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History of the Evangelical Association

For the Use of Young People's
Alliances, Brotherhoods, etc.

BY BISHOP SAMUEL P. SPRENG, D. D.

Author of

"Life of Bishop John Seybert",

"The Sinner and his Saviour", etc.

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CHAPTER I.

Origin and Early History.

IN THE providence of God, and by the natural laws of life the Church of Jesus Christ in modern times developed into many branches. Denominational groups dividing up into many branches grew from the first trunk of the living tree. This did not destroy the unity of the Church but manifested that unity in a multiplicity of activities and a variety of forms. The Evangelical Association is a branch, an integral part of the great Church, whose origin and segregation were so manifestly of God rather than of men that its legitimacy can not be reasonably questioned. Its roots extend down into the vital life of organic evangelicalism, while its activities developed in a well defined field of service. It was called into being for a specific purpose. It is, therefore, a Church vitally incorporated with the great body of the Church universal.

The Evangelical Association took its rise among the German citizens of Eastern Pennsyl-

vania, at the beginning of the nineteenth century, under the labors of Jacob Albright, a son of one of the early immigrants from Germany to this country.

ORIGIN.

Near the close of the seventeenth century there began a great migration from the land of Luther to America. This was due to the religious intolerance which resulted from the terms of the Peace of Westphalia in 1648, by which the Thirty Years' War was ended, but which accorded government recognition in Germany only to the Lutheran, Reformed and Roman Catholic Confessions. All who dared to differ from these or stand aloof from them were exposed to various forms of persecution. America offered freedom. Hence the migration. Among these the inhabitants of the Rhenish provinces of the Palatinate were the most unfortunate. Their lands had been devastated by a succession of wars; their liberties were gone. The only hope was, the New World.

The Mayflower of German immigration was the British ship Concord. This vessel brought the first colony of Germans to America in the autumn of 1683. They settled in the province

of William Penn. This tide of German immigration soon grew large. More than 30,000 families came between 1727 and 1776. They were practically all Protestants. Among these was John Albright (Albrecht), who came to America early in the eighteenth century and settled in Montgomery County, Pennsylvania, about three miles southeast from Pottstown, where Jacob Albright, the founder of our Church was born in a humble pioneer farm-house May 1, 1759.

But in the new country these people became worldly-minded and lost nearly all of their spiritual vitality. They had few if any religious leaders. Piety was almost unknown. Liberalism in thought and indifference to the moral code were almost universal. They were spiritually dead and ecclesiastically neglected. They were practically without pastors, churches and schools. Sabbath desecration, intemperance and immorality were common. Jacob Albright says: "We knew nothing of conversion; there was no trace of prayer-meetings, Bible study, family prayers, Sunday-schools or revivals. Hardly a show of godliness remained. The power thereof was outlawed as fanaticism."

It was in this unfavorable atmosphere that Jacob Albright grew to young manhood, with few if any opportunities or outward inducements for spiritual self-culture. In 1785 he was married to Catharine Cope. They had nine children, of whom, however, only three survived the father. Several of his children died in early youth and in rapid succession, and in the sorrow of his heart over their loss, and under the preaching of a pious minister of the German Reformed Church, named Anton Hautz, who preached the funeral sermons of his children, he was led to seek the Lord in deep repentance and with great fervor. This was in the year 1791, in his thirty-second year. After a severe struggle of soul he found peace in believing in Jesus and experienced a definite change of heart. He describes this experience as follows:

“In place of a worldly-minded spirit I was filled with a holy love for God and his word and for his true children. All depression of spirit was removed; sweet comfort and deep peace permeated my being; the Spirit of God witnessed that I was a child of God; one wave of joy after another swept over my soul and such ecstacy thrilled me as can not be described. In comparison with this all sinful pleasures and enjoyments were emptiness and vanity. My prayer was

answered. My soul was filled with gratitude and praise to God, the Giver of every good and perfect gift.”

Naturally and properly we trace the origin of the mighty evangelical movement which resulted in the organization of the Evangelical Association to this vital experience of Jacob Albright. It is the real key to the type of religion for which this Church has always stood. For Albright prayed much and served the Lord with diligence and fidelity from the time of his conversion. One of the first things he did after his conversion on his way home from Adam Riegel's house where his conversion had occurred, was to exhort a man whom he met to give his heart to God.

Almost immediately after his conversion Mr. Albright also united with the Methodist Episcopal Church, whose doctrine, polity, mode of worship and spiritual life strongly appealed to him. He proceeded to study the English language that he might be able to join more freely in worship. He was soon made an exhorter and later on a local preacher. He was a very acceptable public speaker and labored most effectively

Soon he felt the call to preach. The thought of preaching did not at first enter his mind. He was far too modest for that. He depreciated his gifts and had a most exalted conception of the ministry and its requirements even in that early day. But he had intense zeal for souls, prayed much and studied deeply the needs of the people. He was impressed with the spiritual destitution of his German brethren and was filled with pity for them and strong desire for their salvation. This led him to pray for them. He prayed that God might raise up godly men to preach to them the pure Gospel, little thinking that God would answer by sending *him*. For while the Methodists were doing a mighty work among the English speaking people of the country, no one was concerned for the Germans. This preyed upon his mind and heart so that he could not rest. He longed to make them partakers of the same grace and happiness which he possessed. But from sheer timidity and deeply aware of his want of educational preparedness he hesitated and shrank from so great and solemn a task. He also knew full well what humiliation and hardship and self-crucifixion and persecution such a step would involve. But

he recognized only too clearly the voice of God. He could not resist.

Ultimately he overcame his scruples for he felt that his own peace of mind and his personal salvation were at stake. God answered his prayer by sending him out. This he was compelled to do without the encouragement or sanction of the Church to which he belonged, which caused him great sorrow. But necessity was upon him. He must preach or perish. He felt the immediacy of his call. It was thus that in October, 1796—mark well this date—Jacob Albright rode forth and began to preach the Gospel to those of his own race and tongue. It was the same year that William Cary, the pious and learned English cobbler went to India as the first missionary of modern times to the heathen, that Jacob Albright, the pious German-American brick and tile maker, went forth to do his epoch-making missionary work in Eastern Pennsylvania.

It soon became evident that he was a chosen vessel. He became known far and wide as a flaming evangelist. He preached in private houses, in market places, in barns, meadows,

groves, and if opportunity offered, in churches. After preaching a few times in his own neighborhood in Lancaster County, he sallied forth to preach in Montgomery County where he had been born and raised. He preached wherever there was an opening, extending his labors over Lancaster, Berks, Bucks and Northampton counties, and then west of the Susquehanna River into Northumberland, York and Cumberland counties, and then through Maryland to Virginia, through the Shenandoah valley, looking up the large German settlements.

As was to have been expected, persecution arose. He was maligned and slandered. He endured the lot of every pioneer in a good cause and truly suffered for righteousness' sake. But he endured as seeing him who is invisible, endured hardness as a good soldier of Jesus Christ. None of these things moved him. Jacob Albright deserves to rank with St. Paul, with Savanarola, with Huss; he belongs to the noble army of martyrs who counted not their lives dear unto themselves, who for the Gospel's sake endured the loss of all things—family, friends, home, health, wealth and all, and did it cheerfully.

While some mocked and reviled and persecuted, others became convinced of the error of their ways and began to pray. Multitudes flocked to his services. Many were converted. Finally it became apparent that though he had not contemplated such a step it would be necessary to effect some organization. Those converted under his labors were greatly in need of spiritual culture and protection. They were like lambs in the wilds. Moreover, they were naturally deeply attached to Mr. Albright, the instrument of their conversion. They found no place where they might worship with those of like mind. Indeed, they were cast out and like their leader grossly persecuted for no other reason than that they were seeking earnestly to save their souls. Mr. Albright saw this and finally in the year 1800 ventured upon this important step.

Three "Classes" were at first organized in as many different and separated communities: one in Berks County, at Coalbrookdale, called "Liesser's Class," one at Quakertown, Bucks County, called "Walter's Class," and another in Northampton County, known as "Philip's Class." For each of these a "Class leader" was

appointed, to hold the meetings, exercise discipline and carry on the work in the absence of Mr. Albright. This was the beginning of the organization which later developed into the Evangelical Association. Mr. Albright says of this step:

“I had now preached about four years, and had taken special care to go to such places as were specially in need, where godly living and discipline were unknown. I also sought by the grace of God given me to instruct the awakened and converted ones how to work out their salvation by means of united exercise in prayer and faith and to build one another up by mutual helpfulness. And God blessed the undertaking, so that many souls who hath hitherto lived in darkness and ignorance were led into the light of gospel grace through the loving service and united effort of those who had been thus united. The Lord my Helper also strengthened my heart and my mind by His grace so that I was enabled not only to preach the pure truth of the gospel but to confirm the doctrine by my conduct.”

Such then was the origin of the Evangelical Association. It was not a separation from the Methodist nor any other Church as is so often asserted. Albright's relation to the Methodist Episcopal Church was always the most honorable and cordial. He loved the Methodist Church, its doctrine he believed with all his heart and taught with great clearness and power, its order

and polity were very satisfactory to him, and he found great encouragement and edification in the spiritual worship of the early Methodists. He was not converted in the Methodist Church nor through its instrumentality, but he was awakened under the ministry of a pious preacher of the Reformed Church and led or helped into the experience of saving grace by the prayers and good counsel of a godly layman, named Adam Riegel. He united with the Methodist Episcopal Church and felt perfectly at home. But he could not resist the Divine call to preach to his German compatriots. The Methodists were a great spiritual power in the land, but they had no interest in the Germans of Pennsylvania and failed to see the importance of directing these also to the Saviour. There is no doubt this was providential. God had another plan. The work could be better done by a Church that arose among the Germans and that understood the German mind and heart. God saved Jacob Albright in order to save the Germans. God directed in the organization of the Evangelical Association for this same purpose. Undeniably this was the primary purpose of the Spirit's moving in this matter. In

course of time the commission was extended. Today the Evangelical Association is being rapidly forced into English in this country. A large part of her members prefer the English, in fact many of the young people can no longer understand any language but English sufficiently to be able to worship intelligently and to edification. Today, furthermore, our Church feels the world-wide call; she claims the divinely accorded right and feels the duty to preach in many tongues the unsearchable riches of Christ, and to make known among all nations the glory of the grace of God. She has been faithful in one tongue, God is giving her rulership in many tongues. And better is it a thousand-fold to preach the gospel in a hundred tongues than only in one.

Among these early converts was John Walter, who soon became an effective helper. He was a young man deeply attached to his spiritual father. At first he took care of Mr. Albright's business in Lancaster County while the latter was away on his preaching tours, but it was soon evident that the Lord had other work for this young man. In 1802 he began to preach and astonished every one by his eloquence and spirit-

ual power. Though he could not at first even read, yet he became one of the most celebrated preachers of his time. Multitudes flocked to hear him and hung entranced upon his lips. He was a very "son of thunder." His ability was recognized, not only by the common people, but by ministers and by scholarly men, who marvelled at his fluency of speech, his vivid imagination, his profound insight into the Scriptures. His assistance greatly encouraged Albright and mightily enhanced the work.

In 1803 the first great Council of the denomination was held on November third. It consisted of seventeen men who recognized Jacob Albright as "a genuine Evangelical preacher," and solemnly consecrated him as a minister of the Gospel. They also declared the Holy Scriptures of the Old and New Testaments to be their "Rule of Faith and Practice," and gave Albright a written certificate of their confidence in him as a confessor of Christ in the universal Christian Church. This was signed by all present, designating themselves as "Elders." This consecration of Albright, while it would not pass as ecclesiastically valid in high church circles, where the myth of "apostolic succession" is in-

sisted upon, yet the act was in very close similarity to the ordination which took place at Antioch, in Syria, in the year A. D. 43 or thereabouts, as recorded in Acts 13: 1-3. The first preachers were laymen; there was no apostle to lay hands upon the apostles. Barnabas and Saul were ordained by a company of laymen; in like manner Jacob Albright was ordained by a company of godly men who had the Holy Spirit resting upon them. Let the names of these men be here recorded: Besides JACOB ALBRIGHT and his two youthful assistants, JOHN WALTER and ABRAHAM LIESSER, the following leading men were present and participated: JACOB PHILLIPS, GEORGE MILLER, CHARLES BISSEY, CONRAD PHILLIPS, JOHN BROPST, SOLOMON W. FRIDERICI, CHRISTIAN BROPST, GEORGE PHILLIPS, MICHAEL BROPST, SAMUEL LIESSER, PETER WALTER, ADAM MILLER, JACOB RIEDY and SOLOMON MILLER. These were the charter members of our denomination.

