans. Brother Blogg reported in Virginia and Maryland 108 members. The *Familienfreund*, a paper edited by Brother Ahrens in New Orleans, was doing effective work in establishing the members in the doctrines and discipline of the Church. The *Kinderfreund* for the children was a valuable help to the Sunday schools and home religion. After 1877 the Virginia and Maryland Mission disappears from the annual report. In 1882 the Texas Mission reported 21 churches, 17 parsonages, 13 local preachers, 1,246 members. The collection for Foreign Missions was about 75 cents per member, or about three times per capita the amount collected in the American congregations. Revivals were reported in nearly every charge. They had established a college and high school. It meant much for a German to be a Methodist, as they were often ostracised

by their fellow-countrymen. As a result their piety was of strong and vigorous fiber and their zeal for their religion warm and active. One of the presiding elders in Texas reported a family altar in the house of every member in his district. Their Conference reports would have served as models to the entire Church. It was a rare thing for a preacher to report a deficit in his collections.

The General Conference of 1886 authorized the absorption of the German missions in Louisiana and Mississippi in the Conferences in which they were located. In the judgment of thoughtful men the mission in this part of the work had not developed in strength nor increased in numbers as a healthy state of things would indicate. The cessation of German immigration to New Orleans was assigned as one cause. The Americanization of the children of German Methodists was another. They were educated in American schools, mingled in American society, married into American families, spoke the English language, and hence many felt no special attraction toward the Church of their parents when the worship was in the German language and the congregations limited to that race. It was hoped that by bringing the preachers and

people into closer relations with their American brethren, and by providing English as well as German preaching for their congregations, the Americanized children of German Methodists could be held to the Church of their parents. That we are failing in a large measure to hold the young people of our German congregations presents to both our American and German preachers a question for earnest and prayerful consideration. The entire mission, in 1886, reported 22 preachers. The Louisiana District reported 437 members; the West Texas, 481; and the Central Texas, 390. Total, 1,328.

In 1888 the Texas Mission was called to mourn the death of Rev. Charles Grote. He was a man of God and useful in winning souls for Christ. In 1891 the German Mission in Texas reported 18 missionaries and 1,016 members. Their preachers are a noble body of men. They are working under many difficulties, but the least is the fact that the Board of Missions, burdened with many claims on its treasury, has been unable for years to make the liberal appropriation this work so greatly needs. They have but little sympathy from their own people, and hence cannot engage in aggressive work unless their Ameri-

can brethren give them financial support. Could we double our appropriations, it would add vastly to the vitality and aggressive force of this faithful band of preachers.

WESTERN WORK—CALIFORNIA MISSION.

In the annual report for 1850 we read: "California Mission — three missionaries." That was all. It was much. It was the prophecy of results that will far outlast the search for gold in its mountains that turned the tide of immigration to the Pacific slope.

Early in 1849 the importance of a mission in California by the Methodist Episcopal Church, South, was discussed in many parts of the connection. Men of every age and pursuit were leaving the Southern States for the land of gold. Families had gone out in search of homes. It was time the missionary should go with the emigrant to gather around him the precious promises of the gospel of grace. The movement was brought before the Board of Managers by Bishops Paine and Andrew and other leading preachers and members of the Church. After thorough discussion it was decided that the mission should be established, provided the necessary means could be procured by special contribution

without drawing on the resources of the general treasurer, during the current year.

It is worthy of note that several of the important missions of the Methodist Episcopal Church, South, have been put in operation by special contributions without an absolute appropriation by the Board. In laying the foundation of the Central Mexican Mission Bishop Keener was largely sustained by the gifts of brethren who had become specially interested in that opening field. In 1887 the Board felt unable, in view of its indebtedness, to respond to the earnest call for reënforcements in Japan, but consented that proper applicants might be accepted, for whose outfit and traveling expenses provision could be made by special donations without detriment to the regular assessments! Our success in those fields, as in California, may encourage the Church to move out more confidently in the line of faith in aggressive work for the salvation of our race.

Bishop Paine, who had immediate control of the California Mission, appointed Rev. Jesse Boring, D.D., and Rev. Alexander Wynne, of Georgia, and Rev. David W. Pollock, of the St. Louis Conference, to the California Mission. Dr. Boring was known as

one of the strongest and purest men in the Church. Brother Wynne was a preacher of one year, and Brother Pollock a presiding elder of ability and experience. The Church is wise when it sets apart its strongest, wisest, and purest men for the mission field. As the movement was conditioned on special collections for its support, the missionaries were instructed to devote some time in raising the necessary funds. In February, 1850, Dr. Boring wrote to the Secretary that their appeals had been successful and they would have enough for a parsonage besides. A supply of Methodist books and Sabbath school publications was secured and also a donation of Bibles and Testaments from the American Bible Society. They left New Orleans February 28, 1850. A trip to California in that day, by way of Panama, was a more serious affair than a voyage to China at the present time.

The missionaries reached the field in April, 1850, and opened work at San Francisco, Sacramento, and Stockton. They soon organized three circuits, which were supplied by local preachers. Ill health soon compelled Pollock to return home. Dr. Boring took charge of San Francisco, Wynne of San José, C. Gridley of Stockton. Sacramento City, Sonora,

Colima, Mad Canyon, and Nevada City were left to be supplied. The first year closed with over three hundred members.

Encouraged by the results of the first year's labors and the outlook, Dr. Boring appealed to the Church at home for a sufficient force and means to form a Conference at once. The Board approved the call, and each Conference was called on for a missionary, whose duty it should be, before starting to the field, to raise within the limits of their respective Conferences one thousand dollars for outfit and travel and the support of the mission.

The Pacific Annual Conference was organized in San Francisco April 15, 1852, Dr. J. Boring, Superintendent of the mission, presiding. It had eighteen preachers on its roll. The work was divided into two districts with 23 appointments, and 294 members. Dr. Boring was editor of the *Christian Observer*.

The presence of the venerable Bishop Soule at the Conference of 1853 added greatly to the zeal of the preachers. The mission reported 25 preachers, 28 appointments, and 587 members. From this date the Pacific Conference has been reckoned in the regular roll of Conferences. Its charges have been self-supporting, with the exception of special appoint-

ments which have needed and received assistance from the General Board. In 1891 it reported 77 traveling preachers, 45 local preachers, and 6,060 members.

In 1860 the Oregon District reported 268 members, and the Jacksonville District had been formed. No reports were received during the war, but the preachers were faithful to their charge, for in 1866 this region reported 14 itinerant preachers, 12 local preachers, and about 500 members. The General Conference of that year authorized the organization of the region north of Scott's Mountain, with Oregon and Washington Territory, into an Annual Conference under the name of the Columbia Conference. A large portion of the region was then unoccupied by other Churches. In 1869 the Umatilla District was formed, which embraced the upper waters of the Columbia River. This in a few years included Walla Walla, in Washington Territory. In 1882 this Conference reported 22 itinerant preachers, 25 local preachers, and 1,470 members. In 1890 the General Conference provided for the division of this Conference into the Columbia and East Columbia Conferences. In 1891 the Columbia Conference reported 21 itinerant preachers, 14 local preach-

ers, and 1,305 members; the East Columbia, 21 itinerant, 27 local preachers, and 1,348 members.

As the population on the Pacific moved southward, the Conference extended its lines until the Los Angeles District was formed. This field was mission ground, and the Board, as far as its means allowed, sustained the efforts of the pioneer preachers. In 1870, under authority from the General Conference, the Los Angeles Conference was formed. It was divided into three districts, one within the bounds of Arizona. It reported 19 itinerants, 17 local preachers, and 875 members. The statistics for 1891 are: Traveling preachers, 35; local preachers, 30; members, 2,012.

The "three missionaries" that made up the "California Mission" in 1850 have grown, in 1892, into four Annual Conferences, 154 traveling preachers, 116 local preachers, and 10,621 members.

Our preachers on the Pacific Coast are a noble and self-sacrificing band. The men who lay the foundation of the Church of Christ in a new country must look for their reward beyond the boundaries of time. The Church in future days will share the results of their labors, but will faintly appreciate its indebtedness to these faithful pioneer preachers.

As the vast region which now includes Kansas, Nebraska, Colorado, New Mexico, Wyoming, Montana, and Idaho was filling up from the Eastern states, a large per cent. of the adventurous population were from the Southern states, the obligation of the Church to follow them with the gospel was clear and imperative. The General Conference of 1870 provided for the formation of a Conference which would include the vast unoccupied field east of the Rocky Mountains. At the meeting in July of that year Bishop McTyeire notified the Board that under this authority he would organize a great missionary Conference, to be called the Western Conference, and must have men and means. The Board appropriated \$3,000. The Conference was organized. In 1872 it had extended its operations to Kansas, Nebraska, Colorado, and Montana, and reported in the field 61 preachers and a net increase during the year of 622 members. The Board has never been able to make the appropriations the enlargement of this field has demanded, and as the support from the people has been meager, the preachers and their families have endured great privations. In 1874 the General Conference formed out of this vast territory the

Denver Conference, which embraced the Territories of Colorado, Montana, and New Mexico. The work in Montana was remote from the rest of the field, and in 1878 the General Conference provided for another division of the territory, and the Montana Conference was organized. The preachers in that field have held their ground under heavy difficulties. In 1891 the Conference reported 14 traveling preachers, 6 local preachers, and 532 members.

During these years railroads have opened this vast territory and brought distant points near to each other. The stream of population passed down into New Mexico, where the Mexican population that remains presents an additional demand on the missionary zeal of the Church. In 1890 the Denver Conference was again divided, and with some territory from Texas the New Mexico Conference was formed. Out of the Mission Conference organized by Bishop McTyeire we now have the Western, Denver, Montana, and New Mexico Conferences, with 75 traveling preachers, 59 local preachers, and 5,673 members.

The immense population that was pouring into the northwest and west frontiers of Texas led these Conferences in 1881 to ask the Board for aid in providing this region

with religious privileges. The work was so extensive that their Conferences were unable to meet all its demands. The appropriation that was made and continued has greatly assisted in developing the New Mexico Conference and the vast frontier of Texas.

No field which looks to our Mission Board for help promises larger results than our Western work. The Texas Mission, which was opened by Ruter, Fowler, and Alexander in 1836, reported in 1891 573 traveling preachers, 922 local preachers, and 135,513 members. As the outgrowth of the California Mission, opened in 1850, and the Western Conference, organized in 1870, we have 229 traveling preachers, 175 local preachers, and 16,394 members. The net results from the expenditure of men and means in the Western work, including the early Texas Mission and the regions east and west of the Rocky Mountains, may be summed up as follows: Traveling preachers, 802; local preachers, 1,097; members, 151,801. About one-sixth of the traveling preachers and about one-eighth of the members of the Methodist Episcopal Church, South, are the outgrowth of these missions.

Woman's Missionary Society, M. E. Church, South.

1878-1892.

BY MRS. W. S. BLACK.

THE great problem of "woman's work for woman" commenced its solution over forty-three years ago. In March, 1849, Dr. Olin preached a sermon before the members of the Baltimore Conference. His home during the session of the Conference was at the residence of Mrs. William Wilkins, on Charles Street. A lady friend of the family, the President of the "Female Auxiliary of the Foreign Evangelical Society," stepping in, mission work was discussed, and Dr. Olin inquired why she worked outside her own Church.

"Because there is no avenue for woman's work in the M. E. Church," she replied.

He said with emphasis: "Create one."

"How?" was asked.

"Organize an association for missionary effort."

"In what field?" was the next question.

"China is now opened for missionary enterprise," said Dr. Olin. "Work for China; form your society and I will speak at your first anniversary."

The outgrowth of this conversation was the organization of the "Female China Missionary Society of Baltimore," which was the first "woman's" independent organization in this country, and from which all kindred organizations in sister Protestant Churches have sprung.

In 1858 came these words from Dr. Wentworth, then missionary to China—a sentiment *then first* brought to view, *now* occupying the foreground of mission work: "*China needs an army of women, ready to lay down their lives, if need be, for their own sex.*" The result of this appeal was the establishment of the "Baltimore Female Seminary" in Soochow, China. Soon after the war a society was organized by the ladies of Trinity Church, Baltimore, called "Trinity Home Mission," which was soon changed to the name of "The Woman's Bible Mission of the M. E. Church, South."

In April, 1872, organization upon a broader basis was effected, membership dues fixed at 2 cents per week, or \$1 per annum, and

arrangements made for holding regular meetings. The visits of Mrs. J. W. Lambuth, of missionary fame, to this society in 1876 increased the interest in and contributions to the cause of Foreign Missions.

In April, 1874, largely through the zeal and effort of Mrs. M. L. Kelley, some of the Methodist women of Nashville, Tenn., formed themselves into an organization known as a "Bible Mission" with two distinct objects: one, to furnish aid and Bible instruction to the poor and destitute of the city; the other, to send pecuniary aid to foreign missionary fields. This Woman's Missionary Society in three years, besides securing a home for the poor of the city, and originating the "Mission Home" (an institution for the benefit of fallen women), contributed \$3,000 for the Christian elevation of the women of China. To this work Mrs. Kelley dedicated her every treasure: prayers, labor, money, friends, child, grandchild. She died October 27, 1877, nearly seventy-two years old. Her last message to her granddaughter, who, as the wife of a missionary, had just set sail for China, was: "Hold out to the last for Jesus!"

A similar society was about the same time organized at Warren, Ark., and in 1876 an-

other at Broad Street Church, Richmond, Va.; others at Mineral Springs and Pine Bluff, Ark., Glasgow, Mo., Macon, Ga., Louisville and Morganfield, Ky., and Franklin, N. C. In New Orleans, La., a society of ladies had for several years been working for the Mexican Mission. The interest in woman's work in Missions seemed increasing throughout Southern Methodism. In flourishing Churches, in sparsely settled districts, unaided often save by the guidance and influence of the Holy Spirit, the women were organizing themselves into Missionary Societies, until 1878 found more than twenty Woman's Missionary Societies in the M. E. Church, South, doing specific work. In May, 1878, acting under this growing impulse, a number of representative women of the M. E. Church, South, met in Atlanta, Ga., during the session of the General Conference, which body, under God, answered the prayers of his "hand-maidens" by organizing the Woman's Missionary Society of the M. E. Church, South, under the provisions of the Constitution incorporated in the Discipline, the bishops and Missionary Secretaries appointing a General Executive Association to be governed "thereafter as by-laws and regulations to be adopt-

ed by the Association shall provide; and Conference Societies, to be constituted in accordance with provisions of such by-laws and regulations."

The following is taken from the General Conference *Daily Christian Advocate*, May 25, 1878:

GENERAL EXECUTIVE ASSOCIATION—OFFICERS.

President.—Mrs. Juliana Hayes, 304 North Stricker Street, Baltimore, Md.

Vice Presidents.—Mrs. R. Paine, Mrs. G. F. Pierce, Mrs. H. H. Kavanaugh, Mrs. W. M. Wightman, Mrs. E. M. Marvin, Mrs. D. S. Dogget, Mrs. H. N. McTyeire, Mrs. J. C. Keener.

Corresponding Secretary.—Mrs. D. H. McGavock, Nashville, Tenn.

Treasurer.—Mrs. James Whitworth, 101 South Spruce Street, Nashville, Tenn.

Managers.—Mrs. Frank Smith, University of Virginia; Miss Melissa Baker, Baltimore, Md.; Mrs. R. M. Saunders, Norfolk, Va.; Mrs. Samuel Cupples, St. Louis, Mo.; Mrs. Witten McDonald, Carrollton, Mo.; Mrs. E. E. Wiley, Emory, Va.; Mrs. H. D. McKinnon, Mineral Springs, Ark.; Mrs. B. H. Moss, New Orleans, La.; Mrs. S. Henderson, New Orleans, La.; Mrs. W. H. Foster, New Orleans, La.; Mrs. H. Colquitt, Atlanta, Ga.; Mrs. George W. Williams, Charleston, S. C.; Mrs. Dr. Lipscomb, Columbus, Miss.; Mrs. James Sykes, Columbus, Miss.; Mrs. S. E. Atkinson, Memphis, Tenn.; Mrs. S. W. Moore, Brownsville, Tenn.; Mrs. Dr. Hart-ridge, Florida; Miss Maria Gibson, Louisville, Ky.

The previously mentioned organizations (except the one in New Orleans working for Mexico) became auxiliary to the newly organized Society, turning over to its care the foreign work undertaken by them. By resolution the Board of Missions committed the school for girls in Shanghai, China, under its control, to the care of the new branch of the system of Missions. And thus the Woman's Missionary Society of the M. E. Church, South, was fairly launched, with "apparatus and the openings for carrying on the work." God's blessing was with the new organization. He had directed in the appointment of its leaders, for among the many intelligent, consecrated daughters of Southern Methodism none could have been found more fully suited, better equipped for the work than Mrs. Hayes, of Baltimore, Md., and Mrs. McGavock, of Nashville, Tenn. Said a great man, in speaking of the organization at Atlanta: "The fullness of time had come. God had selected his handmaiden, Juliana Hayes, a chosen instrument, able and consecrated, to lead the women of the Southern Church in bringing back to his Son his promised inheritance: the heathen world." Prior to the organization at Atlanta, Miss Lochie Rankin, of

Tennessee, had been assigned by the bishop in charge of the mission to the school in Shanghai. She was immediately adopted by the new Woman's Missionary Society and recognized as its *first* representative. This school had twenty-nine pupils, and several native Bible women employed, and "thus," said the gifted Corresponding Secretary, "a nucleus was furnished us, round which we could center in the dawn of our missionary morning."

The first meeting of the General Executive Association of the Woman's Missionary Society of the M. E. Church, South, was held in Broadway Church, Louisville, Ky., May 16, 1879. Though not quite a year had passed since organization, the seed sown by the women of Southern Methodism had been blessed of God, and was germinating, budding, blossoming, giving promise of a rich fruitage in the near future. The officers, several of the managers, and delegates from the Missouri, Kentucky, Holston, Tennessee, Little Rock, North Georgia, Alabama, North Carolina, Louisville, Baltimore, Memphis, and North Mississippi Conference Societies, and a number of elect ladies and interested friends were present. Mrs. F. A. Butler was elected Recording Sec-

retary. The opening address of the President, Mrs. Hayes, was peculiarly appropriate. The venerable Bishop Kavanaugh honored the occasion with his presence. Dr. A. W. Wilson, Missionary Secretary, and Dr. D. C. Kelley, member of the Parent Board, having been sent by the latter as a committee to confer with the Executive Association, were invited to occupy seats with the delegates. Mrs. McGavock, in her carefully prepared report, stated that "from the golden strand of California and the verdant valleys and heaven-kissed peaks of Colorado to the gulf-washed coast of fruitful Florida, Auxiliaries to the Woman's Missionary Society are in active operation, sending out their streams of usefulness and binding Christian hearts in closer union." Fifteen Conference Societies had been organized, with 219 Auxiliaries, numbering 5,890 members. Total receipts for the year, \$4,014.27. The foreign work was represented by one missionary, Miss Lochie Rankin, Shanghai, China; one boarding school at Shanghai, with 25 pupils and 6 native Bible women. Interesting communications from Miss Rankin, Dr. Walter Lambuth, and Mrs. J. W. Lambuth, pleading for help that the work might be extended, were read; also

letters from Rev. J. J. Ransom, missionary to Brazil, and Rev. W. M. Patterson, missionary in the City of Mexico, praying the Woman's Missionary Society to undertake work in those fields. It was decided to send one missionary to aid Miss Rankin; \$1,500 appropriated to building a school at Nantziang, and \$1,000 recommended to be appropriated to Brazil and Mexico, if funds proved adequate. A touching incident was the recital of the *first bequest* to the Woman's Missionary Society of \$100, earned by a fragile young sister by teaching a little school, "to aid in doing what *she* would gladly have done, had her life been spared." Like the "alabaster box of precious ointment," may its perfume fill the whole Church, quickening the hearts of our Southern sisters, and wherever the name of Helen M. Finlay is spoken, "let this be told as a memorial of her."

May 4, 1880, the Woman's Missionary Society convened in Nashville, Tenn., in their second annual meeting, the officers and delegates from twenty-two Conference Societies being present. Reports showed the *foreign* work extending, while the growth of the *home* work in some sections was surprising. Four hundred and sixty-five Auxiliaries numbered

12,273 members. The most zealous and efficient President had done faithful work in the home field. Said the Corresponding Secretary: "Her journeyings were like those of Paul, 'in weariness, in painfulness, in watchings often, in hunger and thirst, in fastings often;' and also like unto the great apostle's, in that her visits were a benediction to every center of the work.'"

The consecrated Corresponding Secretary was also doing faithful service. Compiling and distributing appropriate literature, sending out Constitution and By-laws to points far and near, and with each a kind, personal, instructive letter, to incite to coöperation and active effort, corresponding with the workers abroad, and studying the interest of each field separately and its relation to the whole, Mrs. McGavock aided largely in securing the marked success of the Woman's Missionary Society. Conference Secretaries, officers and private members of Auxiliaries were also working zealously and proving that "*prayer, faith, and works insure victory.*" During the year \$13,775 was paid into the treasury. The gift of "Louise Home" for the missionaries in China from a member of Trinity Auxiliary, Baltimore, placed the name of *Wilkins*,

already historic in connection with the origin of "woman's work for woman," in the archives of the Woman's Missionary Society of the M. E. Church, South. The boarding school at Nautziang, ordered and intrusted to Dr. W. R. Lambuth, who has ever been a most faithful friend to *woman's work*, was admirably located in the rear of "Louise Home." Miss Dora Rankin, who had been accepted as a missionary, sailed for China in October, 1879, safely joined her sister, and they were in charge of the boarding school at Nantziang, called "Yoh le dong"—Pleasant Home, or Happy School—Clopton School remaining under Mrs. Lambuth's care. The venerable Bible woman, Qua Ta Ta, who fell asleep early in the preceding summer, was the only death reported among the workers. A judicious appropriation of \$500 had been made to aid Miss Newman's school at Piracicaba, Brazil, and \$500 used in placing four girls at Mr. Norwood's school in Laredo, Mexican Border Mission. The imperative need of an official organ as an essential requisite to the permanent success of the work was freely discussed, resulting in the establishment of the *Woman's Missionary Advocate*, to be published at Nashville, Tenn., Mrs.

F. A. Butler, Editor, with a salary of \$500. All expenses were to be paid out of receipts of the paper, and the subscription price was fixed at 50 cents per annum. Five associate editors and a Business Manager were also elected.

Faith in God, who giveth the increase, and full confidence in the judgment and wisdom of the missionaries led to the devising of liberal things. To the work already undertaken in Shanghai was added an appropriation of \$1,500, \$600 for a boarding school at Soochow, medical tuition for two missionary candidates, \$3,000 for hospital and Bible Woman's Institute, \$300 for additional day schools, making the total appropriation for China \$9,672; to Mexican Mission, \$12,592; to Brazil for school purposes, \$1,000; to Mexican Border Mission, \$1,000. Total amount of appropriations, \$24,264. To prevent embarrassment by delayed action, provision was made for the Executive Board to transact all necessary business *ad interim*, subject to the approval of the ensuing Executive Association, and some needed changes were made in the By-laws of the Association.

The members of the General Executive Association assembled at St. John Church, St.

Louis, Mo., May 9, 1881, for the opening exercises of their third annual meeting. The statistical reports of the home work showed steady growth. In 28 Conference Societies were numbered 726 Adult Auxiliaries, with 76 Young People's and Juvenile Societies—a total of 830 Societies with 21,338 members. One of the most hopeful signs was the increase of juvenile organizations. Children occupy an important place in the economy of the Church. Begin missionary education early; let the foundation be well laid, then add layer upon layer, line upon line, precept upon precept, and beautiful indeed will be the structure when complete.

There had been paid into the treasury during the year \$19,362.18. The foreign work was enlarging, notwithstanding the sickness among the devoted workers. The girls' boarding schools in Shanghai and Nantziang were prospering. Property had been bought in Soochow for the establishing of a girls' boarding school there, and in furtherance of the proposed plan to build a hospital at that point also, Miss Mildred Philips, of Missouri, a lady in every way qualified, had entered upon a course of study at the Woman's Medical College of Pennsyl-

vania, preparatory to going to China as a medical missionary.

In the Mexican Mission the two schools, though small, had borne good fruit. Eligible lots for building purposes had been donated at Laredo, Tex., a point destined to be an important railroad center and crossing on the Rio Grande. The Central Mexican Mission had been visited by Dr. Wilson, Missionary Secretary, and his report had increased the interest in the spreading of the work in that "wide open field."

In Brazil the school at Piracicaba had been suspended early in the year by the marriage of Miss Annie Newman to Rev. J. J. Ransom, her untimely death, and the failing health of her sister, Mary. The visit soon after of Mr. Ransom to the "home land" awakened a lively interest in the Church; and when he sailed for Rio Janeiro March 26, 1881, he took with him four recruits. Miss Mattie H. Watts, of Louisville, Ky., having been recommended by the Executive Board *ad interim*, and appointed by Bishop Keener to school work at Piracicaba, sailed with this party of missionaries.

Of the seven other applicants for work under the Woman's Board, Miss Rebecca To-

land and Miss Annie Williams, of Texas, were accepted for the Mexican Border Mission; and Mrs. Florida M. Pitts, of Winchester, Tenn., who had already practiced *dentistry*, was accepted as a medical missionary and assigned to the Woman's Medical College at Philadelphia. Early in the following autumn Mrs. Pitts entered upon her studies, but circumstances compelled her to withdraw from entering the work as a medical missionary, and her services were lost to the Society. The following appropriations were made: China, \$17,072; Brazil, \$7,500; Mexican Border, \$6,500; \$5,500 for building college for girls, on lots donated at Laredo, and for educational purposes of the same; \$1,000 for Central Mexican Mission. Total amount of appropriations, \$32,072. The new venture, the *Woman's Missionary Advocate*, proved to be an assured success, the agent reporting total receipts, \$3,025.39; total expenses, \$1,779.88; net earnings, \$1,245.51.

On the 18th of May, 1882, the Society convened in McKendree Church, Nashville, Tenn., having reached its first quadrennial. The borders of both the home and Foreign work had continued to widen and spread, 31 Conference Societies, composed of 1,112

Auxiliaries, numbering 26,556 members, having been enrolled. The Society supported 2 missionaries in China, 1 missionary and 1 assistant in Brazil, and 2 missionaries in Mexican Border, and had under its care 5 boarding and 10 day schools, and \$25,609.44 had been paid into the treasury. Since the last annual meeting death had hushed the voices of three of the most honored members: (Mrs. Doggett and Mrs. Marvin, Vice Presidents; and Mrs. Davidson, Corresponding Secretary of the Baltimore Conference Society), and the joyous notes of praise and thanksgiving mellowed down to a minor chord of sadness.

Miss Anna Muse, of Atlanta, Ga., was accepted as a missionary and assigned to work in China. Mrs. S. Burford was also accepted and associated with her sister, Miss Williams, in Laredo Seminary, while Miss Blanche Gilbert, of Virginia, was recommended for the Central Mexican Mission. Miss Nora Lambuth was associated with her mother in Clopton School, Shanghai, with half salary, the full salary of each missionary being \$750. Miss Melissa Baker, of Baltimore, was appointed Treasurer of the Memorial Fund. On May 24 Bishop McTyeire met with the Society and had read the Constitution which had

been adopted by the General Conference then in session, and given to him by Bishop Pierce, presiding officer, immediately after the reading of which Bishop McTyeire was requested to occupy the chair during the election of officers to serve during the next four years, resulting as follows: President, Mrs. Juliana Hayes, Vice President, Mrs. M. D. Wightman; Corresponding Secretary, Mrs. D. H. McGavock; Recording Secretary, Miss M. L. Gibson; Treasurer, Mrs. James Whitworth; Auditor, Mr. J. D. Hamilton. Mrs. F. A. Butler was, by acclamation, reelected Editor of the *Woman's Missionary Advocate*. The presence of Miss Annie E. Williams, representative of the woman's work in Laredo, added to the pleasure of the meeting.

The following appropriations were made: China, \$16,845; Brazil, \$12,500; Mexican Border, \$6,000; Central Mexican, \$1,200; Indian Mission, \$635; contingent printing and office expenses, \$3,550. Total, \$40,730.

