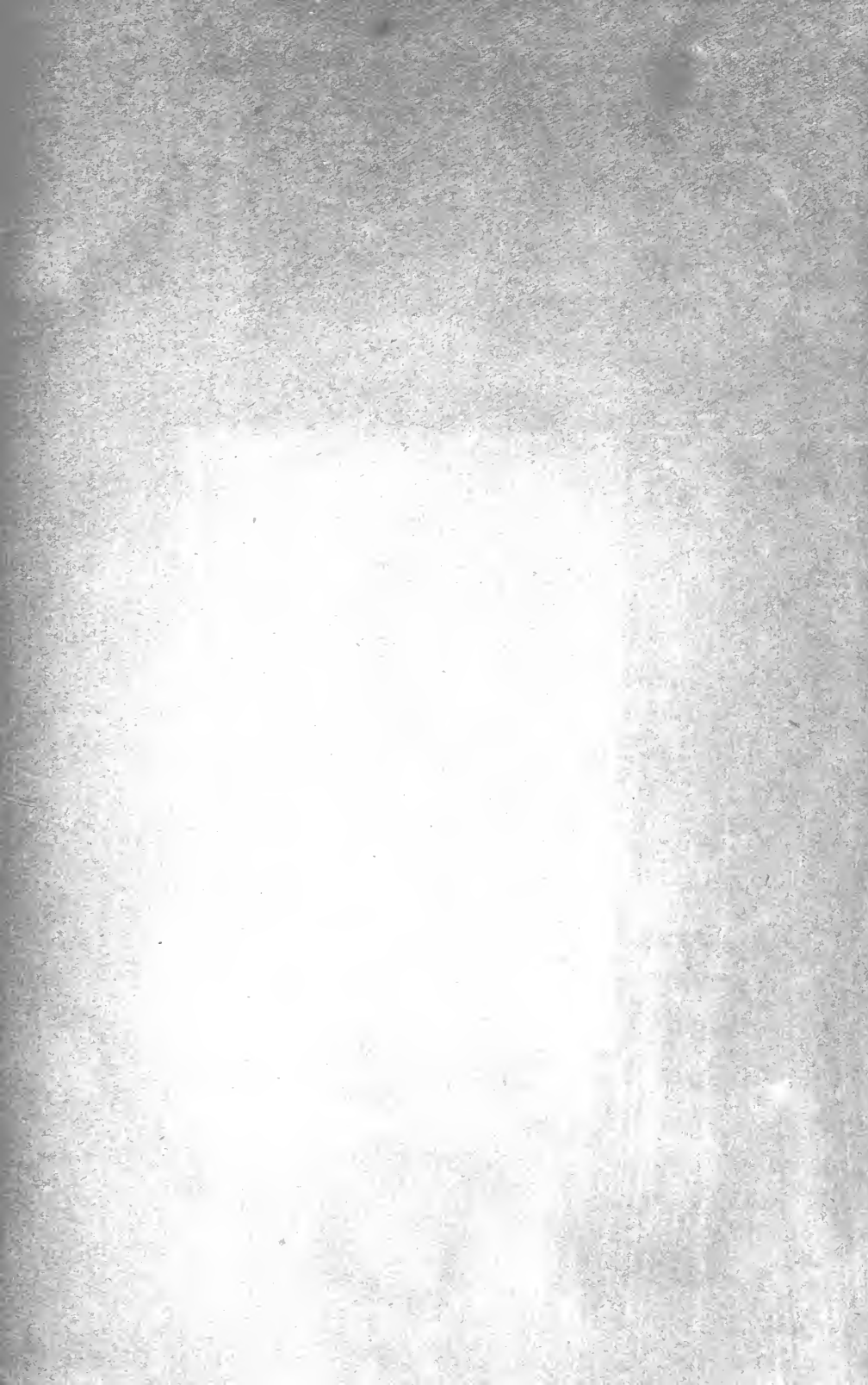


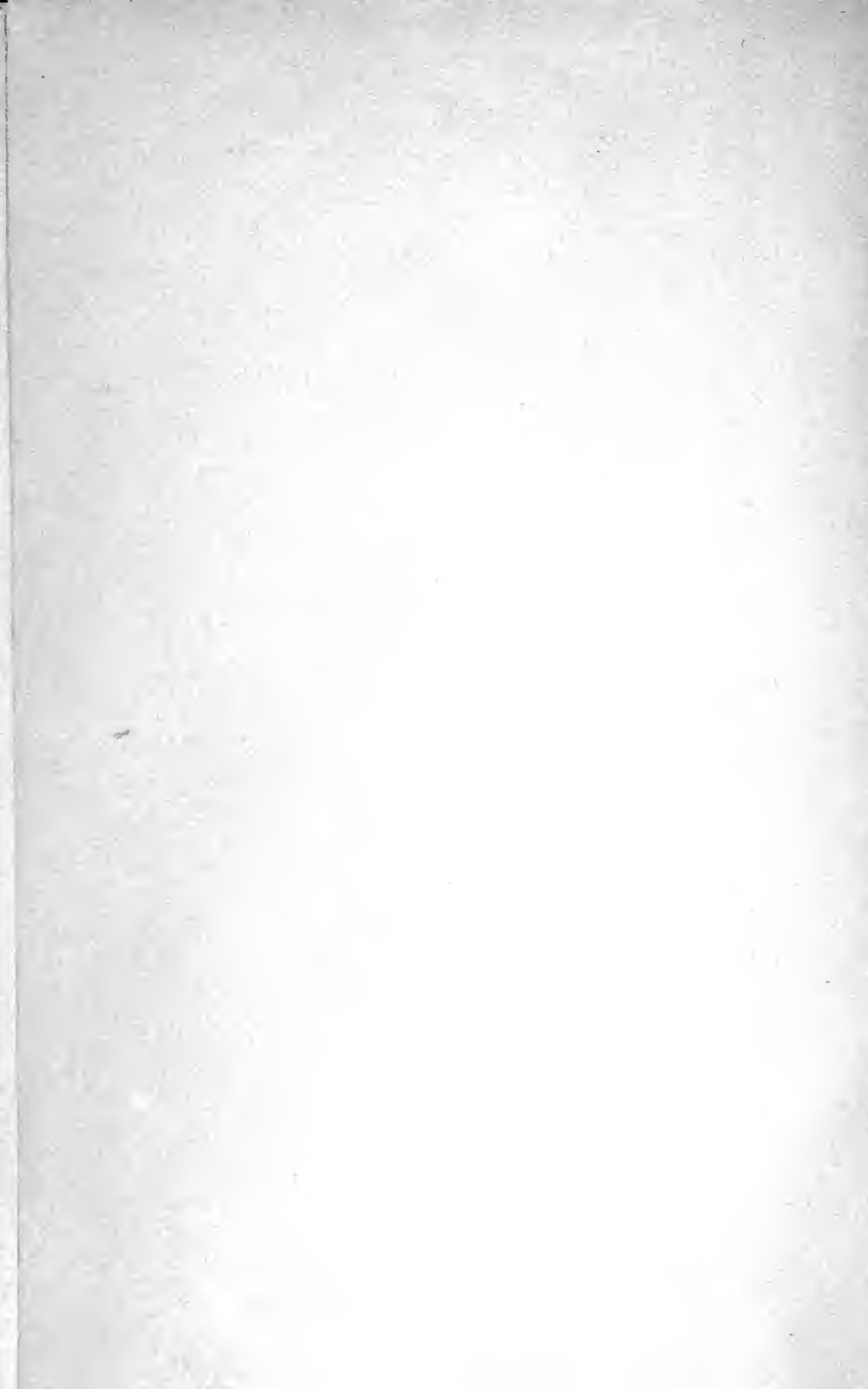


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A NEW HISTORY OF METHODISM

IN TWO VOLUMES

VOLUME I

INTRODUCTION

THE PLACE OF METHODISM IN THE CHRISTIAN
CHURCH

BOOK I

THE FOUNDATIONS OF METHODISM

BOOK II

BRITISH WESLEYAN METHODISM

BOOK III

BRITISH BRANCHES OF METHODISM

VOLUME II

BOOK IV

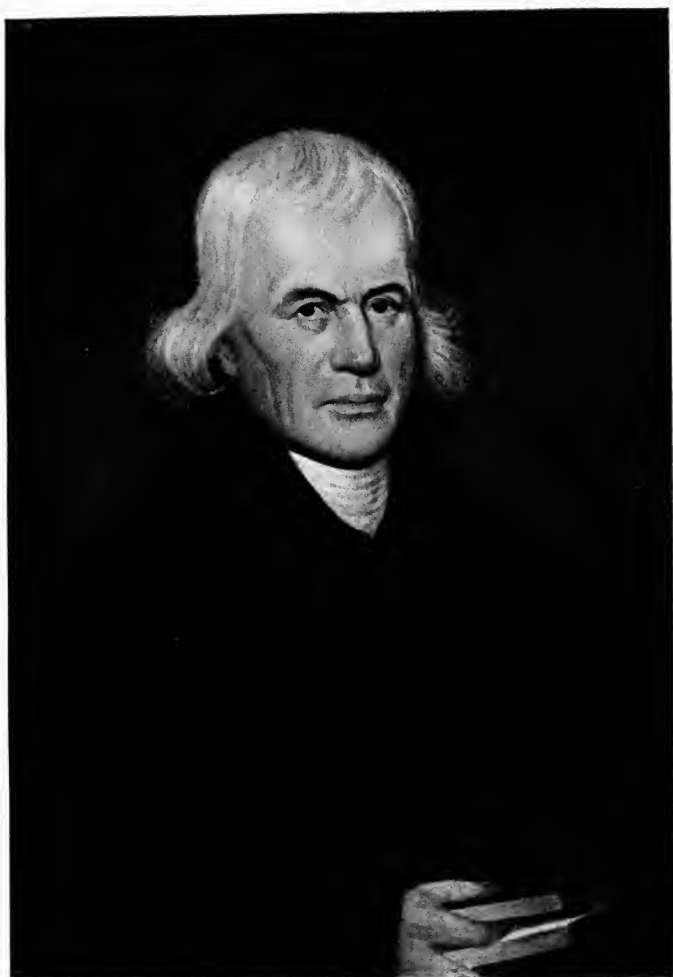
METHODISM BEYOND THE SEAS

BOOK V

METHODIST FOREIGN MISSIONARY ENTERPRISE

BOOK VI

METHODISM TO-DAY



FRANCIS ASBURY

[*Ætat. circa 63.*]

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A NEW HISTORY OF METHODISM

EDITED BY

W. J. TOWNSEND, D.D.

H. B. WORKMAN, M.A., D.LIT.

GEORGE EAYRS, F.R.HIST.S.

IN TWO VOLUMES, ILLUSTRATED

VOLUME II

I look upon all the world as my parish.

WESLEY, *Journal*, June 11, 1739.

HODDER AND STOUGHTON

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EMMANUEL

132532

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BOOK IV
METHODISM BEYOND THE SEAS

CHAPTER I
IN IRELAND

'There shall be an handful of corn in the earth upon the top of the mountains : the fruit thereof shall shake like Lebanon.'—Ps. lxxii. 16.