Following this Council came days of hard labor and often meager results. Much criticism and opposition were encountered. The number

of converts increased slowly at first and persecution also increased. It was only the fact that they were soundly converted that enabled the associates of Albright to stand firm. It was also the day of small salaries. The amount the people contributed was equally distributed among the preachers and each man's share was \$15.30! The people were poor, the country was new, the finances were not regulated, and the preachers were loth to press the matter. Besides, living was cheap, every one lived economically, and the preachers as well as their horses were mostly kept by the people among whom they labored. But these men were much more concerned about the souls of men than about their salaries.

Thus things went on until 1807 when the first Conference, known as the "Original Conference" was held. The session was held in the month of November of that year in the home of Samuel Becker, at Muehlbach, (now Kleinfeltersville) Lebanon County, Penna. It consisted of all the itinerant ministers and local preachers, class leaders and exhorters. There were twenty-eight in all. At this Conference for the first time a name was adopted, "The Newly

Formed Methodist Conference.” This shows Albright’s attachment to the Methodist body, and how little he contemplated a divisive movement. Here also a regular preachers’ license was formulated and adopted. On the opposite page is a facsimile of this document, issued to John Dreisbach, the only document extant, according to the historian R. Yeakel, that bears Jacob Albright’s autograph.

This Conference recognized the necessity of having some rule of order and government and accordingly resolved to appoint Mr. Albright to compile a book of Discipline. In this connection they agreed to adopt the Episcopal form of church government.

They then solemnly elected Jacob Albright Bishop with plenary powers. George Miller was ordained an Elder and John Dreisbach and Jacob Frey were received as preachers on probation. It is plain that Mr. Albright and his associates planned entirely upon the model of the Methodist Episcopal Church. That was their view-point in all this preliminary and tentative legislation. They certainly elected Albright a Bishop in the Methodistic sense. He is therefore in fact the first Bishop of our Church. At

Auf Bevollmächtigung der Kreisämtern. Methodistischen Conferenz,
 die ein gutes Zeugniß gegeben, dem *Josephus Ambrosius*
 und willens ist ihn aufzunehmen als *Stifter* - - - in unsere
 Gemeinschaft; so gebe ich, der Unterschriebene, ihm die Erlaubniß
 das Aine nach unserer Ordnung zu bedienen, und auch dazu vorord-
 net ist zum *Stifter* auf *Einsetzung* *Proch.* so er sich gebührend nach
 Gottes Wort verhalten thut.

Den 14ten Novbr. 1807

Josephus Ambrosius

this time there were 220 members and 5 preachers.

But Mr. Albright's health rapidly declined from this time. It had been undermined by constant exposure, privation and the hardship. His constitution was not too rugged at best and could not endure the strain of such a life as he led. Frequently, too, he fasted for days and often prayed all night. He preached incessantly. On Easter in 1808 he held his last "big meeting" and stationed the preachers for the last time. A week later he met the preachers once more at the house of Peter Radenbach in Dauphin Co., Pa. He was so weak that he was confined to bed most of the time. He attempted to reach home but got no further than the house of George Becker at Kleinfeltersville. His disease had developed into quick consumption. His death occurred there May 18th, 1808, in the fiftieth year of his age. The historians tells us his departure was peaceful and heavenly. When he bade farewell to his friends the "chamber of death seemed filled with the glory and power of God." It seemed, indeed it was, "quite on the verge of Heaven."

The last scene is described by George Miller thus:

“He retained to the last the perfect use of his mental powers. A tranquility of mind which only the consciousness of a well-spent life and future blessedness can give, could be seen upon his countenance. . . . He gratefully praised his Maker for His providential care and guidance. . . . No one present remained unmoved. Every one desired to die as this good man died.”

Albright’s last word of advice to the ministers was:

“In all that you do, or think of doing, let your object be to enhance the glory of God, and advance the work of His grace in your hearts, as well as among your brethren and sisters; and be diligent co-workers with God, in the way He has pointed out to you, to which He will grant you His blessing.”

Shortly before his departure he said to John Dreisbach who deplored the manifest decline of Mr. Albright’s powers, in reference to the future of the work that lay so near their hearts:

“If it is the will of God that you should remain a Church, He will also provide for you in this respect; men will appear among you who will be able to accomplish that which I shall not be able to do. It is the work of God; it is in His hands; He will provide for it.”

Thus this good man ended his useful life. But while he rests from his labors his works do follow him. His untimely death, much as it was

deplored by his friends and followers and much as his enemies rejoiced over it, did not interrupt the progress of the work. It went right on. Others took up the work he laid down.

Three strong men were now at the helm—George Miller, John Walter and John Dreisbach. They were remarkably gifted and endowed for the task. Miller was a stern disciplinarian, a man of method, a man of courage and faith and deep experience in the grace of God. He had good literary abilities and was instructed by his brethren to take up the work of compiling a discipline where Albright had laid it down. Walter, as we have seen, was a preacher par excellence, a pulpit orator, a man of persuasive eloquence, whose fiery spirit and splendid oratory greatly aided in gaining friends for the cause. Dreisbach, who became the first Presiding Elder, and who held the first license issued and signed by Albright, was a man of statesmanlike qualities, an organizer, a business man, a leader. He was recognized by men of the world as a man of keen intellect, and great good judgment. He was withal a preacher of rare skill. He was both saint and sage and was during all of his long life a tower of strength to the Church. These

men carried on the work with courage, faith and prudence. In them Albright's prediction was verified and his faith fully justified.



CHAPTER II.

The Era of Organization.

ALBRIGHT'S death occurred before the Church had adopted any fixed polity or had any thorough organization. But Mr. Albright was a methodical man who loved order and system. He manifested that thoroughness which is characteristic of the German mind, and this characteristic impressed itself indelibly upon the movement which had originated in his labors. The men who were associated with him possessed this same spirit and accordingly they set about to perfect the organization for the purpose both of effective evangelism among the common people, and a truly evangelical ecclesiastical government.

After Albright's death George Miller, at the suggestion of his brethren, undertook to complete the compilation of a book of discipline. He finished his work in 1809. In the month of April of that year the second Conference was held in the house of George Miller in Berks County, Pa. It was attended by the itinerant

preachers. They were George Miller, John Walter, John Erb, John Dreisbach, Matthew Betz and Henry Niebel. Miller was chairman and Dreisbach secretary. There were no business rules as yet and but little knowledge of parliamentary practice. But by dint of grace and common-sense they managed to get through with their business. John Walter and John Dreisbach were elected Elders, and were afterwards ordained at a "big meeting" in the house of Henry Eby, near Lebanon, Pa. This was the second distinct ordination in the history of our Church.

The most important business of the session of 1809 was *the adoption of the Discipline* which Albright and Miller had prepared. The history of this Discipline is most interesting. In 1808 Rev. Henry Boehm, of the Methodist Episcopal Church, published a German edition of the Methodist Discipline which had been translated at his request by Ignatius Roemer, a Roman Catholic priest. Mr. Miller adopted the Articles of Faith and the Chapter on Christian Perfection verbatim and embodied them in his draft of the first Discipline. The polity so far as it was developed at the time was a modification of that

of the Methodist Episcopal Church. Miller at the request of the Conference published the little book in the same year and it sold rapidly. Its publication resulted in greatly strengthening the work, establishing order and encouraging the people.

This Conference also adopted a new name, "The So-called Albright People," in honor of the founder. But it was merely a tentative name.

At the next Conference session in 1810 business rules were adopted, and the principle of government by majorities put into practice. At this Conference the practice of signing the proceedings on the part of the members in token of acquiescence and obedience was introduced and ever since observed at Annual and General Conferences.

During this year John Walter, who was a hymn-writer of no mean ability, published a small collection of evangelical hymns, the first in use in the Church, which proved a great blessing. Dreisbach also published a small Catechism at this time.

Some time during this year a momentous interview took place between John Dreisbach and

Bishop Francis Asbury, of the Methodist Episcopal Church. While these two men travelled together the subject of union between the two Churches was taken up and thoroughly discussed. Briefly stated, Asbury invited Dreisbach to join the Methodist Church and preach in both the German and English languages. This Dreisbach declined because he regarded it as treachery to the "Albright People" for him to do so, though the offer of the Bishop was flattering as he confessed. He told the Bishop that he and his fellow-workers believed themselves called to labor principally among the Germans. Asbury replied that in his judgment the German language had no future in this country. Dreisbach then proposed that if the Methodist Church would give him and his brethren German circuits, districts and conferences, they would be willing to come over in a body and have one Church government. "This," replied the Bishop, "would be inexpedient." There the matter ended for the time being at least. Was not this a remarkable occurrence? Why did not Bishop Asbury see the wisdom of Dreisbach's proposal? He was usually astute and far-seeing. May it not be that the Lord veiled

his eyes as to the real future of the Germans in this country because He had other and better plans for their evangelization? If Asbury had accepted Dreisbach's proposition at that time it would have terminated the history of the Evangelical Association in 1810. But God wanted it otherwise. For He had far-reaching purposes and plans for the Evangelical Association.

So the work progressed, slowly but firmly. They were a closely knit company of believers, those early Evangelicals. They were called upon literally to grow under a weight. They met severe persecution from formalists and the immoral malcontents of the people. They were decried as fanatics, though they did nothing but preach and live the doctrine of salvation from sin. Gradually they introduced method into their work. In 1811 they took steps to introduce catechetical instruction of the youth. At the fifth Conference in 1812 it was ordered that parsonages be built. The sixth Conference adopted plans to expand and extend the work *westward*. By this time the membership numbered about 800, and the preachers numbered 15.

At the seventh Conference in 1814 John Dreisbach was elected Presiding Elder. He

thus became the first incumbent of this important office. He was in every way, by equipment, experience and leadership fitted for this position. It was a year of marked progress. Camp-meetings had been introduced and proved a mighty means of revival, conversion and expansion. "Big meetings," quarterly meetings, and similar gatherings were greatly blessed in the salvation of many.

The two great events of 1815 were the first visit of John Dreisbach to Philadelphia, and the death of George Miller.

In 1816 a most important session of the original Conference was held. John Dreisbach was chairman and Henry Niebel secretary. The States of Ohio and New York were taken up as new mission fields. The salaries of the preachers were ordered increased. The first General Conference of the church was called to meet in October of that year. Up to this time the original Conference had been the governing body and had exercised the authority of a General as well as an Annual Conference. But now, under the new Discipline, these functions were separated and more clearly defined.

The following delegates were elected to the first General Conference: John Dreisbach, Henry Niebel, John Walter, Leonhart Zimmerman, John Erb, John Stambach, John Kleinfelter, Solomon Miller, John Dehoff, David Thomas, Adam Ettinger, John Frueh. Thus this first General Conference was a delegated body.

Meanwhile Dreisbach also went to Philadelphia and purchased material and machinery with which it was contemplated to begin a printing business.

The first General Conference met at the home of Martin Dreisbach, Buffalo Valley, Union County, Pa., October 14, 1816. In the words of the first historian of the Church, Rev. W. W. Orwig, "To promote the interests of a printing and book establishment, and to deliberate upon a union between the Evangelical Association and the United Brethren in Christ, seem to have been the chief objects of this Conference." There were influential men in both churches, notably Bishop Newcomer of the United Brethren Church, and John Dreisbach of our Church, who greatly favored union, believing it would be an advantage to the work of the Lord. The matter was discussed at length and a further

conference was planned; however, nothing tangible ever came of this attempt.

This first General Conference adopted the name "THE EVANGELICAL ASSOCIATION," which the denomination has borne ever since. The name of course was adopted in German, "DIE EVANGELISCHE GEMEINSCHAFT." Had this name been properly translated there would probably never have been any great dissatisfaction with it. "Communion" would have been a more adequate rendering of "Gemeinschaft." As it is, the name has not for years been agreeable or satisfactory to the English-speaking portion of the Church. But it is hard to change a name after it is a hundred years old.

This General Conference ordered the publication of the first hymn book, "*Evangelisches Saitenspiel*," compiled by John Dreisbach and Henry Niebel. It also ordered a second edition of the Discipline.