The fifth annual meeting of the Woman's Board of Missions opened in Court Street Church, Lynchburg, Va., June 6, 1883. Reports evidenced satisfactory growth in the home work and in foreign fields. There had been organized 185 Adult and 99 Juvenile So-

cieties, making a total of 1,396 upon the roll, with a membership of 34,128; supporting 4 missionaries in China, 3 in Mexican Border, 1 in Central Mexican Mission, 1 missionary and 2 assistants in Brazil; 5 boarding and 17 day schools were in successful operation, and aid was also being given a school in the Indian Territory. From each field came reports of thorough organization, with promise of rich results. In China, under the skillful management of the consecrated workers, the schools had developed far beyond expectations. In Brazil the corner stone of the college at Piracicaba was laid February 8, 1883, with imposing honors and ceremonies, in which several prominent men of that country took part, thus evincing the interest felt by the Brazilians in the enterprise.

The seminary at Laredo, though not completed, was opened October 13, 1882, by Miss Williams, assisted by Mrs. Burford, but before the meeting of the Board Miss Williams had married Rev. J. F. Corbin, pastor of the M. E. Church, South, in Laredo. Miss Rebecca Toland was appointed to Laredo Seminary, and Mrs. Burford recommended to go to Monterey, and with her sister, Mrs. Corbin, open a day school there. Miss Nannie E.

Holding, of Somerset, Ky., was accepted by the Board as a missionary, and assigned to work in the Laredo Seminary. Miss Jennie C. Wolfe, of Alabama, and Miss Mattie B. Jones, of Norcross, Ga., missionary candidates, were also accepted. Miss Jones was appointed to Mexico as a colleague for Miss Blanche Gilbert, and Miss Wolfe to China. Miss Mildred M. Philips, who had graduated with honor March 15, would spend one year in the woman's hospital, where she could have large opportunities for improvement and experience, and the following spring sail for Soochow, China, where the hospital and dispensary were being prepared. In response to an earnest appeal from Mrs. S. J. Bryan, teacher in Seminole Academy, all available funds having been already applied to existing work, a special contribution of \$1,200 was pledged by different members of the Board for their respective Conference Societies. The following appropriations were made: China, \$11,168; Mexican Border, \$6,250; Central Mexico, \$8,150; Brazil, \$4,750; printing and office expenses, \$3,350. Grand total, \$34,868.

June 5, 1884, witnessed the opening exercises of the sixth annual meeting of the

Woman's Board of Missions in Walnut Street Church, Kansas City, Mo. For the first time since its organization the detaining hand of the Master had been laid upon two of the officers, the able and consecrated Corresponding Secretary and the efficient Treasurer being absent because of sickness. No new work had been undertaken during the year, because of the heavy tax already upon the missionaries. The work had developed and grown beyond their strength, and reënforcements were greatly needed. The following statistics comprised the summary of the home work: Adult Auxiliaries, 67, numbering 1,061 members, and 62 Young People's and Juvenile Societies, with 2,398 members added, making a total of 1,528 Societies, with 37,482 members. The resignation of Mrs. Sarah Burford on the Mexican Border, was accepted. The unconditional resignation of Mrs. J. W. Lambuth, who had done such faithful service at Clopton School, Shanghai, left the Board no choice but to accept, which was done after passing fitting and well-deserved eulogies upon one to whom was due, in large measure, the success of this school. Miss Dona Hamilton, of Texas, Miss Jennie M. Atkinson, of Alabama, and Miss Laura A. Haygood, of

Georgia, were accepted as missionaries, and appointed to work in China. Miss Mildred Philips, medical missionary, would defer sailing for her appointed work in Soochow until fall, and it was decided to send with her an assistant. An appropriation of \$23,940 was made to China. Miss Mary W. Bruce was appointed to reënforce Brazil, and an appropriation of \$5,600 made to that field, \$14,600 to the Mexican Border, \$6,400 to Central Mexico, \$1,200 to the Indian Mission, and \$3,500 for contingent expenses, total amount of appropriation being \$52,740. A thrilling incident of this meeting was the offering of herself by Miss Lou E. Philips to the Board. The rich gift was gratefully accepted and Miss Philips subsequently, at a special meeting of the Local Board, appointed as the assistant of her sister, Dr. Mildred Philips. The President, Mrs. Hayes, beautifully emphasized two points in the annual report—viz.: the baptism of the Holy Ghost on the Conference at Nantziang, and the conversion of scholars in the various mission schools of the foreign field, for which devout thanks were given.

It being the centenary year of the organic existence of American Methodism, wise plans

were devised for raising a "Centenary Monumental Fund," for the establishing of a college for girls at Rio de Janeiro. The salary of the editor of the *Woman's Missionary Advocate* was increased to \$100 per month, with authority to employ assistance when needed, and pay for the same out of subscription receipts. Miss Marcia Marvin's presence and earnest words increased the interest felt in the Indian Mission, and during the discussion of the work, she arose and offered herself as a centenary gift to the Seminole Seminary, in a manner which brought to mind her honored father, Bishop Marvin. Much precious communion in Christ was enjoyed during the entire meeting. Mrs. Whitworth having resigned, Mrs. R. Weakley Brown had been elected in the *interim* as Treasurer, and reported \$38,873.52 as the total amount received during the year. Miss M. Baker, Treasurer of the Memorial Fund, reported \$556.34 received since last report, making a total in hand of \$2,308.13.

As in the "olden time" the seventh year was to the people of Israel the year of jubilee, so with glad hearts the Woman's Missionary Society exchanged joyous greetings in Church Street Church, Knoxville, Tenn., on the even-

ing of June 4, 1885. At no previous annual meeting had there been as great cause for rejoicing, as shown by the carefully prepared report of the Corresponding Secretary. In no year had so much money been paid unto the Lord by his handmaidens; in none had so many consecrated *themselves* to the work. In the home field the growth had been steady, 415 Auxiliaries, with 5,478 members, having been added, which increased the number of Societies to 1,947, with a total membership of 43,096. In some Conferences juvenile organizations had been effected, working in perfect harmony with and reporting to the Woman's Missionary Society. North Carolina had selected for the name of her juvenile workers "Bright Jewels;" South Carolina, "Palmetto Leaves;" Holston, "Little Workers;" and Kentucky, "Soul-loving Society." Another most encouraging feature was the formation in *mission fields* of societies contributing money to send the word of life to those beyond, still shrouded in darkness. There were two of these in Mexican Border, one in Brazil, and four in the Indian Territory. In some schools and colleges the spirit of God had begun to move upon and develop the forces in this important element. The plan

of publishing a monthly leaflet, to be issued quarterly in advance for the use of Auxiliaries, Miss M. L. Gibson, editor and publisher, had worked admirably. The 6,000 copies of the Sixth Annual Report ordered published and distributed gratuitously had proven a fruitful "seed sowing." The *Woman's Missionary Advocate*, with an ever increasing circulation, had won "golden opinions" for the editor and the cause she espoused. There were employed 15 missionaries, 4 assistants, 2 Bible women, 1 medical missionary, and 1 trained nurse; 7 boarding schools with 276 pupils, and 10 day schools with 241 pupils, a total of 517 pupils under the control of the Board. Reports from the missionaries proved that plans had been wisely laid, and the work far-reaching, with present gratifying results. The total amount paid during the year was \$52,145.73.

The sisterly greetings from the Woman's Missionary Societies of the Baptist and Presbyterian Churches found responsive echoes in the hearts of the members, voiced by the President in beautiful, well-chosen words. With peculiar pleasure the Board arose to greet its *first* missionary: Miss Lochie Rankin, from China, who had been invited "to

come apart and rest awhile" from her arduous labors, and Miss Blanche Gilbert, from Mexico. Rev. and Mrs. C. F. Reid, from China Mission, added to the pleasure of the Board by their presence. As questions of grave importance connected with the affairs of the Central Mexican Mission demanded immediate and careful consideration, all matters pertaining to this field were referred to a special committee. After a full investigation, the decision of the bishop in charge in withdrawing Misses Gilbert and Jones, the representatives of the Woman's Board, from San Luis Potosi was accepted with "becoming dignity and Christian grace," the Board at the same time expressing "its unimpaired confidence in the integrity of its representatives, and the assurance to them that in this unfortunate termination of well-laid plans for usefulness in Mexico it gave them full sympathy without a trace of blame." It was unanimously decided that Misses Gilbert and Jones be left without an appointment for the present, they sustaining to the Woman's Board of Missions the relation of returned missionaries. A plan was submitted by Miss Haygood to the women of Southern Methodism to form a joint stock company to pay into the treasury during the

next year \$25,000 outside of all regular dues, to establish a Girls' High School and Home and Training School for Missionaries at Shanghai. Eight hundred and twenty-seven shares were at once pledged! Mrs. Park, having spent three months in the school at Laredo, gave valuable information concerning the Seminary and teachers, and was tendered resolutions of thanks for the able and satisfactory manner in which she had carried out the wishes of the Board in superintending the enlargement of the school building. The value of real estate owned by the Woman's Missionary Society of the M. E. Church, South, was shown to be as follows: In China, \$30,100; Mexican Border, \$18,500; Central Mexico, \$7,700; Brazil, \$18,800. Total, \$75,200. The appropriation to China was \$22,780; to Mexican Border, \$6,250; to Brazil, \$16,000; to Indian Territory, \$1,800; contingent, printing, and office expenses, \$3,500; travel and half salaries of two returned missionaries, \$997. Total, \$51,327! The Corresponding Secretary was instructed to prepare a report of the work of the Woman's Missionary Society to the General Conference, to convene in Richmond, Va., May, 1886.

At the close of its second quadrennium, the

Woman's Missionary Society met in St. John's Church, Augusta, Ga., June 10, 1886, in the opening session of its eighth annual meeting, Mrs. Hayes presiding, and other officers present. Miss Watts, missionary to Brazil, with Mlle. Rennotte, who for five years had been assisting her in Collegio Piracicabano, and Miss Dora Rankin, from China, were welcomed with loving pride. The Society was reported healthful and vigorous. The home work was represented by 1,406 Auxiliaries and more than 45,000 members. The *mite box*, that eloquent but silent pleader for Jesus' sake, was coming into use, and gathering up the "fragments, that nothing be lost."

Miss Lochie Rankin, having been greatly refreshed by her brief visit to the home land, after nearly seven years' toil in China, had returned to her loved employ in October, 1885. Miss Blanche Gilbert had been appointed to Laredo, and Miss Mattie Jones to Piracicaba, Brazil. No new missionaries had gone to the foreign fields, while every letter from the overburdened workers called pleadingly for "help." Buildings were overflowing and pupils being turned away. The plan so enthusiastically received and adopted at

the seventh annual meeting, to found a home for new missionaries, in connection with a high school for girls at Shanghai, had met with great favor. Miss Lochie Rankin was busy with her boarding school of fifty girls at Pleasant College, Nantziang, and her sister Dora in preparing sixty boys for higher education in the Anglo-Chinese College. In Soochow the schools were likewise prospering, and Dr. Philips, during the absence of Drs. Lambuth and Park especially, "in labors abundant." Miss Baldwin, the trained nurse taken out by Dr. Philips, after several months of acute illness, had returned home. The work at Laredo was "lengthening its cords and strengthening its stakes." The "Laredo Band," a Missionary Society among the pupils, had sent over \$50 to the Treasurer at Nashville. In Brazil, the workers, though mourning the death of an invaluable helper and sympathizer, Rev. J. W. Koger, paused not in their wearisome labors. Mr. Koger, since May, had received 25 persons into the Church, 7 of whom were inmates of Collegio Piracicabano. It was pleasant to hear Miss Watts, fresh from the field, tell how the school had become self-supporting during the first year, and that out of the school fund fences had been built.

and improvements added to the amount of several hundred dollars. Good work, with satisfactory results, was reported from the Indian Territory. The total amount received by the Treasurer for the year was \$51,588.76; amount received by the Treasurer of the Memorial Fund, \$275.09. The Board acknowledged by fitting resolutions their great indebtedness to Dr. Young J. Allen, missionary in China, for his valuable assistance in sustaining and directing their work, and for his tender care and consideration for the young ladies sent out by them. Dr. Allen was appointed attorney, with power to attend to all business of the Board in China Mission, and the bishop in charge was requested to make Dr. Allen superintendent of all work under the care of the Woman's Board in that field. Due acknowledgment of the valuable services of Mrs. A. P. Parker, who had given herself as a freewill offering to the Woman's Board of Missions for several years, and rendered most efficient aid, was made in a resolution of thanks, and the paying of her traveling expenses to the United States on a visit.

The gratifying action of the late General Conference in regard to the Woman's Missionary Society, having concurred in every

point of the memorial presented by the Board, was read by the Corresponding Secretary, with the following indorsement of woman's work by the highest official body in the Church, words deemed by the women of the Missionary Society of unspeakable worth:

The Woman's Missionary Society, organized eight years ago, has done well, unexpectedly well, in its collections, marvelously well in its administration, magnanimously well in its relation to and its coöperation with the Parent Board, gloriously well in its achievements in the fields of its operations; therefore be it

Resolved, That the success of the Woman's Missionary Society, organized eight years ago, has demonstrated the wisdom of that movement, and is cause of devout gratitude. What they have done has been done in excess of what would probably have been done during the same period by the Church at large. Where they have been most successful in their home work and their zeal has been most actively displayed, there is not only no diminution of the general collections, but rather an increase. That it is, therefore, every way desirable that our godly women be encouraged to a continuance of their zeal, and that to this end our preachers and people everywhere should coöperate with them as their other duties will allow.

A pleasant incident of this meeting was the undertaking by the Juvenile Missionary Society of St. John's Church (in which the meeting was held) to furnish \$200 to provide a missionary boat for the comfort and conven-

ience of the Misses Rankin, and a pledge from three ladies to procure a surrey for the use of Miss Watts, Collegio Piracicabano. Miss Emma Kerr, of Brownsville, Tenn., was accepted and recommended to the Nurses' Training School of the Woman's Hospital, at Philadelphia, to become assistant to Dr. Philips at Soochow. Appropriations for the year amounted to \$69,770.

The ninth annual meeting of the Woman's Board of Missions was held in Catlettsburg, Ky., June 11-17, 1887. The presence of Bishop Wilson, fresh from the China field, was an inspiration to the body of women, across whose hearts a dark shadow had fallen. December 10, 1886, Dora Rankin, after seven years of unremitting service to the Woman's Missionary Society of the M. E. Church, South, at the age of twenty-five years, received the summons "Enter thou into the joys of thy Lord." Bishop Wilson testified that "her work and worth will hardly be known until the righteous Judge shall declare them." The bereft sister was bravely discharging her own duties and a part of the work which had been undertaken by her sister. The gloom of the hour was brightened by the evidence of the Spirit's glorious power.

There were in Pleasant College seven applicants for baptism, and the oldest pupil in the high school had declared his desire to unite with the Church. In Shanghai five additional day schools had been opened and the work in other respects broadened, though at a cost to the health and strength of the little handful of missionaries. From Soochow was sent a most interesting and gratifying report of Dr. Philips's work, and the boarding and day schools in charge of Miss Lou Philips. Surely and steadily the work at Laredo Seminary, Mexican Border, was advancing. After a visit of several days, and careful examination into the internal management as well as to the location, buildings, etc., Bishop Key said: "For each and all I have nothing but admiration and praise." Bishop Granbery, while on a tour of inspection in Brazil, wrote of Collegio Piracicabano: "I am delighted with the college, buildings, grounds, teachers, mode of instruction, success already achieved, and prospects of growing usefulness." Miss Watts returned to her work there in May, 1887. The bishop strongly commended the contemplated school at Rio. The work of the Woman's Board having been concentrated at Harrell Interna-

tional Institute, at Muskogee, Ind. T., the Principal, Rev. T. F. Brewer, submitted to the Board a highly interesting history and report.

Mrs. J. P. Campbell, of Los Angeles, Cal., and Miss Kate R. Roberts, of Nashville, Tenn., had been accepted as missionaries and sent to China in March, 1887. The minutes of the first organized annual meeting of the representatives of the Woman's Board in China, presided over by Bishop Wilson, a new feature in the foreign work, were recommended as good reading. The presence of Miss Holding in the interest of Laredo, that institution having for the second time outgrown its accommodations, quickened the sympathy of the Board to painful intensity, as *enlargement could not* be met by appropriation. The amount needed was \$7,000, and Miss Holding was given permission to make individual appeals for the securing of that amount. The week before Christmas was appointed a special season of prayer and self-denial, and daily prayer at eventide, to gain the outpouring of the Holy Spirit, pledged. It was stated that the fund for the proposed Home and Training School at Shanghai had been raised, and that Rio College had become a *real* monument of centenary offerings. Miss Lula H. Lipscomb,

of the North Mississippi Conference, and Miss Ada Reagan, of the Tennessee Conference, were accepted and appointed to China; Miss Marcia Marvin, of St. Louis, Mo., was accepted for matron of Collegio Piracicabano, Brazil. The proposal of Miss Lelia Roberts to place herself and school at Saltillo, Mexico, under the Woman's Board, was accepted. Miss Bettie Hughes, of Meridian, Miss., was also accepted for work in China. Ten missionaries had offered and been accepted and appointed since the death of Miss Dora Rankin, for whom touching memorial services were held by her sisters, who, amid their tears, thanked the all-wise Father that the new-made grave in China was as a magnet drawing the hearts of the young women of the Church to that benighted land. Appropriate resolutions were ordered drafted and sent to the Emperor of China through Dr. Y. J. Allen, as a testimonial of the appreciation by the Board as a religious body, of the grand and gracious liberty he had proclaimed to his subjects, opening wide his gates to the religions of the world. The home work numbered 2,000 Auxiliaries, with 46,999 members; amount received by the Treasurer, \$48,092.63. Miss Baker reported the Memorial Fund having

been increased \$199.25. She had remitted to the Treasurer of the Woman's Board of Missions, to be applied to "Davidson Memorial Training School for Girls," to be founded in Shanghai, China, \$2,000. Balance on hand May 1, 1887, \$1,303.56. Total appropriations for ensuing year, \$66,487.

The opening exercises of the tenth annual meeting of the Woman's Board in McKendree Church, Nashville, Tenn., May 3, 1888, marked with a "white stone" the first decade of the Woman's Missionary Society. The fact that it was the seventy-fifth birthday anniversary of the able and faithful President, who had presided at every annual meeting, made the occasion doubly memorable. Other facts tended to make this the third testing by the Board of Nashville hospitality, and the tenth anniversary, notable: the presence of the College of Bishops; the Board of Missions; Dr. Allen, who had been for nearly thirty years a missionary in Shanghai, China; Miss Toland, from Mexican Border Mission, who, for the first time in seven years, had laid aside her work for a season of much-needed rest; Miss Jennie Wolfe, who, for several years had been employed by the Woman's Board in the Indian Territory, with Miss

Augusta Wilson, sister of Bishop Wilson, and Miss Ella Granbery, present as missionary candidates, made the occasion peculiarly interesting. The statistics presented showed a gratifying increase in the home work, there being 2,399 Auxiliaries, numbering 56,783 members, besides life members, honorary life members, and life patrons. The young people and children had outrun their elders in zeal and enthusiasm.

Miss N. E. Holding came home in May to recruit her failing health, having for four years rendered faithful service as Principal of Laredo Seminary, returning in October greatly benefited. The money needed by her for the much-desired addition to the building had come to her in small, special gifts, made precious by love and prayer, and the house was built, dedicated "Hall of Faith," and stands as an object lesson to her pupils of trusting God for all things needed. Miss Holding's appeal for \$600 additional help as a *loan* was responded to by a pledge of \$1,500 as a gift from fifteen Conference Societies. Appreciative thanks were tendered Misses Mason and Holderby, of Catlettsburg, Ky., for one year's service in Laredo Seminary, freely and cheerfully given by them.

The presence of Rev. A. H. Sutherland, missionary from Mexican Border, gave added interest to the meeting, he being called the "right arm of the Woman's Board of Missions" in that field. Words from Bishop Galloway increased the interest felt in the "red man." Harrell Institute, at Muskogee, had passed through a most prosperous year, and additional buildings were much needed.

The reënforcements sent to China had cheered and strengthened the burdened hearts and weary hands of the brave, faithful missionaries. In September, 1887, Miss Emma Kerr, Miss Lula Lipscomb, Miss Addie Gordon, Miss Bettie Hughes, and Miss Ada Reagan sailed for Shanghai. In Brazil the work, amid many hindrances, was advancing. Miss Marcia Marvin had gone out in July, 1887, and was at her post in Rio. From every field came the cry: "Helpers are a necessity, and must be sent at an early day." Miss A. F. Wilson was accepted and appointed to Harrell Institute. Miss Kate Warren, of St. Louis, was recommended as a *teacher* for Harrell Institute. Miss Ella Granbery was accepted and appointed to Brazil, she having already given one year's service there. A communication from the Business Commit-

tee of the General Missionary Conference, to be held in London, June 9-19, 1888, containing a request for the appointment of one or more delegates to represent the Woman's Board of Missions at said Conference, was read and Mrs. Hayes elected as delegate.

The resignation of Miss Jennie Wolfe, for five years a missionary of the Board, because of failing health, was accepted with assurances of their sympathy and continued interest.

In addition to the \$1,500 to Laredo, over \$1,000 was pledged to other specific work in the Mexican Border by Conference Societies. The Board appropriated to China \$23,837; Mexican Border, \$9,800; Brazil, \$10,550; Indian Territory, \$5,950; for medical students, \$1,000; to Dr. Allen, \$500; expenses of delegate to London, \$300. Total, \$54,937. There had been forwarded to the Treasurer \$69,729.65. McKendree Auxiliary had paid \$1,500 of this, \$284 of which was a contribution from Dr. W. A. Candler, assistant editor of the *Christian Advocate*.

May 1, 1889, witnessed the opening exercises of the eleventh annual meeting in Eighth Street Church, Little Rock, Ark. The venerable President embodied in her comprehen-

sive address an interesting report of the World's Missionary Conference in London, July, 1888, at which she represented the Woman's Missionary Society of the M. E. Church, South. The Recording Secretary being absent, Mrs. Trueheart was appointed Secretary *pro tem*. Reports showed no marked extension in any field, while the work seemed steadily growing in each. Miss Granbery had sailed for Brazil, and Miss Wilson had entered upon her work in the Indian Territory. Miss Clara Chrisman, of Mississippi; Miss Ella Yarrell, of Virginia; Mrs. Brelsford, of Kentucky, and Miss Lyda Howell, of North Georgia, were appointed to Brazil. Miss Chrisman, while hastening to New York to sail with the other missionaries, met a tragic death in the Johnstown flood. A dark, heavy shadow was thrown over the hearts of the women she was to have represented, and reaching across the seas, was felt in the mission school where she was to have labored. Touching memorial services were held throughout the length and breadth of the Southern Church over the death of this gifted, consecrated young woman. Her memory will ever be as "precious ointment poured forth." Miss Sallie Phillips, of Louisiana, went before

the Local Board, was recommended to the bishop in charge to fill the vacancy, and before the next meeting of the Board was at work in Brazil.

Miss Lizzie Wilson, of Kentucky, and Miss Flora Baker, of North Georgia, were assigned to Laredo Seminary; Mrs. A. E. McClendon was also sent to Laredo Seminary. Miss Ella Tydings, of Florida, was sent to Saltillo, Mexico; Miss Helen Richardson and Miss Lula Ross were appointed to China; Miss Mary McClellan, of Brookhaven, Mississippi, had sailed for China in August, 1888.

Miss Bennett, of Kentucky, introduced the subject of a training school so forcibly as to secure the indorsement of the Board, by appointing her their agent to fully investigate the subject and secure funds. At this meeting China had earnest, eloquent pleaders in the person of Miss Anna Muse, who had spent seven years of service in that benighted land, and of Mrs. A. W. Wilson, who, with her husband, the bishop, had visited and examined into the work. Miss Holding spoke touching words for beautiful, sin-cursed Mexico. The marriage of Miss Addie Gordon, a missionary of the Board, to Rev. Mr. Burke, of Soochow, was reported. With regret it

was learned that the heavy work upon Dr. Allen forced him to resign as superintendent of the work under the Woman's Board. The announcement of Bishop McTyeire's death brought a sense of sadness and bereavement to each member, which was expressed in suitable resolutions.

The number of members reported was 65,466, a pleasant proof of the extension of the home work. Amount paid into the treasury, \$68,165.34. Total amount of appropriations for the year, \$61,350.

At the opening session of the annual meeting closing the third quadrennium of the Woman's Missionary Society, held at St. John's Church, St. Louis, Mo., May 14, 1890, there were 31 missionaries in the foreign field, 20 assistants, 37 native teachers, 10 boarding and 31 day schools, 1,248 pupils, 1 hospital, 1 medical missionary, 1 foreign assistant and 9 native assistants, 1,986 Auxiliaries, with 41,235 members, and 995 Juvenile Societies, with 2,991 members; making a total of 2,991 Societies, with a membership of 72,367, and 2,067 life members, 60 honorary life members, 10 life patrons, and \$181,000 worth of property. Total receipts for the year, \$75,486.54.

Miss Muse was enjoying her well-earned rest after seven years of toil. Miss Bruce, still suffering from the effects of yellow fever, had also come home to recuperate. Dr. Mildred Philips, enfeebled by her five years of arduous labor in China, was granted the privilege of returning home. She started, but reaching Port Said just as a vessel was leaving for Shanghai, she transferred to that and returned to her post. In China, while the workers had suffered from sickness and heavy burdens, there had been an increase of schools and pupils, and an encouraging condition of the work was reported. The Mexican Border had been blessed with health and great prosperity. Of Brazil Bishop Granbery wrote: "The Society has no cause for discouragement or for relaxation of interest or effort in respect to Brazil." The year which had just closed had been a trying one to our workers in that field. A yellow fever epidemic, the worst for several generations, closed the schools and scattered the faithful band of workers. Through the mercy of God, all were brought safely through, though several were dangerously ill. After the reopening of the schools, measles, whooping cough, and scarletina appeared. Amid all these hindrances

good results had been accomplished and progress made. The government had quietly passed from a monarchy into a republic. In the Indian Territory there was promise of good fruit. The brave, overburdened workers in every field were pleading for increased appropriations and a large reënforcement of laborers, in answer to which the Board appropriated to the work \$74,607, and accepted and appointed the following ladies: Miss Lucy Harper, of Georgetown, Tex., and Miss Mary Turner, of Sharpsburg, Ky., to the Mexican Border; Miss Kate P. Fannin, of Blountstown, Fla., to work at Saltillo, Mexico; Miss Mattie Dorsey, of Charlestown, W. Va., to Chihuahua, Mexico; Miss Fannie Hinds, of Mt. Sterling, Ky., and Miss Mary L. Smithey, of Jetersville, Va., to China. The Board indorsed the action of the Local Board in appointing Miss Helen Richardson to China, and advising Miss Pyles to continue at school in preparation for mission work.

Several circumstances united to make notable this twelfth meeting of the Board: the session of the General Conference, before which went memorials for needed changes in the Constitution; the presence of Dr. and Mrs. Parker, missionaries, and Rev. C. K.

Marshall (delegate to the General Conference), from China; Mrs. Watkins and Miss Gilbert, from Mexico; Miss Mary Bruce and Rev. J. W. Tarboux, from Brazil; Rev. N. W. Utle, from Japan; and the gifted young women, bravely giving themselves to the work; added to which was the grand gift of Rev. Nathan Scarritt, D.D., of Kansas City, Mo., of \$25,000, and a suitable site in Kansas City for a training school for missionaries and other Christian workers, provided the Woman's Missionary Society would for the same object furnish \$25,000, made sacred a few days later—May 22—by the death of this valued servant of God and true friend to woman's work. Miss Bennett, agent, reported the wonderful success which had attended the efforts of herself and assistant, Mrs. Wightman, having secured for said training school \$11,311.90 in cash, with subscriptions making a total of \$36,917.34. These ladies were continued as agents, and in loving, grateful memory of its most liberal donor, the institution was named "The Scarritt Bible and Training School," and Bishop Hendrix was elected Chairman of the Building Committee appointed by the Board, Rev. W. B. Palmore and Miss Belle Bennett being the other members.