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CHAPTER I

IN IRELAND

AUTHORITIES.—To the General List add: *Minutes of the Irish Conference*; *Manual of the Laws and Discipline of the Methodist Church*; Reports of various Connexional Funds; CROOKSHANK'S *History of Methodism in Ireland* (3 vols. 1885-8). For Walsh, see *EMP*, vol. iii.

I

WHEN Wesley and his itinerants entered upon their work in Ireland, evangelical truth was but little known among the people. In consequence, vice and immorality prevailed to an alarming extent. The state of the country in general has been described in one terrible sentence, 'A corrupt aristocracy, a ferocious commonalty, a distracted Government, a divided people.' Eight-elevenths of the population, or about 1,714,000, were in Romish darkness. The penal laws were in the statute books, and although the very severity of these enactments prevented their enforcement, yet, yielding to their pressure and the influence of secular advantages afforded by the profession of another faith, a large proportion of the Roman Catholic nobility and gentry had passed over into the Established Church. The lower classes of the native Irish, with few exceptions, remained devoutly attached to Romanism.

Though Wesley's first visit to Ireland was very brief, it was sufficient to convince him that most absurd means had been employed to sustain the cause of Protestantism, and that it was but little indebted to the exertions of the clergy. He observes that at least ninety-nine in a hundred of the native Irish remained in the religion of their forefathers. The Protestants, whether in Dublin or elsewhere, had almost

INTRODUC-
TION OF
METHODISM.
State of
Ireland at
Wesley's
visit.

all been settlers from England or Scotland. 'Nor is it any wonder,' he adds, 'that most who are born Papists generally live and die such, when the Protestants can find no better ways to convert them than penal laws and Acts of Parliament.'

The
Established
Church.

The Established Church presented a melancholy spectacle to the eye of the Christian observer. Considered by British statesmen rather as a political engine than an instrument of instruction in evangelical truth, its dignities and benefices were bestowed as the reward of political desert rather than of moral and religious worth. The days of Ussher, Bedell, and Jeremy Taylor were passed; and scarcely one bishop can be named who laboured to promote the spiritual interests of his diocese. When the highest dignitaries of the church displayed so little of the spirit of the gospel, what must have been the character and conduct of the clergy in general? They were comparatively few in number, badly paid, and ill-fitted for their work. 'A cold, formal, worldly spirit crept down, like a mountain mist, from the high places of the church, and spread itself everywhere.' The ministry was regarded as a profession, affording a suitable calling for the younger sons of wealthy traders or poor aristocrats, and was entered upon solely from pecuniary motives, without the slightest idea of devotion to, much less self-sacrifice for, the interests of religion. Clerical duties, therefore, were either wholly neglected or most imperfectly performed—the services being read with heartless indifference or irreverent haste, that the faithless minister might repose in indolence, or share in the sports of the Sabbath, in which Catholics and Protestants alike revelled. On the introduction of Methodism a few clergymen regarded with favour the labours of the itinerants, but such were the powerful influences brought to bear upon them that they soon withdrew their countenance, so that Whitefield, on his third visit to the country in 1757, could say, 'Not one clergyman in all Ireland is yet stirred up to come out singularly for God.' In nearly all the parishes one public service on the Lord's Day afforded the only means of religious instruction.

At this, it too frequently happened, not one-fourth of the adult population attended. Those who frequented the more fashionable of the city churches did not appear to think it necessary to exhibit even outward reverence in the house of God. The Eucharist was shamefully misused when its reception was made a test of admission to social privileges: and some who partook of it acted with most unbecoming levity at the communion table.

The tone of society indicated great indifference in reference to the high concerns of eternity. Deism was propagated under various disguises: and the extensive circulation obtained by publications designed to overthrow the authority of the Sacred Scriptures revealed a spirit of prevailing scepticism. In the rural districts many of the parishes were very large, and thousands of the parishioners lived at a distance of five or six miles from the church. Protestant ascendancy was maintained, but the blessings of a pure faith were lost sight of. In general, there was a total disregard of sacred things, moral responsibility was practically forgotten, and licentiousness permeated every grade of society. If an undefined horror of Popery had not placed an insurmountable barrier in the way, the Protestant settlers might have sunk into the lowest depths of Romish superstition. In the north-eastern counties the Presbyterians were numerous, but at the period now referred to Arianism had very much impaired the experimental religion enjoyed by their fathers, so that for many years the Irish Presbyterian Church appeared as if smitten with spiritual paralysis. The churches—Episcopal or Presbyterian—were not prepared to undertake any bold aggressive movement on the prevailing ignorance and superstition. Societies for discountenancing vice or promoting education—Bible, missionary, or temperance societies, tract associations, or Sunday schools—were unknown, and the ignorance, immorality, and wretchedness that might be expected in the absence of such institutions abounded everywhere.

Deism and
infidelity.

Ireland has been identified with Methodism from the earliest stage of this religious movement. The first Metho-

Early
Irish
Methodists.

dists at Oxford numbered but four, one of whom, William Morgan, was an Irishman. He was a warm-hearted, faithful friend ; a welcome visitor of orphans, widows, and prisoners, and altogether a young man of rare zeal, piety, and devotion. After his death his only brother, Richard, was placed under the tuition of John Wesley, and subsequently was converted, so that when the Wesleys left for America he with others carried on the work which they had commenced. A few months later he returned to Ireland and settled in Dublin, the first place in the kingdom to which Methodism obtained access.