During this year, furthermore, the *first church building* in the denomination was erected in New Berlin, Pa., where also the first Publishing House was established that year.

Progress was again slow and hindered by various causes. One great cause was that on

account of inadequate salaries many preachers were compelled to locate. Thus the ranks of the ministry were depleted and there was much discouragement. But in 1823 a notable revival broke out in Orwigsburg, Pa., which continued for years, in which many future preachers were converted, conspicuous among them being W. W. Orwig and Charles Hammer. Both of these men became mighty factors in the later development and extension of the Church.

At the Conference session of 1825—for there was as yet but one Annual Conference up to this time—a new name, destined to be great in the annals of the Church appears: JOHN SEYBERT was elected Presiding Elder.

In 1826 both a General and an Annual Conference were held at the same place and time. At this General Conference a second Annual Conference district was formed and a second Annual Conference created in Ohio. The Conferences were called the “Eastern” and the “Western” respectively. Accordingly in 1827 two Conferences were held for the first time. The first session of the Western Conference, as it was at first called, was held May 27th, in the home of Henry Rauch, in Wayne County, O.

Adam Kleinfelter was elected chairman and Joseph Long secretary.

The period from 1816 to 1840 was one of territorial expansion. Westward the star of empire took its way. Missionaries like Charles Hammer and John Seybert pushed the war into the regions beyond. The work in Ohio made rapid strides. The pioneer missionaries found many open doors and hungry hearts. There was before them a harvest field ripe unto harvest. "And there were many adversaries." In 1837 the work was extended to Illinois. The Esher family and others had migrated to the vicinity of Chicago, then a little village. John Butz first labored here. Jacob Boas was the first appointed to that field. The first organizations were at Des Plaines, Naperville and Chicago. In 1839 the work was carried into Michigan by Solomon Altimos. In the East there was also constant extension of the work. Mighty revivals took place in Pennsylvania. John Seybert pushed into western Pennsylvania and founded a substantial and fruitful work at Warren. Others went into New York state and pushed westward to Buffalo.

At the General Conference in 1830 the Articles of Faith were revised and abbreviated so that the controversial element which had characterized the first form, was to some extent eliminated. John Seybert and Thomas Buck were the principal revisers; Adam Ettinger and John Dreisbach edited the English version. At this time appear the first references to work in the English language. There were some preachers who could preach only in English. But a resolution was adopted insisting upon confining our labors principally to the German, which greatly discouraged the English brethren. Nevertheless this General Conference ordered the publication of the Book of Discipline in the English language. These men were not prejudiced against the English in general, but they were open to the leading of Providence in this matter. They were for the most part American-born Germans. They manifestly had a great field almost to themselves, for the Methodists pursued their original purpose to labor among the English speaking people, and the United Brethren, who had also begun in German, were already rapidly abandoning that field. This but emphasized the duty of the Evangelical Association.

There was also much agitation on the subject of the Episcopacy at this time, although the Church as yet had elected no one to this office since the death of Albright, and the adoption of the Discipline. Not until 1839 was this high office filled, by the election of John Seybert. But while the original powers of the office as exercised by Albright were plenary in the Methodist sense, they were afterwards modified. At first the Bishop stationed the preachers alone. But it was then ordained that he should do so with the assistance of the Presiding Elders. Originally the Bishop had always been eligible for election. The General Conference limited the tenure to two terms at its session in 1830. Later this rule was again abrogated, and the Bishop made eligible at all times.

At its session in 1832 the Western Conference resolved to create a fund for the support of superannuated preachers and the widows and children of deceased ministers. This step was the inception of the Charitable Society now incorporated in Pennsylvania. The salaries of the preachers were still woefully inadequate, and this continued to be a burning issue among the brethren. None but heroes would or could con-

tinue in the work under such conditions. While this situation depleted the ministry, it must be conceded that it in some ways increased its per capita efficiency, because none but the most zealous stayed in the ministry. For instance in 1834 the total contributions for ministers amounted to \$2,469.02. These were divided among *thirty-five* men, for salary, clothing and travelling expenses! John Seybert as Presiding Elder did a herculean work for a salary of \$50.12! In addition to this he had an allowance of the same amount for clothing and not one cent for travelling expenses. There was much legislation upon this troublesome subject and there was a gradual improvement, but still far from what it should have been.

The General Conference of 1835 which met at Orwigsburg, Pa., the scene of the great revival, inaugurated the movement to organize Sunday-schools wherever possible. About this time the first Sunday-schools in our Church were organized, one in Lebanon, Pa. It has been matter of some controversy as to which was really the first, but they all began nearly at the same time.

This General Conference founded and created the *Christliche Botschafter*. This was a measure of far-reaching importance. The influence of the "Botschafter" upon the life and growth of the Church has been immeasurable. It is not only the first and oldest German weekly Church paper in the United States, but is today as it always has been the most influential. It has led in forward movements, has promoted new enterprises, stimulated the aggressive spirit of the Church, and almost created our missionary society, our educational institutions and our work in Europe. Even the enterprise of founding this great paper of which every Evangelical may well feel proud, encountered opposition at first. But the leaders of those days were not afraid of opposition; when they knew they were right they went ahead.

The year 1836 was an important one. It was in this year that the custom of holding protracted meetings was introduced. These meetings have been in vogue ever since and have been and still are a great factor in the salvation of sinners and in building up the Church. They give fine opportunities for evangelistic fervor and aggressiveness.

Up to this time the intervals between the General Conferences were somewhat irregular. Such Conferences were held in 1832, 1835, and again in 1836 a special General Conference was held, beginning Nov. 14, in Somerset County, Pa. The chief great business of this Conference was the establishment of a Publishing House. There was, however, some opposition, on the ground, chiefly that it was premature. After a protracted debate, it was finally agreed that if sufficient money could be secured a beginning should be made the following year. Philip Wagner, John Rank and William W. Orwig were elected trustees and instructed to superintend and direct the enterprise. The appeal for funds met with a liberal response in which the ministers led, so that about new year a brick building was purchased in New Berlin, Pa., for this purpose. The enterprise soon approved itself as a most timely one and found such hearty support that in a short time all opposition ceased. It was realized that the Publishing House would be an important factor in the life of the Church and it has ever since been acknowledged to be the Headquarters if not the Head of the Church.

Another important event belonging to this period was the formation of the first missionary societies. This was indeed an epoch in the history of the Church. The subject had been agitated and discussed in the Church paper and by such aggressive men as John Seybert, W. W. Orwig and others. At the session of the Eastern Conference in 1838 a missionary society was formed on motion of W. W. Orwig. This was the first Missionary Society in the Evangelical Association. The exact date of this important transaction is not given, but the Conference session at which it occurred lasted from March 28th to April 4th, 1838. Its object was declared to be "to make arrangements and provide means for the promotion and extension of the kingdom of God, by missionaries."

This action of the Eastern Conference greatly stimulated the missionary thought of the Church and resulted in the organization one year later, on March 1st, 1839, of the Parent Missionary Society of the Evangelical Association. On Christmas, 1838, a number of men met in the home of W. W. Orwig in New Berlin, and appointed a committee to draw up a Constitution for this purpose. On March 1st, 1839, a second

meeting was held in the home of John Dunkel, Union County, Pa., where the new Constitution was presented and unanimously adopted. It was organized as "The Missionary Society of the Evangelical Association," a name it has ever since held. Its first officers elected at this time were as follows:

John Seybert, President.

James Barber, Vice-President.

Daniel Berger, Vice-President.

George Brickley, Vice-President.

S. G. Miller, Secretary.

W. W. Orwig, Corresponding Secretary.

John S. Dunkel, Treasurer.

This was the beginning of organized, systematic missionary effort in the Church. It is true, all the work of our Church has always been essentially and really missionary work. We have always and all of us gone as those who are sent. But the organization of the Missionary Society gave the missionary impulse of the Church a mighty inspiration and made the effort definite and systematic. The *Christliche Botschafter* greatly aided in the work, created sentiment, stimulated giving, removed prejudices, and answered objections. It helped every good movement in the Church.

This period closes with the General Conference of 1839 which met in near Millheim, Center County, Pa., March 25th, 1839. Thomas Buck was chairman, and George Brickley, secretary. This General Conference began by creating a *Constitution*, limiting its own powers, which up to this time had been unlimited.

This Conference also adopted the rule ever since in our Discipline *prohibiting the use of spirituous liquors as a beverage* on the part of our members. Remember this was done in 1839.

This Conference limited the powers of the Episcopacy. Heretofore the Bishop had the power to station both Presiding Elders and preachers and in the intervals of the Conference transfer both *ad libitum*. There being no Bishop up to this time, this power was never actually exercised. But at this General Conference the first Bishop was elected under the Discipline. The choice fell upon John Seybert. This result was so unexpected to Seybert himself that he was overwhelmed. In this case most assuredly the office sought the man, not the man the office. It was a most happy choice. Seybert's humility, his aggressive missionary spirit, his love for the brethren, his extraordinary sin-

gleness of purpose, and complete consecration to the will of God and the work of evangelization, his remarkable zeal for souls, peculiarly fitted him for leadership in those days. He was truly a burning and a shining light. John Seybert was apostolic in zeal and power. No man in any Church, in the nineteenth century more fully represented apostolic consecration than did John Seybert. Under his leadership the Church forged ahead with great strides.

Another important transaction of this General Conference was the formation of a third Annual Conference and a renaming of the two old ones. They were henceforth to be known as the East Pennsylvania, the Ohio, and the West Pennsylvania.

The delegate system was constitutionally introduced by this Conference. It was upon the whole one of the most important convocations ever held in the history of the Evangelical Association. It was marked by an aggressive spirit and took a number of forward steps. With this General Conference and the legislation which it adopted the organization of the Church was given its permanent form.

It will be seen that this government is episcopal; the organization is connectional; the itinerant system was firmly established; the doctrine is Wesleyan Arminianism, with special emphasis upon the vital doctrines of salvation. Upon the whole our polity is a modification of that of the Methodist Church, the modifications being chiefly in the direction of greater democracy. Methodism, having taken its rise in Great Britain, and springing from the hierarchical Church of England, was naturally molded somewhat upon modified monarchical principles. The Evangelical Association, being of distinctively American origin, felt deeply the influence of American institutions and spirit. Instead therefore of the appointing power being exercised from above, all offices are among us by election. All officers of the congregations, such as Class-leaders, Sunday-school Superintendents, are elected by the members, only the veto power being retained in the hand of the Preacher-in-charge. In the Conferences the Presiding Elders are elected and stationed by the members of the Conference, instead of being appointed by the Bishop. These are some of the main distinctions of our polity. Presiding Elders and

Bishops are always eligible for re-election; instead of the latter being chosen for life. Also before any Bishop was ever elected in our Church, the ceremony of the ordination of Bishops was consistently abolished, thus repudiating the idea of "once a Bishop always a Bishop."



CHAPTER III.

Era of Expansion.

FROM this time forward there was a steady advance on almost all lines. The Church grew in influence, and success attended her efforts in many places. With every year the borders were extended and the horizon widened. We can in this brief sketch point out only the most salient events, enabling the youthful reader to trace the story at least in outline.

In 1839 the first missionary was sent to the great city of New York to labor among the thousands of Germans there. Jacob Borkert was the first missionary. The work here was very difficult, expensive and slow. For years not much progress could be recorded. But at length the good seed sprang up and brought forth fruit.

This mission in New York served, however, to stimulate giving for missions. An era of missionary organization followed. Auxiliaries were organized in many congregations and

money began to flow into the treasury. The receipts for the first year of its existence as a Missionary Society amounted to \$1,434.31, including \$500.00 turned over by the Eastern Society previously organized. This was in 1840.

During 1840 the Ohio Conference pushed its lines into Wisconsin, then a Territory of the United States. The East Pennsylvania Conference began work in the city of Baltimore, where Jacob Boas was the first to labor. Here the work made rapid progress from the beginning owing to the fact in part that there was a nucleus of spiritually alive people to work with.

That same year the brethren Adam Stroh and John Hall began work in Cleveland, Ohio, which city was destined to become the headquarters of the denomination. The work was well begun but went forward slowly and amidst great difficulties for some years. But final victory was in due time recorded.