The work having now assumed such large proportions, it was decided to increase the number of officers; instead of Corresponding Secretary as heretofore, to have a "Foreign Secretary" and a "Secretary of Home Affairs," appropriating to meet expenses of the former \$1,200, and of the latter \$500. Mrs. McGavock was elected Foreign Secretary, and Miss Mary Helm, who had for several years been her faithful assistant, Secretary of Home Affairs; the other officers being reelected for another term of four years.

When the Woman's Board of Missions convened in Fort Worth, Tex., June 9, 1891, and reviewed the work of the thirteenth year of its existence, it was pleasant to note that more women and children of the M. E. Church, South, than ever before had enlisted in the work, and more money been paid into the treasury. The statistics were: Auxiliaries, 2,148; members, 42,563; Juvenile Societies, 1,124, with 32,917 members; life members, 2,121; honorary life members, 59; life patrons, 9; amount paid into the treasury, \$83,865.72. Ten young ladies had been accepted as missionaries since the previous annual meeting, some of whom had gone to their appointed fields. Others were in train-

ing schools, preparing for the work. Early in the year Miss Yarrell returned from Brazil on account of ill health, and Miss Lou Philips, from China, and Miss Mattie Jones, from Brazil, later came home to recuperate. Most encouraging reports came from the foreign field, but the overburdened missionaries were still piteously pleading for help. Three of the missionaries in China (Misses Lipscomb, Roberts, and Reagan) had married, and their connection with the Board been thereby severed. Miss Dona Hamilton had died in China; some of the most devoted home workers had been called from labor to rest, and others were hovering between life and death. Miss Mollie F. Brown, of Austin, Tex.; Miss Minnie Bomar, of Marshall, Tex.; and Miss Kate C. McFarren, for some time in the employ of the Presbyterian Board of Missions in South America, were accepted. Miss Brown was appointed to Brazil, and Miss McFarren to Mexico. Miss Bomar was recommended to a training school. The resignations of Miss Muse and Miss Gilbert were accepted. The Board decided to publish a connectional juvenile paper, with Miss A. M. Barnes, of Georgia, editor; the salary (\$750) to be paid for the ensuing year out of the general

treasury; the name and all matters pertaining to the publication of said juvenile paper to be decided by the editor and Publishing Committee. Miss Helm's resignation as Secretary of Home Affairs because of ill health was not accepted, but a year of rest was granted the faithful officer, and Mrs. Nathan Scarritt was elected to discharge the duties of the office during the time. Mrs. Scarritt declining to serve, Mrs. S. C. Trueheart was elected by the Local Board to relieve Miss Helm of the burdens of the office.

Miss Lou Philips, late missionary of the Board in China; Miss Mattie Jones, representative from Brazil; and Rev. J. J. Methvin, from the Indian Territory, by their earnest words and thrilling descriptions of the work, its *growth* and *needs*, increased the zeal and enthusiasm of the Board. With much regret was the announcement of the approaching marriage of Dr. Mildred Philips received, as the Board would thereby be deprived of her valuable services. The resignation of Mrs. W. G. E. Cunnyngnam as Editor of Leaflets was accepted with resolutions of regret and of appreciation of her six years of valuable service without remuneration, and Miss Barnes was elected her successor. The

amount of appropriations for the coming year was \$90,485.

Miss Belle H. Bennett reported for the Scarritt Bible and Training School success far beyond the most sanguine expectations. Five years had been allowed by the generous donor and founder of the institution in which to collect the needed \$25,000. In *two* years it had been accomplished, and on May 28 "a company of missionary women and interested friends had assembled at the site, and after solemn religious exercises the ground was broken and actual work on the Training School begun." Miss Bennett and Mrs. Wightman were continued as agents, and special effort promised to secure Easter offerings for the benefit of the Training School.

The fourteenth annual session of the Board convened for business in Lexington, Ky., June 6, 1892, with the President, Mrs. Juliana Hayes, in the chair. Every officer, all the Managers except one, 24 Conference Secretaries, and 4 reserve delegates, a total of 40 members, answering to roll call. The 37 Conference Societies numbered 3,404 Auxiliaries, with 80,963 members. There were being supported 29 missionaries: in China, 9; Mexico, 12; Brazil, 8. In the Indian Mission

teachers only were employed. Two missionaries were at home for their health; seven young women had been accepted within the year, and \$66,448.59 was the total amount of collections. The *Woman's Missionary Advocate* was prosperous, and the new juvenile paper, the *Little Worker*, the name selected by the Editor and Publishing Committee, was pronounced a success. In China the work had been somewhat interrupted by the unsettled condition of the country, but 38 native teachers and assistants, 2 Bible women, and 669 children under instruction, showed that the work was advancing, notwithstanding the forced reduction of the number of workers. Loud calls for help came from this field. These, emphasized by the presence of Miss Hughes, were answered by accepting and appointing to it Miss Sallie B. Reynolds, of South Carolina, and Miss Emma Gary, of Georgia. Miss Martha Pyles, of Missouri; Miss Alice Waters, of Tennessee; Miss Sue Blake, of Florida; and Miss Minnie Bomar, of Texas, having completed the several courses assigned them by the Board; and Mrs. Julia Gaither, of Georgia (who had been accepted by the Local Board and appointed by Bishop Wilson in November pre-

ceding, but was prevented by unforeseen circumstances from sailing at the time expected), were also recommended to reënforce the feeble band in China, and \$29,345 was appropriated to that field. Of this reënforcement, Miss Haygood wrote: "We had the great joy of receiving them October 18, 1892. It happened that one or two of the ladies were not on deck as the steamer neared the wharf. You would have faintly realized what the absence of *one* of the eight would have meant to us if you could have heard the call to Miss Hughes, 'Are you all there?' and could have felt the relief that came with the answer, 'Yes, we are *all* here!' We had a delightful and profitable meeting at McTyeire Home the following evening, with all our *sixteen* ladies present, and Bishop Key presiding. . . . We, the old guard, 'thank God and take courage' because of their coming." Miss Jennie Atkinson, having given eight years of faithful service to the work in China, was granted leave to return home for a season.

Amid many difficulties and some discouragements in Mexico, it appeared that the true religion of the Bible was overcoming the errors of popery. There were, in addition to the twelve missionaries, 16 assistants and 7

native teachers, while 935 women and children were being taught in the excellent schools which had been established in seven towns and cities. Miss Delia Holding, who for ten years had given faithful service as a *teacher*, was accepted and assigned as a *missionary* to the Mexican Border. Miss Wilson, missionary from Chihuahua; Miss Mason, a teacher in the school at Saltillo; and Miss Holderby, once a teacher in Laredo, in simple, earnest words presented forcibly the needs of Mexico. The appropriation for the ensuing year was \$33,940.

In Brazil the woman's work was established in Piracicaba, Rio, and Juis de Fora. There were 3 boarding schools in successful operation, and 215 pupils enrolled. Yellow fever had hindered the work, and there was imperative need that two of the workers should return home for rest and recuperation. Miss Alice Moore, of Georgia; Miss Susan Littlejohn, of South Carolina; and Miss Amelia Elerding, of Wisconsin, were accepted and assigned to Piracicaba, Rio, and Juis de Fora, with an appropriation for Brazil of \$11,600. Permission was granted Misses Bruce and Marvin to return home to regain, if possible, sufficient strength for the prose-

cution of their work, and Miss Watts was also granted leave to come, should her health require the change.

In the Indian Mission the work had progressed without interruption. Almost every needed improvement asked for was granted. The total amount of appropriations for the year was \$86,810, of which \$5,425 was appropriated to the wild tribes. A few changes were made in the By-laws, a revision of the "Manual for Missionaries" ordered, a committee appointed to revise the Constitution and submit the same to the following annual meeting of the Board, and a resolution adopted that will bring all missionaries going into China and Brazil home to rest at the end of seven years. Miss Helm again tendering her resignation, it was accepted, and suitable resolutions of appreciation of her valuable services were adopted. Mrs. S. C. Trueheart was elected Secretary of Home Affairs. Rev. C. F. Reid, missionary from China, enthusiastically presented the great needs of that great country.

Mrs. Callaway presented a memorial from the North Georgia Conference Society, petitioning the Board to enter Japan. Mrs. Philips presented a memorial from the Flor-

ida Conference Society to establish a school in Key West. The Board decided that "Japan is an inviting field, which commands our sympathies and incites our desires to enter; but obligations to work already begun in other fields must be fully met before work can be undertaken in any mission not hitherto occupied by the Woman's Board."

The telegram from Rev. W. B. Palmore asking the Board to appoint a committee to investigate the West Indies with a view to entering that field received due consideration.

Dr. Palmore had, in a tangible form, shown his interest in the work of the Woman's Board of Missions, and his suggestions, enkindled by his missionary zeal, were gratefully received; but because of the large demand upon the resources of the Board, and also by reason of its policy to work only in fields occupied by the General Board, they could not be acted upon.

A communication from Mrs. J. E. Ray, Superintendent of the Woman's Christian Temperance Union Department of Home and Foreign Missions to the Colored People, was considered.

Much interest is felt in this people, and as far as comes within the scope of the organi-

zation it will assist them in forming societies for the spread of the gospel among their race.

Letters from missionaries in the field asking for a construction of the "pledge" taken by missionary candidates were referred to a subcommittee. This committee, after laboring in vain to find plainer language in which to express the meaning of this pledge, brought in the following resolution, which was adopted by the Committee on Extension of Work:

Resolved, That as we interpret this pledge, every candidate who signs it promises to give *not less than five years' service* to this Board. Nor do we regard the refunding of outfit and passage money as canceling this obligation.

MRS. C. W. BRANDON,

MRS. W. G. E. CUNNYNGHAM.

A communication was read from Dr. I. G. John, Secretary of the Parent Board of Missions of the M. E. Church, South, accompanying the following resolutions, which had been adopted at a meeting of the Board of Missions, Methodist Episcopal Church, South, held in the Mission Rooms Saturday, May 4, 11 A.M.:

Whereas the Woman's Board of Missions of the Methodist Episcopal Church, South, will hold its fourteenth annual meeting in Lexington, Ky., beginning June 6; and whereas their great work and the work

of this Board are indissolubly united in effort and design; therefore,

Resolved, That we rejoice over the tokens of divine approbation that have attended their work in the different fields they have entered, and devoutly trust that divine wisdom and grace will guide their deliberations at their coming session, and that every measure they shall adopt shall yield large results in the work of our Lord in lands of superstition and sin.

Resolved, That we rejoice that it is our privilege, in any way, to "help those women" in the great work to which they have been called, and will not cease our prayers that the great Head of the Church will be with all the work of the Board and its officers, and with those consecrated women whom they are sending out in our Master's service in the foreign field.

Resolved, That the Corresponding Secretary of this Board is hereby instructed to send a copy of these resolutions to the Woman's Board while in annual session at Lexington, Ky.

In presenting to each member of the Board a set of the "Missionary Hand Books," as far as issued from the press, Dr. John said: "The next number should embrace a brief history of the origin and work of the Woman's Board. It is proper, however, that your Board should choose its own historian. If a history corresponding in size with those now in print can be furnished, I will be glad to embrace it in the series, assuming all cost of publication."

On motion of Mrs. Phillips, Mrs. W. S.

Black, Corresponding Secretary of the North Carolina Conference Society, was appointed Historian, to prepare a brief history of the origin and work of the Woman's Board of Missions for the next number in the series of "Hand Books" above mentioned.

A communication from Bishop Keener was read, suggesting that the "Woman's Board would do a grand act and a wise one to send \$25,000 to Japan for the relief of our friends there who are suffering from the earthquake." The Secretary was directed to answer Bishop Keener's letter, assuring him of the appreciation by the Board of this token of his confidence, and regretting its inability to comply with the suggestion of the honored senior bishop of the Church.

Mrs. Brandon offered the following:

Resolved, That the President of the Woman's Board of Missions appoint a committee of five on Constitution and By-laws of the Woman's Missionary Society; that this committee be instructed to indicate the duties, powers, and prerogatives of the Local Board; report of said committee being subject to the action of the Woman's Board of Missions at the next annual meeting.

MRS. C. W. BRANDON.

This resolution was adopted, and the President appointed said committee as follows: Mrs. C. W. Brandon, Miss Maria Layng

Gibson, Mrs. S. S. Park, Mrs. A. H. Strother, and Mrs. W. G. E. Cunnynggham.

Mr. J. D. Hamilton, after years of "unwearying kindness and faithful service" as Auditor, resigning, Mr. T. L. Weaver, of Nashville, Tenn., was elected as his successor.

At the memorial service held as a tribute to Mrs. Florence Malone, Corresponding Secretary of the White River Conference Society, and Rev. J. W. Lambuth, of Japan, sweet, touching testimonials of her worth and character were spoken by her co-workers.

The Secretary records:

Miss Gibson read the tribute to Rev. J. W. Lambuth, which had come from the heart to the pen of Mrs. W. G. E. Cunnynggham, so many years his neighbor while a missionary in China.

Rev. C. F. Reid added his tribute, speaking strong words of praise of the veteran missionary, dwelling chiefly on his godly life and his success as a soul winner.

By request, Rev. Walter Lambuth spoke of his father, and as he told of his consecrated life in all its sweet humility no one wondered that he had won from the natives the title of the "God-man."

A cause of thanksgiving to the Board and

to the Church at this meeting was the completion of the Scarritt Bible and Training School and its equipment for work. Announcement was made that its dedication and opening would take place September 14, so that henceforth the Board may send thither its daughters that need training, that they may be "thoroughly furnished unto every good work."

At a meeting held last July the officers of the Board of Managers elected were: Bishop E. R. Hendrix, President; Miss Belle H. Bennett, Vice President; Mr. J. S. Chick, Treasurer; Mrs. Julia E. Simpson, Secretary.

Miss M. L. Gibson was elected Principal; Miss E. E. Holding, Department of Bible Study; Miss E. C. Cushman, Head Nurse; Mrs. W. H. Waldron, Matron.

Mrs. Butler was reelected Editor of the *Woman's Missionary Advocate* and Miss Barnes of the *Little Worker* and Leaflets.

The Treasurer's books showed that \$93,991.73 was on deposit in the First National, Commercial National, and City Savings Bank, of Nashville. Total amount received since organization, \$651,405.68. Value of property owned by the Board (1891), \$176,300. The Secretary records the following:

The service on Thursday night, when ten missionaries were presented to the Board, and repeated the pledge in the presence of a large audience, was impressive, and inspired a doxology from those who had been praying for women—a glad thanksgiving that God heareth and answereth the supplications of his children. Benedictions were silently invoked on the new missionaries as the President delivered the solemn charge and Rev. C. F. Reid addressed them as his fellow-laborers and offered his congratulations.

Should the venerable and beloved President be spared to meet with the Board another year (the fifteenth annual meeting blessed by her presence), she will “wear fourscore years as a crown.” Her fourteenth annual address, most appropriate to the centennial of modern missions, was heard by six persons only who, as members, listened to her *first* address as President of the Board at Louisville. God's blessing has crowned the years. The language of each consecrated worker is:

“Master, to do great work for thee, my hand is far too weak;
Yet, take the tiny stones that I have wrought, just one by one, as they were given by thee.
Not knowing what came next in thy wise thought,
Set each stone by thy master hand of grace;
Form the Mosaic as thou wilt,
And in thy temple pavement give it place.”

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Missions Methodist Episcopal Church.

AMERICAN INDIANS.

THE missionary organizations of the two co-ordinate branches of the Methodist Episcopal Church are of common parentage. Both point back to the story of John Stewart, the converted negro, and his wonderful call to preach the gospel among the Wyandots. Converted under the preaching of Marcus Lindsay, he soon felt an impulse to call sinners to repentance. It seemed to him that he heard a voice from the Northwest saying: "You must declare my counsel faithfully." At last, packing his knapsack, he followed what he felt was the command of his Master, not knowing whither he would be led. He reached the Upper Sandusky, where the agency of the Wyandots was located. He found among them a colored man, a backslidden Methodist, whom he had once known in Kentucky. Stewart said to him: "To-morrow I must preach to these Indians, and you must interpret." Pointer protested: "How can I,

without religion, interpret a sermon?" Stewart insisted, and the appointment was made. Only one old squaw came, but he delivered his message. The next day an old man was added to the congregation. On Sunday there were eight or ten. Soon crowds came ont, and conversions followed. Among them was Robert Armstrong, a white man who had been captured when a lad and adopted into the tribe. Then the noted chiefs, Between-the-logs, Mononcue, and Scuteash and many members of their nation. No wonder the story of this wonderful work among these ignorant savages stirred the Church profoundly. It led to the organization of the Missionary Society of the Methodist Episcopal Church. The names of Nathan Bangs and Joshua Soule, well known to Methodism, North and South, appear among its charter members. The history of that Society up to 1844 is the joint inheritance of both divisions of the Parent Church. When, in the providence of God, our Israel became two bands the work in the Indian Mission Conference fell to the lot of the Methodist Episcopal Church, South. That work has been wonderfully prospered. Our brethren of the Northern Conference have not been unmindful of the claims of the

Indians within their bounds; but have followed them with the gospel as they have slowly receded from the advancing tide of immigration.

Having made full proof of his ministry, Stewart was licensed to preach, and continued his work among the Indians. Moses Hinckle, a colored man, was very helpful to him, and several local preachers from adjoining circuits rendered him efficient aid.

Miss Harriet Stubbs, sister-in-law of Judge McLean, heard of this work and surrendered her home and the refinements of civilized life, and devoted herself to the instruction of Indian girls and women. Her influence among the dusky warriors was wonderful. They styled her the "Pretty Red Bird," and regarded her as an angel who had been sent by the Great Spirit to guide them to the better land. She may be regarded as the pioneer of the woman's missionary work of American Methodism.

In 1819 the mission among the Wyandots was embraced in the Lebanon District, of which Rev. J. B. Finley was presiding elder. He held a quarterly meeting on Mad River Circuit, forty miles from Upper Sandusky. Some sixty Wyandots, with their four

leading chiefs and their families, were present. The testimony of these native converts left no doubt as to the presence of divine power among these sons of the forest. Between-the-logs gave a history of religion among the Indians. He told of the religion of their fathers; then of the coming of the Catholic priests, but their teaching failed to make the Indians good. Then the Shawnee prophet rose, and then the Seneca prophet, but they also failed to make the Indians better, and they began to think their old religion was the best. At last the Great Spirit sent Stewart. They treated him badly at first, but he was patient and they began to listen; then Christ came down upon them in the council house. The Indians had found the grace of God and had adopted Stewart, and wanted him to stay with them always.

At the Conference of 1820 they petitioned for a preacher. Moses Hinckle, Sr., was appointed missionary to Upper Sandusky. He was succeeded in 1821 by Rev. J. B. Finley. At the first meeting to form classes twenty-three presented themselves. Mr. Finley inclosed land, built a sawmill, taught the Indians to farm, working with his own hands.

A grant of \$10,000 per year by the government for industrial and literary schools for the Indians, greatly advanced the work. Mr. Finley commenced building a mission house, and appealed to the Church for help. Baltimore responded liberally. Rev. John Summerfield employed his rare powers in pleading the cause of the Indian before his congregations of children. Bishop McKendree visited the mission and greatly cheered them by his counsel. He found a large farm under cultivation, a mission house completed, and over 200 Indians who had professed saving faith in Christ.

Stewart's health gave way in the thirty-seventh year of his life and the seventh year of his missionary labors. He passed away December 17, 1823, addressing earnest exhortations to fidelity to the people among whom he had planted the gospel.

Under instructions from the Conference of 1823, Mr. Finley, accompanied by "Mononcue," Gray Eyes, and Pointer, visited the Chippeways on Saginaw River, Michigan. They made a favorable report, and Rev. Charles Elliott was made Mr. Finley's assistant. They extended their labors to the Wyandots on the Huron River and to the Ca-

nara, Upper Canada. A class of fifteen was formed, to which twenty-seven were added. The year closed with 260 members.

The health of Mr. Finley was broken down by labor and privations, and in 1827 Rev. James Gilruth took his place. The same year "Between-the-logs" closed his faithful life. He was a wise chief and a useful local preacher. At his death there were about 300 Indian members, with four native local preachers, fifteen class leaders, and 70 children in school. In 1832 the tribe sold their lands in Ohio, and about seven hundred in number moved to the junction of the Kansas and Missouri Rivers, where a remnant of the nation live, having acquired the right of citizenship and to hold their land in severalty.

Among the Oneidas in New York a work was commenced in 1829 by a converted Mohawk youth from Canada. More than a hundred were converted. The work spread to the Onondagas. In 1831 it reported 130 members. The larger portion of these Indians removed to Green Bay, Wisconsin, where they were followed by the faithful missionary, while mission work was continued among the remnant who remained in New York. Mission work was commenced in 1830 and

carried on for several years among the Shawnee, Kansas, and Delaware tribes.

Methodist preachers frequently visited and preached among the Mohawks, who were settled on Grand River, Upper Canada. In 1822 the Genesee Conference, which then included Upper Canada, sent Rev. Alvin Torry to open a mission among them. Superstition and heathenism prevailed, but the missionary was welcomed everywhere, and a few souls were converted. In the settlement there was a young man named Seth Crawford, who felt called to learn the language and devote his life to labor with this people. At a meeting held while Mr. Torry was at Conference, two women were deeply convicted. While one of them knelt with her children around her at home and prayed, a daughter fifteen years old and the mother were converted. On Sunday the assembly broke out into sobs and cries. Crowds flocked to the church. On Mr. Torry's return twenty united with the Church. The work spread to the neighboring tribes and settlements. Among the converts was a Chippewa youth named Peter Jones. He had attended school, and before a great while felt called to preach. He had rare gifts, and became a power among his

people. In 1825 the mission reported 150 souls.

About four score years ago a trapper west of the Rocky Mountains, after witnessing the religious ceremonies of the Flathead Indians, said to one of the chiefs: "Your worship is all wrong. In the far East the white man has a book which tells of the true God, and how to worship him aright." After much talk respecting these words, the chiefs of the tribe sent four of their number to the East in search of the Holy Book that would teach them how to worship God. After a weary march of 3,000 miles, often through hostile tribes, they reached St. Louis. Two of them died, worn out by exposure and fatigue. The others made inquiry for the Book of God. It is said they were directed to the Catholic priests, who were not ready to furnish them the book; and they started back with sad hearts. It is not known whether they reached the tribe with the story of their disappointment or died on the way.

While in St. Louis they told their story to Gen. Clark, whom they had seen when he was exploring the Pacific Coast. He mentioned the fact to others. The story reached the press and stirred the heart of Dr. Wilbur

Fisk. He at once wrote an appeal, headed "Hear! hear! Who will respond to the call from beyond the Rocky Mountains?" He wrote to Jason Lee, then a missionary among the Indians, and said: "Money shall be forthcoming. I will be bondsman for the Church."

The call aroused the Church. Lee and others volunteered. The money was forthcoming, the missionaries reached the field, and the Book of God and faithful missionaries have since been teaching the Indians west of the Rocky Mountains how to worship God.

The first company of missionaries to that distant field consisted of Rev. Jason Lee and his nephew, Rev. Daniel Lee, and Messrs. Cyrus Shepard, T. S. Edwards, and P. L. Edwards, laymen. They left St. Louis April 25, 1834, and reached Walla Walla, on the Columbia River, September 1 of that year. Jason Lee preached the first sermon at Vancouver September 28. The mission was maintained, and reënforced, with varied fortunes, until the tide of immigration poured in, the Indian tribes yielded to the superior race, and the Indian missions were merged into the regular work of Annual Conferences.

It is a fact worthy of record that when the title to the immense domain now held by the

United States in that northwestern portion of its boundary was in dispute with Great Britain, according to the testimony of the Secretary of the Interior, the missionaries of the American Board and the Methodist Church, who had established their stations among the Indians in various parts of the country, and who attracted thither the tide of American emigration turned the scale in favor of our government, resulting in the establishment of the Territorial Government of Oregon, wholly American in its interests, which continued to exercise all the functions of government over the territory and its six or eight thousand inhabitants until the erection of the Territory of Oregon by Congress by the act of August, 1848.*

The missions among the Indian tribes, which were commenced among the Wyandots in 1816, have been continued as these people vanished before the stronger race, but remnants of these tribes and relics of former missions now remain. There are still stations among the Oneidas, Onondagas, Tonawandas, and other tribes in New York; among the Chippewas and Ottawas, of Michigan; the

* See Reed's "History of the Missions of Missionary Society M. E. Church," p. 136.

Oneidas, of Wisconsin; the Navajos, in New Mexico and Arizona, and the Yakima natives on the Columbia River and other tribes in California and on Puget Sound. The appropriations for all these missions in 1892 amounted to \$13,550.

In 1879 work was commenced in the Indian Territory. It was organized into a Conference in 1889. In 1892 it reported 17 members of Conference, 928 members, and 389 on probation.

AFRICA.

The mission in Liberia was opened by Rev. Melville B. Cox, of the Virginia Conference, who reached Monrovia March 7, 1833, and closed his labors September 21 of the same year. January 1, 1834, Rev. Rufus Spaulding and Rev. Samuel O. Wright and their wives and Miss Sophronia Farrington reached Monrovia and resumed the work. February 4 Mrs. Wright finished her work. She was joined in the home of the redeemed by her husband March 29. In May sickness forced Mr. Spaulding to return home. Miss Farrington, a frail woman, worn with sickness, held the post. In February, 1835, Rev. John Seys went out as Superintendent of the mission. He was accompanied by a young col-

ored local preacher named Francis Burns. He reached Liberia October 18, 1834. The mission was reënforced in July, 1835, by the arrival of Rev. J. B. Barton. The General Conference of 1836 legalized the Liberia Annual Conference, without the right of a representation in the General Conference. In 1836 Mr. Seys again visited the United States for reënforcements, and returned in October with Rev. Squier Chase and Rev. George S. Brown, a colored local preacher. The same year Dr. S. M. E. Goheen joined the mission as a medical missionary. Mrs. Ann Wilkins and Mrs. Boers went out in the same vessel. Mrs. Wilkins became the faithful and successful Principal of the school at Millsburg. In 1838 W. P. Jayne reached the field. The mission now reported 17 missionaries, male and female, and 421 members.

Then came trouble with the authorities, in which Mr. Seys and Dr. Goheen represented the rights and work of the mission. These troubles led to the return of Dr. Goheen and the resignation of Mr. Seys as Superintendent, who returned to the United States with his family in 1841. His presence was needed in the mission, however, and he was reappointed and reached Monrovia January 11, 1844.

Mr. Seys resumed his work with characteristic zeal. The mission was enlarged, stations being opened at several new points in the interior. The Superintendent made extensive trips, traveling on foot and preaching in villages where the voice of the missionary had never been heard before. But climate and toil were telling upon his strength. The health of his wife forbade her return to the field, and he again resigned the superintendency.

In the fall of 1845 Rev. J. B. Benham was appointed Superintendent of the mission, and Rev. W. B. Williams Principal of the Monrovia Seminary, with Rev. W. B. Hoyt as assistant. They sailed from Norfolk November 4, 1845. They entered vigorously on their work, but Mr. Williams was stricken by the fatal fever, and died January 5, 1846. Mr. Hoyt had charge of the Seminary, but his wife sank under the climate and returned home in August. Soon his own health failed, and he returned in 1847. Miss Laura Brush reached Africa to assist Miss Wilkins in her school at Millsburg. She suffered greatly from the fever, but survived and did good service for several years. The Conference met in Monrovia December 8, 1847. It reported 965 mem-

bers. Failing health compelled the resignation of Superintendent Benham. Rev. N. S. Bastion was appointed Superintendent, and arrived in the field with his wife and child September 19, 1849. Early in 1850 he returned, leaving wife and child buried in African soil. The bishop appointed Rev. Francis Burns, who had gone out with Mr. Seys in 1835, to preside at the Liberia Conference January 3, 1851. They directed the division of the Conference into the Monrovia, Cape Palmas, and Bassa Districts. The Liberia Conference Seminary was opened in February, 1853, with Rev. J. W. Horne Principal and Mr. Gibson assistant. Many of its pupils have become useful both in the government and Church in Liberia. Mr. Horne was forced by the fever from the mission in 1855, and Mr. Gibson was left in charge of the school. Mr. Horne recovered his health, and, with his wife, returned to the field, but death closed his labors in 1855.