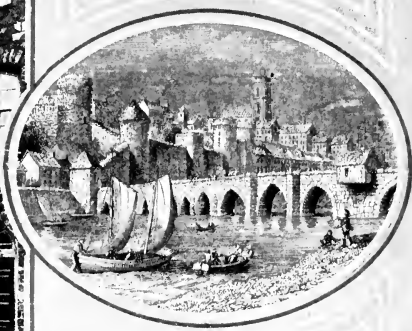
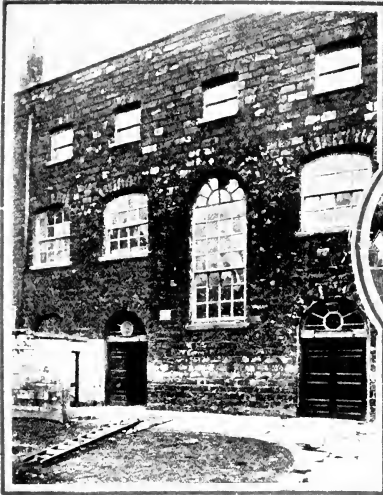
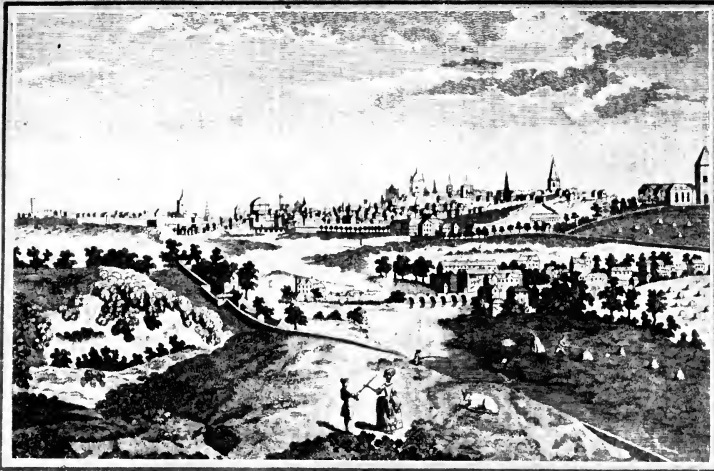
Thomas
Williams.

Ireland was first visited by a Methodist preacher in the person of Thomas Williams, who in the summer of 1747 crossed the Channel to the metropolis. For some time he had no building in which to preach, yet multitudes flocked to hear him in the open air, and the Lord crowned his labours with success. At length a portion of a house, originally designed for a Lutheran church, was secured for the services. A society also was formed.

Wesley
visits
Dublin.

The labours of Williams having thus been attended with signal success, he sent an account of his work to Wesley, who at once resolved to visit Dublin. He landed at St. George's quay on Sunday morning, August 9, and in the evening preached in St. Mary's church 'to as gay and senseless a congregation as he ever saw'; but was not afforded an opportunity of doing so again, although the curate thanked him heartily, professed much sympathy with his work, and commended his sermon in strong terms. On Monday morning Wesley met the society and preached. The house could not contain the people who assembled to hear, and who seemed to feed on the word of life. He continued to preach morning and evening to large congregations, including many persons of wealth, as well as ministers of different denominations, and so favourably was he impressed by his hearers that he thought that if his brother or he could remain for a few months in the city the society would become larger than even the one in London. The very cordiality of the people, and their readiness to hear,

PLATE I



DUBLIN IN WESLEY'S DAY. From print of 1784.

THE FIRST METHODIST CHURCH IN IRELAND,
WHITEFRIARS STREET, DUBLIN. Erected 1752.

LIMERICK, WHERE THE FIRST IRISH CONFERENCE
MET, 1752. From an old print.



became a source of solicitude to him. At length he examined the society, and found that it consisted of 280 members, many of whom appeared strong in faith. Having spent two weeks in the city, and placed the society under the care of John Trembath, he set sail for England.

Soon, however, persecution broke out against the Methodists ; but they were enabled to get a firm footing before this open opposition arose, and so passed through it with comparatively little injury. Trembath, in a letter to Wesley, says that all the city was in an uproar. The lives of the Methodists were in imminent peril ; some of the citizens said it was a shame to treat them thus, and others that the dogs deserved to be hanged, while the magistrates refused to interfere. Notwithstanding these trials, very few were turned aside, and the society increased daily. In the midst of these adverse circumstances, on September 9, Charles Wesley, accompanied by Charles Perronet, arrived in Dublin. They proceeded, followed by an insolent mob, to the shattered room in Marlborough Street, where they met a few people ' who did not fear what man or devils could do to them,' and where Charles Wesley began his labours in Ireland by preaching on ' Comfort ye, comfort ye, My people.' At length the fortitude and resolution of the devoted band in some degree overcame the malice of the populace ; and the brave evangelist resolved, in the strength of the Lord, though at the peril of life, to go forth to Oxmantown Green, and there publicly ' preach Christ crucified.'

Persecution.

Amongst the numerous conversions which resulted from the labours of Charles Wesley was one, not only interesting in itself, but most important in its influence and consequences. It was that of a lady, a widowed sister-in-law of Samuel Handy, of Coolalough, Westmeath. Mr. Handy, subsequently, on paying her a visit, went with her to one of the Methodist meetings, which was accompanied with such light and power as led him to resolve ' this people shall be my people, and their God shall be my God ' ; a solemn determination which he was enabled to keep through life. At a subsequent interview with the preacher Mr.

A good beginning.