Work was also begun in Chicago that year, by the brethren Daniel Kern and Isaac Hoffert, who together travelled a circuit of 400 miles in circumference. Chicago then numbered 4,853 inhabitants, and the Evangelical Association

was the first Protestant Church to labor in German in this future giant city of the middle west. What a work we would have in this great and wonderful city if we had kept pace with its phenomenal growth! We have a great people in Chicago as it is.

In 1841 the new Bishop, John Seybert, made the first episcopal visit to the West, Illinois and Wisconsin, which were then the western outposts of the vast mission field of the Church. His visit gave the work a renewed impetus. At this time also an era of church building was inaugurated. The time of worship in barns and school houses and private homes was passing. But the first churches of the Evangelical Association were exceedingly plain and simple. They were not large as a rule, mostly built of lumber, without towers, bells or debts, according to the models which Bishop Seybert, who was desperately opposed to pride and extravagance of all sorts, suggested. The people were poor and could not build better churches at the time. And those churches were places of wonderful revivals, scenes of marvellous conversions, often literally shaken by the power of God when the Holy Ghost was poured out in answer to fer-

vent prayer. How the people prayed and wept and shouted in those little old churches!

Bishop Seybert became a mighty factor in building up the work. Among other things he stimulated the taste for good reading among preachers and people. In 1841 he alone gave the Publishing House an order for 23,725 books. Many of these were of course juvenile books. But the bill for the entire number was \$4,406.25, and it required a four horse team to cart them from New Berlin to the canal for shipment.

At this time and for some years afterwards the subject of education was much agitated. The *Christliche Botschafter* took advanced ground upon the matter and began to urge the founding of institutions of learning, and a better educated ministry. Of course, there was opposition especially to the latter. This was due to the fact that the pastors of the old German churches of those days, who were mostly university trained men were for the most part lacking in vital godliness, were spiritually dead, and often morally loose. This was attributed to the fact that they were educated. But in time better counsels prevailed and it was seen that educa-

tion may be coexistent with piety, and that culture and godliness go hand in hand.

The eighth General Conference, the first regularly delegated General Conference, met October 23rd, 1843, in Greensburg, O. It was the first session of this body west of Pennsylvania and that fact alone marked it as an indicator of the changing base. This body made the Annual Conferences independent of each other in the matter of preachers' salary and other affairs which had not been the case heretofore. It passed resolutions to pay more attention to the English language; it raised the scale of preachers' salaries; it adopted strong resolutions in favor of education and especially urged a better intellectual equipment for the ministry; it arranged for the issue of a German and an English Hymn Book; it planned an extension of the business of the Publishing House.

At this time the work had been so extended that it was found entirely too large for one Bishop; hence after mature deliberation it resolved to elect two Bishops. Bishop Seybert was re-elected and Joseph Long was newly elected. Long was a distinguished man, a profound thinker, a great theologian, an extraordinary

preacher, equally fluent in both languages, somewhat stern in demeanor, and sometimes irascible, but of such sterling qualities of sincerity and such statesmanlike judgment, that despite his peculiarities he was greatly loved and trusted. Seybert and Long beautifully complemented each other and always labored together with the utmost harmony and good fellowship and mutual regard and confidence.

This General Conference created the Illinois Conference.

At this General Conference, Doctor William Nast, the Nestor of German Methodism in America was received, with two other gentlemen, as fraternal delegates from the General Conference of the Methodist Episcopal Church. He spoke strongly in favor of the closer union of the two churches in the interests of comity and more intimate relations. The friendly sentiments expressed by this distinguished divine and his fellow delegates were cordially reciprocated by the General Conference. The exchange of fraternal courtesies, the first tangible approach since the memorable interview between Bishop Asbury and John Dreisbach, was mutually agreeable and made a most favorable impression

upon all concerned, especially upon Dr. Nast and Mr. Dreisbach as they afterwards expressed themselves in the public prints.

The General Conference of 1847, which was held in New Berlin, Pa., founded an English Church organ, *The Evangelical Messenger*, and elected Nicholas Gehr editor of both papers, and Henry Fisher publisher. This body took further steps toward introducing schools of higher education, and spoke out very decidedly against secret societies.

Meanwhile the work had become international, having extended into Canada. Though John Dreisbach had visited the British Province in 1816, no actual work was undertaken there until 1837. Many Germans had migrated from the old world and the new into this fruitful land. Here they were a prey to religious deterioration and neglect. They were truly as sheep without a shepherd. The Evangelical Association is the only Church that ever did anything for the spiritual good of those German Canadians that is worth while and the work contributed very materially toward the building up of as fine a civilized state as has ever flourished on the earth. Today we have a prosperous work in the Do-

minion of Canada, extending not only to large portions of Ontario, but into the great Northwest, through the giant provinces of Manitoba, Saskatchewan and Alberta. Our membership numbers 9161; ministers, itinerant and local, 89; Sunday-school scholars, 9370.

The year 1850 was the jubilee year of the Church. It was celebrated by special contributions to various missionary and church enterprises as thank-offerings to the Lord for His gracious help. During this year also the initial impulse was given toward the establishment of work in the Fatherland. At this time the West Pennsylvania Conference resolved to introduce the English language in its work.

The principal business of the tenth General Conference which was held at Flat Rock, O., in September, 1851, was that it took initiatory steps toward the removal of the Publishing House from New Berlin. Many cities were proposed but the choice finally fell upon Cleveland. A committee consisting of the following men was appointed to carry out this important project: John Dreisbach, Joseph Long, William W. Orwig, Henry Fisher and G. F. Spreng. The removal was consummated in 1854. The Pitts-

burgh and Indiana Conferences were created at this time.

At this time the membership numbered 21,175, and the travelling preachers 195, with 185 local preachers.

About 1853 the subject of a mission in some heathen country began to interest many of the members. Money was also being collected for the mission begun in Germany. This was the beginning of a movement that became permanent and resulted in important missionary enterprises in later years.

The next General Conference held in Lebanon, Pa., beginning September 19th, 1855, took the first steps to organize the Sunday-school and Tract Society, ordered the formation of the Wisconsin Conference and directed the Board of Missions to inquire for suitable candidates for the foreign mission field.

In 1858 the first missionaries were sent to the territory of Kansas and to Nebraska. The Illinois and Ohio Conferences united in this enterprise, the former sending C. Berner and G. Fleischer and John F. Schreiber to work in that field and the latter Michael J. Miller and Philip Porr.

Meanwhile the work had been pushed into Minnesota by the Wisconsin Conference and the work of the Illinois in Iowa had developed so that the General Conference of 1859 formed the Iowa Conference.

The outstanding features of this period were (1) the apparent ebbing of the tide of spirituality coincident with the increase of wealth and comfort in the denomination, a tendency which caused the leaders, especially the watchful Bishops, Seybert and Long, much anxiety. They preached and wrote with vigor against the spirit of worldliness, accompanied by a corresponding formality in worship, and worldly conformity, especially manifest in the matter of dress, which these men greatly deplored. They were especially opposed to extravagance in dress and mode of living. Plainness and simplicity were the keynote in the traditional life of the early Evangelicals. Conformity to "style," and extravagance were regarded as of the Devil, as utterly inconsistent for a Christian, and as sure indications of spiritual decline. They urged economy in dress as means of saving money for the Lord's cause.

(2) A grave controversy on the subject of entire sanctification took place about this time. The doctrine as taught in the chapter on "Christian Perfection" in our Discipline, was grievously criticised and attacked by some of the most popular men in the Church, and as vigorously endorsed and defended by others. This has always been regarded as a vital doctrine of salvation by our Church. From the days of Albright down preachers and people were urged to attain this experience as the only sure way to maintain a true Christian life, withstand the temptations of the world, the flesh and the devil, and realize the completeness of salvation from sin. But it was also for many years the storm center of controversy in the Church periodicals and in the Annual and General Conferences. This greatly disturbed the Church and hindered her prosperity. And not until it was settled did the Church fully recover her vigorous growth.

The General Conference of 1859 elected three Bishops. Bishop Seybert's health was failing, Bishop Long was aging rapidly, and so William W. Orwig was newly elected in addition to the old Bishops. But Seybert was nearer the end of his career than many anticipated, and

on January 4th, 1860, this incomparable itinerant Bishop and shepherd of souls, this peerless missionary leader, this saint in homespun, this evangel on horseback, this Christian patriot, this ecclesiastical statesman, peacefully and triumphantly passed "beyond the smiling and the weeping," at the home of Isaac Parker, near Bellevue, Ohio. His death caused universal sorrow. His remains lie buried in the cemetery at Flat Rock, O., where a simple, appropriate memorial marks his resting place. With him passed the last and typical embodiment of the early characteristics of our Church. As a soul-winner and pioneer missionary he has never been surpassed. His name remains among the imperishable treasures of our history. He was not great in the eyes of the world, but he was great in the sight of God.

The Civil War, in the United States, whose shadows were already lying like a nightmare upon the heart of the nation, broke out during this same year. The sin of slavery had brought the American nation to the point of disruption. That titanic struggle necessarily also affected the Church. But the Evangelical Association which had from the beginning been distinctly and posi-

tively anti-slavery, was also absolutely loyal to the Federal Government at Washington. Patriotism was always a part of our creed and practice.

The General Conference of 1863 created four new Conferences, the Canada, the Michigan, the Kansas, and the Germany. These transactions tell an eloquent story of progress and expansion. At this General Conference Joseph Long was re-elected and John J. Esher, of Illinois, newly elected to the office of Bishop. It also resolved to send two missionaries to the Pacific Coast, the States of California and Oregon. Thus the Church pushed her way in one leap across the barrier of the Rocky Mountains to the western bounds of the country. The days of narrowness and provincialism were gone forever. At this time the membership of the Church numbered 47,674; 742 ministers, 632 churches, 584 Sunday-schools, 26,000 scholars. This was an increase in four years of 9,304 members.

This General Conference also inaugurated a movement to found a Home for orphans, and recommended that the Conferences take the matter up. The sad results of the war which left thousands of children fatherless made this a

most timely enterprise and proved a great blessing to many families.

At the General Conference of 1867 another attempt was made to unite the Evangelical Association and the Methodist Episcopal Church into one organic body. Dr. William Nast on the part of the Methodists as well as leading men among us, such as Rev. C. G. Koch, the editor of the *Christliche Botschafter*, were so strongly in favor of this and argued so persuasively for it that it came near passing. But the members of our General Conference were too deeply convinced that our work as a denomination was distinctive and necessary and providentially assigned to us, to justify a discontinuance of our denominational autonomy at that time.

In 1869 the Church suffered another great loss in the death of the Senior Bishop Joseph Long. Long was the peerless preacher of our Church in his day. He was profound, spiritually mighty, a wonderful exponent of Scripture, an impressive orator, and a strict disciplinarian. His life was one long martyrdom, due to ill health. But he endured untold agony and hardship with amazing fortitude for Jesus' sake and the Gospel's. This left Bishop J. J. Esher

alone to superintend the entire Church for over two years. Bishop Long's death occurred June 23rd, 1869, at his home near Forreston, Ill. It was as though some tall and stately oak, some monarch of the forest had fallen, leaving a great gap, causing an irreparable loss and profound sorrow throughout the Church.

On the 20th day of August, 1871, Father John Dreisbach, the patriarch of the Association, the first man to receive a preacher's license signed by Jacob Albright, and the first incumbent of the office of Presiding Elder in the Church, passed to his eternal reward from his home in Circleville, Ohio, at the age of 82 years. He was the constructive statesman of his period, a man of fine business acumen, and general good judgment. These qualities were recognized by men in all walks of life so that he was honored with a seat in the Legislative Assembly of Pennsylvania, and was at one time seriously and earnestly considered an available candidate for the governorship of the State. He was a preacher of great clearness and force, a theologian, and a special advocate, defender and exponent of the doctrine of entire sanctification. His interest in the welfare of the Church, his con-

cern for the conservation of the ancient landmarks in doctrine, spirit and polity, lasted till the close of his long and useful career.