The visit of Bishop Scott to the Liberia Conference in 1853 was of great value to the mission. He ordained several preachers who were entitled to the ordinance. The financial interests of the mission were adjusted, and the growing disposition among the preachers

to seek political preferment was rebuked. In October, 1854, Mrs. Ann Wilkins, returning to Liberia from a visit to the United States, took with her, by appointment of the Board, Miss Staunton, Miss Brown, and Miss Kilpatrick. Miss Staunton yielded to the malaria, and died in April, 1856. The others survived and rendered efficient service.

The embarrassment arising from the want of ordained native preachers became a matter of great concern. To send out a bishop annually to perform this duty not only involved large expenditure, but the visit was one of great danger from the coast fever. The question came before the General Conference of 1856. After careful consideration the restrictive rule was so amended as to allow the General Conference to appoint a missionary bishop for any of its foreign missions, limiting his jurisdiction to the field to which he might be appointed. The amendment received the constitutional majority in the General Conference and Annual Conferences. It authorized the Liberia Conference, under the direction of the bishop in charge, to elect a bishop for Liberia. At its session held in January, 1858, the Liberia Conference elected Rev. Francis Burns. He was ordained at the

General Conference, October 4, 1858, Bishops Janes and Baker officiating.

Bishop Burns was a wise and efficient officer. He realized the importance of making the Church in Liberia a missionary Church. He said the extension of the work among the native tribes was a "condition both of our spiritual life and our growing usefulness. If we stay here, we die." His work was soon done. He died April 18, 1863.

The General Conference of 1864 authorized the election of a successor to Bishop Burns. Rev. John W. Roberts was elected by the Liberia Conference in 1866, and ordained in New York City June 20 by Bishops Scott and Janes. He superintended the work of the mission with wisdom and zeal until January 30, 1875, when he died at Monrovia during the session of the Conference, which met at Greenville, in the Sinoe country.

In 1876 Bishop Haven visited the mission, accompanied by Rev. J. T. Gracey, formerly of the India Mission. He visited nearly all the principal stations, being careful not to remain on shore at night, thus avoiding as far possible the deadly malaria. His visit was a great benefit both to the financial and spiritual interests of the Church and Conference.

He sought to impress on the preachers the importance of aggressive missionary work in the interior. He engaged Rev. C. A. Pitman, of Monrovia, to visit the country as far as Boporo, and report the prospects of a mission in that region. Mr. Pitman, with Dr. E. W. Blyden and others, visited the interior. They passed through the Vey country, distributing several copies of the Arabic New Testament among the believers in the Koran. At Barbahsue, within a day's walk from Monrovia, the land began to rise. As they ascended the air became colder, and at More Lar, about fifty miles from the coast, the air was exhilarating and the country abounded in cool and shady brooks. At Boporo the chief met them cordially and promised to open the way for Christian work. They returned greatly encouraged and reported favorably respecting a mission in that new but open field. Bishop Haven appointed Rev. Joel Osgood, who arrived in Monrovia February 13, 1877. He reached his field in five days. He was accompanied by Mr. Pitman, who, after seeing him provided for, left him in the wilderness. Upward of fifty responded to Bishop Haven's call for volunteers. He selected Rev. R. J. Kellogg as

Principal of the Monrovia Seminary, and Rev. M. Y. Bovard as Superintendent of the Boporo Mission. Mr. Bovard sailed from New York in March, 1878. He reached the field in due time, and found Osgood at his outpost. They found the climate pleasant and comparatively healthy. The statistics of 1879 furnish the following items: 1 foreign missionary, 2 ladies from the Woman's Society, 50 local preachers, 1,962 members, 306 probationers. Interior Africa: 1 foreign missionary, 1 day school, 25 scholars.

In 1880 the Liberia Conference took incipient steps toward an independent organization. The General Committee had from year to year reduced the appropriation to this field from \$37,000 to \$4,500. In distributing the appropriations the committee had sought to remand some of the stronger charges to their own resources. Its aim was to develop that spirit of self-reliance which is essential to a self-perpetuating Church in any land. A clear but kind statement of the facts was sent to Liberia. The measure adopted by the Conference was submitted to the laity, and very few votes were cast for independence.

Rev. R. J. Kellogg, Principal of Monrovia Seminary, returned home, and Mr. R. P. Mal-

lett was sent out to take his place. Miss Mary A. Sharpe had continued her successful labors among the Kroos in the suburbs of Monrovia. Rev. Joel Osgood continued his work in the interior, though he had been much interrupted by a fearful war between the tribes. He had been able to keep about twenty children in his school and do some evangelistic work. At the Conference held in January, 1881, five young men were admitted on trial, and a net increase of 82 full members reported.

The mission suffered a great loss in the death of Rev. J. S. Payne, who died January 31, 1882. He had held the office of President of the Republic during two terms, and had served the Church in connection with the mission forty years. He died in great peace with the whole Conference around his bedside. The Woman's Society also lost Miss Michener. She had surrendered a desirable position as teacher in Philadelphia to answer a call to open a school in the Bassa District. At a farewell meeting she said: "I have been asked, if I knew that I should die from the effects of the climate, would I still persist in going. I can only answer, yes! If I can be the humble means of the conversion of one

soul in that land before my death, I would go; for that one might be the instrument in God's hands of bringing many precious immortal souls to Christ." Rev. Joel Osgood held his ground faithfully until he was stricken down by the fever and forced to return to the United States. At the Conference in January, 1882, only seventeen were assigned appointments. There was discouragement at home and in the field. A more hopeful spirit prevailed at the Conference of 1883. Two were admitted on trial and a net increase of 199 members reported. The Liberia Conference met January 28, 1884, at Cape Palmas, Rev. C. A. Pitman presiding. Rev. Daniel Ware was elected clerical delegate to the General Conference. The members reported were 2,337, with 35 Sunday schools and 2,178 scholars. Rev. William Taylor was elected "Misionary Bishop for Africa" by the General Conference, and was ordained with the other bishops elect.

Bishop Taylor presided at the Liberia Conference January 29, 1885. Dr. W. R. Summers, Levin Johnson, Revs. Taylor and C. L. Davenport were received into the Conference, being designed for a field southward which Bishop Taylor afterward opened. A

letter from Bishop Taylor written November 16 stated that five stations had been established in Angola and one in Masuba. "In four of these there is an ordained minister and in two preaching men." Their health had been wonderfully preserved.

The Conference met February 4, 1886, at Edina, Bishop Taylor in the chair. The appointments within Liberia embraced seven districts, with 27 appointments, some of them "to be supplied" by local preachers. A new field was opened called the "South Central Africa District," which was later divided into the Upper Congo and Angola Districts.

The reports of the Conference of 1887 were full of encouragement. The work of Sister Mary A. Sharpe in the Kroo tribe was warmly commended. Over twenty have been converted, of whom fourteen were baptized by Bishop Taylor during the Conference. The membership reported was 2,518, with 387 probationers. The latter item indicates the aggressive character of the work.

The report of the South Central Africa District made to the General Committee in 1889 embraced the operations of Bishop Taylor since his first arrival in Africa in 1884. Before he sailed he had engaged forty

missionaries, male and female, to devote their lives to the redemption of Africa. He met them on the west coast and proceeded to Loanda, the capital of Angola, a Portuguese province. He penetrated the interior 300 miles from Loando, planting stations along the route. He bought property and built an iron house at Loanda, to serve both as a home and mission. It was under charge of Rev. C. Ratcliff, with a good missionary force. At Dondo, at the head of navigation on the Coanza River 250 miles from its mouth, a good mission property was secured, and schools and other missionary agencies established under the charge of Rev. C. Davenport. Sixty miles farther, at Malange, S. Mead had charge of a station. Further east was N'Hange Pepo, under the care of W. P. Dodson. Another station was located still farther east at Pungo Andongo. These stations were designed to extend to the Kassai River. A station was established at Mamba, on the coast north of the Congo, in the French possession. Another was planted at Kabinda, still farther north, near the gateway of the Congo State. Another point was the Cavalla River. The seaport of this mission is Cape Palmas, Liberia. The Cavalla is a navigable river

which runs through a good country fringed with native villages. In this region Bishop Taylor found seventeen kings who asked for missionaries. A supply of missionaries were allotted to this field and sent forward.

The central point of the bishop's operations was the Congo. He had secured a steamer, but owing to the call for transportation by Stanley's expedition to Stanley Falls, on the occasion of the Arab invasion at that time, he was unable to convey the material 235 miles by land around the fall to Stanley Pool. The bishop, had been at work, however. He had penetrated into the country along this route and established several stations.

The report of 1890 reveals marked advance. The new mission work was divided into the Congo District, Cape Palmas and Cavalla District, and the Angola District. There were 48 missionaries in these three districts, 16 of whom were members of the Conference. Of the 32 who were not members 12 were single ladies. Usually there were two single ladies at a station, but at three points they were alone. Judging from some incidents the bishop relates, they have not only faith but pluck. Miss Annie Whitfield was at Tatika, on the Cassala River. She had adopted a

little family of heathen children. Several had been converted. An old leopard made himself an unwelcome visitor, growling around the house at night. Miss Whitfield had no gun, but prepared a large torch. At night their visitor came purring in the bushes a few rods from the door. The torch was lighted, the door thrown open, and the lonely missionary rushed out, swinging the torch in the dense darkness. A rush was heard, and the leopard disturbed them no more.

Miss Agnes McAllister held the station at Garaway, on the Kon coast, teaching a large school. Thirty of her people had been converted. A neighboring tribe attacked the town. The people rallied and drove their assailants away, but several of the Garaway people were killed and twenty-two wounded. When the smoke cleared away Miss Agnes went to the field with needle and bandages. The first she found was a man with a wound to the bone in his back a foot long. The carpenter of the mission came to help her, but his nerve failed till he saw her quietly stitching the gaping wound. It was bound up and then she turned to another and another, like an angel of mercy. She waited and watched with the wounded and dying for

a week, and then went back to her work in the mission. No wonder those savage people listened to her message.

Rev. Eckman, of Sastown, had another experience. He had a revival at which 175 were converted. While he was away the devil (or conjurer) came into town and made the old king believe that Eckman was a spy, and would soon bring in an army landed as freight in boxes and barrels, kill them all, and take their country. The king called his old men in council and resolved to burn the church, tear down the mission home, and kill the missionary. There were about a hundred Methodist young men who heard of it, and forming in line they drove the old men home. The next morning the missionary returned, and the devil determined to drive him away. He came to the mission home and pranced around in the garden, trampling and destroying the vegetables. Eckman ordered the young men to seize him. He was tied with a half-inch rope, with the ends long enough for halter and lash. He was driven through town up and down before the houses. When he was untied the people, who had lost their fear of him, drove him from their town. They called a council of the tribe and passed a

law that the devil should never come to town, and another that drinking sas-wood poison for witchcraft should end.

Among all these missionaries on the western coast but one death during the year is reported. Some had held their posts three years with good health. From the results given in this report, West Africa, after the missionary ascends from the coast, is as healthy as China or Japan.

In 1892 the old Tiberian work reported 28 members of Conference, and 29 missionaries not members of the Conference, 2,765 members of the Church, and 144 probationers.

In 1891 the new work reported 271 members, 50 probationers, 30 parsonages, and property valued at \$51,500. In 1892 it reported two districts and 6 stations.

SOUTH AMERICA.

In 1832 the General Conference recommended the establishment of a mission in South America. Not long afterward a letter was received from a member of the Methodist Episcopal Church in Buenos Ayres, stating that he had formed a small class, and asking for a missionary. The Board responded, and Rev. Fountain E. Pitts was appointed. He

started in July, 1835. He found the class still in existence. It consisted of eight or ten members. He reorganized it as a society, and after being licensed to preach by the government he opened worship in the home of an American lady. On his return he recommended the establishment of missions in Rio de Janeiro and Buenos Ayres.

In December, 1836, Rev. John Dempster reached Buenos Ayres. The land was under the iron rule of Gov. Rosas. He treated the missionary with courtesy, but required him to confine his labors to foreigners. Mr. Dempster possessed rare endowments, and his labors and reports encouraged the Board to enlarge its appropriations for the mission. In 1838 he visited Montevideo. His favorable report led the Board to send to that point Rev. W. H. Norris as teacher and preacher. In 1838 H. A. Wilson was sent to Buenos Ayres to open a school of high grade. The school was reënforced in 1840 by the arrival of Rev. O. A. Howard and wife. The school opened encouragingly, but owing to financial embarrassment the Board in 1841 recalled its missionaries. This action occasioned great sorrow in the field. The congregation at Montevideo petitioned Bishop Hedding to return

Mr. Norris, and pledged his support. A Society called the "Society for the Promotion of Christian Worship" offered the use of their church and parsonage. He was returned, and on January 3, 1843, the church was dedicated and his work resumed. Though the country was disturbed by civil war during the greater part of Mr. Norris's stay, yet the Church was prosperous.

In 1847 Mr. Norris returned and Rev. D. D. Lore was sent out. Under his labors there was marked advance in the work. He was succeeded in the superintendency in 1854 by Rev. G. D. Carrow. As all restraints on religion were removed by the revolution which closed in 1855, Mr. Carrow urged the extension of the work into the adjoining country. Rev. H. R. Nicholson was sent out in 1856. Owing to the failure of Mrs. Carrow's health, the Board relieved him, and in December, 1856, Rev. W. Goodfellow was made Superintendent of the mission. He was instructed to give special attention to the Spanish work, and also to plan the organization of the Church outside and beyond the local "Society," by which it had so long been controlled. This involved the loss of financial support, but the result was salutary, and the super-

intendency of Mr. Goodfellow, which continued until 1869, was very successful. In 1860 the week of prayer resulted in the conversion of several young men, who became active and useful in the work. Among them was John F. Thompson, who has been styled the "apostle to the Spanish people in the Argentine Republic." In 1863 the mission reported eighty members and nineteen probationers. In 1868 the Board secured valuable property in Buenos Ayres for \$30,699 in gold, and in 1872 a beautiful church building was dedicated to the worship of God.

In 1864 Rev. T. Carter and family reached Buenos Ayres. He assisted in the work in that city until the way was opened for a mission in Rosario, a city of 30,000 souls, in the province of Santa Fe. By 1865 he had a church completed at a cost of \$3,000, without aid from the Board. In 1865 Mr. Carter opened a day school in his own house. When the church was finished the school was removed into one of its rooms. A number of the scholars were from leading families. The truths of the gospel were presented and many young men of Rosario were brought within its influence. In 1866 Rev. J. W. Shank arrived and began work in Buenos Ayres and the ad-

jacent region. Cordova, an old stronghold of the Jesuits, was added to the work. In April, 1866, Rev. D. F. Suavain was at work in Esperanza.

In October, 1866, Rev. J. F. Thomson, having spent four years in the Ohio Wesleyan University, returned to the field and entered vigorously on the Spanish work. Early in 1867 he learned that there was a widow lady in the "Boca," a place near Buenos Ayres, who was anxious for religious services in her house. This lady, Doña Fermina Leon de Aldeber, had been born in Patagonia, one of the most southerly towns of the Argentine Republic. A lady from Spain was by strange fortune led to that extreme southern border of civilization, who had a New Testament which she dearly prized. She opened a school, and Fermina Aldeber was one of her pupils. When this young lady was married to Señor Aldeber her teacher presented her that Testament as a gift of priceless value. It became her support in sorrow. She was now a widow with four children, and teaching school. She had heard of a clergyman at Buenos Ayres who was preaching in Spanish the gospel she had found in her New Testament. Her invitation to preach in her home

was accepted, and soon regular service was commenced. Sunday school and day school were established and maintained for ten years, when smallpox compelled the lady to move her school to the city. Among the converts in the "Boca" was Jose Cordoza, a dissipated sailor. The moral change was thorough. He not only labored for the support of his family, but preached and exhorted wherever he went, and was instrumental in leading many to the cross. During the yellow fever scourge of 1871, with Mr. Maul, another convert of the mission, he was instrumental in saving more lives than many of the physicians, while pointing the dying to the Lamb of God. In 1875 he removed to a colony in the Gran Chaco. He carried his religion with him, and the light kindled in the schoolroom in the "Boca" is burning on that northern frontier.

Dr. Goodfellow was very anxious to open work in the Spanish language, and, as soon as Mr. Thomson had prepared himself, the work was commenced. The first sermon was preached in Buenos Ayres and aroused a great interest, and a crowded congregation greeted him in the evening service. Judges, lawyers, and physicians mingled with the common people to hear the gospel in their

own language. In 1868 he alternated between Buenos Ayres and Montevideo. In the latter place the Masons offered him the use of their schoolroom, but it soon became too small for the congregations. In 1869 a theater was purchased for a church, and a monthly subscription of \$117 being raised for his support, he devoted his whole time to Montevideo. His success aroused the attention of the priests, one of whom, Father Maurento, challenged him to debate. At its close the large audience by a rising vote indorsed the heretic.

June 4, 1868, Rev. H. G. Jackson reached Buenos Ayres to take charge of the English-speaking congregation and thus enable Dr. Goodfellow to devote his entire time to the superintendency. Dr. Goodfellow's health and that of his wife soon declined, and he was compelled the following year to ask a release. His administration had been very successful. Mr. Jackson was appointed Superintendent. A change in policy was adopted. The German and French Missions, as well as the English charges, were made self-supporting. Missionary efforts were confined to the Spanish-speaking population.

In 1870 Rev. T. B. Wood arrived in Buenos Ayres. Mr. Carter having returned home,

Mr. Wood succeeded him in Rosario to carry on the English work until his knowledge of the language would prepare him to open a Spanish mission.

The English charge in Buenos Ayres remained under charge of Dr. Jackson until 1878. The old church was sold for \$40,000 and another completed at a cost of over \$60,000. In 1878 the property in Buenos Ayres was estimated at \$117,000. After Mr. Thomson in 1870 took charge of the Spanish work in Montevideo, Dr. Jackson had charge of the Spanish work in Buenos Ayres.

In a single year Mr. Wood was able to preach to the Spanish congregation at Rosario. A Sunday school was also opened. In 1873 the Consulate at Rosario was vacant, and without his knowledge Mr. Wood was recommended and appointed. As the position gave him influence and assured protection to the mission, it was accepted, and he proved an efficient officer.

In 1874 Miss J. R. Chapin and Miss L. B. Demming were sent out by the Woman's Society. They began work under Mr. Wood's direction with great promise of usefulness. In 1876 they were directed by their Board to commence separate work. In 1875 J. R.

Wood, a brother of Thomas B., was sent to Rosario and entered with great zeal on his duties. In 1878 Dr. Jackson at his own request was relieved of the superintendency, and Rev. Thomas B. Wood was appointed his successor. At that time the mission reported 342 members, 6 Sunday schools, and 730 scholars.

In 1880 the superintendent visited Uruguay, and was greatly encouraged by the outlook. The occasional preaching of Juan Correa won converts who were gathered by Mr. Wood into a class. The new work at Colonia was supplied by Francisco Pensoti, who had abandoned his trade to tell his people of a Saviour who could pardon sin without the intervention of the priest. The people were supplying his wants. They brought to his wife milk, eggs, wheat, and other supplies; so they had no lack. The mission was being wisely pushed on the line of self-support. As the work expanded the call on the Board for reinforcements became more urgent.

The Spanish work which was commenced by Mr. Thompson in 1867, with one member, in 1881 outnumbered the English four to one. The more gifted native members were ripening into efficient workers in all depart-

ments of church enterprise. In 1882 a revival, chiefly in the Spanish congregation, greatly advanced the spiritual condition of the mission, and brought to it many important accessions.

In 1883 there was a net increase of fifty-seven in the membership. The temper of the general public toward the mission was more favorable than ever, but the priesthood were hostile. The arrival of Rev. Thomas H. Stockton and family greatly cheered the mission. He was assigned to the English congregation in Buenos Ayres. In the town of Porongos, Uruguay, Correa, the efficient native preacher, was assailed by a mob with shouts of "Death to the Protestants." The mutiny was broken up and the preacher was saved only by the firmness of his friends and the intervention of the police. He laid the matter before the authorities, and the national government notified the local authorities that such meetings should not be interrupted. The press discussed such displays of intolerance, and the verdict of popular opinion in favor of religious liberty was emphatic.

The mission force in 1884 consisted of the Superintendent, T. B. Wood, J. F. Thomson, A. M. Milne, J. R. Wood, W. Tallon, T. H.

Stockton, and their wives; five ladies of the Woman's Missionary Society, seven helpers under regular appointments, and sixteen brethren who preached as supplies at various points in the mission. It reported 377 members and 399 probationers.

In 1885 the helpers under regular appointment had increased to thirteen, with eighteen who were preaching as supplies. These figures indicate vitality. Members reported, 437; probationers, 461.

In 1886 Rev. T. B. Wood was relieved of the superintendency and placed in charge of a theological school for training ministers for Spanish work. Rev. C. W. Drees, of the Mexican Mission, was appointed Superintendent of the mission. On account of ill health J. R. Wood retired from the field, and Rev. C. W. Miller was sent out to supply his place.

The report of 1888 revealed steady advance. The native force was very efficient. The mission now embraced important points in Uruguay and Paraguay. Four pastoral charges in Buenos Ayres were self-supporting. The membership was 717, and 616 probationers.

The roll of 1889 contains the names of nine native elders. The work had taken root in the soil. The Woman's Society had six mis-

sionaries in the field. They had schools in Rosario, Buenos Ayres, and Montevideo. The Parent Board had upwards of twenty self-supporting Spanish schools. The report says of the general work: "There are three Spanish charges (each a circuit) in the Argentine Republic; also two English and two German charges; the number of regular preaching places about twenty. There are one English and three Spanish charges in Uruguay, one Spanish charge in Paraguay, and one Portuguese charge in Brazil, and the number of regular places in the entire mission about thirty-five."

In 1890 Rev. A. W. Greenman was added to the missionary force, which numbers seven, with their wives. The members reported are 985, with 880 probationers. During the year the Superintendent, with Rev. A. M. Milne, General Agent of the American Bible Society, visited Chili, Peru, and Bolivia. They reported in these nations a wide field and multiplied opportunities. Bishop Taylor's missions were in accord with the General Board and were doing good work. The general work of the mission was very encouraging.

In 1891 missions were reported in Paraguay, Brazil, Peru, and Bolivia. These mis-

sions are supplied by native preachers. The entire field in 1892 reported 7 ordained preachers and their wives, 1,224 members, and 1,146 on trial.

CHINA.

In 1845 a young man by the name of J. D. Collins, who had graduated in the State University of Michigan, and had been licensed as a local preacher, wrote to Bishop Janes, offering to go as a missionary to China. The Bishop explained to him that no mission had been opened in that field, and that no money had been raised for the support of the missionary. The young man replied: "Bishop, engage me a place before the mast, and my own strong arm will pull me to China, and support me while there."

When the man is ready to go the Master will open the way. In 1846 the Committee and Board in joint session decided to open a mission in China, and appropriated \$3,000 with which to send out and support two missionaries in that field. Young Collins, with Rev. M. C. White and his young wife, were chosen for the work. Only five ports were open at that time. It was decided to establish the mission at Foochow. The missionaries reached that city September 6, 1847.

A house was secured and they began the study of the language and the distribution of tracts, which were gladly received by the people. They had a little stock of medicine, which they used in relieving the sick. In 1848 Rev. H. Hickok and wife and Rev. R. S. Maclay reached the mission. Schools were opened with native teachers, the missionaries conducting religious services and giving religious instruction. The Sunday school was opened with fine prospects of success. A chapel was rented at Nantai for the distribution of tracts, while the crowd that thronged the street furnished listeners to the missionaries, who availed themselves of every opportunity to deliver their message.

The Board granted the mission authority to build, and a lot was purchased on the main street to the south gate of the city outside of the walls. The house was dedicated in August, 1855. Another church was dedicated in October, 1856.

The health of Mr. Hickok compelled his return to the United States. The superintendency devolved on Mr. Collins in 1850, but his health was broken, and in 1851 he returned to the United States by way of California. He projected work among the Chinese of

San Francisco, but his strength declined, and May 13, 1852, the pioneer of Methodist missions in China received his crown.

In 1851 the mission was strengthened by the arrival of Dr. Isaac W. Wiley and wife, Rev. James Colder and wife, and Miss M. Seely. The translation and printing of the Bible, and preaching in the chapels were resumed.

During the years 1853 and 1854 the work was greatly interrupted by sickness. The Chinese rebellion was in progress, the insurgents nearing the coast, and Foochow was considered in danger. Owing to the unsettled state of the city and the feeble health of Mrs. Maclay and Mrs. Colder, it was decided that under escort of their husbands they should retire to Hong Kong. This left Dr. Wiley and his wife alone in the field. They also yielded to the effects of the climate. In November Mrs. Wiley died, and her husband was compelled by failing health to return home.

Mr. Maclay returned to the field, and in 1855 the mission was reënforced by the arrival of Rev. Erastus Wentworth and Rev. Ottis Gibson and their wives. Within four months after their arrival Mrs. Wentworth was called to her home in heaven. July 14, 1857, the la-

bors and prayers of the missionaries were rewarded by the conversion and baptism of a native. The convert was Ting Ang, a tradesman of forty-seven years of age. He had been carefully instructed by the missionaries, had cleared his house of idols, purchased religious books which he studied faithfully, and had commenced family and private prayer. There was present at his baptism a large congregation, who listened to the service with deep interest. Shortly after his baptism his wife and two children were also received into the Church. Before the year closed thirteen adults and three infants were baptized. Some of these converts endured the loss of all things for Christ's sake, but all were steadfast.

In 1858 the Foundling Asylum, designed to save female children, thousands of whom were abandoned by their parents every year, was established.

In 1859 the mission began to extend westward. A class of fifteen members was formed at To-Ching, about fifteen miles northwest of Foochow. During the year six native preachers were licensed, one of whom, Hu Po Mi, the first native itinerant in China, was made pastor of the To-cheng appointment. Among the friends of the Hu family in To-cheng

was the Li family. The work extended to them. The heathen party made bitter opposition, but during the fall twelve were baptized and the work continued to move to the west. The news of this work cheered the Church at home, and Rev. S. L. Baldwin and wife, two young lady teachers, and Miss Phœbe E. Potter sailed for China. In 1860 Rev. C. R. Martin and wife reached the field. The arrival of the Misses Woolston opened a new era in the work of the mission. The Female Seminary under their supervision became an important factor in the mission work.

In 1860 Father Hu, the first convert, demonstrated in his peaceful death the power of the gospel.

The work in 1861 extended westward, and a class was formed and a chapel built at Kang Chia. The society met fierce opposition, but the gospel triumphed. Owing to the failing health of his wife, Mr. Baldwin sailed for New York, but when within one week's sail of that port Mrs. Baldwin passed peacefully to her final rest. Mr. Maclay visited the United States and by his earnest appeals aroused the missionary zeal of the Church, and returned to China accompanied by his family and Rev. Nathan Sites and his wife.

Treaty negotiations having opened other ports and also the Yang-tse River to all nations, the mission continued to move into the interior. Increased attention was given to the publishing department. Half a million of tracts were issued during the year.

The first annual meeting was held September 29, 1862. A course of study with examinations was established and the appointments announced. Methodism was crystallizing in organic form. The mission embraced eight new fields, with six ordained missionaries, eight lady missionaries, eleven native preachers, and eighty-seven members.

After resolute opposition from the Chinese authorities, a house and lot on East Street, within the walls of Foochow, was bought, and with great joy to the mission Mr. Martin, who had charge of the Foochow Circuit, removed with his family within the city in 1863. During this year the mission reported four new chapels, four new appointments, three new classes of Church members, two day schools, and two new Sunday schools. The translation of the New Testament was carried to the end of 1 Thessalonians, and the printing department, under the efficient management of Mr. Baldwin, had more than doubled

its issues, producing 24,905 copies or 887,490 pages.

During the next year the educational department, under Mr. Gibson and the Misses Woolston, was very successful, and the western movement found the missionary at the gates of Yenping, one hundred and fifty miles from Foochow. It was also a year of trial. The East Street Church and the house of the missionary were destroyed by a mob, and women and children narrowly escaped. The failing health of his wife compelled the return of Mr. Binckley to the United States. The devoted Martin, after rebuilding the church destroyed by the mob, closed his career. He was buried the week preceding the Sunday appointed for its dedication. His death was sudden. His last words were: "It pays to be a Christian."