Handy obtained such information as to the nature, design, and teaching of Methodism as led him to give the servant of God a hearty invitation to his house, and to express his conviction that if he would come and preach much spiritual good would follow. The request was promptly and thankfully complied with, and Coolalough became at once an established preaching-place, and a centre of Methodist influence, from which divine light radiated for many miles round; so that Templemacateer, Tyrrell's Pass, Philipstown, Tullamore, Moate, and Athlone were speedily visited by the preachers, and became scenes of holy and blessed triumphs.

Thus the close of the year found two or three itinerants faithfully at work in Dublin, while one or two more were travelling through the counties proclaiming the glad tidings of salvation. And although eight months had not elapsed since the introduction of Methodism into the country, not only were many Protestants and Roman Catholics converted, but also such a footing was obtained by the society in the metropolis and midlands as served for a vantage ground from which other and greater triumphs were to be won.

Cork riots.

For duration and intensity it may be doubted whether the annals of Methodism supply anything like a parallel to the infamous riots in Cork. They commenced on May 2, 1749, when Nicholas Butler, a worthless ballad singer, dressed in a parson's gown and bands, went through the streets with ballads in one hand and a Bible in the other, calling on the people to arise and exterminate the Methodist heretics. A large mob was thus assembled. One of the leading members of the society went at once to the mayor, and requested him to put a stop to the riot, but he declined to interfere. Being thus left free to do as they pleased, the mob attacked the Methodists as they came out of the house where they had met for a religious service, calling them opprobrious names and pelting them with mud. On the following evening, waxing bold with impunity, they assembled in still larger numbers, and attacked the congregation with stones, clubs, and swords, so that the lives of both preachers and people were in imminent danger. Thus daily,

for weeks together, law was set at defiance, and war was declared against the Methodists and all who ventured to attend their services. It was dangerous for any member to be seen abroad. The gang of ruffians went from house to house, abusing, threatening, and maltreating the people at their pleasure. Some of the women narrowly escaped being killed. The poor people, considering it useless to oppose Butler and his confederates, patiently endured whatever they thought proper to inflict till the Assizes, when a sufficient, though late, relief was expected. Accordingly twenty-eight depositions against the rioters were laid before the grand jury. All of them were thrown out by these worthy gentlemen, who then, in violation of law and usage, assumed the character of accusers, and even specified the sentence they wished passed upon the accused, and all this without a trial or even an indictment. 'We find and present,' said these guardians of the peace, 'Charles Wesley to be a person of ill-fame, a vagabond, and a common disturber of His Majesty's peace, and we pray he may be transported.' Eight preachers, who had laboured in the city, together with one layman, were similarly honoured. Well might John Wesley pronounce this memorable presentment 'worthy to be preserved in the annals of Ireland to all succeeding generations.' So the storm raged as furiously as ever. At the Lent Assizes of the following year the depositions of the more recent sufferers among the persecuted Methodists were laid before the Grand Jury, but were all rejected, and a true bill was found against the son of a Methodist for discharging a pistol, without a ball, over the heads of the mob, while they were pelting him with stones. On investigation, the character and conduct of the Methodists were vindicated, but the lawless action of the rioters was not punished, and therefore they still felt free to pursue their wicked course. The arrival soon afterwards of a regiment of Highlanders, many of whom were converted, proved the means of awing the mob and securing for the Methodists a protection which had been denied them by the authorities.

II

PROGRESS
OF THE
WORK.

Gradually and steadily, notwithstanding bitter prejudice, open hostility, and fierce persecution, the good work extended southward, then westward, and lastly northward, until at the end of little more than forty years its preachers numbered 65, its preaching-houses 82, and its members 1,400, while there was not a town of any importance in the country in which the society had not obtained a footing. From amongst the converts the Lord raised up a large staff of earnest and devoted Christian workers, including not less than 137 who entered the active work of the itinerancy, and numerous eminently devoted women. Many converts were also won amongst the Roman Catholics, such as the saintly and scholarly Thomas Walsh, of whom it is said 'that his feet touched the earth, but his spirit was in the celestial world,' and that he came out from the immediate presence of Jehovah, like Moses when he descended from the mount, with his face shining like an angel of God. Nor were there wanting generous financial supporters of the cause, like William Lunell of Dublin, Thomas Jones of Cork, and Samuel Simpson of Athlone, concerning whom Wesley says that he 'knew of no such benefactors among the Methodists of England.'

Inter-
changes
with
England.

For nearly thirty years after the introduction of Methodism the greater number of the preachers in this country came from England; but in 1776 the Irish were in the majority, and in 1796 there remained among the eighty-one members of the Irish Conference not one of the English itinerants. Ireland, meanwhile, had given to England some of its best evangelists, including William Thompson, Henry Moore, Adam Clarke, James M'Donald, and many others.¹ The Irish brethren were most wishful that this interchange should continue, and proposed a plan which, if carried out, would have prevented any confusion or apparent collision between the two Conferences. But the ministers in England

¹ *Vide supra*, vol. i. p. 389 *et seq.*

were unwilling to cross the Channel, and also considered that the expense involved was so serious that, in view of the debts with which they were encumbered, the interchanges should be as few as possible. Hence they ceased, except in the small number of cases for which there were special personal or connexional reasons.

For several years after the death of Wesley there was very little intercourse between the brethren on the two sides of the Channel, and this was conducted almost exclusively by Dr. Coke, as President of the Irish Conference, and Mr. Averell, as Representative to the British Conference. But from the appointment of Dr. Clarke as President, in 1811, changes gradually took place in the persons appointed as mediums of intercourse, which have resulted in mutually increased affection, confidence, and advantage.