The General Conference, which met in Naperville, Ill., Oct. 12th, 1871, recorded a remarkable quadrennium of growth, the membership having increased one-fourth, as well as the Sunday-schools, and the property doubled in estimated value within the four years. The membership was now 78,011. Still another effort was made at union with the Methodist Episcopal Church, and while all concerned felt drawn toward each other, and parted with the most sincere and cordial feelings of good-will, yet the way did not open for actual union. This General Conference elected the following officers: Bishops, J. J. Esher and Reuben Yeakel, the former being re-elected and the latter newly elected; Rudolph Dubs re-elected editor of the *Christliche Botschafter*; Jacob Hartzler newly elected editor of the *Evangelical Messenger*; W. F. Schneider unanimously elected Publishing Agent by acclamation, the only instance of the kind on record. The *Evangelical Magazine* was converted into a literary and family monthly and added to the German Sunday-school de-

partment, and William Horn, of Wisconsin, elected editor; Jacob Young, of the Central Pennsylvania Conference, was elected editor of the Living Epistle and English Sunday-school literature. The Living Epistle was a monthly magazine devoted to the advocacy of the doctrine and experience of holiness, the only organ of any Church ever officially published, devoted to this cause, which shows the high ground taken by our Church during the days of the great holiness movement, upon this vital subject. The Evangelical Association is also the only Church which devotes a Chapter in its Discipline to the elucidation of this doctrine which Bishop Peck of the Methodist Episcopal Church designates as "The Central Idea of Christianity."

About this time also, former Bishop W. W. Orwig issued an important book in German, with the title "Die Heilsfuelle," ("The Fullness of Salvation"), which greatly helped to establish our people in a clear conception of a sane and biblical experience of full salvation from all sin.

At the annual meeting of the Board of Missions in 1874, the Board selected Japan as the most suitable field for our first venture into

work among the non-Christian nations, and requested the General Conference to send two missionaries to that field.

The General Conference of 1875, which met October 14th, in Philadelphia, after a special season of united prayer solemnly and unanimously approved the choice of Japan as our mission field. This was after about thirty years of waiting, expectation and preparation. And now at last the work begun in such an humble way by Jacob Albright for the immediate benefit of the Pennsylvania Germans, was to extend even into Asia, and the Evangelical Association took her place in the ranks of the churches for the evangelization of the world.

Three new Conferences were formed at this time, but instead of being formed on territorial lines they were formed on language lines. The transition into English had been so great in some portions of the Church, that it was thought best in order to conserve the German work, to organize several German Conferences. Accordingly the most of the German work on the Atlantic Seaboard, in the New York and East Pennsylvania Conferences was segregated and organized into the Atlantic Conference; the

German work in the Ohio and Pittsburg Conferences, with a couple of charges in Western New York, were formed into the Erie Conference, and the English portion of the Iowa Conference was formed into an English Conference called the Des Moines Conference.

The elections resulted as follows: Four Bishops were elected: J. J. Esher and R. Yeakel were re-elected and Rudolph Dubs and Thomas Bowman were newly elected. Martin Lauer was elected editor of the "Botschafter," Jacob Hartzler, of the "Messenger," W. F. Schneider, Publisher; W. Horn and H. J. Bowman, editors respectively of the German and English Monthlies, and Juvenile Literature.

The outstanding event of the ensuing quadrennium was the departure of the first missionaries of our Church to a non-Christian country. Up to this time our Church had confined its missionary efforts to the homeland and Europe. But the foreign field had made its appeal; the world-vision had dawned upon the mind of the Church; the cry of Pagan distress had been heard; the heart of the Church had felt the grip of the new movement; she had the consciousness that she had been entrusted with a world

message; she could not longer resist the mighty impulse to go out into all the world; the spirit of conquest was upon her. For years funds had been contributed and a considerable sum had accumulated, a sum large enough to warrant at last an undertaking for which many had prayed and hoped. In the Spring of 1876 Dr. Frederick Kreckler and his family, of East Pennsylvania, Rev. A. Halmhuber, of Germany, and Miss Rachel Hudson, were appointed to this work and sailed for Japan. They were eagerly followed by the prayers, the hopes and cheer of the Church at large. Their departure greatly stimulated missionary interest and awakened among the people a deep desire for the coming of the Kingdom.

In 1879 Rev. William F. Schneider, who for some years had been a most energetic and successful Publishing Agent, died in the midst of his useful career; his death was a great shock and a most serious loss to the whole Church. But "God calls his workmen home and still carries on his work." And so others were found to take up the great burden he had laid down and carried forward with zeal, efficiency and success.

The General Conference of that year met in Chicago, the metropolis of the middle west. This General Conference re-elected but three Bishops, namely, Esher, Bowman and Dubs. Bishop R. Yeakel declined re-election and entered upon other duties. Rev. Martin Lauer, for four years editor of the *Christliche Botschafter*, was elected Senior Publisher, and Rev. William Yost, Junior Publisher. Rev. H. B. Hartzler was elected editor of the *Evangelical Messenger* and Rev. William Horn, for eight years the brilliant editor of the *Evangelical Magazine*, was elected editor of the *Christliche Botschafter*. Rev. C. A. Thomas was elected editor of *Das Evangelische Magazin*. Rev. H. J. Bowman was re-elected editor of *The Living Epistle* and English Sunday-school literature.

In 1883 the General Conference met in Allentown, Pa. At this General Conference the Woman's Missionary Society was authorized and given its charter.

In 1884 W. W. Orwig passed from labor to reward. This man was a large figure in the Church for many years. He was an aggressive leader, often far ahead of his time. He had unusual foresight, and was a noble type of con-

structive ecclesiastical statesmanship. He was a prime mover in the establishment of the first Book Concern, and it was largely through his effort that the publication of the *Christliche Botschafter* was undertaken. Twice he was its editor and as such advocated many of the most important forward movements of the Church. He was also Publishing Agent. Orwig was one of the leaders and a charter member of the Missionary Society and its first Corresponding Secretary. He helped to organize the Charitable Society. He wrote the first History of the Evangelical Association under appointment by the General Conference. He was a pioneer in the advocacy of academic training and the establishment of institutions of learning, and was himself the founder and first Principal of Union Seminary in New Berlin, Pa. He was the author of several important books, a Catechism, a work on Pastoral Theology, and a book on the Fulness of Salvation, besides issuing a volume of sermons. He was a prolific and facile writer and labored indefatigably for more than half a century for the extension of the Lord's kingdom. For four years from 1863 to 1867 he was a Bishop of the Church. He was a clear thinker,

a careful student, an industrious reader of books. He was a bold and skillful defender of the faith of the Fathers, and an especial champion of the doctrine of holiness. His record is an integral part of the history of the Church.

Rev. Charles Hammer died January 2, 1887, in Cleveland, O. He was converted as a young man during the great Orwigsburg revival. Born in 1809, he was but nine years younger than the Church itself. He was one of the pioneers of the gospel in Ohio. He served for a number of terms as Book Agent, both in Berlin and in Cleveland. From 1868 to 1876 he was Superintendent of the Orphan Home at Flat Rock, O. "Father Hammer," as he was affectionately called everywhere, was a pure-minded, gentle spirit, yet a man in the full sense of the word. He was godly, devout and humble, at the same time cheerful and optimistic. He had no sympathy with the tendency toward asceticism which was at one time so manifest in the Church, but interpreted religion in terms of good cheer and loyal service. He was noted for his power as a revivalist in the prime of his ministry. His life was a great asset to the Church for half a century. This one of the fathers of the Church

I learned to know intimately during the first years of my ministry, and to know him was to esteem and love him. He will never be forgotten.

Solomon Neitz died May 11th, 1885. He was a mighty man. He was marvelously gifted and one of the most eloquent pulpit orators of his time, not only in our Church, but in any Church. He was frequently proclaimed as the greatest German pulpit orator in the United States. He was the first to make a tour of inspection of our work in Europe, making this trip in place of Bishop Orwig, whose health did not permit him to go.

In 1887 the General Conference met in Buffalo, N. Y.. It was the second time the city of Buffalo had entertained the General Conference of our Church. At this time Bishops Esher, Bowman and Dubs were re-elected. Martin Lauer and Henry Mattill were elected Publishers. Rev. William Horn was elected editor of the *Christliche Botschafter*; Rev. S. P. Spreng, editor of the *Evangelical Messenger*, and Rev. J. C. Hornberger, editor of the *Living Epistle* and English Sunday-school literature.

The General Conference in 1891 met in Indianapolis, Ind. At this time four Bishops were elected, namely, J. J. Esher, Thomas Bowman, S. C. Breyfogel and William Horn. M. Lauer and H. Mattill were re-elected Publishers. G. Heinmiller was elected editor of the *Christliche Botschafter*; S. P. Spreng re-elected editor of the *Evangelical Messenger*; C. A. Thomas of *Das Evangelische Magazin*, and J. C. Hornberger of the *Living Epistle* and English Sunday-school literature. W. H. Bucks was elected Corresponding Secretary of the Missionary Society. On account of failing health he resigned, and Rev. T. C. Meckel was appointed by the Board of Bishops.

THE YOUNG PEOPLE'S ALLIANCE.

The most important constructive work of this Conference was the creation of the Young People's Alliance and the election of C. A. Thomas as its first president, and J. C. Hornberger as its first Corresponding Secretary. The organization of this society was a timely step toward the conservation of the youth of the Church. It created a new type of church loyalty based upon better knowledge of the Church, its history, doc-

trine, polity and spirit. It widened immensely the circle of acquaintances of our young people. It delocalized their view-point, broadened their sympathies and kindled their enthusiasm. It afforded new opportunities for service, stimulated an ever-increasing number to greater and more intelligent giving and holier living. It encouraged the old as well as the young. In a very short time the movement spread throughout the Church and even into Europe. It is today one of the most vital factors in our denominational life and an indispensable aid in every up-to-date congregation.



CHAPTER IV.

A Period of Reconstruction and
Readjustment.

WE ARE now in the last decade of the nineteenth century. It was a serious time. The Church had come through a period of stress and strain with great unity of spirit and sanctified purpose. The ranks had been drawn closer and expansion was the order of the day. The General Conference of 1895 met in Elgin, Ill. The great task confronting the Church was the liquidation of the Missionary Society's great debt of \$130,000. It was determined to make this the supreme work of the quadrennium. The Corresponding Secretary of the Society was instructed to take up this task. It must be done and yet the current expenses of the Society must be met and the work of missions must not be curtailed. Rev. T. C. Meckel was elected to this office. He was to be assisted in his special effort for the liquidation of the debt by the Bishops. The General Conference gave impetus

to the work by a liberal contribution of individual pledges, and by the help of God the whole plan was successfully carried out. It required great energy and tact on the part of the Corresponding Secretary, and many people made great sacrifices in order to respond adequately to the need of the hour. Not only was the debt cancelled, but the work of the Society was not diminished in scope.

The General Conference of 1899, the last of the century, and practically rounding out the first century of our denominationai history, met in St. Paul, Minn. At this General Conference Rev. F. W. Voegelien presented a thrilling report of his visit of investigation to China, the country which was under consideration as our next mission field. This report made a profound impression upon the Conference. Bro. Voegelien's appeal was overwhelming in its dramatic intensity and eloquence. But conservative counsels prevailed and the occupation of China was postponed.

The four Bishops were re-elected at this General Conference.

A Centennial Committee was appointed to arrange for a suitable celebration of the centen-

nial of the Church in 1900. This Committee later prepared a program of exercises which was most impressively carried out in the presence of a vast congregation who assembled in Linwood Park, Ohio, in August of the centennial year, at which not only all the officers of the Church participated, but nearly all of the leading men from all parts of the Church.

During the ensuing quadrennium, in 1901 Bishop J. J. Esher, who had been a Bishop since 1863, passed from the scene of his earthly labors to his reward in Heaven. Bishop Esher was indeed a great man, and during the period of his episcopacy, long as it was, he exercised a profound influence by the force of his impelling personality, his iron will, his keen intelligence, his aggressive leadership. In many things he was the greatest man in our history. An overwhelming preacher, a profound thinker, a mystic in religious experience, a statesman with a far-seeing policy, an administrator of rare decision, a disciplinarian of exceptional firmness, he made an indelible impression upon the Church of his time. In many things he was a pioneer. Bishop Esher was the first Bishop to visit the Pacific Coast, the first to visit Japan,

the first to visit Europe, and it was he who organized the first Conference on European soil; in 1885 he made his memorable tour around the world. The story of J. J. Esher's life and labors is inextricably interwoven with the history of the Church from 1860 to 1900. His name is writ large in our annals. His last great work for the Church was his *Christian Theology*, in three volumes, written by special request of the General Conference, and which occupied most of his time during the last six years of his life.