The visit of Bishop Thomson in 1865 was of great importance to the mission. During the year a portion of the territory of the mission was fraternally surrendered to the American Board. The Reference Testament of Mr. Gibson was completed, and other valuable publications issued from the press.

The mission was strengthened by the arrival of Rev. V. C. Hart and Rev. L. N. Wheeler and their wives in 1866, and of Rev.

H. H. Lowry and wife in 1867. The school work was greatly prospered. A severe persecution in Hohchang and Kucheng revealed a martyr spirit among the native converts. A young disciple, hearing that the native preacher was imprisoned, walked eleven miles and asked to share his brother's punishment, and remained with him until the danger was over. Eight girls in the boarding school became members of the Church. The report in 1867 showed 451 members. Plans were perfected for an advance into two more districts of the Fokien province and for extending the work into the province west of Fokien. In December Rev. V. C. Hart and Rev. E. S. Todd entered the Kiang Si province and occupied the city of Kiukiang. They found four native Christians, and the following November Mr. Hart reported thirty-seven on probation. This province and the adjacent region contained thirty-three millions of souls.

After prayerful consideration the mission resolved to plant a mission in Peking, the capital of the empire. The field embraced all China north of Yang-tse River, containing a population estimated at 200,000,000, nearly all of whom could understand the Mandarin dialect. Owing to the failing health of Rev. L.

N. Wheeler, which demanded a change to a colder climate, he was chosen to pioneer this new field. With his family he reached Peking March 12, 1869. In about a month he was joined by Mr. Lowry and family. They entered at once on the study of the Mandarin dialect. It was not until February, 1870, that they secured premises for the mission just inside one of the city gates and not far from the foreign legations. On June 5, 1871, the first public Methodist service in the capital of China was held, with a congregation composed of a few foreigners and about forty Manchu Tartars and Chinese.

Bishop Kingsley visited the field in 1869. He divided the work into three missions. Dr. Maclay was appointed Superintendent at Foochow, Mr. Hart at Kiukiang, and Mr. Wheeler at Peking. Special attention was given to self-support. Each charge was required to raise a certain amount for its native pastor, while only as much as might be needed to complete the salary was appropriated from the missionary funds. Bishop Kingsley was impressed with the promise of the field, and the Church in response to his call sent out six young men in 1870. They went out by way of San Francisco.

The year 1870 tested the faith of the missionaries. A massacre took place June 21 at Tientsin, eighty miles from Peking, in which about a hundred native Roman Catholics, several Protestants, and twenty-two foreigners were cruelly murdered. A general persecution was threatened. The missions at Peking, Kiukiang, and Foochow were endangered. The design of the plot was to drive foreigners from China. The newly appointed missionaries had reached Japan, and were counseled to remain until affairs became quiet. Two of them, Davis and Pilcher, pushed on to Tientsin. They were welcomed by Messrs. Wheeler and Lowry. The Chinese were surly, but they proceeded to Peking without violence. The persecution purified the mission. Those who were faithful among the native members increased in faith, and favor with the people. The Methodist system of itineration was put in practice, the gospel was preached, and Christian literature scattered in hundreds of villages and cities, "from Dolonor, on the steppes of Mongolia on the north, to the city of Confucius, four hundred miles to the south, and from Wu-taishan, the sacred mountains of Shansi, on the west to the point where the great wall joins the sea

on the east." These journeys were performed sometimes in Chinese carts, mule litters, or on horseback with saddlebags.

At the annual meeting at Foochow a "self-support anniversary" was held. In 1870 Sia Sek Ong, a native preacher, distressed by the suspicion among his countrymen that he had been "hired by foreign rice," had renounced his claim on the Missionary Society. He was asked if he had cause to regret the step. He answered: "I have not the thousandth part of a regret. I am glad I did it, and I expect to continue this way as long as I live." He was asked what he would do if supplies failed and his family suffered? He said: "They wou't fail; but if they do, if I come to where there is no open door, I will look up to my Saviour and say: 'Lord, whither wilt thou lead me?'" By a unanimous vote the native preacher and people favored self-support. The work is firmly planted in a mission field where it roots in the soil of self-support.

During the year 1870, Dr. Maclay returned home to recruit his health. While in New York the mission to Japan was projected and Dr. Maclay was chosen to open this new and important field.

The want of female workers, especially for the teaching and training of Chinese girls and women, was apparent to the missionaries and the Church at home. In 1871 the Woman's Foreign Missionary Society sent to the mission in North China Misses, Maria Brown and Mary D. Porter. Owing to the freezing of the Pei-ho River, they did not reach their destination in Peking until March 6, 1872. They at once began the study of the language, and as soon as possible established the girls' boarding school. They were joined in 1875 by Miss L. A. Campbell.

The efforts of the missionaries to secure a preaching place in the southern part of Peking, known as the "Chinese City," where the chief business of the city is transacted, and where large numbers of Chinese reside, were persistently frustrated by the Chinese officials, and it was not until 1872 that the premises now occupied by the mission were secured. A convenient location was secured in the Tartar portion of the city, and in 1874 a large domestic chapel in the mission compound was dedicated.

In 1872 the Woman's Society employed in the Foochow Mission some twelve deaconesses. The Biblical Institute for their edu-

cation was reëstablished. The year closed with an annual meeting of unusual spiritual power. After a sermon by Sie Sek Ong, the audience bowed in prayer for the baptism of the Holy Ghost. The native brethren said: "The like of this we have never before experienced." The work was extended in the Kiukiang Mission. The first annual meeting in Peking was held with much success.

The work in Tientsin was begun in 1872. Rev. G. R. Davis was first assigned to the work, but being placed in charge of the Chinese City Station, Rev. J. H. Pyke opened the work. A growing Church has been the result.

In 1873 eight new missionaries were sent to this vast field. The annual meetings were presided over by Bishop Harris. At Foochow a large tent was erected on the mission compound. Two natives were ordained elders and five ordained deacons. The appointment of four native presiding elders was another step which marked the development of Methodism in this heathen land. The year had been marked with prosperity in Kiukiang. The school of the Misses Howe and Hoag had been successfully opened, public congregations were increased and females began to at-

tend them. Nine native preachers and thirty-six members and probationers were reported. The growth in Peking was reported as steady and healthful. The mission suffered a severe loss in the failing health and return home of Rev. L. N. Wheeler.

In 1873 the mission in Peking was greatly strengthened by the arrival of Miss Dr. Coombs, sent out by the Philadelphia branch of the Woman's Society. The following year the New York Branch sent Miss Segourny Trask, M.D., to Foochow, while Miss Lettie Mason, M.D., was sent by the Northwestern branch of the same society to Kiukiang.

During the year 1874 Rev. D. W. Chandler and wife were added to the mission at Foochow. The annual meeting was one of unusual religious interest. A neat chapel was built in Kiukiang. The gospel was preached to thousands and tracts were scattered broadcast through the region. The medical work of Miss Dr. Coombs in Peking won favor among the Chinese. In the fall of 1875 a hospital for women and children was opened under the charge of Miss Coombs, who conducted it successfully until 1877, when Miss L. A. Howard, M.D., took charge of the medical work. Miss Coombs was married to Rev. A. Strittmater,

and removed to Kiukiang, where her gifts were consecrated to the service of the bodies and souls of heathen women.

The visit of Bishop Wiley in 1877 was one of unusual interest. The report of the North China Mission indicated a prosperous year. The membership in Peking had been doubled during the year. Four natives were licensed to preach. In two new circuits nearly fifty probationers had been enrolled. The mission had a station in both the Chinese and the Tartar city. The mission had extended north as far as the great wall, 400 miles from Peking. The mission had been saddened by the death of Miss Campbell, after three years' service in the work.

In the Central Mission the work was going on in three chapels and schools, with the outside work divided into three circuits extending up and down the river and along the Po Yang lake. The missionaries often itinerated by water, preaching and selling books at scores of cities and towns. They were now able to travel without fear of violence.

Bishop Wiley opened the Conference in Foochow December 19. He transferred the missionaries, five elders, five deacons, and five probationers from home Conferences, making,

with native ordained preachers, a Conference of twenty members. The bishop said: "If it had not been for the strange language and dress, I could hardly have noticed any difference, so well prepared were these native preachers for all the business of Conference." Referring to the growth of the mission since he had left it twenty years before, he adds: "Then not a soul had been counted. Up to that time we were simply met with prejudice and opposition, and did not dare to venture five miles from the city of Foochow. Now our work extends through five districts, reaching two hundred miles to the north and west and nearly as many to the southeast. We have about eighty native preachers, a Christian community of 2,600 souls, an Annual Conference of twenty members and fifty probationers, and forty-six circuits, averaging fully four stations each, making about 184 points at which the gospel is preached."

In 1880 the field was strengthened by the arrival of Revs. O. W. Willetts and T. C. Carter, their wives, and Rev. M. L. Taft. Exposures arising from persecution and abundant labors broke down the health of Rev. A. Strittmater, and he returned home to die. He was a true missionary. The purchase in 1881 of a valu-

able building in Foochow by Mr. Ahok for the Anglo-Chinese College placed that institution on solid ground. To this was added \$7,000 by Rev. J. F. Goucher for the theological department. There were soon 45 pay scholars in the school. The "Fowler University of China" was established in Kiukiang. Aided by a generous foundation provided by Rev. J. F. Goucher, the "Isabella Fisher Hospital" was opened in Tientsin. Numerous revivals were reported from various portions of the field. The formal recognition by the government of the native adherents of the Protestant religion, exempting them from assessment for the maintenance of certain heathen rites, afforded great relief. Hitherto this had been conceded only to Catholic converts. The Central China Mission was reënfined by the arrival of Rev. C. F. Kupfer, and the North China Mission by Rev. F. D. Gamewell and wife. The opening of the West China Mission was a noted event of the year. Rev. L. N. Wheeler, D.D., and family, and Rev. S. Lewis, sailed for their field in September, 1881. A generous offering of \$5,000 from Rev. J. F. Goucher opened the way for this mission. He added another special contribution of \$5,000 the follow-

ing year. Dr. Wheeler explored the province of Szechuen, and purchased property in Chun-king. The outlook was hopeful. The missionary force at Foochow was increased by the arrival of John L. Taylor, M.D., and wife, and Rev. G. B. Smyth, both for the Anglo-Chinese College. Rev. W. T. Hobart and wife joined the mission at Peking; and Revs. J. H. Worley, T. H. Worley, G. W. Woodall, and J. Jackson, and their wives, were added to the Central Mission. In 1883 the membership of the entire field was 1,984, with 1,143 probationers. From West China came the message: "Cities open; property secured, schools are started, and seekers are to be found at the headquarters of the mission." Bishop Wiley visited China in 1884. During his stay in Japan a serious disease was developed, but when his work was finished in Japan he proceeded to Shanghai. During the voyage he received medical attention from Rev. W. R. Lambuth, M.D., of the Mission of the Methodist Episcopal Church, South. From Shanghai he proceeded to North China. He attended to his duties amid great suffering, being unable to attend the public meetings. He returned to Shanghai and found a welcome in the home of Dr. J. W. Lambuth, of the

Southern Methodist Mission. The members of the Central China Mission had been notified to meet the bishop in Shanghai and spare him the long journey to Kiukiang. The annual meeting was held in the home of Dr. Lambuth, as the bishop was unable to go to the chapel that was placed at his service. The presence of the bishop was a benediction to the home whose Christian hospitalities he enjoyed. In the midst of great sufferings he proceeded to Foochow, the headquarters of the Foochow Mission. Reclining on a couch, the dying bishop sought to meet the responsibilities of his office. He was anxious to attend to the ordinations at his bedside, but his failing strength forbade. Sia Sek Ong, a leading native preacher, said: "This is the remnant of his work that he must needs leave undone to keep up the connection between this Conference and the mother Church." Sadly the Conference gathered around his bed and listened to his dying words: "God bless you! God bless you all forever, for evermore. Amen."

The China Mission in 1891 embraced the Foochow, Central, North, and West Missions. Its growth in each had been steady and vigorous. Its schools, medical, and publishing de-

partments, had been carried on with wisdom and energy. It had thoroughly demonstrated the value of the itinerant system in subsoiling and cultivating that peculiar mission field. The educational and medical operations of the Woman's Foreign Missionary Society had been eminently successful.

The Foochow Mission in 1891 reported 6 missionaries, 6 assistants, 8 ladies of the Woman's Society, 66 native ordained and 96 native unordained preachers, 2,823 members, and 2,544 probationers.

Central Mission: 14 missionaries, 13 assistants, 7 ladies of the Woman's Society, 2 native ordained and 16 native unordained preachers, 369 members, and 213 on trial.

North China: 15 missionaries, 13 assistants, 8 ladies of the Woman's Society, 8 native ordained preachers, 9 native unordained preachers, 1,227 members, and 795 on trial.

West China: 4 missionaries, 3 assistants, 3 native unordained preachers, 23 members, and 32 probationers.

Total for China: 39 ordained missionaries, 35 assistants, 23 ladies of the Woman's Society, 76 native ordained preachers, 124 native unordained preachers, 4,442 members, 3,584 probationers.

In 1892 the entire mission reported 16 districts, 109 stations, 44 missionaries, 39 assistant missionaries, 71 native ordained preachers, 37 native unordained preachers, 4,842 members, and 3,879 probationers. This splendid record ranks the Methodist Episcopal Mission among the most successful in that great empire.

SCANDINAVIAN MISSIONS.

As early as 1844 the attention of earnest Christians in New York City was drawn to the importance of a mission among the immigrants from Denmark, Norway, and Sweden who were landed annually at that port. In addition to the immigrants were the Scandinavian sailors who were returning and leaving its wharves in large numbers every month. Among those concerned for his fellow-countrymen was Peter Bergner, a Swedish longshoreman who had been raised from abandoned drunkenness into the life and liberty of the gospel. Having been delivered from the pit, he was eager for the salvation of those who were still in its depths.

In the New York Conference there was a young man, a native of Sweden, by the name

of Olof Gustaf Hedstrom, for whom God was preparing a great work among his race. His attention had been called to the need of a mission among the Swedes, but he saw little hope in the movement, always replying when it was named: "It is as dark as a pocket." In the meantime a young merchant, Mr. George T. Cobb, became interested in the enterprise, and gave \$50 for the purchase of a Bethel ship. W. G. Boggs and others united and bought a ship on North River, gave her the name of John Wesley, and had her fitted up as a Bethel ship. The matter was laid before Mr. Hedstrom during the session of the New York Conference which was held in that city in 1845, by Rev. David Terry, one of its chief promoters, and the faithful Peter Bergner. After earnest prayer he accepted the call, and was appointed to the North River Mission.

The first service of Pastor Hedstrom was on the "John Wesley" Sunday, May 25, 1845. About fifty Swedes were present. Having become unaccustomed to his native tongue, he did not venture to preach extemporaneously until the third Sunday. On the afternoon and night of each Sunday he preached in English. A Sunday school was organized. Many Germans lived near the ship, and service

was held for them in their own language every Sabbath.

The ship soon became an asylum for destitute immigrants. It was a labor agency through which many strangers found honest employment. The pastor declined the fees, required by Catholic and Lutheran priests, for baptism, burial, or other religious services, or, when pressed upon him, they were applied to the offerings for the ship's fund. The public charities of the city were cordially accepted by the pastor, and employed in the promotion of his work of mercy.

At the close of the year he reported 56 members, and a Sunday school with 6 teachers and 56 scholars. The invitations to penitents were constant, and Swedes, Germans, Belgians, Fins, Norwegians, and English voices mingled together at the altar. Many sailors were converted, and carried their faith and zeal to distant ports. At least three thousand strangers were directed to homes in the West in 1847. Many carried memories of the Bethel ship of North River and prayers and teachings of Pastor Hedstrom to their new homes, and became the centers of religious influence among the Scandinavian population of the Northwest.

In 1847 a society was formed in the bounds of the Rock River Conference, and Jonas J. Hedstrom, a brother of the "pastor," was sent out as their religious helper and guide. In 1848 he was admitted on trial in the Rock River Conference, and appointed to the Swedish Mission. The work spread so rapidly that Andrew Erickson was appointed his assistant. He soon after reported 6 preaching places, 60 members, and 33 probationers. Before the close of the year another mission was reported in Jefferson County, Iowa, just formed by the Rock River missionaries.

Rev. C. Willerup had been received into the Genesee Conference and transferred to the Wisconsin Conference and appointed missionary to the Norwegians of the Milwaukee District. He had largely lost his native language; but his tongue was soon unlocked, and he became a herald of life among the twenty thousand Norwegians in that region. Rev. C. P. Augrelius had come to the land as a Lutheran preacher, but on this revival he found that though a priest he was unconverted. He sought and found pardon, was licensed as a local preacher, and became an efficient helper of Mr. Willerup.

The statistics of 1850 report 4 Scandi-

navian missions, 6 missionaries, and 338 members.

In 1850 the General Committee made an appropriation to assist the growing work of Pastor Hedstrom. A colporter was provided to distribute Bibles and tracts among the immigrants and to visit the hospitals and asylums for immigrants and seamen. The American Bible Society, at the request of the mission, had printed the Scriptures in Swedish. During the year 1850 above 12,000 Scandinavian seamen had visited the port and 15,000 Bibles and Testaments had been distributed from the ship.

Men were raised up as the work enlarged. Rev. S. B. Neuman, a Swede, of the Alabama Conference, heard through Olaf Peterson of the work among his countrymen in New York. A correspondence was opened which led to his appointment as assistant of Mr. Hedstrom, on the Bethel ship. Olof Petersen was a Norwegian sailor. He had been awakened at some meetings at Boston in 1845. The next year his convictions were deepened while attending some meetings in Charleston, S. C. In February of the same year he attended services on the Bethel ship, New York, and sailed for London. On this voyage he was

converted. In 1847 he became a member of the Bethel ship, and was employed as colporter in 1850.

The work in the West was assuming such large proportions that under the direction of Bishop Waugh, Peter Hedstrom made a tour of the shore of Lake Erie, through Chicago and the West. The work, in consequence of this visit, was greatly strengthened and enlarged. By the close of 1853 the Western work had three centers—viz., Chicago, Rock Island, and Jamestown. Rev. S. B. Neuman had charge at Chicago, J. J. Hedstrom at Rock Island, with four assistants. The work in the Lake Erie region was served by O. Hansen.

At the close of 1855, the end of ten years' work, the Missionary Society reported work in the New York, Erie, Wisconsin, Rock River, and Iowa Conference as follows: Missionaries, 24; members, 853; probationers, 221.

The old ship became so unseaworthy that pumping day and night was needed to keep her afloat. Another was purchased, named "John Wesley," and the work, begun twelve years before by Pastor Hedstrom, moved on under his charge. Worn out with labor and suffering from ship fever, Pastor Hedstrom

was relieved, and Rev. O. P. Petersen took his place for a time. After a brief rest the aged "Pastor" returned to his post, which he held until 1875, when he surrendered the helm to D. S. Sorlin, and in 1876 Sorlin was relieved by Petersen. That year the "John Wesley" was moved to a pier at the foot of Harrison Street, Brooklyn, where the good work was still carried on.

In 1876, "by order of the General Conference," the Minnesota Conference was to embrace the Scandinavian work within its bounds, with that in the West Wisconsin, Upper Iowa, and Northwest Iowa Conferences. The Swedish work within the Iowa, Central Illinois, Rock River, and Wisconsin Conferences was to belong to the Central Illinois Conference. The Norwegian work in the Wisconsin and Rock River Conferences was to belong to the Wisconsin Conference, and the Scandinavian work in the cities of New York and Brooklyn and their vicinity was to belong to the New York East Conference. It was also provided that when two-thirds of the Swedish members of the Central Illinois and Minnesota Conferences should ask to be organized into a separate Conference the request should be granted. In 1876

request was made and the Northwest Swedish Conference was organized. In 1876 the Scandinavian work reported 48 preachers, 4,939 members, and 711 probationers.

In 1885 it was estimated that the members and probationers in the Norwegian, Swedish, and Danish congregations numbered 11,819. They were liberal in the support of their preachers, and contributed to the missionary cause \$7,075. The members were noted for their depth of piety and steady zeal for Christ.

NORWAY.

IN 1849 O. P. Petersen, who had been engaged in the Scandinavian Mission in the United States, left New York, intending to stay a month in Norway, telling his people the power of redeeming grace. His stay was continued nearly a year, and many were awakened under his message. The results of his visit were brought before the Mission Board, and it was decided to send him to Norway. Bishop Waugh wrote him that his mission was "to raise up a people for God."

He reached Frederickstadt in December, 1853, and began his work with power and suc-

cess. There was also persecution. At his request Rev. C. Willerup was sent to his aid in 1856, and by the end of the year there were 119 members at Sarpsborg and 70 at Frederickstadt. In 1857 a good church building was erected in Sarpsborg, without help from the home treasury, and the same year another, not so large, was built at Frederickstadt.

In 1857 Mr. Willerup was relieved by Bishop Simpson of his pastoral charge, that he might extend his evangelistic labors and open work in Copenhagen, the capital of his native land. Rev. S. A. Steensen was appointed to the mission and Mr. Peterson returned to the United States. Rev. A. Cederholm and E. Arvesen were added to the mission. In 1859 it reported 441 members. Before long the names of P. Olsen and M. Hansen, an exhorter, appeared among the workers. This was a healthy indication.

In 1868 Bishop Kingsley divided the mission and recalled O. P. Petersen to the superintendency of the Norway Mission. His work was full of difficulties; but the prospects brightened, the churches and meeting places were crowded, and revivals were frequent and powerful. Leaving things in this prosperous

state, Mr. Petersen returned to the United States in 1870, and Mr. Hansen met the duties of Superintendent. Under his wise and pious administration the mission began to see brighter days.

In 1876, under authority from the General Conference, Bishop Andrews organized the mission into an Annual Conference. It had six elders, one deacon, and eight probationers, three of whom were received into full connection. C. Willerup, of Denmark, was transferred to the Conference, and five were admitted on trial.

Bishop Merrill presided at the Norway Conference in 1880. He was impressed with the zeal of the preachers and the poverty and devotion of the members. Calls were urgent for the gospel, but men and means were wanting. The following year Bishop Peck presided. He reported twenty-five hard-working Methodist preachers. Their membership was constantly drained by emigration, but they carried the good seed with them. They were oppressed by the State Church, but had the sympathy of many of the people. In 1882 the work in Norway and Sweden was formed into an Annual Conference.

Bishop Hurst, who presided at the Confer-

ence held at Bergen in 1884, was deeply impressed with the spirituality of the brethren. Protracted meetings and revivals had marked the operations of the year. The Sunday schools were in prosperous condition. The people had been liberal in church building and the support of the gospel. Publishing interests had become a power. The chief need of the mission was a theological school. In 1885 an increase of 202 members was reported. In 1886 3,737 members and 4,099 Sunday school scholars, and \$3,666 for Missions in the report indicate steady growth. In 1891 there were in the field 37 ordained ministers, 61 unordained ministers, and 4,518 members.

DENMARK.

IN 1857 Mr. Willerup entered on his work in Copenhagen. He was aided by Boie Smith as colporteur. Preaching was heard with great attention, and several souls were converted. In 1861 the General Committee appropriated \$5,000 toward building a church. It was dedicated in 1866. During this time there were appointments at Copenhagen, Veile Svendborg, and Fraborg. In 1877 it reported 608 members and 159 probationers.

In 1880 the mission welcomed Rev. Mr. Thomsen from America to its number. The dedication of a new church in Svendborg in 1882 greatly encouraged the mission. There was a net increase of 73 members. New openings for work were numerous. In 1883 a gracious revival spirit rested on the Churches in Copenhagen, Svendborg, Odense, Aalborg, and Frederikshavn. The conversions throughout the mission were estimated at 347.

In 1884 there were in the mission 3 native ordained ministers, 4 unordained ministers, and 810 members. Their offering in 1890 for the support of the gospel was over eight dollars per member, and for missions about one dollar and eighty cents. In 1891 the mission had 10 ordained preachers, 7 unordained preachers, 2,042 members, and 457 on trial.

SWEDEN.

AMONG the converts at the Methodist Bethel ship in New York was a Swedish sailor named John P. Larsson. He returned to his native land to tell his kindred of the grace he had found in America. He was shipwrecked, but another vessel picked him up, and he was carried to Sweden. He began to tell the people

of his conversion. He was neither preacher nor exhorter; but the power of the Holy Spirit was with him, and a revival resulted that detained him eighteen months, during which time he labored industriously for his own support. He sought advice of Pastor Hedstrom, of the New York Swedish Mission. The pastor laid the case before the Mission Board. It appropriated \$200 for Larsson's support; and thus the young convert of the Bethel ship became the first Methodist missionary to his native land. He now devoted his entire time to the work, distributing Bibles, visiting the people, and holding meetings. In 1855 S. M. Swenson, one of the Bethel class leaders, went to Sweden on business, and visited Calmar, the center of Larsson's work, and at once joined his evangelical labors. They spent the days, from morning till night, praying and speaking to large multitudes that filled saloons and halls, and visiting from house to house. Clergymen, teachers, magistrates, and men of learning were in these meetings, before whom Larsson and Swenson declared the word of God. This work had to be done by them as laymen, for there was at that time no religious freedom in Sweden. In 1857 the king sought to obtain more liberal laws on the

subject of religion; but the State Church officials resisted, and the movement failed. In 1865 Dr. Durbin visited the mission. The congregations up to this time had abstained from meeting during the hours of service of the Established Church, and from administering the sacrament. Dr. Durbin advised the formation of classes, and an application on the part of the people who wished the pastoral care of Methodist preachers to be set off from the State Church.

The same year Mr. Larsson was directed to open a mission in Gottenburg. He was aided by August Olsen, a local preacher. In 1866 Rev. V. Witting was sent to Sweden, and took work at Gottenburg and Stockholm. A powerful revival visited the former places in 1867. There were also revivals in Calmar, Carlskrona, Monsteraas, and other places. In 1868 Bishop Kingsley visited the field and set it off as a separate mission, under the superintendency of Rev. V. Witting. The year was one of general revival. Such prosperity awakened opposition, but the work prospered. In 1872 Bishop Foster visited the mission and confirmed the report of its remarkable growth. He found fifty preachers at work and every department prospering. In 1874 Bishop Har-

ris presided, and it was resolved to withdraw from the State Church under the new law for dissenters. The movement was general and met with manifest public favor. The work was so enlarged that the bishop divided it into three districts. Under authority from the General Conference, Bishop Andrews in 1876 organized the Sweden Conference.

Bishop Merrill, who presided at the Conference in 1880, reported the irregularities of some trusted ministers as passing away under wise administration. The people seemed hungry for the bread of life, and the attendance on the ministry was wonderful. In 1881 there was an increase of 8 preachers and 281 members and probationers. Six important places asked for preachers, but for lack of means the want could not be supplied. In 1883 there was a net increase of 648 members, and 800 on trial.

When Bishop Andrews returned to the Sweden Conference in 1884 he had occasion to rejoice over its great prosperity. The increase in members that year in one district was 589, and in the whole Conference 1292. The Conference was now divided into three districts, and had in its missionary force 50 ordained and 22 unordained ministers, and a

membership of 8,814. Bishop Hurst presided at the Conference of 1885. Dr. J. M. Buckley, editor of the *New York Christian Advocate*, was present, and his letters respecting the work in the Sweden, Norway, and Denmark Conferences gladdened the Church at home, and deepened its interest in the Scandinavian missions. The remarkable advance of Methodism in Sweden was indicated by the election of J. M. Erikson, the book agent of the mission and editor of the *Svemeka Sandebudst*, as one of the ministers from Stockholm of the Swedish Diet.

In 1887 the work had stretched out into Finland, with two ordained missionaries and six local preachers in charge of converts. It was reaching out into certain points in Russia and the hope was expressed that the time was not distant when the missionaries from Sweden and the missionaries from Bulgaria would meet in the heart of the Russian Empire. In 1888 the mission in Finland reported 27 members and 175 on trial. In 1891 the Swedish mission had in its service 84 ordained and 155 unordained preachers, 13,689 members, and 2,703 probationers. Thus has Methodism by the remarkable extension of her borders given proof of her providential origin.

GERMAN MISSIONS.