A division which occurred must be noticed here. Not approving the course taken by the Conference in regard to the administration of the sacraments by Methodist preachers, and as to lay representatives in District Meetings and the Conference, William Black and thirty-one other leaders and trustees connected with societies in the Lisburn Circuit were expelled for agitating these matters. As in England, the time was not deemed ripe for such concessions. Upwards of two hundred members followed them. These were recognized (1799) as members of the English Methodist New Connexion, and formed the basis of a mission established by it in 1825. Between that time and 1840 the work was conducted in sixty-nine towns, including Belfast, Lisburn, Priesthill, Bangor, and others. In these neighbourhoods it was continued with much devotion.¹

A committee to consider the transfer of the work of the mission to the Methodist Conference was appointed in 1903; and having conferred with a committee appointed by the Methodist New Connexion, in the following year it was resolved that the transfer should take place on the basis agreed to by the two committees, viz. that the Methodist Conference arrange for the maintenance of pastoral and

Methodist
New Con-
nexion.

¹ Thomas, *Irish Methodist Reminiscences* (1889),

evangelical work over the area occupied by the New Connexion Mission, and that after the completion of the transfer of the properties of the New Connexion, the Methodist Conference pay to it £4,000 for them. This will be expended on missionary enterprises elsewhere. There is now, with the exception of a few societies belonging to the English Primitive Methodist Conference, but one Methodist Church in Ireland; and concerning these the Primitive Methodist Conference has made overtures for the transfer of their work to the Irish Methodist Conference.

One
Methodist
Church.

Prominent
leaders.

When Wesley and Coke passed to the home above, other leaders were raised up to guide and direct the affairs of the church, such as Matthew Tobias, a public speaker of overwhelming power; Thomas Waugh, 'the Bunting of Irish Methodism'; Robert Wallace, the most liberal-minded and far-seeing of the ministers of his day; Joseph W. M'Kay, a very able theologian; and Wallace M'Mullen, a minister of rare statesmanlike worth. These brethren directed with wisdom and courage the affairs of the church in many an anxious hour, guided its legislation, and settled its financial arrangements on a solid and successful basis.

Changes in
method.

In the first instance the regular work was chiefly if not entirely missionary; then it became missionary and pastoral; now it is pastoral and missionary. The itinerants felt themselves called upon to visit neighbourhoods where the society had no footing, and seek and find places in which to preach; or more frequently they were invited by Methodists who had removed to these previously unvisited regions; and occasionally they were sent by the Father of Methodism himself. Thus, for instance, Wesley's attention having been directed to the county of Donegal as a sadly neglected and isolated district of country, he sent a young man five pounds, with a request to see what he could do there. Matthew Stewart, regarding this as a direction of Providence, went, without anything to fall back upon for his support but the money thus received, found a people sunk in ignorance, superstition, and sin, and sought and found opportunities of preaching to them. The following is his own account of

one of the many similar places in which he was glad to find shelter for the night :

On my arrival I found in one end of the house the anvil block and bellows, part of the roof gone, no room, no bed, and only two or three stools. The woman of the house, who was not well-dressed, lifted a broken dish, which had not been washed, gave it a hasty rub with the tail of her gown, went to a black box, took out a handful of meal, put it into the dish, poured some milk from a broken pitcher, and brought the dish to me. The congregation when they assembled knew not whether to stand or kneel. While I was praying some of them were talking Irish, and most of them conversing with each other. They seemed not to understand anything I said ; and when I gave out my text, 'Behold, the Lamb of God,' etc., they thought I made myself the Lamb of God, and agreed that they would put me to death before I left the country.

Yet on the following evening in this very district thirty-four souls were won for Christ ; while numerous societies were formed over the county before the end of the year.

Originally the circuits were very large, embracing whole counties, and each itinerant travelled his vast 'round,' preaching in a different place every day, and seldom sleeping in the same bed two nights in six weeks. When two or more preachers were appointed to the same circuit, they often did not see each other during the twelve months, except by special appointment and after a long journey for the purpose. They had also to endure numerous privations and hardships, which sowed in many the seeds of life-long suffering, and laid not a few in premature graves. Living upon the people, they had to put up in wretched hovels, with the humblest fare, and with nothing to lie upon at night but straw. At one place, for example, the preacher's room had only one small window, choked with nettles and hemlock, while the walls were covered with damp sepulchral green, and the earthen floor was so soft that the feet sank in it. 'When I entered the bed,' says the brave William Reilly, 'I thought of my grave.' No wonder that on such ground brave and faithful men were soon disabled.

In time, however, as additional preachers entered the work, the circuits were increased in number and decreased in area, so that more attention was paid to pastoral oversight, and there was less time for aggressive work. Emigration also greatly reduced the number of places available for country work. It should also be noted that the opening of rude cabins for the entertainment of the preachers led to a gradual yet great improvement in the social condition and habits of the inmates, which improved financial resources, the result of integrity and sobriety, enabled them to effect. In general now, with the exception of Dublin, Belfast, and Cork, the congregations are small. In many cases the ministers preach to but a handful of people in provincial towns or lonely farm-houses, owing to the Protestant population being sparse and scattered. But thus the lamp of divine truth has been kept burning in the midst of darkness. It was in one of these small towns William Arthur was led to Christ, and in one of these out-of-the-way districts Dr. Charles Elliott was brought to a saving knowledge of the truth.

The
Primitive
Wesleyans.