The General Conference of 1903 was held in Berlin, Canada, the first of the new century, and the first to be held in a country other than the land of the Church's origin. This too is significant. This General Conference did two great things. First, it introduced lay representation into our economy. There was to be lay representation in the General Conference. For a long time, this had been the hope and wish of the laymen of the Church, and of many leading ministers. This was a great step forward and is having an important and far-reaching effect upon our life as a Church. Second, it took final action in establishing China as a new mission field for our Church. Besides it created

and established a Deaconess Institute in Chicago, Ill., assumed the management of an Old People's Home at Ebenezer, New York, and provided for the establishment of an Old People's Home in the West.

At this Conference also the General Board of Church Extension was created to assist in the establishment of the Church on the frontiers and in the great cities. This General Conference elected but three Bishops: Bowman, Breyfogel and Horn.

The year 1904 was marked by the death of another of the truly great men whom God has given to our Church, namely, Reuben Yeakel. Yeakel was built on massive lines. Physically a giant, he was a giant intellectually and spiritually. His whole make-up was unique. He was an omnivorous reader, and an abstruse thinker, with extraordinary powers of mental abstraction. It was his delight to go to the bottom of things. Whether he studied and expounded Scripture, or dealt with some philosophical subject, he was always profound and thorough.

Reuben Yeakel filled a large place in the history of the Church for many years. He was editor, first of the Sunday-school literature, then

of the Living Epistle, and of the Evangelical Messenger. He was the first Corresponding Secretary of the Missionary Society who gave all his time to traveling and collecting funds for the Missionary Society. In 1871 he was elected to the episcopal office and served two terms in this exalted position with great efficiency and fidelity. Then he became Principal of the Union Biblical Institute, at Naperville, Ill. Later he was appointed to write a History of the Evangelical Association, or rather to revise and carry forward Orwig's History. This work he did, especially in the difficult and laborious matter of collecting data, with his accustomed thoroughness and discrimination. He also wrote the Lives of Albright and His Co-Laborers, and the Life of Bishop Joseph Long. As a preacher, he was intensely spiritual, thoroughly Evangelical, and mighty in the Scriptures. He was something of a mystic, also something of an ascetic, but gentle in spirit.

The General Conference of 1907, held in Milwaukee, Wis., introduced lay representation into the Annual Conferences. It provided for further extension of the mission work of the Church. It also created the Field Secretaryship for Sun-

day-schools and Young People's Alliances, thus providing for a proper co-ordination of these two great forces of the Church, and giving the Sunday-schools a virtual head. At this General Conference four Bishops were elected. Bishops Bowman, Breyfogel and Horn being re-elected, and S. P. Spreng newly elected.

The outstanding work of the General Conference of 1911, held in Cleveland, Ohio, was the creation of the Superannuation Fund for the more adequate, certain and permanent support of superannuated preachers and the widows and orphans of deceased ministers. This plan had been carefully prepared by the skill and industry of Bishop Breyfogel, and was most heartily endorsed by the leading laymen of the Church. It created the Sunday-school Board. It also created a membership secretaryship with a view to prevent the great loss of members by removals, which of late years have so largely neutralized the efforts of revivals.

At this time the membership has again risen to nearly 150,000. And in every department the Church is far more impressive and stronger than at any time in her history. Her missionary enterprises in Japan and China are upon a

scale never before attempted. Work has been begun in the Russian Empire. The benevolent institutions of the Church are being multiplied and expanded and strengthened. The outlook is most hopeful at this time. The following general officers were elected: Bishops, Thomas Bowman, S. C. Breyfogel, W. Horn, S. P. Spreng. Publishing Agent, C. Hauser. Editors: *Christliche Botschafter*, G. Heinmiller; *Evangelical Messenger*, W. H. Bucks; *Evangelical Magazine and German Sunday-school literature*, C. Staebler; *Evangelical Herald and English Sunday-school literature*, H. A. Kramer. Corresponding Secretary of the Missionary Society, T. C. Meckel; Executive Secretary for Sunday-school and Young People's Alliance, F. C. Berger; Corresponding Secretary Church Extension, Bishop Breyfogel; Corresponding Secretary Superannuation Fund, Bishop Breyfogel; President Young People's Alliance, G. Heinmiller.

Official Record.

THE FOLLOWING HAVE BEEN BISHOPS OF THE
CHURCH :

	YEAR.
Jacob Albright, (Died in office).....	1808-1809
John Seybert, (Died in office).....	1839-1860
Joseph Long, (Died in office).....	1843-1869
W. W. Orwig, (Died in 1889).....	1859-1863
John J. Esher (Died in office).....	1853-1901
Reuben Yeakel, (Died in 1904).....	1871-1879
Thomas Bowman, (Still in office).....	1875
Rudolph Dubs	1875-1891
S. C. Breyfogel, (Still in office).....	1891
William Horn, (Still in office).....	1891
Samuel P. Spreng, (Still in office).....	1907

THE FOLLOWING HAVE SERVED AS PUBLISHING
AGENTS :

Solomon Miller and Henry Niebel....	1816-1820
George Miller	1820-1837
W. W. Orwig	1836-1839
Charles Hammer	1839-1843
John C. Reisner	1843-1847
Henry Fischer	1847-1851

Charles Hammer	1851-1867
W. W. Orwig	1867-1869
William F. Schneider	1869-1879
M. Lauer, Senior Book Agent.....	1879-1893
W. Yost, Junior Book Agent.....	1879-1887
C. A. Thomas, Senior Book Agent..	1893-1901
H. Mattill, Junior Book Agent.....	1887-1901
H. Mattill, Senior Book Agent.....	1901-1903
J. H. Lamb, Junior Book Agent.....	1901-1903
J. H. Lamb, Book Agent.....	1903-1909
C. Hauser, Book Agent, (Still in office)...	1909

EDITORS CHRISTLICHE BOTSCHAFTER:

W. W. Orwig..	1836-1843; 1851-1855; 1863-1867
Adam Ettinger	1843-1847
Nicholas Gehr	1847-1849
Charles G. Koch	1855-1863
Rudolph Dubs	1867-1875
Martin Lauer	1875-1879
William Horn	1879-1891
G. Heinmiller, (Still in office).....	1891

EDITORS EVANGELICAL MESSENGER:

Nicholas Gehr	1847-1849
Henry Fisher	1849-1855
John Dreisbach	1855-1858

Theophilus G. Clewell	1858-1871
Reuben Yeakel	Ad Interim
Jacob Hartzler	1871-1879
Henry B. Hartzler	1879-1887
Samuel P. Spreng	1887-1907
William H. Bucks, (Still in office).....	1907

EDITORS DAS EVANGELISCHE MAGAZIN AND GERMAN
SUNDAY-SCHOOL AND YOUNG PEOPLE'S

LITERATURE:

William Horn	1871-1879
Charles A. Thomas	1879-1893
William Horn	1893-1895
C. F. Zimmerman	1895-1903
Christian Staebler, (Still in office).....	1903

EDITORS LIVING EPISTLE, AND ENGLISH SUNDAY-
SCHOOL AND YOUNG PEOPLE'S LITERATURE:

Jacob Young	1871-1875
Hezekiah J. Bowman	1875-1883
Peter W. Raidabaugh	1883-1887
John C. Hornberger	1887-1899
Judson H. Lamb.....	1899-1901
Lawrence H. Seager	1901-1911
Howard A. Kramer, (Still in office).....	1911

CORRESPONDING SECRETARIES OF THE MISSIONARY
SOCIETY :

Reuben Yeakel	1855-1863
William Yost	1863-1879
Samuel L. Wiest	1879-1883
Samuel Heininger	1883-1891
William H. Bucks elected, but resigned.....	
Theodore C. Meckel, (Still in office).....	1891



Questions.

CHAPTER I.

1. In what manner has the living Church of Christ developed?
2. When, Where, and under whose labors did the Evangelical Association originate?
3. What is said of German immigration, and what was the religious condition of these immigrants?
4. When and where was Jacob Albright born?
5. Describe his early life and his conversion.
6. How is the origin of the Evangelical Association related to Albright's religious experience?
7. With what Church did Albright unite?
8. Describe his call to preach.
9. In what year did he begin to preach, and with what results?
10. Where was the principal field of his activity?
11. What were his experiences?
12. In what year were the first classes organized and where?

13. What was Albright's motive in taking this step?

14. Why did he not remain in the Methodist Episcopal Church?

15. Who was Albright's first helper and what sort of man was he?

16. When was the first Council held?

17. What was its chief business?

18. What about Apostolic Succession?

19. Who were present at this Council as the charter members of our Church?

20. What in general followed this Council?

21. When and where was the first session of the Original Conference held?

22. What was the name adopted and what does this show?

23. What important document was issued at this Conference?

24. To what office was Albright elected?

25. What great event occurred soon after this Conference?

26. Describe Albright's death and its effect upon the cause.

27. Who now became the leaders? Describe them.

CHAPTER II.

28. What was the first work undertaken by George Miller after Albright's death?

29. When was the second Conference held and what were its principal transactions?

30. What was the basis of the new Discipline?

31. What name was now adopted?

32. What momentous interview took place in 1810?

33. What other events took place that year?

34. What was the membership in 1812?

35. What was the principal act of the Conference of 1814?

36. What Conference was held in 1816, and what did it do?

37. When and where did the first General Conference meet. How was it constituted and who were its members?

38. What were its chief objects?

39. What was the name finally adopted?

40. What other important event occurred in this year?

41. What great name first appears in 1825?

42. What was the principal occurrence in 1826?

43. When and where was the first session of the Western Conference held?

44. What is said of the period from 1816 to 1840 in general?

45. What were the principal features of the General Conference of 1830?

46. What about the episcopacy at this time?

47. What about preachers' salaries about 1832?

48. When were Sunday-schools first organized in our Church, and where were the first ones?

49. When was the *Christliche Botschafter* founded?

50. What of the import of this step?

51. When and where was the first Publishing House founded?

52. Who were the prime movers in this enterprise?

53. When were protracted meetings introduced?

54. When and where was the first missionary society organized?

55. When was the Missionary Society of the Evangelical Association organized? Who were its first officers?

56. What were the principal laws adopted by the General Conference of 1839?
57. What important election took place?
58. What is the description of our government and polity? How does it differ from the Methodist Episcopal Church?

CHAPTER III.

59. When and by whom were the first missionary efforts made in New York City? In Baltimore, Md.? In Cleveland, O.?
60. What were the first year's receipts of the Missionary Society?
61. In what year was work begun in Chicago? What is said of this enterprise?
62. What is said of Bishop Seybert's movements and work, and what influence did he exert?
63. What was done in the matter of education about this time?
64. What of the General Conference of 1843?
65. What about union with the Methodists?
66. When was the work extended into Canada?
67. When was the Evangelical Messenger founded and first published?

68. What of the year 1850? How was it celebrated?

69. What was the principal business of the tenth General Conference?

70. When was the Publishing House removed to Cleveland, O.?

71. What was the membership at this time?

72. When was work begun in Germany, and who were the first missionaries?

73. When did the Church invade the western states and territories?

74. What about spirituality during this period?

75. What about entire sanctification?

76. When was Joseph Long elected Bishop?

77. What of the General Conference of 1859?

78. When and where did Bishop Seybert die?

79. What manner of man was he?

80. What of our attitude during the Civil War in the United States?

81. What new Conferences were created in 1863?

82. Who was newly elected Bishop at this time?

83. What was the principal feature of the General Conference of 1867?

84. When did Bishop Long die? What sort of man was he?

85. What of John Dreisbach's death, and his life and character?

86. What was the membership in 1871?

87. What officers were elected in 1871?

88. What of the Evangelical Magazine and Living Epistle?

89. What important book was published about this time?

90. When was our first mission in non-Christian lands selected and in what country?

91. What action did the General Conference of 1875 take in this behalf?

92. How many Bishops were elected at this Conference, and who?

93. What other officers were elected at this time?

94. Who were the first missionaries to Japan, and when did they go?

95. What prominent official died in 1879?

96. What of the period from 1879 to 1891?

97. When did W. W. Orwig die? What were his achievements and what manner of man was he?

98. What of the death of Solomon Neitz?

99. What of Charles Hammer?

100. What were the disclosures as to the situation in 1895?

CHAPTER IV.