WILLIAM NAST, a young German of twenty-one years of age, reached America in 1828. His parents were pious members of the Lutheran Church. He had been educated for the ministry, but during his college life he had fallen under rationalistic teaching, and when he had finished his course his faith was shipwrecked, and he found himself in the sea of life with no polar star to guide him over its depths. In the United States he came in contact with Methodism, and its evangelical spirit, as well as the joy it brought to its converts, awakened and deepened the impressions of his early life. His conviction of sin was profound, but it was not until 1835, at a Methodist revival in Danville, Ohio, that he realized a joy unutterable and full of glory.

The attention of thoughtful Christians had been drawn to the tide of Romanism and infidelity that was pouring into the United States with the annual immigration from Germany. The importance of evangelical agencies that would arrest these influences that threatened both the religious and moral life of the nation was manifest. In the conversion of William Nast a man was prepared for this mission.

He was received into the Ohio Conference in the fall of 1835, and appointed German Missionary in the city of Cincinnati. He entered with great zeal on his mission, preaching in the churches of English-speaking Christians when there was no regular service, and holding meetings in rented halls or private houses. He soon aroused the attention of his countrymen and encountered their bitter opposition. The first year he reported three conversions, one of whom, John Swahlen, became a faithful and successful preacher. At the close of his first year the German Methodist Society reported twenty-six members.

In 1838 Rev. Adam Miller, who had been preaching several years in English, was assigned to the German Mission. John Swahlen proved a valuable assistant. He visited Wheeling, and in two weeks formed a class of twenty-four. He was licensed to preach, and appointed to Wheeling, where his labors were very successful. As early as 1836 Mr. Nast urged the importance of a religious literature for the Germans. His appeals met responses from different parts of the Church, and in 1839 the Book Agents at Cincinnati began the publication of the *Christian Apologist*, with William Nast as editor. He was admirably

fitted by natural gifts, superior scholarship, and a high order of grace for this department of Christian effort. Though relieved of pastoral care, Mr. Nast continued his evangelical labors in Cincinnati and other cities and towns into which the German population was gathering.

The vitality of the mission was manifest in the number and character of the preachers who answered its calls. C. H. Doering, a young German, reached Baltimore in 1830. He was employed by a pious Methodist, and under the preaching of Rev. Wesley Browning was thoroughly converted, licensed to preach, and assigned to the work in Pittsburg. Rev. Peter Schmucker, a Lutheran preacher whose faithfulness had aroused the opposition of his own people, heard the call of Mr. Nast for help at a camp meeting. His labors in the meeting resulted in his becoming a devout and successful pioneer of German Methodism. He was appointed to Cincinnati when Mr. Nast was assigned to the *Apologist*. Mr. Swahlen, at Wheeling, found a helper in Mr. Riemenschneider. He was in due time licensed to preach, sent to Allen Mission, Ohio, and afterward became a missionary to the fatherland. The work extended from Wheel-

ing to Marietta, where an appointment was organized under the charge of Mr. Koeneke.

The most noted conversion in 1839 was that of Ludwig S. Jacoby. He was a young German physician of Cincinnati, of noble intellect and superior attainments. He went to hear Mr. Breunig, a local preacher, out of curiosity, but his heart was touched, and after earnest search he found the pearl of great price. He soon began to preach to others the gospel he had once despised. A call for a German missionary came from St. Louis, and Mr. Jacoby was sent to that large but difficult field. His congregations were large, but the opposition violent. He was mobbed while preaching in the market place, and slanderously assailed in the German papers; but the work prospered, and when he opened the doors of the Church twenty-two responded. Swahlen, from Wheeling, was sent to Pinckney Mission, Missouri, and J. M. Hartman to Bellville, Illinois, and from these points the German Mission extended throughout that western land. In 1841 C. H. Doering was sent to New York. Rev. Riemenschneider, the same year, was sent to open a mission in North Ohio. By May the next year he reported 12 appointments and 38 members.

Work was opened in Louisville, Ky., by Mr. Schmucker. He was succeeded by Mr. Ahrens, and Schmucker opened work in 1842 in Evansville. In a few months he had seventeen members. About the same time Mr. Barth preached his first sermon in Columbus, O. He had six hearers, a shower of tears, and a powerful influence of the Holy Spirit. The work extended to Madison, Chillicothe, Dayton, and other points. In 1843 Adam Miller opened work in Baltimore. John Sauter began work in Newark, New Jersey, in 1844. He was then a local preacher, but became one of the leaders in founding the Eastern work. The same year another mission was begun in Bloomingdale, New York City, which in six months received sixty members.

The General Conference of 1844 made provision for the formation of the German missions into presiding elders' districts within the Conference, and where they were the most numerous. Two districts were formed in the Ohio Conference, of which C. H. Doering and Peter Schmucker were presiding elders. The work in Illinois was also formed into two districts, in charge of Mr. Nast and Mr. Jacoby. In 1847, ten years from the beginning of the work, there were 6 districts, 62 missions, 75

missionaries, and 4,385 members. In 1848 Drs. Nast and Jacoby were delegates to the General Conference. In 1864 the Germans were a unit in favor of German Annual Conferences. The General Conference granted their request. Three Conferences were ordered—viz., the Central, the Northwest, and Southwest. The bishops were also authorized to organize an Eastern Conference if its increase should justify the measure.

The Central Conference was organized by Bishop Morris August 24, 1864, with 76 preachers and 8,015 members. The Northwest Conference was organized September 7, 1864, by Bishop Scott, with 64 preachers and 4,474 members. The Southwest Conference was organized by Bishop Janes, September 29, 1864, with 70 preachers and 5,376 members; making a total at that date of 210 preachers and 17,865 members. In 1866 the East German Conference was organized by Bishop Janes, with 28 preachers and 2,428 members. In 1878 the entire German work reported 409 stationed preachers, 44,664 members, 734 Sunday schools, and 38,018 scholars.

GERMANY AND SWITZERLAND.

EARLY in this century a young German named Christopher G. Müller fled from Germany to England to escape military duty under the first Napoleon. He was converted under the preaching of the Wesleyans, and became a local preacher. In 1830 he returned to Würtemberg, and at Winnenden began to tell of the saving grace he had found, and to preach the necessity of conversion. Many were awakened and converted and organized into classes. When he returned to England his little flock petitioned the Wesleyan missionary authorities to return Mr. Müller to them as a missionary. The request was granted, and in 1831 he renewed his work in his fatherland. In 1835 he reported 23 exhorters and 326 members. In 1839 he had 60 assistants and upwards of 600 members. He was permitted to labor only where and when the State clergy allowed, and was often persecuted and threatened with imprisonment.

The hearts of many German Methodists in the United States very naturally turned to their native land, and the desire grew strong that their kindred after the flesh should share the blessings they had found in their Western home. In 1844 Rev. William Nast was

authorized to visit Germany and report as to the wisdom of undertaking a mission to revive scriptural holiness amid the dead formalities of the national Church. He found the people eager to listen to an evangelical ministry, but the Established Church determined in asserting its exclusive claims. He had a free and fraternal conference with Müller, and was led to believe that this faithful man of God was occupying all the ground then open for evangelical work in Germany.

A few years, however, wrought a mighty change in Europe, in which Germany largely shared. There was a large advance in civil and religious freedom. In Germany religious liberty was proclaimed. Though this freedom was afterward restrained by the policy of the crown, a large advance had been gained on the line of religious toleration, which neither the State nor Church could arrest.

Nast and Jacoby, at the General Conference of 1848, called the attention of the bishops and missionary authorities to the fact that in Germany the barriers to mission work were breaking down. At the annual meeting in May the Board arranged for a mission and requested the bishops to appoint two mission-

aries to Germany. Bishop Morris appointed Ludwig S. Jacoby. Owing to failing health, Mr. Jacoby had been planning to locate for a time, but he rallied to answer this call to his native land. He reached Bremen November 7, 1849. After some delay and much opposition he secured the Krameramthaus—a hall that would seat four hundred—and on Sabbath December 23, it was so crowded that the preacher had difficulty in reaching the stand. The congregations increased until another hall in the same building was secured, which held eight hundred persons. On Easter Sunday, 1850, a class of twenty-one converted souls was formed. May 21, 1850, the first Quarterly Conference was held. The same date the first number of *Der Evangelist*, a Methodist religious journal, was printed. The means for its support the first year were furnished by two brothers, Charles and Henry Baker. It has done noble service in Germany for evangelical Christianity.

The work enlarged and in answer to Mr. Jacoby's call Rev. C. H. Doering and Rev. Louis Nippert were sent to his aid. They reached Germany June 7, 1850. A circuit of fifteen appointments was formed in and around Bremen, to which the new mission-

aries were assigned, Mr. Jacoby remaining in charge in Bremen. The peculiarities of Methodism were faithfully observed. The converts were active, some acting as colporters, and in August, 1850, Wessel Fiege was licensed as exhorter. He was the forerunner of an army of native preachers. Mr. Jacoby attended the Peace Congress in Frankfort, and also visited Müller. They rejoiced together over the prosperity of evangelical religion in Germany. Müller adopted the hymn book of the M. E. Church, and they agreed to renew these fraternal conferences. Jacoby preached to a congregation so large that the burgomaster was induced to place the church at his service.

The success of the mission awakened opposition. Camp and class meetings were often disturbed by mobs. Strong persecutions met them in the Grand Duchy of Saxe-Weimar, the Kingdom of Hanover, and the Duchy of Brunswick. Though the Parliament had ordained religious liberty, the missionaries had liberty to preach and form congregations only in the Grand Duchy of Oldenburg and the free cities of Germany. Notwithstanding the persecution, the work prospered, and in 1851 Rev. E. Riemenschneider and Rev. H.

Nuelsen were sent to reënforce the mission. The first annual meeting was held in Bremen March 11, 1852. The five missionaries reported 232 members and 582 Sunday school scholars. In view of the number of native helpers coming to their aid, the missionaries did not press the call for more men from the United States. In 1856 there were 10 missionaries and 10 native helpers in the field, with 537 members.

Mr. Jacoby, by request of the Board, attended the General Conference of 1856, and by his account of the work added largely to the interest felt in the mission in Germany. The Conference advised the Board to appropriate \$1,000 per annum for four years for the publication of books and papers in Germany, and also authorized the formation of the mission into an Annual Conference. The Conference was organized in Bremen, September 10, 1856, L. S. Jacoby presiding. One missionary was added to the force and two native preachers were received on trial. Calls for preachers came from Switzerland, only a part of which could be answered.

Bishop Simpson presided in 1857. Dr. McClintock and Mr. Nast, who were attending the Evangelical Alliance, were present. Their

presence and the address of Mr. Nast on Methodism before the Evangelical Alliance removed many prejudices against the mission. The reports of the Conference showed a net gain of 237 members. In 1858 the mission was divided into four districts—viz., Bremen, Oldenburg, South German, and Switzerland. In 1860 the Conference was held in Zurich. The *Evangelist* and *Kinderfreund*, published by the mission, had become self-supporting. In every department advance was reported. In 1861 Rev. W. F. Warren was appointed professor of the Mission Institute. Five young men who had received training in the Institute were received on trial in the Conference. In 1866 Mr. Warren returned home, and Dr. John F. Hurst, of the Newark Conference, became his successor. In 1871 Dr. Jacoby presided. He had opened the mission, had shared its labors for nineteen years, and now bade farewell, with loving words, to his brethren. He closed his life and labors in St. Louis. The Conference also lost Dr. Hurst, who had accepted a professorship in the Drew Theological University. In 1878 there were eighty men stationed in the Conference, without counting the supplies, while the membership had risen to 11,525.

For several years the Churches in Germany had been seriously embarrassed with debt. In 1880 there were in the Conference eighty-three chapels with a total valuation of \$452,157, which were mortgaged to the amount of \$235,179. After deducting rent, the annual interest was a drain on the Church of \$6,008. While this was a heavy tax, had not the debt been incurred, the annual rent for chapels would have cost at least \$22,000. The Society at home appropriated in 1880 \$4,800 for the principal of the chapel debt, the congregations in the field making like contribution. As means were obtained, this chief burden would be removed from the vigorous mission.

In 1884 Bishop Hurst, who presided at the Conference, noted its advance in all departments, and particularly the number of genuine revivals in many charges. The membership was reported at 10,372, and probationers at 2,492.

In 1886 the Conference was divided and the Switzerland Conference organized. The division left in the German Conference the Bremen, the Berlin, the Frankfort am Main, and Württemberg Districts, with 66 appointments, 6,697 members, and 2,134 on trial. The Switzerland Conference was divided into

the Zurich and Bice Districts, with 24 circuits, 4,396 members, and 900 probationers. In 1891 it reported 30 ordained preachers and 14 unordained preachers, 5,507 members, and 1,035 probationers. The reports revealed great vitality in both Annual Conferences, and demonstrate the fact that Methodism is proving a potent agency in quickening the spiritual life of the German race. The German Institute had become an important factor in accomplishing these results. It had sent out 150 graduates into the mission field at home and abroad.

BULGARIA.

IN 1852 the General Committee made provision for the commencement of a mission in Bulgaria, a province in European Turkey bordering on the Black Sea and extending from the Danube to the Balkan Mountains. Though the people had been in the Greek Church since the ninth century, they were dissatisfied with its priesthood, which had sought to banish the Bulgarian tongue, the Church, and school. They had heard of the good work done by the missionaries of the American Board in Roumania, across the Balkans, and

had invited its missionaries to come over and help them. Unable to occupy the field, the American Board had earnestly advised the Missionary Board of the Methodist Episcopal Church to plant a mission in Bulgaria.

In 1857 Rev. W. Prettyman and Rev. A. L. Long were sent out to commence the work. They reached Constantinople, and after counseling with the brethren of the American Board, they took steamer to Varna, on the Red Sea. From thence they visited Shumla and Rustchuk, and decided to occupy the former city. They were soon settled in their home and engaged in the study of the language. Encouraged by their report, Rev. F. W. Flocken was added to the mission. Letters from prominent Bulgarians in Tirnova decided them to occupy that point, and Mr. Long and his family reached there December 24, and opened work in the Bulgarian language. The work was scarcely open when the mission was denounced from the pulpit, but the congregation increased until a larger house was needed. Two Bulgarian priests called on Mr. Long and deplored the sad degeneracy of the Church. One begged him for a Bible. He was joined by Gabriel Elieff, the first Bulgarian Protestant convert, as colporter and as-

sistant. He had been in the employ of the British and Foreign Bible Society. He became one of the chief supports of the mission.

At Shumla Messrs. Prettyman and Flocken continued their studies, the latter preaching in German and the former in English. As Mr. Prettyman had the work well in hand, it was decided that Mr. Flocken should visit Tultcha, a city south of the Danube and near the Black Sea. It has a population of about 28,000, of whom 10,000 are Bulgarians, 7,500 Russians, and several hundred Germans. As Mr. Flocken spoke both Russian and German, he found here an open field, while studying the Bulgarian. He became deeply interested in a Russian sect called Molokans. In Russia they are afraid to speak of their belief, and but little is known of their usages and faith. Mr. Flocken gained their confidence and learned something of their history. Late in the last century a young Russian named Sim-eon Matfeowitch and a young woman named Arina Timofeowna were in the service of the Russian Ambassador to England. During their stay they met a people whose worship was different from that of their native land. They had no temples, but met for worship in

dwelling houses. They had no images, no cross nor candle, yet were a very pious and earnest people. On returning to Russia they told their relations and friends of these people, and many of them concluded to adopt these modes of worship but to retain their relations to the Russo-Greek Church. They had banished from their houses all images and crosses and fasted on Wednesdays and Fridays, on which days they lived principally on milk. The use of milk (which in Russian is *moloko*) on Russian fast days has led their enemies to call them Molokans. They increased considerably in numbers until persecution under Alexander I. broke out against them. They sent their men to the emperor, and asked him to allow them to worship in his presence, that he might judge for himself. After witnessing their worship he permitted them to return home, and they had peace until the days of Emperor Nicholas. Notwithstanding their persecution, they have greatly increased. To escape the intolerance of the Russians they had sought refuge under the Turks in Tultcha. Mr. Flocken attended one of their services. It consisted in reading or singing chapters from the Old and New Testaments, with occasional comment and prayer.

They use no water in baptism nor bread and wine in the Lord's Supper. Mr. Flocken thought that the two persons who had been in England had met with the Wesleyans. They listened to the teaching of the missionary, and he had great hopes of reaching this singular people in Russia through this colony at Tultcha, but his expectations have not yet been realized.

During the year 1861 each of the stations reported a native coworker. At Tirnova Gabriel Elieff had proved an efficient helper of Mr. Long. At Shumla Mr. Melanovitsch, a Bohemian, was a great help to Mr. Prettyman. At Tultcha Ivan Ivanoff had great influence among his Molokan brethren. Mr. Prettyman did faithful work at Shumla, but he became discouraged and was permitted to return to the United States. In 1863 Mr. Long was removed from Tirnova to Constantinople, where he became associated with Dr. Riggs in the revision of the Bulgarian New Testament, to be published by the British and Foreign Bible Society. In 1864 he commenced the publication of the *Zornitza*, the "Day Star," which was received with great favor by the Bulgarians.

In 1865 Bishop Thomson visited the mis-

sion. He believed much had been accomplished, and recommended three additional missionaries. In 1866 Mr. Long visited the United States to supervise the stereotyping of a parallel edition of the New Testament in the ancient Slavic and Bulgarian languages. He returned in 1868 to Constantinople, where he resumed regular services on Sunday. His chief work was the Christian literature he gave to Bulgaria.

Rev. Wanless and wife went out in 1868. Mr. Flocken was directed to remove to Rustchuk, on the Danube, with Mr. Wanless as an associate, but he was delayed in his departure by a revival which was in progress at Tultcha among the Lipovans. Many were converted and others were inquiring the way of life. Dimitry Petroff, one of their number, had been appointed leader, and was licensed to exhort. He commenced a special course of study with Mr. Flocken, preparatory to assuming charge of this work among his people.

Mr. Wanless proceeded to Rustchuk. In 1870 Petroff took charge of the flock at Tultcha, and Mr. Flocken removed to Rustchuk. It reported 17 members, 2 probationers, and a Sunday school of 35. Very soon the priests developed strong opposition. The work had

been maintained amid many discouragements. In 1871 the General Committee made provision for the return of Messrs. Flocken and Wanless. Dr. Long, who had been called to a professor's chair in Roberts College, Constantinople, was to superintend the mission, as far as his other duties allowed. These changes left Petroff in charge of the mission at Tultcha. Gabriel Elieff retained charge of the work in Sistoff and itinerated largely in the adjacent towns. Mrs. Proca, who had been teacher in the mission, entered on volunteer work as Bible reader.

In their loneliness Elieff and Petroff made an earnest appeal to the Board. It was determined to reënter the field with a full force of missionaries. Mr. Flocken was directed to return to Bulgaria, and Rev. H. A. Buchtel was appointed to the field. They left for Bulgaria in March, 1873. The outlook was encouraging. Separation from the Greek Church was complete. It was soon evident that these hopes were delusive. The priests were ordered by the bishops to read the service in the Slavic instead of the Bulgarian tongue. The land was soon in ecclesiastical disorder. In addition to these troubles, financial distress in the United States made it im-

possible to reënforce the mission. Mrs. Buchtel's health compelled her return home, while cholera at Shumla and other points disorganized the work. Mr. Flocken was left alone. He placed a young man from his theological class at Orchania, and Elieff at Plevna, and kept up, as best he could, the old work.

Bishop Harris visited the field in 1874. He urged the reënforcement of the mission. Rev. E. F. Lounsbury and Rev. D. C. Challis were sent out in 1875. Then followed the war between Russia and Turkey in 1877, and the missionaries had to retire from the field. In 1878 Mr. Long was alone, directing as best he could the native brethren who endeavored to care for their scattered flocks. When the war ceased Mr. Challis and Rev. S. Thoneoff were sent to the mission.

In 1884 the missionary force consisted of D. C. Challis, E. F. Lounsbury, J. S. Ladd, A. R. Jones, T. Constanstine, and their wives, Miss L. Schenck, of the Woman's Society, four native ordained preachers, and two local preachers. The stations were Rutschuk, Sistofof, Loftcha, Orchania, Selvi, and Plevna, with 45 members and 31 probationers. In 1885 the mission was divided into the Lower Danube, Upper Danube, Varna, and Balkan

Districts. The mission was again disturbed by war, but the missionaries moved on with their work, and reported an increase of 12 members and 10 on trial. In 1891 the mission had 4 ordained missionaries, 4 assistants, 128 members, and 43 on trial.

ITALY.

AT the St. Louis Conference, held in March, 1871, Bishop Ames appointed "Rev. Leroy M. Vernon, D.D., Missionary and Superintendent of the Mission Work of the Methodist Episcopal Church in Italy." He sailed with his family from New York June 28 of the same year. In London he conferred with the Wesleyan missionary authorities, and formed fraternal relations concerning the prospective work in Italy. They reached Genoa early in August. He entered on the systematic study of the language, besides visiting the leading cities in order to form an intelligent judgment as to the point where the headquarters of the mission should be located. Rev. Mr. Piggott, Superintendent of the Wesleyan Missions, proposed the union of the forces of the two Societies to constitute one Italian Methodism. Dr. Vernon at the time con-

curred, and reported in favor of the plan to the Board. When the thoughtful men in charge attempted to reduce the theory to practice the difficulties they encountered caused the proposition to fail. The Board adhered to a Methodist Episcopal Mission with cordial fraternal relations.

In December Dr. Vernon was instructed to fix his headquarters at Bologna, with notice that Rev. F. A. Spencer was coming. Owing to the opposition and interference of the priests, it was over four months before Dr. Vernon could secure a suitable hall for public worship. During this time he met Rev. J. C. Mill, of the Church Missionary Society, and Signor A. Guigou. After a number of interviews respecting the character and policy of the Methodist Episcopal Church and the aims of the mission, they united with the Church and joined the mission. June 16, 1873, the Italian mission opened its public services in a hall in Modena. Signor Guigou preached to some sixty hearers, and Dr. Vernon followed, explaining the character and design of the mission. June 22 the hall in Bologna was opened by Rev. J. C. Mill. By the close of the month work was opened in Forli and Ravenna. Rev. F. A. Spencer arrived in Bo-

logna in January, 1873. He entered on school work with fair success. In view, however, of the well-ordered public schools of Italy and the conviction of the Board and bishops that a Methodistic type of native preachers was needed and could be formed, the committee made no appropriation for schools and Mr. Spencer returned in 1874.

In October, 1874, evangelical work was commenced in the town of Bagnacavallo by Signor B. Godino; in Pescara and Chieti, by Signor B. Malan; and in Rimini, by Signor Charbonnier. About the same time B. Dalmas and G. Tourn pioneered the Romagna as colporters. They found many open doors, and at times faced fierce fanaticism.

During the autumn of 1874 Dr. Vernon formed the acquaintance of Signor Teofilo Gay, a graduate under Dr. d'Aubigné of the Genevan Theological School. He had served a year as assistant pastor in a French Church in London. His ancestry had been ministers in the Waldensian Church. When his pious mother saw him enter the Methodist Episcopal Church she said: "This is the Lord's doing." He was appointed to open the mission in Rome. After ten days' search Dr. Vernon secured a small hall near the Mamertine pris-

on. On Sunday, December 18, Mr. Gay opened his message, the hall being entirely filled. A movement among the Italian soldiers had been commenced by a young Italian who had been discharged from service. He maintained it at his own expense, with occasional gifts from his friends. These resources were insufficient and Dr. Vernon took up the work and affiliated it with the mission.

At the close of 1873 a mission was planted in Florence, with Rev. A. Arrighi in charge. A suburban hall was secured, and the attendance was fair. The priests aroused the people, and a mob assailed the house, breaking the windows, putting out the lights, and assaulting the sexton. Six rioters were lodged in jail the next day. The cause moved forward in increasing popularity.

Early in 1874 work was opened in the town of Brescello and Faenza. The most important advance was by Rev. J. C. Mill, in Milan, the capital of Lombardy. Two places were occupied and five or six services held each week. The work of Mr. Mill in Bologna was supplied by Signor E. Borelli, a man of experience and ability, who was received into the Church and work.

During the year Dr. Vernon was introduced

to Dr. Alceste Lanna, at that time Professor in Appolinari, the most popular Catholic college in Rome. He had long been an earnest inquirer after religious truth. He had obtained some knowledge of the gospel; but with his position it was perilous to approach a Protestant minister, and to profess Protestantism would involve the loss of friends, position, and income. He frankly told Dr. Vernon and Mr. Gay his struggle, and sought with tears their counsel. After repeated interviewing, in which he impressed Dr. Vernon with his sincerity and superior gifts and attainments, he decided to surrender all for Christ. He entered fully into the work.

The first annual meeting of the mission was held September 10, at Bologna, by Bishop Harris. Nine of the preachers had been admitted on trial in the Germany and Switzerland Conference July 2, and E. Borelli and L. Capellini had been elected to deacons and elders orders under the missionary rule. They were ordained at Bologna. Bishop Harris, after a survey of the field, transferred the headquarters of the Mission to Rome, and directed the removal of the superintendent to that point.

The conversion of Prof. E. Caporali, LL.D.,

in Milan greatly strengthened the Mission. He was the son of an Italian baroness, was a noted student, and well known as an editor and author. He was led to attend the services of the mission. The words of the messenger reached his heart, and he was subdued by the power of the Spirit. He openly confessed Christ and united with the Church. Soon he turned from the open path of literary distinction and devoted himself to evangelical work among his people. About April 1, 1875, a station was opened in the city of Perugia, midway between Rome and Florence, with good prospects. Many soon embraced the gospel. Rev. Vincenzo Ravi was engaged in evangelical work in Rome. He had been converted several years before while reading the Gospels. He abandoned Catholicism, and with it the presidency of a college in Sicily. In Naples, and afterward at Florence, where he pursued his studies in theology, he fell in with Protestants. Later he studied in Scotland. While there he married a Scotch lady, and, with the help of Christian friends, returned to engage in evangelical work in Italy. He had a little flock in Rome well grounded in the truth. He was a watchful pastor and able preacher. In May, 1875, he, with his congre-

gation of forty members, united with the M. E. Church.

June 30, 1875, Bishop Simpson held the second annual meeting in Milan. His counsels and services greatly impressed the native preachers and members. Dr. Alceste Lanna was ordained deacon and elder. In April, 1875, Dr. Vernon secured an eligible site for a church. The purchase was approved by the Board, and funds appropriated for a small church and mission residence. The work began July 15. The ground had been Church property. Priests and monks were outraged that a Protestant church should be built on once holy ground. The daily papers welcomed the enterprise. The municipal architect, who under Italian authority, approved the plans and watched over the walls, was Col. Calandrelli, one of the *Triumvirs* of the Roman Republic of 1849. He met successfully the influence of the clergy in the municipal council, and the house was built. The St. Paul's Methodist Episcopal Church was dedicated by Dr. Vernon on Christmas, 1875. Able sermons were preached in Italian by Rev. Teofilo Gay, Rev. Vincenzo Ravi, Dr. Lanna, of the Mission, and brief discourses by representatives of the evangelical Italian Churches.

Signor Ravi was sent to Naples in the autumn of 1875. He began preaching in his own residence while seeking a place of public worship, and soon had a little class of adherents. Early in 1876 a small theater was rented and transformed into a sanctuary. Soon a young Neapolitan lawyer named Eduardo Stasio was brought into the Church. His interest deepened, and before the year closed he was preparing for the ministry. About the same time Crisanzio Bambini united with the Church at Perugia and began to study for his Master's service. In July of the same year a young man by name of Daniele Gay applied to Dr. Vernon for admission into mission work. He and Signor Bambini were sent to open a station at Terni. A monk assailed the mission in sermons and pamphlets. Mr. Gay met him with sermons and pamphlets. The work went on, and converts united with the Church. Mr. Bambini opened a good work at Narni, near Terni.

In 1876 Rev. F. Cardin, of the Wesleyan Mission, united with the Methodist Episcopal Mission. After counsel with his late superintendent, he was admitted, and sent in August to open a station in Venice. In 1877, at Dr. Vernon's suggestion, the work and workers

among the Italian soldiers in Rome were turned over to the Wesleyan brethren. With part of the funds formerly devoted to the "Military Church" a station was planted in the Tuscan town of Arezzo, near Florence. A place was secured on a long lease. The priests were greatly aroused, and assailed the mission with great bitterness. The preacher was Baron Gattuso. He had served as an officer under Garibaldi. He was now an able and faithful soldier of the cross.