A resolution of the Conference in 1816, permitting the administering of the sacraments by the preachers, led to a very serious division. Some 7,000 members, who objected strongly to this resolution, withdrew from connexion with the Conference, and formed themselves into a separate organization, called the Primitive Wesleyan Methodist Society. Both bodies claimed the chapels and other Connexional property: the Wesleyans as it was in general settled by deeds on the Legal Conference, and the Primitives on their adherence to the original rules and practices of Methodism. Appeal was made to the Court of Chancery, which decided in favour of the Conference. Thus Methodism in Ireland was divided into two distinct organizations, each under the direction of its own Conference; and each accepting the same system of Christian doctrine, engaging in the same hallowed work, and largely maintaining the same discipline, yet one afforded facilities for the exercise of all the functions of a church, and placed legislation in the

hands of the ministers alone, while the other avowed itself to be an auxiliary to the churches, and admitted the laity to an equal share of power with the preachers.

This sad division continued for about sixty years, each Reunion society on its own particular lines earnestly and successfully engaging in the good work. At length, on the disestablishment and disendowment of the Irish Church, it was seen by the preachers and officials of the Primitive Wesleyan Society that they could no longer expect the practical sympathy of the Episcopalians which they had previously received. There was among their own people a growing feeling that they could no longer retain the position which they had occupied as a mere society, while the Wesleyan body had become more liberal in its constitution. A new generation, moreover, having risen, which had taken no part in the bitter strife of 1817, the feeling of antagonism had almost, if not altogether, passed away. An Act of Parliament was therefore secured which relieved the Primitive Wesleyans of their self-imposed obligation not to administer the sacraments. Negotiations for union were entered upon and continued for some years. At length, in 1878, the terms of union proposed by a joint committee were agreed to by each Conference with practical unanimity, and thus the breach was happily repaired, while the old distinctive denominational terms were merged in the generic name of Methodist.

Methodism reached its zenith numerically in Ireland in 1844, when the total number of members of society in the Numerical
returns. different branches was about 50,000, the largest return ever made in this kingdom. Dark days, however, were in store for the country, owing chiefly to the potato blight and consequent famine and pestilence. A stream of emigration set in, which has continued to the present day, reducing the population from 8,250,000 in 1841 to 4,500,000 in 1901; thus sweeping away nearly one-half of the inhabitants, and giving the various churches a shock from which, numerically at least, they have never recovered. During these years Methodism has lost by emigration alone

at least 40,000 members, representing 120,000 adherents. In the face of this huge drain it was not until 1859-60 that the societies were able even to hold their own; but since then there has been a slow but steady increase. According to the census returns, while the other churches have been going down, Methodism has been rising. The Roman Catholics declined from 4,500,000 in 1861 to 3,250,000 in 1901; the Episcopalians from 693,000 to 579,000; the Presbyterians from 523,000 to 444,000; the Methodists rose from 31,252 to 62,383. To-day there are in the Methodist Church 246 ministers, 697 local preachers, 1,107 leaders, 28,883 members, and property valued at £660,526.

1908.

III

DEVELOP-
MENT OF
CONSTITU-
TION.Irish
Conference.

The first Irish Conference was held in Limerick in 1752; and for thirty years it continued to be held every second or third year, when Wesley was able to visit the country. But in 1782 Dr. Coke was commissioned to take his place, and since then the Conference has met annually, presided over either by Wesley himself, by some one appointed by him, or, since his death, by some minister delegated by the Legal Conference, and invested with its powers.

1791.

The appointment of the preachers to the various rounds or circuits was in the first instance largely in the hands of Wesley, and passed gradually to the annual Conferences over which he presided.¹ But on his death it was arranged that the committee of each district should send one of their body to meet the delegate two days before the meeting of the Conference, to draw up a plan for stationing the preachers, to be submitted to the Conference for its approval or revision. This was the origin of the Stationing Committee, which as an institution continues to the present day.

Ministers
and the
Sacraments.

Methodism in Ireland in its early stages was a society within the churches, although in no way under their control.

¹ By the execution of a Deed Poll in 1784 he transferred on his death the Methodist property to one hundred members of the Conference, including eleven then stationed in Ireland.

Its members were warmly attached to the Established and the Presbyterian Churches, attending their services, and receiving the sacraments from the hands of their ministers. But in time a large number of persons, Roman Catholics and non-church-goers, were reached, who had no attachment to the Protestant Churches. These, with ever-increasing importunity and force, claimed the Christian ordinances from the hands of those by whose agency they had been brought to a saving knowledge of the truth. Wesley, by his personal influence, kept these people largely in check, and after his decease many who had come under his influence followed up his work. Gradually, however, these passed to their reward, and the claimants increased in number and strength until it became impossible to disregard any longer their earnest petition. So in 1816 the Conference resolved, under certain specified conditions, to comply with their request. In time the conditions were relaxed until they ceased to be required.¹

Previous to the division which followed this action, the morning services in the Methodist chapels were held generally at such hours as did not interfere with attendance at other churches. In 1821 a change took place in the Abbey Street Chapel, Dublin, and in other places a like stand was gradually taken. Thus the societies of Wesleyan Methodism, from being mere auxiliaries to other Christian bodies, developed into a distinct, well-organized, and Scripturally constituted church.

Up to 1812 the entire control of the Connexion was in the hands of the preachers; but this year the Conference passed a series of important resolutions with reference to certain rights and privileges of the laity now for the first time recognized. This was the origin of the association of ministers and laymen in the administration of certain affairs, which has since been considerably extended in its application. Thus, at a meeting of trustees, stewards, and leaders held at Dungannon in 1816, to take into consideration the state of the preaching-houses belonging to the Connexion,

Recognition
of laity.