101. What great task confronted the Church at this time?

102. How was the situation met?

103. What did the statistics disclose?

104. What celebration was provided for by the General Conference of 1889, and how was it carried out?

105. What important report was presented to this General Conference?

106. What important death occurred in 1901? What of the life and service and character of Bishop Esher?

107. What great man died in 1904? What of his character and service to the Church?

108. What of the General Conference of 1903? What were its principal transactions?

109. The General Conference of 1907? Who were elected Bishops?

110. The General Conference of 1911? Who were the officers elected?

111. What is the status of the Church at this time?

The Evangelical Association in Foreign Lands.

I. EUROPE.

IT PERHAPS never occurred to Jacob Albright that the movement begun under his ministry was to become international in its scope. He thought only of his German fellow-citizens in America and their spiritual needs. Yet fifty years after the original movement began it was transplanted to the soil of Germany itself. While Albright did not anticipate such an outcome, his distinguished co-laborer, John Walter, boldly predicted it.

In 1845 a German, named Sebastian Kurz, who had been converted under the labors of the Evangelical preachers in Pennsylvania, felt that the burden of the Lord was laid upon him, and moved by the Spirit of God, went to the Fatherland and labored with great fervor and success in Wuerttemberg. He stirred the whole Church by his fervent appeals and his fascinating reports in our German Church paper, the

Christliche Botschafter, in behalf of this work. He described the need of the German people as he saw and felt it. He appealed for aid. The heart of the Church was touched. The feeling of obligation was aroused. Soon money began to flow into the missionary treasury for a mission in Germany. The various Annual Conferences took the initiative by urging the Board of Missions to open this new field. The missionary impulse of the Church was mightily stirred and sought for an outlet. Calls were sent out for volunteers. The Special Board appointed for this purpose by the Annual Conferences held a session in Pittsburg, Pa., September 9th, 1850, to take definite steps. The movement was on.

The work spread gradually to other portions of Germany, and created a great stir almost everywhere. The preaching of the Gospel by American missionaries in a Christian land was in many cases bitterly resented. Germany, the land of the Reformation, did not need missionaries! It was regarded as an insult to the intelligence and orthodoxy and piety of the German State Church. Was there any justification for such an invasion? Let us see! Without here

going into details, it is the testimony of the best authorities and the admission of the better class of State Church pastors of the time that rationalism and worse prevailed in the pulpit, loose morals pervaded the masses of the people, and real vital godliness was very rare indeed. The doctrine of conversion was not proclaimed and the experience of conversion was almost unknown. The Church was paralyzed with religious indifference and utterly formal in her worship. It had form without spirit or power. In short the people were not saved.

In addition to this the political condition of Germany was most deplorable. This great people was dismembered and divided into a number of small independent states without unity or cohesion and therefore a prey to their common enemies. Division destroyed them and made them an easy prey to invading armies. The nation needed unifying. In this situation the only remedy was, first of all, an infusion of vital godliness, which should create a new dynamic for national life. The German race needed the living gospel to make it possible to truly meet their national destiny. The power must come from without. It was not within the Ger-

man national life. God intended that the German people should join the forces of Protestantism, should form an alliance with the Protestant nations of the earth in providing the means for the evangelization of the world. He called the Evangelical Association to join with other American churches and with the more spiritual elements of the German Church itself, in revitalizing this great nation. This is sufficient reason why we should have entered Germany and why we should continue to foster and sustain this wonderful work of grace in the Fatherland.

In full view of these urgent conditions, the Board of Missions, at its special meeting in Pittsburg, appointed Rev. John C. Link and Rev. John G. Marquardt as the first missionaries. Link, however, went alone, sailing from New York Nov. 20th, 1850. The prayers and good wishes of the Church accompanied him. Link was a man of fine physique, a magnetic personality, and a gifted pulpit orator. He began his work in the kingdom of Wuerttemberg. He soon became popular. Great crowds flocked to his ministry. Even some of the State churches were generously opened to him and were many

times unable to hold the throngs who wanted to hear the eloquent American.

The General Conference, held in Flat Rock, Ohio, in 1851, endorsed the project enthusiastically, and appointed Rev. John Nicolai, of the Ohio Conference, as the second missionary to Germany. He sailed Nov. 2nd, 1851, and soon joined Link in the pioneer work in Wuerttemberg. But Nicolai could not endure the strain, his health failed and he had to return to America. John G. Wollpert, of the Ohio Conference, was then appointed to fill the gap and sailed in 1857. In the course of time severe opposition developed and the missionaries and their followers were persecuted in many ways. But, despite difficulties and opposition, the Gospel found its way to many hearts, deep conviction seized many, and numbers were converted. Already in 1854, a young man was converted, who was destined to take a leading and influential part in the guidance and development of the work. This was Bro. G. Fuessle, now the veteran editor of our European periodicals. He was the first convert in Germany to be received into the ministry. He was the first missionary to Switzerland, and has wrought a good work.

The appeal of the Gospel as proclaimed by our brethren was received by many. It was not long until converts began to multiply. In 1859 the first meeting house of our Church was erected in Germany. This was in the town of Plochingen, Wuerttemberg. It was dedicated July 31, 1859, and was called "Tabernacle of Emanuel." July 15, 1860, the first Sunday-school was organized also in Plochingen with 127 scholars. Meanwhile M. Erdle, also a fruit of the work, was added to the working force. In 1861 John P. Schnatz, of the Ohio Conference, was sent to Germany. About the same time Director Phillip Paulus, a noted and influential pastor was won for our cause. He became a preacher among us, but endured only a few years.

The year 1863 became a most important one in our history in Germany. In 1863 L. Eisenhardt was added to the preaching force. In the same year J. P. Schnatz organized in Stuttgart. There was at first much trouble over this matter of organization. The policy was bitterly opposed. But it was seen to be the only way to conserve the fruits of the work.

The second chapel was dedicated in Nordheim in 1863. That year Rev. Solomon Neitz, the famous Pennsylvania pulpit orator, was sent to inspect the work in place of Bishop Orwig, who, on account of ill health, could not go. His preaching made a profound impression. In this same year the Lord's Supper was celebrated for the first time by our Church in Germany. This took place in the city of Esslingen, Wuerttemberg. During this year also the "Evangelische Botschafter," which has ever since proven a great power for good, was founded with J. G. Wollpert as its first editor. The General Conference of 1863 resolved to organize an Annual Conference in Europe.

In 1864 Rev. John Walz, of the Ohio Conference, was added to the force of missionaries. He became very prominent and influential, serving later for many years as Manager of the Branch Publishing House in Stuttgart.

In 1865 Bishop J. J. Esher, the newly elected Bishop, made the first episcopal visit to the work in Germany. His visit was an epoch in its history. He thoroughly inspected the work, adjusted certain difficulties which had arisen and organized the Germany Conference. He also

urged the organization of local congregations. The Conference was held in Stuttgart Feb. 24th, 1865. Here are the names of the men who took appointments: John G. Wollpert, John P. Schnatz, Gottlieb Fuessle, Matthias Erdle, Lorenz Eisenhardt, John Walz, Albin H. Beck (present Publisher), his brother Bernhardt Beck and F. Stuber were licensed to preach. Wollpert was elected Presiding Elder. Switzerland was taken up as a new mission field, and G. Fuessle sent as the first missionary to that country. During that year also Bro. Wollpert began work in Reutlingen, where we now have not only a large congregation, but where our large and influential Theological Seminary is located.

In the year 1866, Jacob Kaechele, of the Canada Conference, was sent to join the workers. He proved to be a powerful addition and rendered heroic service for many years. Jacob Schmidli, a son of our European work, also stepped into the ranks at this time. He became a pioneer in Switzerland, where he suffered untold hardships and cruel persecutions, but also led many souls to Christ. Bishop Esher again visited the work this year and presided at the Conference. At this time the membership

numbered 3,701, there were 177 preaching places, 2,145 Sunday-school scholars, and the contributions amounted to 5,802 *Gulden*. George Vetter, of the Illinois Conference, and Christian Ott were added to the number of missionaries from America.

In 1869 Vetter returned to America on account of failing health. For the first time the Conference met in Switzerland, showing how the work was spreading. That year the large church edifice in Reutlingen was dedicated. Owing to the ravages of the war with France in 1870, conditions were greatly disturbed and the church in Reutlingen was turned into a hospital in which wounded soldiers were cared for. This patriotic action called forth the recognition of King Charles, of Wuerttemberg, who visited the improvised hospital, and personally thanked our Church.

In 1871 the work had so far developed in Alsacia, that the Conference session was held in the city of Strassburg. In 1874 the work spread into Prussia and Saxony, laying the foundation for what is now the North Germany Conference. In that year extraordinary revivals took place in Wuerttemberg. In 1875 the working force

was increased by sending Rev. Henry Guelich from the Wisconsin Conference to Germany, and in 1878 Rev. G. Heinmiller, of the Iowa Conference, went to join the ranks of the brethren in the Fatherland. Each of these men labored for years with conspicuous success. Dr. Heinmiller was especially successful in Strassburg and Dresden, and rendered distinguished service as a teacher in the Seminary, till he was called to America by election to the editorship of the *Christliche Botschafter* in 1891.

During these following years the Branch Publishing House was developed until now it controls a valuable property in Stuttgart, and sends out a great volume of Evangelical literature every week. It is a most effective missionary agency. Books and periodicals issue from its busy presses in a constant stream. Rev. G. Fuessle is, and has been for forty years, editor-in-chief, and Rev. A. H. Beck is Publisher.

The Seminary for the training of preachers at Reutlingen has a splendid building, and does a great work in the training of ministers adapted to the sort of work our Church must do in the Fatherland. And, what is quite as important as either of these, a great Deaconess institution

has been formed with Deaconess homes and large hospitals in Elberfeld, Berlin, Strassburg, Hamburg, Dresden, Stuttgart and other places. It has an immense clientage, and employs about four hundred deaconesses in the hospitals and in the various congregations.

The work in Germany developed so that in 1899 it was divided into two Annual Conferences, the South and North Germany.

In Switzerland, as we have seen, the work began in 1865. In that year Bishop Esher and G. Fuessle visited that country and planned a campaign of evangelism. The Bishop himself preached the first sermon of an Evangelical minister in a place called Buchs, Canton St. Gallen, March 19th, 1865. But wonderful opposition developed so that in 1866 the first missionary was summarily banished from the Republic. But this did not stop the work. The brethren Schmidli and Kaechele followed up the footprints of Bro. Fuessle and continued to preach. They were mobbed, persecuted, hailed before magistrates, Schmidli was even imprisoned, and with others suffered indescribable hardships at the hands of nominal Christians, who were enraged at this Gospel invasion. But the Lord

was in this movement. Switzerland must be saved. Recognition came; victory followed victory. Mighty revivals took place. Wonders of grace were witnessed. Marvellous answers to prayer occurred. Thus prejudice was overcome and the work goes gloriously forward. It prospered so that in 1872, a Presiding Elder District with thirteen charges was formed, with J. Walz as Presiding Elder. In 1875 there were 2,425 members in Switzerland. Among the earliest fruit-bearing results of our work in the Republic among the Alps, are to be named the brethren C. Zwingli, S. F. Maurer, S. Mueller and others who are still active and effective in the service.

In 1879 the work in Switzerland was organized into an Annual Conference, Bishop R. Yeakel presiding.

The present status of the Evangelical Association in Europe is one of steady growth and prosperity. While still hampered in some sections by the absence of that full religious liberty which we enjoy in America, yet we have gained a large measure of honorable recognition both from the people and from the authorities. Our work has been an inestimable blessing to the people, to the nation, and to the Church. Its

influence has extended far beyond the immediate circles which we have affected. We have three sturdy Conferences, two in Germany and one in Switzerland. The membership totals (1913) 22,718; itinerant preachers, 168; Sunday-schools scholars, 40,000; property valued at \$1,600,000. To say nothing of those results which can not be tabulated. Thousands of our European converts have gone to Heaven. Large numbers have come to America and many others remain as a leaven in the State Church and have never severed their connection with the establishment. Both the German Empire and the Swiss Republic, have been immeasurably benefited by this work. It has meant a revival of spirituality in ecclesiastical circles, and has infused new life into the defense of the faith once delivered to the saints.

RUSSIA.