The annual meeting was held March 11, 1877, in Rome, Bishop Andrews presiding. The preachers had expected the Italian Annual Conference to be organized, but from the act of the General Conference it appeared that authority was "granted to the bishops to organize" the Conference. As the bishops had not taken action, Bishop Andrews did not feel competent to act without their approval. It was a great disappointment, but the meeting was one of great interest.

In August, 1877, under direction from the Woman's Foreign Missionary Society, Signora Amalia Conversi, in Rome, Signora Adele Gay, in Terni, and Signora Carolina Cardin, in Venice, engaged in the Bible work. Endowed with piety, culture, and zeal, they en-

tered precincts inaccessible to men and rendered service the men had attempted in vain. Later the Society provided tried Bible women. The American Bible Society coöperated with the work, providing the Scriptures and maintaining for a time a Bible colporter under the direction of Dr. Vernon.

Silvio Stazi, D.Ph., D.D., who had been educated with Dr. Lanna, was admitted into the Church and mission work near the close of 1877. He had resisted all efforts to place him in the priesthood, and had been called to endure many trials. He had wandered to England, where he obtained some knowledge of the gospel. He returned to Italy greatly concerned for the religious welfare of his people. He was a man of rare attainments, and was placed in charge of the mission station at Milan.

In 1881 the Mission was organized into an Annual Conference. The purchase of a building at Florence suitable for a church and parsonage placed the work at this point in good position. The conversion of Monsignor Campello, a canon of the Patriarchal Basilica of St. Peter's, was a notable event. For three years he had pondered the momentous question. On September 4 he abjured Catholicism

and united with the Methodist Church. Owing to his throat trouble, he did not take active work, but desired to labor for the gospel through the public press. At the Conference of 1882 six native preachers were received on trial. In 1883 Rev. J. H. Hargis was added to the mission.

In 1888 Rev. L. M. Vernon, D.D., who had founded the mission and served it faithfully sixteen years, retired from the field. The mission was reënforced by the arrival of Rev. E. S. Stackpole, who, after mastering the language, opened a theological school at Florence. Rev. G. B. Gatturo, an Italian preacher, was made presiding elder of the Rome District. Miss E. M. Hall was directress of the woman's work and nine Bible women were at work in different cities. In 1889 the entire work was placed in one district, with Rev. W. Burt in charge. In 1891 the theological school at Florence was well equipped for work, with Rev. E. S. Stackpole President, and two American and two Italian professors as his assistants. It was evidently the policy of the mission to evangelize Italy through the agency of native preachers. The mission now reported 4 missionaries, 2 native missionaries, 19 native ordained and 7 unordained preach-

ers, 836 members, and 236 probationers. In the midst of formidable difficulties the faith of the laborers was strong.

INDIA.

IN 1852 Dr. Durbin, Corresponding Secretary, called the attention of the General Committee to the importance of India as a mission field, and it was resolved that a fund be created and placed at the discretion of the Board and bishops for commencing a mission in India, and \$7,500 was appropriated for that purpose. It was not until 1856 that a man qualified for the work of founding the mission could be found. In that year Rev. William Butler was chosen for the work. He was a native of Ireland, and had been a Wesleyan preacher before he came to the United States, where he labored in the Methodist Episcopal Church for four years before he was sent to India. He reached Calcutta with his family September 25. After a careful survey of the field he decided to establish the mission in Rohilcund, a large and important section, at that time unoccupied by a single missionary. The city of Bareilly was selected as the center of his operations. On his way to this point

the American Presbyterians at Allahabad let him have, as interpreter and helper, a young native Christian named Joel Janvier. He became the first native preacher in the mission.

Mr. Butler had been in Bareilly about two weeks when, on March 31, 1857, the Sepoy Rebellion broke out. The native soldiers at Bareilly mutinied and attempted to slaughter every officer and foreigner in the place. A few escaped to Nynsee Tal, a health resort in the mountains. Among the number was the missionary and his family. Their home was left in charge of the faithful Joel and his wife, and in the darkness they started on their perilous journey. His family traveled in doolies borne by men. The next evening they reached a belt of deep jungle at the foot of the Himalayas, about twenty miles wide. It was the haunt of tigers and rank with malaria. At midnight the dooley bearers, weary with their burden, refused to go on. In his extremity Mr. Butler slipped into the dark jungle and lifted his heart in an agony of prayer. Writing of that terrible trial he says: "My prayer did not last two minutes, but how much I prayed in that time! I put on my hat, returned to the light, and looked. I spoke not. I saw my men at once bend to

the dooley; it rose and off they went instantly, and they never stopped a moment except kindly to push little Eddie in when, in his sleep, he rolled so his feet hung out. . . . We were ten hours going those fifteen miles. At last day broke and our torch bearer was dismissed. Hungry and thirsty, our souls fainted in us indeed. But at last we reached Katgodam and found the mother and babes all safe." They reached Nynee Tal, and while the storm of war swept over the land the missionary continued to work for the Master. Religious services were held both in English and Hindoostanee. Josiah Parsons, who had been in the service of the Church Missionary Society, joined the mission and, speaking the language of the country, did efficient work. Joel, the native helper, and his wife saw their house in Bareilly destroyed and, after passing through fearful dangers, found Mr. Butler in Nynee Tal, in April, 1855. Rev. J. L. Humphrey and Rev. R. Pierce and their families had been sent out to aid in planting the mission. They left Boston on June 1, the day after the mutiny broke out in Bareilly. They reached Nynee Tal in April, 1858. A house and tract of land were secured and a chapel in due time erected.

As soon as possible, after the English had reoccupied Rohilkund, the work was opened in the cities of Moradabad and Bareilly. Mr. Parsons removed to Moradabad early in January, 1859, and was joined by Mr. and Mrs. Humphrey on the 28th of the same month. Mr. S. Knowles, who had been an officer in the British army, and had joined the mission in 1858, was left in charge at Nynsee Tal. Soon after they opened work in Moradabad they were visited by some men of the class called Mazhabee Sikhs, who invited them to their village. Their religion was a mixture of Hindooism and Mohammedanism. Their priest had heard the gospel preached by American Presbyterian missionaries at the *melas* on the banks of the Ganges, and before he died had advised his people to go to the missionaries for instruction. They were a low caste among their people. The missionaries answered their call, native preachers were raised up among them, and by 1871, in over a hundred villages, two-thirds of this class had been baptized.

Mr. and Mrs. Humphrey removed to Bareilly February 25, 1859. Every English house had been destroyed during the mutiny, and they had to occupy a deserted native house

two miles from the city, and on the opposite side from the English station. They secured two efficient native assistants—Joseph Fieldbran, a Eurasian who had been for several years a preacher in another mission, and Azim Ati, a converted Mohammedan. The natives were unfriendly to the missionaries, but Mr. Inglis, the magistrate of Bareilly, gave them his cordial support. The American Methodist style of preaching seemed specially adapted to this field. They stood up in the bazaars, or markets, and crowds gathered around, while they preached “Christ and him crucified.” They attended the great *melas*, or fairs, where vast multitudes met on the banks of the Ganges, or at some noted shrine, for worship and trade. At some of these festivals hundreds of thousands of people remained for days bathing and bartering, or burning portions of the bodies of their deceased friends, that their ashes might be cast into the waters of the sacred river. They afforded good opportunity for the sale of Bibles and religious books and tracts, and presented large congregations gathered from all parts of the land. Circuits were formed, embracing many towns and villages, to which the missionaries, native preachers, and colporters in native houses, could meet

the people. Often, beneath the shade of a tree, the missionary could deliver to old and young the story of the cross.

In July, 1859, Dr. Humphrey baptized the first convert, Zahur-ue-Huqq. His family, who were Mohammedans, opposed him bitterly. His father and brothers would not allow him to visit them, and his wife refused to see him. Dr. Humphrey, who needed an assistant, employed him. In a few months he began to preach, and became a useful member of the North India Conference.

In the fall of 1858 Mr. Butler, accompanied by Mr. Pierce, visited the leading towns and cities of Rohilcund to select points for mission stations. At Lucknow they were warmly welcomed by Commissioner Montgomery. A great number of houses had been confiscated after the mutiny, and were at the disposal of the government. A location was chosen and placed in charge of the mission. Mr. Montgomery had the buildings repaired and added a cash subscription of \$250, which his private Secretary and other gentlemen made up to \$1,000. Mr. Butler left Mr. Pierce in charge in Lucknow, with Joel Janvier as his assistant. They commenced work in September, and by November had four preaching places

each week in the bazaars, a class meeting, and two schools. They also conducted service and held class meetings among the British soldiers. In 1859 J. A. Cawdell, an English Wesleyan, joined the mission. On May 1 a chapel was dedicated. In July the record showed in the English class six members and nine probationers, and in the Hindoostanee class six members and nine probationers.

In 1859, the mission was reënforced by the arrival at Calcutta of Revs. James Baume, C. W. Judd, J. W. Waugh, J. R. Downey, E. W. Parker, and their wives, and James M. Thoburn. They proceeded to Lucknow and held their first annual meeting. Mr. Downey was sick on his arrival at Lucknow, and though he received every attention, he died in four days. It was intended that he should have charge of the hospital. Mrs. Downey begged the privilege of carrying on his work, which was granted. The annual meeting was marked by harmonious and vigorous action. New work was mapped out, and the following appointments were made: Lucknow, R. Pierce, J. Baume; Shahjehanpore, J. W. Waugh; Bareilly, J. L. Humphrey, Mrs. J. R. Downey; Moradabad, C. W. Judd, J. Parsons; Bijnour, E. W. Parker; Nynee Tal, J. M. Thoburn, S. Knowles.

Near the close of the war Maj. Gowan, a British officer, placed in charge of Mr. Butler the orphan son of a Sepoy officer who had been killed in battle. Soon afterward four or five boys, whose parents were slain in the mutiny, were placed in charge of Mr. Pierce, in Lucknow. In 1858 they had increased to twelve. In August, 1860, Mr. Waugh, who had succeeded Mr. Humphrey at Bareilly, reported twenty-four orphan boys. By the close of the year there were thirty-nine. These were the beginnings of the "Boys' Orphanage," which afterward was located at Shahjehanpore. During this year the site for the mission buildings was secured, a printing office fitted up, and publications issued. The "Mission Press," or Book Concern, was removed to Lucknow in 1866.

Mr. and Mrs. Humphrey removed to Budaon in December, 1859. Premises for a mission residence were secured, and, with the aid of a native catechist, the work was opened. Two schools for boys and one for girls were opened. Preaching was carried on among the bazaars of the city, and a number of places in the district. A famine prevailed, and children were sold in the streets by parents who could not feed them. Many of these waifs

were turned over to the mission at different points. Mr. Humphrey received in this way several girls, who in 1861 were gathered together at Lucknow and constituted the "Girls' Orphanage."

Among the villages, in the district of which Budaon was the center, was scattered a class of people, *mehters* or sweepers, of the lowest caste. Some were converted. Among them was Chimmar Lal. He studied hard, graduated from the theological school at Bareilly, and became noted as a native evangelist. He went from town to town, and many were led to the Lord through his labors. Several others of the same class of people were converted, trained in the school, and are now successful preachers among their people. A Mohammedan by name of Mahbub Khan, from the same region, was led to the knowledge of Christ. His people bitterly opposed him, but he and his wife and children were baptized. He became a useful preacher in the mission. The work in the Budaon District was prosperous. In 1875 the sweeper class as a body was favorable to Christianity. The work, carried on from nine centers, was manned by native preachers, who reported three hundred communicants. Mr. Parker, with two native help-

ers, opened work in Bijnour in October, 1859. They commenced day preaching in the bazaar the day of their arrival. They held service the first Sunday under a mango tree, and continued the Sunday service in the sitting room of the mission house. They commenced itinerating in November, preaching in places to large crowds, and distributing books and tracts. At Bijnour a class and Sunday school were organized. At the close of the year twenty-four members were reported.

Mr. Thoburn reached Nynce Tal in October, 1859, where he remained until 1863. He preached to the soldiers while learning the language. A boys' school, a girls' school, and a boys' Hindoo school, in which were seventeen scholars, were established. An interesting work was also opened among the Taroos, who lived just outside the great Terai jungle.

The second annual meeting was held in Bareilly February 1, 1861. Four new names appear among the missionaries—viz., Revs. Jackson, Hauser, Messmore, and Miss L. A. Husk. Rev. J. T. Gracey and wife arrived in October, and were appointed to open work at Seetapore. This city is midway between Lucknow and Shahjehanpore. Mr. Gracey found

here ten or twelve native Christians, whom he organized into a class. James David was the assistant native preacher. The first one enrolled in the class was Henry M. Daniel; the second was Sunder Yal, both of whom became ministers. When the class was organized Henry M. Daniel was head clerk of the Deputy Commissioner's office. He had been educated in the Secundra Orphanage at Agra, and had acquired a knowledge of the Greek, Hebrew, Arabic, Persian, and English languages, and was familiar with Moslem and Hindoo life and teaching. He rendered efficient service, preaching on Sunday and at the bazaar during the early days of the Seetapore mission.

The Hindoos in Bareilly were greatly moved in 1861 by the conversion of Ambica Churn, the son of the native postmaster. The violent opposition of his kindred caused him to take refuge among the missionaries. The rajah visited him and urged his return to his old religion. His father-in-law, on one occasion, struck him to earth with a heavy stick. His wife was taken from him, but he was faithful to his newly found faith. He became one of the most useful native preachers in the North India Conference.

The next annual meeting was held in 1863. Since the annual meeting of 1861 the mission had been reënforced by the arrival of Revs. J. D. Brown, D. W. Thomas, W. W. Hicks, T. S. Johnson, T. J. Scott, H. Mansell, and P. T. Wilson. In 1862 the mission was called to mourn the loss by death of Mrs. Jackson, Mrs. Thoburn (formerly Mrs. Downey), and Mrs. Pierce. Their deaths were triumphant.

The fourth annual meeting was held in Bareilly in February, 1864. Dr. Butler made his last report and gave notice of his resignation as Superintendent. The report revealed remarkable advance in all parts of the work.

Nine important cities had been occupied; nineteen mission houses had been bought or built; ten chapels and sixteen schoolhouses had been erected: a publishing house and two large orphanages had been established; one hundred and sixty-one had entered on a Christian experience, of whom four were preachers and eleven exhorters, while one thousand three hundred and twenty-two youths were brought under daily instruction.

At the General Conference of 1864 provision was made for the organization of the India Mission into a Mission Annual Conference. The brethren met Bishop Thomson December

8, 1864, and after religious services, the holy communion, and an impressive address by the bishop, the Conference was organized. The members were Messrs. Butler, Baume, Judd, Parker, Waugh, Thoburn, Jackson, Hauser, Messmore, Gracey, Thomas, Brown, Scott, Johnson, Mansell, Stivers, and Knowles, Joel T. Janvier, H. M. Daniel, Zahur-ul-Huqq, and J. A. Cawdell were admitted on trial, and P. T. Wilson into full connection. On Sabbath Knowles, Cawdell, Janvier, and Daniel were ordained deacons, and Mr. Knowles elder. The report showed one hundred and seventeen members and ninety-two probationers. A new mission was planned in Gurwhal, to which Mr. Thoburn was appointed. The Conference was divided into the Moradabad, Bareilly, and Lucknow Districts.

Mr. Thoburn was in the United States when the Conference was organized. Mr. Hauser, aided by Mr. Mansel, went from Bijnour to Gurwhal, prepared buildings, and opened the mission, which Mr. Mansel maintained until Mr. Thoburn's return in 1866. Mr. Thoburn entered on his charge, visiting and talking with the people, circulating books and tracts, and looking for suitable openings for the work. At the close of the year a day school

of thirty or more children was in operation, with a Sunday school of twenty-five, and one adult baptized. In 1867 six adults, ten orphan boys, and two infants were baptized. The government school at Sreenugger was transferred to the mission, and Thomas Gowan was appointed head-master. Houses were built on the Paori Mission for students who came to school from a distance. Thirty boys soon occupied them, eighteen of whom were aided by the local government in defraying their extra expense. Two girls applied for admittance and were received. Three small schools for boys and three for girls were started. The total number of children was 280, of whom 33 were girls. After two years of successful work, Dr. Thoburn exchanged stations with Dr. Mansell, of Moradabad. Mrs. Mansell opened work among the women, which resulted in the accession of many female converts to the Church. In 1869 seventy members were reported. The Sreenugger property was improved and a room fitted up for worship, so that there were two chapels on the circuit. The total number of scholars in the day schools was 406, of whom 51 were girls. In 1870 the orphans numbered twelve boys and eight girls.

The second Annual Conference was held February 1, 1866, in Moradabad. The return of Rev. James Baume to the United States, owing to the broken health of Mrs. Baume, was approved. The mission was strengthened by the arrival of Revs. F. A. Spencer and S. S. Weatherby. A gracious work in the orphanage was reported, at which twenty-two girls were converted.

The third Conference was held January 10, 1867, at Shahjehanpore, and the fourth, January 16, 1868, at Bijnour. The General Conference was approaching, and the question of a resident bishop was discussed, but the Conference did not favor it. The Conference had no right to a delegate, but as Mr. Gracey was on his way to the United States he was chosen to represent them on that occasion. Near the close of the session he was admitted as a delegate, being the first from a foreign land. The fifth session met at Bareilly January 14, 1869. The session was one of great spiritual power. Bishop Kingsley presided at the sixth session, also held at Bareilly. It met January 20, 1870. Miss Thoburn and Miss Swain, sent out by the Woman's Foreign Missionary Society, were warmly welcomed. Joel T. Janvier and Zahur-ul-Huqq were ordained elders. The

seventh session was held at Lucknow, beginning January 12, 1871. Rev. William Taylor (now Bishop Taylor, of Africa), who had been invited to visit the mission in 1870, was present, and by request took part in the deliberations. P. M. Buck and Thomas Craven, new recruits from the United States, were also present. The eighth session met January 18, 1872, in Moradabad. E. Cunnigham, W. J. Gladwin, and J. H. Gill were added to the mission forces. The year was memorable because of the gift of \$20,000 by Rev. D. W. Thomas and \$5,000 by E. Remington, Esq., for the establishment of a theological seminary. The ninth session was held January 16, 1873, at Bareilly. J. D. Brown, who had been in America seeking health since 1870, returned, and B. H. Badley and F. B. Cherrington were added to the mission. The reports showed great expansion in the work at the orphanage schools and publishing departments. The presence of Bishop Harris at the tenth session, which convened January 7, 1874, at Lucknow, added greatly to the interest of the occasion. The Conference was reinforced by the arrival from the United States of J. Mudge, D. O. Fox, W. E. Robbins, A. Norton, R. Gray, M.D., A. D. McHenry, and

J. E. Scott. The eleventh session was held at Shahjehanpore January 6, 1875. C. P. Hard, F. A. Goodwin, and J. E. Robinson were present. They had been transferred from the South India work. The twelfth session met in Cawnpore, D. W. Thomas in the chair. The mission was reënforced by the return of F. M. Wheeler and the arrival of G. H. McGrew for North India; and M. H. Nichols, J. Blackstock, F. J. Davis, W. E. Newlon, and D. H. Lee for South India.

The General Conference of 1876 had provided for two Annual Conferences in Hindustan. One, to be called the North India Conference, was to embrace the old mission field; and the other, the South India Conference, to embrace the work under the superintendency of William Taylor. The South India Conference was organized at Bombay, November 9, 1876, by Bishop Andrews. The thirteenth session of the North India Conference was held January 3, 1877, by Bishop Andrews at Moradabad.

Rev. William Taylor came to India in answer to an invitation written by Dr. Thoburn in behalf of all the missionaries. He reached Calcutta November 20, 1870. Ten days later he was welcomed in Lucknow by the mission-

aries, and at once began to preach in the mission chapel, with Joel Janvier as his interpreter. Services were held for three weeks, and more than a hundred presented themselves as seekers of religion. December 18 he began a meeting at the Union Chapel at Cawnpore, assisted by George Myall, a native preacher. The work was interrupted by the holidays, and Mr. Taylor resorted to private houses and the bazaars. He next visited Seeapore, Shahjehanpore, Bareilly, Budaon, Amroha, and Moradabad. He stirred up the native helpers, gathered some fruit, but had no general revival. In October, 1871, he visited Ahmednugger, to attend, at the request of the missionaries of the American Board, their annual meeting. His preaching met some success. On November 12 he began Mahratti services in the chapel of the American Board at Bombay, followed by English services at Institution Hall. His methods were severely criticised by the ministers and Churches of Bombay. This absence of sympathy with his movements caused him to consider the importance of organizing the converts under his ministry into societies within and around the churches after the manner of Mr. Wesley. He accordingly formed his followers into "Fellowship Bands."

It soon became evident that a more permanent organization was needed. A petition signed by eighty-three of the converts urged him to organize a Methodist Episcopal Church in Bombay. With this he complied, publishing to the world that he did it only to take care of such souls as God had given him, not connected with any other Church. His labors had reached the Eurasians, a class in India who are of European and native parentage. They number about 150,000. They are in military and civil service, while many are teachers, contractors, clerks, merchants, and mechanics. Owing to their mixed parentage, they labor under a sense of isolation and have shared but slightly in the evangelical labors in India. The earnest and striking style of Mr. Taylor had arrested their attention, and they answered his appeals as they had answered no other missionary. In addition to this class, a number of Hindoos, Mohammedans, and Parsees were attracted by his way of presenting the gospel. Among his adherents were several who, in their native language, commenced the work of evangelists among their people. Several preached in Mahratti, and several in Madras preached in Tamil. In July, 1872, he went from Bombay to

Poona. In September a Church was organized with thirty-seven members. This Church soon numbered one hundred. Out of this Church sprang a Church at Lanowlee, and another at Kurrachee. Soon Mr. Taylor needed helpers. The first was Mr. James Shaw, a Bible reader in the army. Then Rev. George Bowen, who had gone out as a missionary of the American Board, identified himself with the movement. In November, 1872, Rev. W. E. Robbins came out from the United States at his own expense to help in this revival work. Revs. D. O. Fox and A. Norton were sent out by the mission authorities for the relief of Mr. Taylor. In 1873 C. W. Christian, from the Bombay bank, and W. T. G. Curties and G. K. Gilder gave up good positions in the telegraph office and engaged in the work. In 1874 Revs. C. P. Hard, J. E. Robinson, and F. A. Goodwin were sent out by the Missionary Society. Part of this expense was paid by Mr. Taylor, who was in the United States lecturing and selling his books to raise the funds.

In December, 1873, Bishop Harris, after full discussion with Mr. Taylor, and with his consent, brought his mission into organic relations with the Methodist Episcopal Church.

Mr. Taylor was appointed superintendent of the work he had organized, and he and the other preachers became members of the India Conference, from which they were appointed as missionaries to the field. None of the peculiarities of the mission were changed by this arrangement. This mission had then about ten preachers and five hundred members scattered through Bombay, Bengal, Central India, and the Deccan. At the Conference held at Lucknow the appointments of the South India Conference were as follows: Bombay and Bengal Mission, William Taylor, Superintendent; Bombay, George Bowen, W. E. Robbins, James Shaw; the Deccan (Poona, Lanowlee, Deksal, etc.), D. O. Fox; Central India, A. Norton, G. K. Gilder; Bengal (Calcutta), J. M. Thoburn, C. W. Christian, C. R. Jeffries.

The work went on with increasing vigor. In 1875 Revs. M. H. Nichols, J. Blackstock, F. G. Davis, W. E. Newlon, and D. H. Lee were sent out; and in 1876 Revs. I. F. Row, L. R. Janney, and C. B. Ward arrived at Mr. Taylor's cost. Thomas H. Oakes joined the mission at Calcutta. P. M. Mukerji, an educated Brahmin, united with the movement, as did also B. Peters, at Madras. The converts were

taught that it was their duty ever to be boldly witnessing for Christ. In Hyderabad, under the labors of Mr. Shaw, the work was developed so rapidly that Mr. Bowen went there and organized a Methodist Episcopal Church. In a few months it had over a hundred members. About the same time Mr. Taylor went to Madras three hundred and forty had connected themselves with the Church. At a meeting held at Bangalore one hundred joined the Church.

Under the labors of Mr. Taylor a class had been organized in Calcutta. The first Quarterly Conference was organized September 4, 1873, when it was determined to build a temporary tabernacle in a rented lot in Zigzag Lane, in a thickly populated part of the city. On the 9th of November the place of worship was opened. Many were converted, and a silent but deep interest was awakened in the city. In the meantime the foundation of a new brick church had been laid at a central point in the city. The generous gift of \$5,000 by Rev. George Bowen made the erection of the building possible for the struggling but devoted little Church. In 1874 Rev. J. M. Thoburn was transferred from North India to Calcutta. He preached his first sermon to a

congregation of about sixty souls. Souls were converted. On the completion of the new church over four hundred persons attended the dedication service. These subscribed sufficient to free the building of debt. A gracious revival began. About three hundred professed conversion during the first six months, and a deep religious feeling extended through the city. The work continued through the hot season. Souls were saved at nearly every service, and class meetings flourished. When cool weather came on it was decided to rent the theater for Sunday evening services. It held about fourteen hundred, and its seats were filled. Among the listeners many educated Hindoo gentlemen were found. The house was unfit for service in hot weather, and the congregation was transferred to the chapel. It was decided to build a house that would meet the progress of the work. An appeal was made to the congregation in the theater, and their response justified the effort.

The collection of funds was continued until enough was secured to purchase the lot and commence the work. On January 1, 1877, the congregation moved into a plain but substantial building capable of seating two thousand.

The financial statement at the dedication announced that the building and lot had cost \$38,000, of which about \$19,000 had been paid. A call was made for the remaining \$19,000. It was promptly subscribed.

A remarkable work had been commenced by Mr. Taylor among the Siamese. In 1875 Rev. T. H. Oakes was placed in charge. He visited their boarding house in Bow Bazaar, and also the shipping. Some of the ladies of the Church engaged in this work. They led many from the streets and grogshops into the sanctuary, where the earnest preaching of Dr. Thoburn led them to Christ. Several captains offered their ships for this service. In December, 1875, the Seamen's Methodist Episcopal Church, of Calcutta, was organized. A large building was rented at a cost of \$2,400 a year, and made the headquarters for this mission, with a hall for public worship, a home for the missionary, a reading room, coffee room, and apartments for boarders. Whenever it was possible a class was organized on the ships in which the converts sailed, so that services were continued when at sea. Upwards of fifty vessels were soon on the ocean carrying praying bands made up of converts from the Calcutta Seamen's Bethel.

November 9, 1876, Bishop Andrews organized the Bombay, Bengal, and Madras Mission into the South India Annual Conference. It opened with fifteen members, one of whom was a transfer from the North India Conference, two were from the United States, with nine probationers. The Conference was divided into the Bombay, Calcutta, and Madras Districts. In 1878 the Conference reported one thousand two hundred and seventy-five members and four hundred and forty-six probationers.

The value of the theological school at Bareilly became more apparent every year. In 1880 it reported twenty-one under instruction. Of these, thirteen were to graduate after a course of three years' instruction. The wives of three students were regularly trained in a class, and bid fair to help in the work of their husbands. While in the school the students preached extensively. They worked in bands in the city during the hot season, and among the villages in cool weather. As evidence of the stability of the native Christians Rev. J. H. Hill, missionary at Gurwhal, said that, of the two hundred and ninety baptisms since that mission was opened in 1866, he was "aware of but three persons who could now be called

useless wanderers." At Lucknow the evangelistic work was greatly assisted by a magic lantern. Explaining the pictures, singing, and preaching, they were able to bring the truth very near the people. In portions of the work there was a marked willingness on the part of both Hindoo and Mussulman to listen to preaching. The work in South India among the English-speaking people, Eurasians, and natives made steady advance. The Sunday school of North India was one of its marked features. In 1891 the scholars numbered eleven thousand nine hundred and six. Special mention is made of the lecturing tours of Ran Chanda Bose, whose visit to the United States made a deep impression. Especially in Calcutta his lectures and preaching awakened great interest among his educated countrymen. Among the appointments of the North India Conference we find the name of Zahurul-Huqq, presiding elder. He was the first native to hold that office in India.

The work of the South India Conference, which was now closing the fifth year of its history, was able to present encouraging results. Its object was to use the small settlements of Europeans and Eurasians in the large cities of India as centers of operation among

the heathen and Mohammedan populations. The work presented formidable difficulties, yet promised important results. The antipathies of religious faith and the barriers of caste were in the way. Owing to constant changes in residence every Church had to renew itself about every seven years. Yet they had gathered fruit. It had extended its operations to Burmah and among the Telugus.

The year 1883 was signalized by the meeting of the great Decennial Conference of the missionaries in India. Their reports showed an increase in members from ninety-one thousand and ninety-two in 1851 to four hundred and seventeen thousand three hundred and seventy-two.

In 1886, under authority granted by the General Conference, Bishop Ninde divided the South India Conference into two Annual Conferences, one retaining the original name, and the other to be styled the Bengal Conference. The former embraced Bombay on the west and Madras on the east, with nearly all the territory of the peninsula proper, a part of Central India, and a part of Sindh at the mouth of the Indus. The whole Conference was embraced in the Bombay and Madras Districts. The Bengal Conference embraced

the Calcutta, Allahabad, Ajmeer, and Burmah Districts.

During the visit of Bishop Ninde in 1887 the boundaries of the North India Conference were extended so as to include nearly all the territory of the northwest provinces of India, embracing a population of about thirty millions.

The India Mission made a grand report in 1888. In the North India Conference there were over two thousand conversions. The three Conferences reported four thousand and sixty-five members and four thousand seven hundred and eighty-two probationers. The number on trial exhibits wonderful vitality. During this year Rev. J. M. Thoburn, D.D., was elected missionary bishop. His field embraced the Indian Empire and Malaysia.

In 1889 the mission appears under the name of India and Malaysia. In his report to the board Bishop Thoburn exhibited the magnitude of the field. The North India Conference contained a population of forty-three million. It included Oude, the northwest provinces, and the upper Ganges, and embraced the chief seats of ancient Hindooism, and where probably its death struggle will be witnessed. He reported the work well organ-

ized. A feature of special interest was the fact that a large body of youths of both sexes had been gathered into schools, from whom they expected in a few years to double their ministerial force. The South India Conference contained eighty-one million souls, and the Bengal Conference one hundred and twenty million. To the southeast, Burmah, with people of a different race and religion, was occupied; and farther east was the newly opened field of Malaysia.

The reports from North India were full of encouragement. In the Rohilcund District over two thousand six hundred baptisms were reported. The publishing interests of the Conference were pushed with vigor. During the year twenty-five million seven hundred and ninety-nine thousand seven hundred and fifty pages were printed. Through the itinerant system many villages on their large circuits were constantly reached by evangelical agencies. These villages were rapidly being developed into the centers of circuits and the circuits into districts. Educational agencies were pouring out constantly a stream of evangelical forces. The Bareilly Theological Institute had sent out one hundred and thirteen theological graduates. The net increase in

membership was one thousand one hundred and ninety-six.

The Malaysia Mission was opened in 1885. Its first annual meeting was held by Bishop Thoburn April 29, 1889. The work embraced an English mission and missions among the Chinese, the Malays, and the Tamils. The Woman's Society had an efficient lady representative, with seven native assistants. The report showed in the mission five missionaries, three assistants, four native unordained preachers, eighty members, and twenty-seven probationers.

In 1890 Rev. A. J. Maxwell, agent of the Lucknow Publishing House, died of cholera. This was the first death of a male missionary in over thirty years. There was much sickness, but the year was one of success. There were three thousand six hundred and four in the North India Conference, and a net increase of one thousand and twenty-nine members. The probationers numbered seven thousand four hundred and sixty-three. This would indicate a steady revival. There was a net increase of eighteen in Malaysia.

December 21, 1891, Bishop Thoburn wrote from the field: "When in America last year I stated that five hundred heathens were com-

ing over to Christianity in our mission every month. The statistics showed that I was one hundred below the mark. Returning to India, I reported that ten thousand souls were ready to receive baptism if we could reach them. The baptisms thus far exceed sixteen thousand, and the final summing up may show eighteen thousand; and now as we near the threshold of another year we are confronted by twenty thousand heathen as ready for the gospel as were the ten thousand a year ago."

The report of 1891 gives us the following for India and Malaysia: Ordained missionaries, 30; assistants, 69, native ordained, 54; native unordained, 477; members, 7,951; probationers, 9,403.

MEXICO.

IN 1872 Rev. William Butler, D.D., who had planted the mission of the Methodist Episcopal Church in India, was chosen by Bishop Simpson to establish a mission in the Republic of Mexico. He arrived in the City of Mexico February 23, 1873. Bishop Haven had reached the city some three weeks earlier, and had visited Puebla, laying his plans for the mission to be established. Dr. Butler had funds at his command which enabled him

to secure a valuable part of the Monastery of San Francisco, in the City of Mexico. It had been confiscated by the government and sold to a theater company. It was known as "The Circus of Charinie." It is said that this property stands on the ground occupied by the palace of Montezuma. It is now the home of the missionary, with a large chapel, a large female school connected with it, and a well-appointed publishing house. In Puebla the property secured and transformed into chapel and home for the Protestant missionary was a part of the Romish inquisition. When this property was secularized and streets opened through its massive walls cells were found containing the bodies of victims who had been walled up in cells to die of starvation.

March 13 Rev. Thomas Carter and family reached Mexico. Being familiar with the Spanish language, he commenced divine services and a day school in a house in Calle de Lopez, City of Mexico. The Superintendent visited Pachuca, in the State of Hidalgo, where he found a small Mexican congregation which had been gathered by a native physician, Marcelino Guerrero. On April 25 English service was commenced in the Chapel of

San Andres, the property of the Methodist Episcopal Church, South. It had been loaned to the mission of the Methodist Episcopal Church by Bishop Keefer until the missionary he had appointed could reach Mexico.

At the close of the first quarter four Mexican congregations were reported, with an attendance of 130 Mexicans and 105 English. At the close of 1873 Dr. Cooper, of the Episcopal Church, who had spent several years in Spain and had been sent to Mexico by the American and Foreign Union for Spanish work, united his congregation with that of the mission and began work with it.

Early in 1874 Mr. Carter returned home. The Superintendent, with Dr. Cooper, who was in feeble health, and two native preachers, continued the work, but calls that came from various parts of the country made the need of an increased force imperative. May 9 Rev. C. W. Drees and Rev. John W. Butler reached the field. In January, 1875, Mr. Drees opened work in Puebla. He was accompanied by Rev. C. Ludlow, a local preacher and practical builder, who had charge of refitting the buildings for mission purposes. While the chapel was being prepared services were held in a schoolroom and the public in-

vited. On the first day a mob filled the street. A shower dispersed the crowd. Soon the little schoolroom was packed with hearers. August 15, 1875, the chapel was dedicated with a congregation present of over 150. The names of 16 probationers were enrolled. During these early years the converts and congregation encountered violent abuse and frequent acts of violence. These trials demonstrated the fidelity of the members.

A station was planted at Miraflores in 1875. A congregation was gathered. A devoted Christian lady, at her death, arranged that \$500 should be given to build a church, and her husband added a piece of ground. Every member contributed something, and a handsome church (said to be the first regular Protestant church erected in Mexico) was built: It was dedicated by Bishop Merrill in 1878.

The health of Dr. Cooper requiring a milder climate, he was assigned to Orizaba, where he opened services in the upper story of an old convent. He was insulted and stoned in the street, but he labored on until his health gave way and he returned home. In 1876 Rev. S. P. Craver and S. W. Siberts were sent to Mexico. On the 9th of February Mr. Si-

berts and his wife opened work in the city of Guanajuato. The superintendent and missionary called on the Governor and represented the object and methods of their work. He responded cordially. The distribution of tracts aroused the clergy. The bishop issued an edict denouncing the Protestants and their work. Some hostilities were displayed. The colporter was attacked and followed to the mission house. About 8 o'clock in the evening the doors and windows were assailed with stones, when an order from the Governor compelled the police to disperse the mob. In 1877 ten members were received into the Church.

In 1879, after seeing the mission well established, Dr. Butler retired from the field. In 1880 Superintendent Drees reported a considerable increase in the working force of the mission, a rapid growth in membership, an increase of twenty-five per cent. in average attendance on public worship, large additions to the Sunday schools, the acquisition of three new places of worship and two parsonages. On Sunday, April 30, 1881, Rev. A. W. Greenman and his wife, with Señor Cardozo, the native preacher at Querétaro, were assaulted by a mob of over two thousand people. The lo-

cal authorities professed themselves unable to protect them, and the missionaries took refuge in the city of Mexico. The general government promptly interposed, and they returned to their post in July and resumed their work. The native preacher at Silao, Señor Mendoza, was threatened and his house attacked. Epigminio Monroy, the native preacher at Apizaco, was murdered. He was on his way to an appointment named Santa Amta when he was assailed, and he died a few days after. One of his companions was mortally wounded at the same time. Rev. D. Kemble and wife went out to the mission this year. The completion of the new hymn and tune book greatly promoted the interest of the work. The mission press, under the supervision of Rev. J. W. Butler, was increasingly important. *El Abogado Cristiano Ilustrado* had a circulation of two thousand five hundred.

In 1883 the bishop of Querétaro issued a pastoral designed, like that of 1881, to inflame the people. The mission was again stoned by a mob, but the troops promptly cleared the streets. The value of the theological school was manifest in the superior character and efficiency of the native preachers. They are

now the chief evangelical agency in the mission.

In 1884 C. W. Drees was Superintendent and Treasurer; J. W. Butler, Publishing Agent; and S. W. Sebirts, President of the Theological School. The year was marked by violent persecution at certain points. Brother Gamboa, of Querétaro Circuit, while on his way to an appointment, was shot and dangerously wounded, and his chapel keeper was killed. An attempt was made to lasso Brother Montes, a colporter in the State of Vera Cruz, and drag him with horses over the stony road, but he escaped in the thicket and remained in the mountains all night. But the work prospered.

The mission was erected into a Conference in 1885. It was embraced under one district, with C. W. Drees presiding elder. The increase of members was one hundred and seventeen. In 1886 the work was divided into the Central, Northern, and Eastern Districts.

There was a manifest movement in the line of self-support, always a healthy indication in the mission field. During this year Rev. C. W. Drees was transferred to the South American Mission.

In 1890 the work was divided into four dis-

tricts, with one hundred and twenty-five appointments. The mission force embraced 10 foreign missionaries, 8 assistants, with 9 ladies of the Woman's Society, 13 ordained and 38 unordained preachers, 1,404 members, and 1,261 probationers. Estimated value, in Mexican currency, of churches and chapels, \$82,575; parsonages or "homes," \$110,925; orphanages, schools, hospitals, book rooms, etc., \$111,490. Total, \$304,988.

JAPAN.

The General Committee in November, 1872, authorized the establishment of the Japan Mission. Rev. R. S. Maclay, of the China Mission, was appointed Superintendent, and Revs. J. C. Davison, Julius Soper, and M. C. Harris, missionaries. Dr. Maclay and family reached Yokohama June 11, 1873. Bishop Harris reached Yokohama July 9. Rev. Irvin Correll and wife, on their way to China, were detained by the sickness of Mrs. Correll at Yokohama, and, after obtaining medical advice, the bishop transferred them to the Japan Mission. On August 8 Messrs. Davison and Soper and their wives reached Yokohama. Bishop Harris remained five weeks, engaged

in laying the foundations of the mission. On the evening of August 8 Bishop Harris arranged the work as follows: Superintendent, R. S. Maclay, residence at Yokohama; Yokohama, I. H. Correll; Tokio, Julius Soper; Hakodati, M. C. Harris; Nagasaki, J. C. Davison.

The missionaries made rapid progress in the language, at the same time organizing Bible classes and Sunday schools, and presenting the gospel to all with whom they came in contact. The first annual meeting was held at Yokohama June 27, 1874. They united in an earnest appeal for more missionaries, and arranged for an early translation of the Discipline, Catechism, and other religious literature needed in mission work. As they mastered the language during their second year they began public preaching while their Bible work and Sunday schools were enlarged. During the year Rev. John Ing, who had been connected with the China Mission, began work in Hirosaki, Japan. The first converts, Mr. and Mrs. Kichi, were baptized by Mr. Correll October 4, 1874, in his house in Yokohama. On January 14 a lot was secured in Yokohama for the use of the mission. Miss Dora Schoonmaker, of the Woman's Missionary Society,

reached Tokio and began work November 6. On January 3, 1875, Mr. Soper baptized, in Tokio, two converts, Mr. and Mrs. Tsuda. On this occasion the Lord's Supper was administered for the first time in the mission in the Japanese language. Mr. Soper commenced holding services outside the Foreign Concession in a portion of Tokio called Kanda. In Yokohama the mission secured its first church edifice by purchasing a partly completed building. At Hakodati Mr. and Mrs. Harris conducted a Bible class with encouraging results. The government donated the mission an eligible lot on which it built a substantial mission house.

In Nagasaki Mr. and Mrs. Davison encountered the hostility which had been engendered two hundred and fifty years ago when the political intrigues of the Jesuits arrayed the government against Christianity. The missionaries devoted themselves to the work of their mission amid many difficulties, and were encouraged by the application of two persons for baptism. In Hirosaki Mr. and Mrs. Ing were cheered by the work among their pupils, and June 5, 1875, fourteen young men, all students but one, were baptized by Mr. Ing in their dwelling. Eight others were

to have been baptized, but it was deferred for a time on account of the opposition of their parents. In the afternoon eighteen met around the Lord's table.

The second annual meeting was held in the Bluff Church, Yokohama, July 5, 1875. It had been recently opened for service. The reports were cheering. A more formal organization of the mission according to the rules of the Church, and the introduction of Quarterly Conferences were agreed upon. Dr. Maclay was devoting much time to the translation of the Bible in coöperation with the committee engaged in that important work. The third annual meeting was held at Yokohama June 30, 1876. The principal events of the year were the erection of a handsome mission chapel in Tokio; of a home in Tokio by the Woman's Missionary Society; the commencement of mission out stations; the preparation by Mr. Davison of a Japanese hymnal; the initiation of a course of study for the native helpers; the removal to a new site of the Bluff Church at Yokohama, and the recommendation of ten native helpers connected with the mission for admission on trial into Annual Conferences in the United States. On September 20 Miss Olive Whiting arrived

in Tokio to assist Miss Schoonmaker in the work of the Woman's Foreign Missionary Society.

The fourth annual meeting was held in the new mission chapel in Tokio beginning July 10, 1877. After careful examination nine native helpers were recommended for admission on trial in Annual Conferences in the United States. A resolution was adopted urging upon the Board the importance of the immediate establishment in Yokohama of a mission training school.

February 7, 1878, Bishop Wiley arrived at Yokohama and remained in the mission until April 6. His experience as a missionary in China rendered his counsel of rare value to every department of the work. He visited all its leading stations, ordaining the native preachers.

In 1880 the mission embraced four leading stations, with twenty-one appointments. In 1882 Revs. C. W. Green and W. C. Kitchin and their wives and Rev. J. Blackledge joined the mission. In January of this year Rev. J. F. Goucher proposed, in view of organizing, under the auspices of the mission, an Anglo-Japanese University at Tokio, to give \$5,000 toward the purchase of a proper site, \$800 per

annum for five years toward the salary of an American professor, and \$400 for the salary of a Japanese professor. To further the proposal action was taken to remove the theological and training school from Yokohama to Tokio, and steps for the organization of the university adopted. The headquarters of the mission were transferred to Tokio.

A remarkable visitation of the Holy Spirit came on the mission in 1883. The native ministry was raised to a higher plane of spiritual life, the foreign missionaries greatly inspired, and the hearts of Christians in America profoundly stirred. In 1884 the mission was organized into an Annual Conference. It had a missionary force of 13 ordained missionaries, 11 assistants, and 10 ladies of the Woman's Society. The work was divided into the East Tokio, West Tokio, North Tokio, Yokohama, North Yokohama, Nagasaki, Yezo, and North Honda Districts. The net increase of members in 1885 was three hundred and eighty-nine. The Philander Smith Institute and Anglo-Japanese College were doing efficient service. In 1891 the mission reported 21 foreign missionaries; 19 assistants; 25 ladies of the Woman's Society; 27 native ordained and 58 unordained preachers, with

3,061 members and 644 probationers; 2 theological schools with 10 teachers and 32 students, 10 high schools and 91 teachers. Estimated value of churches and chapels, \$31,164; parsonages or homes, \$45,600; orphanages, schools, hospitals, and book rooms, \$107,200. Total, \$183,964.

COREA.

IN order to open a mission in Corea the General Committee, in 1883, added \$5,000 to the Japan appropriation. Of this, \$2,000 was to be a special donation from Rev. J. F. Goucher. In 1884 Dr. Maclay visited Corea to determine the outlook. He reached Seoul, the capital of Corea, June 24. A paper setting forth the design of the Christian missionaries was cordially received by the king, who granted permission to open work, especially medical and school work, so long as it was Protestant. He had learned the difference between Protestantism and Romanism. Rev. W. B. Scranton, M.D., and Rev. H. G. Appenzeller, their wives, and Mrs. Mary F. Scranton, the mother of Dr. Scranton, were appointed to the mission by the Woman's Foreign Missionary Society.

When the mission party reached Japan,

February 27, 1885, they found Corea in the midst of political commotion. Both China and Japan claimed the country and had an armed force in the capital. A collision had occurred in which a number of the Chinese party were killed. The missionaries were advised by many not to enter the country. Dr. Stanton, unattended by his family, reached Seoul in May. He succeeded in purchasing a native house in a good locality, and in due time his family, his mother, and Mr. Appenzeller and wife reached the field and purchased property adjoining that already secured for the hospital. On the arrival of his medicine and surgical instruments, Dr. Scranton opened his hospital and soon had work. The king was notified of their presence and operations, and expressed himself kindly respecting their work. We find in the report for 1886 the following statistics: Foreign missionaries, 2; assistant missionaries, 2; missionary of the Woman's Society, 1; probationer, 1; adherents, 100; conversion, 1; adult baptized, 1; Sunday school, 1; pupils, 30.

The missionaries had been diligent in acquiring the language. The catechism was translated and Mr. Appenzeller was at work on other books and tracts. The mission of

the Woman's Society had secured property, but were discouraged by news from home that no extra appropriation had been made for the house. Prayer for help was offered and soon the word came that a generous donation of \$3,000, by Mrs. Blackstone, and a gift from the New York Branch of \$300 had supplied their need. The house for teachers, and women who would come for instruction, 88 feet long and 80 feet wide, was soon in course of erection.

In 1887 Rev. F. Ohlinger and wife, Miss Louisa C. Rothweiler, and Rev. G. H. Jones were appointed to the mission. Bishop Warren visited Corea in September. We give an interesting extract from his account of the mission:

I asked a catechumen who desired baptism if his heart really glowed with love to Christ as his personal Saviour? A kind of sunrise came over his face as he answered: "If I did not love Christ, why should I desire to be baptized and to join the Church my people despise?" I went on: "But the Corean laws against the Christian religion are not yet repealed, and may yet be executed, involving all professed Christians in death. Are you ready for that?" "I do not know," said he, "but if peril and death do come, I believe Christ will be with me and support me to the end." I then baptized him.

We dedicated the first building ever erected in Corea for educating men on Christian principles. It is 76 by 52 feet. The king sent us a name, *Pai Tjai Hak Dang*, "The institute for making useful men." Brother Appenzeller, the superintendent, is Principal. He has three assistants.

Dr. Scranton has a hospital and dispensaries. His first patient he picked up in the fields, where she was carried away to die alone. He greatly desires to establish a hospital at the East Gate for the sick that are carried thence to die in the fields. The W. F. M. S. has a school under the care of Mrs. Scranton, mother of the doctor. The queen sent it a name, *I Hoa Hak Dang*, "The pear blossom institute." The pear blossom is to the Coreans what the chrysanthemum is to the Japanese, the *fleur de lis* to France, and the red rose to the house of Lancaster.

The report of the superintendent tells of the conversion of two native students who joined as probationers. They were his first baptisms. Evangelistic work as yet was conducted under restrictions. Though the king and his party favored opening the land to the influence of Western civilization, there was no religious liberty in Corea. The people had not forgotten the persecution of the Catholics in 1866. Yet the good seed was being sown. A Corean called on Mr. Appenzeller and told him he was a Christian. He had been a colporter under the directions of Revs. Ross

and McIntyre in their work on the borders of China and Corea. He was employed as colporter, and began the distribution of the gospel of Mark and the catechism. He was beaten twice, but rejoiced that, in the midst of reproach, it was his privilege to bear the gospel to his countrymen. He said there were many believers in the Ping province waiting for a missionary to come and baptize them and organize a Church. A small house was bought for a chapel in September. On October 5 the missionary held his first service with four, besides himself, present. The next Sunday he baptized the colporter's wife. In April and May Mr. Appenzeller visited Ping Yang, the capitol of the northwestern province of the same name. Ground had been broken here by colporters sent out Rev. Mr. Ross from Mukden, in China, 200 miles from the border of Corea. Volunteers were needed for this region, but the pioneer missionary says the man who enters this promising field must be prepared for many hardships. In the fall of 1887 we sent out two colporters to travel in the northwest part of the peninsula. One was robbed by highwaymen, but found a few who listened to his words. The other was arrested and kept three days in a cold, damp

prison, and then brought before a magistrate who heard the charges and promptly discharged him.

In the spring of 1888, with Rev. H. G. Underwood, of the Presbyterian Mission, Mr. Appenzeller visited the north of Corea, selling medicines, books, and tracts. They were received cordially, but in about two weeks they received a letter from the United States Minister in Seoul recalling them. He had a message from the king objecting to their work of disseminating the doctrines of the Christian religion. Their acquiescence to the king's request favorably impressed the government.

The work among the women, under the efficient direction of Mrs. M. F. Scranton, kept pace with other departments of the mission. Eighteen girls were living at the home. Regular meetings for religious instruction were held. Two Bible women were constantly employed, and their reports were cheering. On one occasion fifty were present at the Sunday evening meeting. Four women were baptized and a number were awaiting the ordinance. Miss Rothweiler and Miss Dr. Howard arrived in October, 1888. Miss Rothweiler began work in the school, and Dr. Howard began work among the women in Dr. Scranton's hos-

pital. She treated two thousand woman patients during the year.

Dr. Scranton encountered some trouble during the year. The obnoxious course of the Catholics caused a royal request through the several legations that all religious teaching should cease. The opposition awakened was not confined to the Catholics. It was rumored that foreigners kidnapped babies and ate them, using their eyes for medicine and photographic purposes. Threats to tear down the building were made, and the number of patients reduced, but the alarm soon passed away.

In 1889 the mission was reënforced by the arrival of Dr. W. B. McGill, but was weakened by the return home of Miss Howard. In 1891 the mission reported 5 missionaries, 4 assistants, 5 missionaries of the Woman's Society, 1 native unordained preacher, 6 foreign teachers, 15 members, 58 probationers. No new work had been opened, but the work in hand had been healthfully developed.

In the fall of 1890 Mr. Appenzeller commenced meetings in Chang No, the center of the city, but met with little encouragement. In the spring he moved the bookstore to the main street, but the attendance at the meet-

ings did not increase. The zeal of the native brethren compensated, in a measure, for this disappointment. They traveled through the country, held meetings, sold books and tracts at the markets and on the streets of Seoul and other towns, without remuneration. A working native Church is the hope of every mission field. The educational work continued to hold the chief place in the work. The students were required to work their way through school without financial aid. The influence of the medical mission in breaking down prejudice and securing the confidence of the people was of great value. It was estimated that in six years twenty thousand people had been reached.

In the spring Mr. Appenzeller and a native helper made a trip to the Corean-Chinese boundary on the northwest. They visited over thirty large cities and districts, selling three hundred and twenty-nine copies of the Scriptures and Christian books and telling to many the gospel story. The people were accessible and friendly. The work in the large city of Piung Yank had suffered for want of attention and the removal of a part of the class. They were the guests of Mr. Cho, a military noble of the fifth class, an earnest Christian, and a

leader among his brethren. The missionary and his helper each preached three times. Five adults applied for baptism, and were received on six months' trial. They pushed beyond one hundred and fifty miles to the frontier city of Wuchu, where he was welcomed by a little company of brethren who were active and rejoicing in the midst of many discouragements. Here also there were applicants for baptism. The native evangelist had been there in advance of the missionary. On his return to Seoul, a distance of three hundred and fifty miles, he made a detour to visit the city of Hai Chu, the capital of the Hoanghai Province. It was new ground, where he hoped ere long to plant a mission. Referring to the moral condition of the regions he had visited, Mr. Appenzeller writes: "It is impossible to speak of the moral death of heathenism. A ride across a pagan country is like a plunge into darkness. It is a trite saying that 'while we can measure only the visible outcome of human labor in the Master's vineyard, he takes cognizance of vast and eternal results which lie beyond human vision.' To the worker in Corea, faith in this in pioneer days is precious."

From the report of 1891 we glean the fol-

lowing figures that mark the advance of this new and interesting mission: Foreign missionaries, 5; assistant missionaries, 4; missionaries of the Woman's Society, 3; native ordained preacher, 1; members, 15; on trial, 58; pupils in high schools, 85; Sunday schools, 76.

WORK OF OTHER METHODIST BODEIS.

MISSIONS OF THE PROTESTANT METHODIST CHURCH.

DR. GRACEY, in his excellent *Missionary Year Book*, gives an account of a missionary society in the Methodist Protestant Church "organized in Baltimore in 1870 by Miss Harriet G. Britain, who had been several years in India in the service of the Woman's Union Missionary Society. It was originated as a joint home and foreign board, and so continued until 1888, when a division was had by the separate organization of the home work." In 1888 the income of the Foreign Society was \$20,000. It has work only in Japan, where it sustains three ordained male missionaries, six female missionaries, and four native workers. They have in Yokohama an Anglo-Japanese school, with 190 pupils; a girls' school, with 95 pupils; a Sunday school, with 230 pupils. At Fujisawa they have 10 members and a mixed school, with 70 pupils. At Nagoya

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they have 62 members, a boys' school of 60 pupils, and a girls' school of 26 pupils.

The "Encyclopedia of Missions" gives an account of the organized work of the Methodist Protestant Church, which began in 1882. Prior to that date money for Foreign Missions was given to other boards at the direction of the pastor who secured it. Some of the money reached Japan, where Miss L. M. Guthrie was employed by the Woman's Union Missionary Society, of New York. By this means Miss Guthrie learned of the Methodist Protestant Church. When in this country she had an interview with some ladies of the Church in Pittsburg, Pa., through whom she had received funds in Japan for her work. This led to the organization of the Woman's Board of the Methodist Protestant Church. Soon after the General Conference elected a Board of Missions. Rev. F. C. Klein was appointed Superintendent of the mission in Japan. Rev. F. T. Tagg was elected Corresponding Secretary. He organized methods for the collection of funds, the Church became more interested in Missions, and the society has been able to send more workers to the field. In 1890 the Japan Mission reported

350 Sunday school scholars and 203 members.

THE WESLEYAN METHODIST CONNECTION.

THIS society was organized in 1882. Its foreign work was opened in 1887. A mission has been opened in Freetown, Sierra Leone, West Africa. It reports a membership of three hundred, and an equal number of scholars in Sunday school. It has in the field 1 ordained and 4 lay missionaries, with 12 native assistants. The society is preparing to send out additional missionaries and extend the work out among the interior tribes who have expressed the wish to receive teachers.

THE MISSIONARY BOARD OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

THIS board opened mission work in Freetown, Sierra Leone, in 1886. Since then they have organized a mission in the interior on the Scarciesrim. The king of the country has given the missionaries ten acres of land, and a mission home which will seat 400 has been built.

The Church is also carrying on mission

work at Port au Prince, Hayti, San Domingo, and the Indian Territory. Its receipts from 1884 to 1888 were \$15,295.

In 1890 it reported in Sierra Leone and Liberia 5 stations and out stations, 3 ordained missionaries, 4 lay missionaries, 3 native teachers, 207 members.