From North Germany a missionary has been sent into Russia, Rev. Reinhold Barchet, who began his labors in the city of Riga, in 1911. He has now received authority from the government to preach. This work is financially supported by the Woman's Missionary Society. It is most

promising and means a still further extension of the work of our Church. We shall yet have thousands of members in the Czar's dominions won for the King of kings.

JAPAN.

The Japan Mission was established in 1875 by the General Conference in Philadelphia. For years funds had been contributed and accumulated by the Missionary Society for a heathen mission. And at last after much prayer and careful study of the situation this important step was taken. The first missionaries were Rev. Frederick Kreeker, M. D., of East Pennsylvania, and his family; Rev. A. Halmhuber, of Germany, and Miss Rachel Hudson. They went to their new field of labor in 1876, and began work in the imperial city of Tokyo. They, however, not only had to learn the language, but they had to study methods, and in every way did pioneer work. But they did not labor in vain. However, after six and one-half years, Dr. Kreeker died of typhoid fever, contracted while attending a patient. His death seemed untimely and an irreparable loss to the Church and the mission. He had been unusually suc-

cessful and had led a number to accept the true and living God, quite a few of whom remain to this day faithful witnesses. In 1879 Rev. Jacob Hartzler was sent out as Superintendent of the Japan Mission. Prof. W. E. Walz was also sent. Soon after this Bro. Halmhuber was called home on account of failing health. Miss Ada Johnson was for several years a missionary. Other missionaries who from time to time were sent out were Rev. F. W. Voegelein, Rev. F. C. Neitz, Rev. J. I. Seder, Rev. F. W. Fischer. Brother Voegelein labored for twenty years in this great field when he was compelled to return home on account of the failing health of his companion. Nearly all of that times he served as Superintendent and Presiding Elder, rendering patient, faithful and of highly efficient service for the Church and the Kingdom. For various reasons, one after another of those sent out in those years, returned to the homeland, but the work went on. Bro. Fischer has since gone to his eternal reward. In 1885 Bishop Esher visited Japan and organized the Japan Annual Conference.

In 1902 the Woman's Missionary Society sent its first lady missionaries to Japan. These were

Miss Susan Bauernfeind and Miss Anna M. Kammerer. They began work specifically among the women of Japan. Later they established a Bible Women's Training School for the purpose of preparing native women for the work of Evangelism among their sisters. This work has been richly blessed of God. At present, work among the children has begun by means of Kindergarten Schools.

Quite early in the history of the mission a Seminary for the education of native teachers and preachers was established. This Seminary is located in Tokyo, where also the Bible Women's Training School is located. There has also been opened a "night school" for young men, which is proving a very effective means of evangelization as well as education. In Kobe a branch of the Training School has been opened.

Upon the retirement of Rev. F. W. Voegelien, Rev. J. P. Hauch of the Canada Conference was appointed Superintendent and also served as Presiding Elder. Bro. Hauch's term was a period of normal development and healthful growth. In 1913 he resigned as missionary and Superintendent, on account of ill health, and

Rev. S. J. Umbreit, formerly of the Wisconsin Conference, has been appointed in his place.

At the Conference session of 1913, Rev. H. M. Tayama was elected Presiding Elder. He is one of the first fruits of our mission in Japan, having been led to Christ when a lad by Dr. Kreckler. He was educated in North Western College at Naperville, Ill., and became well and favorably known throughout the Church in the United States and Canada during his student days. Brother Tayama now becomes the first Japanese to be elected Presiding Elder. He well merits this distinction. His election is another mark of progress in the mission.

Our present missionary force in Japan consists of the following: Rev. S. J. Umbreit, Presiding Elder and Superintendent and wife, Rev. Paul S. Mayer and wife, and Rev. A. D. Stauffacher and wife, and the Misses Susan M. Bauernfeind, Elmina Ranck, Edna Erffmeyer, Cora Haller, Florence Erffmeyer, Natalie Berner and Edna Schweitzer. The single ladies are under the auspices of the Woman's Missionary Society. The membership in Japan numbers 1,100; there are 27 native preachers, 32 Bible women, and the

above missionaries. We possess valuable properties in Tsukiji, Koishakawa, Mukojima, Osaka and Kobe. The outlook at the present time is encouraging. The Evangelical Association is bound to have an important part in the evangelization of Japan. Our Annual Conference is planning expansion and yet the policy is quality rather than quantity.

CHINA.

After much prayer and study the General Conference in 1903 established a mission in China. Rev. C. E. Ranek, Rev. A. H. Butzbach and Rev. E. Kellhoefer were the first appointees to this large and difficult field. They went to China in 1904. They spent nearly a year at Ichang on the Yangste River, studying language and methods. In 1905 Bishop S. C. Breyfogel, accompanied by Rev. F. W. Voegelien, visited the missionaries, organized the mission and chose Shenchowfu in the Province of Hunan as the specific field of operation. It was the desire to go into practically new territory. Here valuable property has been acquired,

schools have been established and some native evangelists are being trained.

The City of Tungrenfu in the Province of Kweichow has been taken up and is to be the headquarters of our medical mission work. Outstations have been established in the cities of Pusi, Shenchi and Chupu, and are being manned by native Chinese workers. These cities lie between Shenchowfu and Tungrenfu. Arrangements are being made to erect and properly equip and organize a hospital, a boys' school and a girls' school.

Our present missionary force in China consists of the following: Rev. C. E. Ranck and wife, Rev. A. H. Butzbach and wife, Rev. F. C. Krumling, M. D., and wife, Rev. J. Behrns and wife, Miss Anna M. Roloff, Miss Elizabeth Schempp and Miss Alice Niederhauser. Dr. Krumling is a graduate of Ann Arbor, Michigan University Medical Department. The other missionaries and their wives are graduates of Northwestern College. Miss Schempp is a graduate of an Industrial Training School in Germany, Miss Roloff is a graduate nurse from the Toronto

and the Brooklyn Training Schools, and Miss Niederhauser is a graduate of North-Western College, and is to be in charge of our educational work for girls. The three ladies are under the auspices of the Woman's Missionary Society.



Statistics of a Hundred and Eleven Years

Years	Itinerants	Locals	Members
1797.....	1	...	4
1800.....	1	...	Unknown
1801.....	1	...	“
1802.....	2	...	“
1803.....	3	...	“
1804.....	3	...	“
1805.....	4	...	75
1806.....	5	...	125
1807.....	5	...	200
1808.....	7	...	200
1809.....	6	...	426
1811.....	8	12	740
1812.....	12	...	761
1813.....	15	...	796
1814.....	13	...	1,016
1815.	15	...	1,108
1816.....	18	...	1,401
1817.....	21	...	1,493
1818.....	21	...	1,707
1819.....	21	...	1,895
1820.....	32	50	1,992
1821.....	20	...	1,974
1822.....	23	41	1,936
1823.....	19	59	1,854
1824.....	20	...	1,878
1825.....	21	...	2,093
1826.....	21	...	2,207
1827.....	21	...	2,567
1828.....	23	...	2,677
1829.....	26	...	2,862
1830.....	28	...	3,245
1831.....	31	...	3,580
1832.....	33	...	3,921

Statistics of a Hundred and Eleven Years—Continued.

Year	Itinerants	Locals	Members
1833.....	34	...	4,252
1834.....	37	...	4,689
1835.....	57	...	5,119
1836.....	55	...	6,539
1837.....	.....	...	.....
1838.....	.....	...	.....
1839.....	89	...	7,859
1840.....	.....	...	.....
1841.....	....	...	10,505
1842.....	.....	...	13,025
1843.....	....	...	13,070
1844.....	.....	...	13,124
1845.....	....	...	.....
1846.....	.....	...	13,500
1847.....	319	...	14,871
1848.....	.....	...	16,400
1849.....	.....	...	.....
1850.....	380	185	21,175
1851.....	380	...	21,179
1855.....	247	...	27,670
1859.....	317	...	38,370
1863.....	384	...	47,674
1867.....	486	...	60,401
1871.....	623	...	78,716
1872.....	660	...	81,690
1875.....	836	503	95,253
1879.....	909	636	109,773
1883.....	1,053	618	120,231
1887.....	1,123	634	138,668
1891.....	1,227	619	150,234
1895.....	982	400	*110,095
1899.....	1,031	516	117,613
1907.....	1,173	430	131,437
1911.....	1,253	436	141,265

* Decrease due to the defection of 1891.

Our Institutions and Organizations

I. GENERAL.

The Publishing House, Cleveland, Ohio, Rev. C. Hauser, Agent.

The Branch Publishing House, Stuttgart, Germany, A. H. Beck, Agent.

The Missionary Society, Cleveland, O., Rev. Geo. Johnson, Executive Secretary and Treasurer.

The Woman's Missionary Society, Cleveland, Ohio, Mrs. E. M. Spreng, President.

The Board of Church Extension, Bishop S. C. Breyfogel, D. D., LL. D., Corresponding Secretary.

The Superannuation Fund, Bishop S. C. Breyfogel, D. D., LL. D., Corresponding Secretary.

The Sunday-school and Tract Union, Cleveland, Ohio.—Evangelical Bible Society. Board of Publication, Managers.

The Young People's Alliance, Rev. G. Heimpler, D. D., President.

II. EDUCATIONAL.

North-Western College, Naperville, Illinois,
Rev. L. H. Seager, D. D., President.

Evangelical Theological Seminary, Naperville,
Ill., Rev. S. J. Gamertsfelder, Ph. D., D. D.,
Principal.

Schuylkill Seminary, Reading, Pa., Rev. W.
F. Teel, A. M., Ph. D., Principal.

The Preachers' Seminary, Reutlingen, Ger-
many, Rev. J. Schempp, Director.

The Preachers' Seminary, Tokyo, Japan, Rev.
Paul S. Mayer, Ph. M., D. D., Principal.

Correspondence College, Bishop S. C. Brey-
fogel, D. D., LL. D., Chancellor.

Bible Women's Training School, Tokyo,
Japan, Miss Susan M. Bauernfeind, Principal.

III. BENEVOLENT.

Ebenezer Orphan Home, Flat Rock, O., Rev.
W. H. Messerschmidt, Superintendent.

Ebenezer Old People's Home, Ebenezer, N. Y.,
Rev. M. Pfitzinger, Superintendent.

Western Old People's Home, Cedar Falls, Ia.,
Rev. A. L. Hauser, Superintendent.

The Deaconess School, Hospital and Home,
Chicago, Ill., Rev. J. H. Bauernfeind, Super-
intendent.

The Charitable Society, Orwigsburg, Pa.,
Bishop Thomas Bowman, D. D., Secretary and
Treasurer.



Questions.

1. By whom of the early fathers was the movement to preach in Germany anticipated?
2. Who gave the first impulse to this movement and when was it started?
3. What was the condition of Germany at that time, religiously and politically?
4. Who were the first missionaries to Germany appointed by the Board of Missions?
5. Describe Bro. Link and the beginning of his labors. In what kingdom of Germany did he begin?
6. Who were next sent and when?
7. Who was the first convert to be licensed to preach?
8. When and where was the first meeting house erected?
9. What additions to the working force were added in 1861?
10. What were the principal events in 1863?
11. What leading man was sent as a missionary in 1864?

12. When and by whom was the first episcopal visit made to Germany? What were the leading features of this visit?

13. When and where was the first Conference organized?

14. What is said of the year 1866?

15. What of 1869?

16. Describe the principal occurrences from 1871 to 1876. And the leading actors.

17. What great institutions have been built up in Germany and Switzerland?

18. When was the work divided into two Conferences?

19. When and by whom was the work begun in Switzerland?

20. Who preached the first sermon in that country?

21. How was the first missionary treated?

22. What were Brother Schmidli's experiences?

23. What was the status of this work in 1872?

24. When was the Swiss Conference organized?

25. What are the present statistics of our work in Europe?

26. What of our Mission in Russia? Who is

the missionary, where is he laboring and by whom is the work supported?

27. When was our mission in Japan established?

28. Who were the first missionaries and when did they go?

29. What of Dr. Kreeker?

30. Name the other missionaries who have labored in Japan.

31. When did the Woman's Missionary Society send the first lady missionaries to Japan, and who were they?

32. What institutions have been developed in Japan?

33. Who are our present missionaries in that land?

34. What is the status of the work in Japan at this time?

35. Who were our first missionaries to China and when were they sent?

36. When and by whom was the mission organized and finally located?

37. What are the present plans and prospects?

38. Who are our present missionaries in China?

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