¹ Cf. vol. i. p. 383 *et seq.*

to inquire into the best methods of recovering those that had been illegally closed against the preachers, and to adopt such measures as might appear necessary in order to support the Conference, an influential committee of laymen was appointed, to the wise and decisive action of which subsequently Irish Methodism is deeply indebted. Hence the Conference in 1820 cordially approved a plan proposed by the Dungannon Committee for the establishment of a fund for liquidating debts on chapels and preachers' dwellings, and the erection of new ones. This fund was designated the Building and Chapel Fund, and a committee for its management was appointed, consisting of ten ministers, partly chosen by the Conference, and ten laymen, elected by the District Meetings. Some years later it was arranged that the duties of this committee should include, in addition to the administration of the fund, a general oversight of the trust property of the Connexion. As time passed on, other Connexional Committees of ministers and laymen were appointed.¹

In the
Conference.

Until 1877 the Conference consisted of ministers only, but in the previous year a scheme of lay representation was adopted, by which since then the Conference has consisted of two sessions. In the ministerial session counsel is taken in regard to the admission, character, and appointment of ministers, and such other questions as are specifically pastoral subjects. The representative session, or meeting of ministers and laymen in equal numbers, receives reports, and deliberates and determines all questions in regard to the financial and general interests of the Connexion. This new arrangement largely superseded the work of several of the Committees of Review. Besides, it was considered

¹ In 1824 the Missionary Committee of Review, in 1847 the Committee of Review of the Connexional School, in 1853 the Contingent Fund, which consisted previously of ministers exclusively, in 1855 the Fund for the Increase of Wesleyan Agency, which in 1861 was united to the Contingent Fund, in 1859 the Ministers' Residences and the General Education, in 1860 the Curragh Camp, in 1861 the Committee of Privileges, in 1868 the Belfast Methodist College, in 1872 the Auxiliary Fund and the Orphan Fund, and in 1875 the Temperance Committee were appointed respectively.

desirable to bring various Connexional Funds, having a close relation to each other, under one general management. Hence the appointment in 1878 of the General Committee of Management, consisting of an equal number of ministers and laymen, and having the general oversight of the Home Mission and Contingent Fund, the Chapel Fund, the Children's Fund, the Education Fund, and the Supernumerary Ministers' and Ministers' Widows' Fund.

At the Conference held in Limerick in 1752 it was for the first time arranged that there should be a fixed amount for the support of each preacher. Previously he had received only what had been voluntarily offered him from individuals to pay travelling expenses. Thereafter each one received at least £8, and when possible £10, per annum for clothes, and if married £10 for the support of his wife, with something additional for the children, all deficiencies in the circuit contributions being made up by grants from the British Conference. This continued until 1801, when, in consequence of the financial embarrassment in which the English brethren were themselves then placed, it was resolved that not only the Irish claims for that year, amounting to nearly £600, should not be paid, but that no further pecuniary assistance should be given to Ireland.¹ To meet the financial crisis that thus arose, a special appeal was made to the Connexion, and the result was satisfactory and encouraging. In 1830 a plan recommended by the Book Committee in London for the relief of the Book Room in Dublin, opened in 1801, was accepted. By this arrangement the latter was given up, all books thenceforward were to be ordered from London, and the committee agreed to grant £500 per annum until the Irish debt was paid off, and then to give each year £300 to the Irish Contingent Fund, which was continued until 1901, when it was reduced to £200.

FINANCIAL
ARRANGE-
MENTS.

¹ In 1826 the annual grant from the English Conference of £600 was renewed, and it was continued for seven years, when it was raised to £650. at which it remained until 1878. Then it was raised to £800; and in 1905 a capital sum of £15,000 was given in lieu of the annual payment, to be invested for the benefit of the Home Mission and Contingent Fund.

At the Conference of 1853 it was agreed that inquiry should be made at the August District Meetings as to whether it was not possible to increase the Contingent Fund by the holding of public meetings or the preaching of sermons on its behalf. This was the origin of the Circuit Aid and Extension Fund, which was eventually united to the Contingent Fund.

In 1871 it was arranged that instead of the Missionary Committee in London managing and supporting the mission stations in Ireland,¹ as it had done previously, the Irish Conference should take charge of them, and receive an annual grant from the Committee. This grant in the following year amounted to £6,664.² Twelve years later the grant was £5,700, and in 1905 £4,100. The Conference of 1906 accepted an arrangement by which the committee should make an annual grant of £4,200 for ten years, on the understanding that at the end of this period the grant should cease. Thus the income of this fund, which is really the Sustentation Fund of Irish Methodism, consists of subscriptions and collections, bequests, the grant from the Book Room, and dividends and interest on the invested capital. The expenditure includes sustaining, either wholly or in part, general missionaries, ministers labouring on mission stations, and ministers labouring for the benefit of Wesleyans in the army and navy, as well as assisting circuits which could not, without such aid, support the ministers appointed to them. Without the help thus afforded, many ministers would be withdrawn from spheres of labour where their services are greatly needed.³

Prior to 1822 the allowances to preachers' children were also made from this source, but at the Conference of this year it was resolved that the usual allowances for maintenance should be chargeable on the circuits, according to

¹ Mission stations are circuits founded, and up to this time (1908) supported, by the Foreign Missionary Committee in London.

² Of this sum, £1,600 was given to the Education Fund, £130 to the Chapel Fund, and the balance to the Contingent Fund.

³ *Vide infra.*

the principle of proportion of members in society, and that a public collection be made in each chapel to assist in meeting the applotment, or amount thus levied on each circuit. This was the beginning of the plan which issued in the formation of the Children's Fund. In 1860 the basis of assessment was changed from a rate per member to a rate per minister, according to the number of ministers on the respective circuits. In the same year the children of supernumerary and deceased ministers were admitted to the benefit of the usual allowances for maintenance, in addition to the allowances for education to which they had been previously entitled. In addition to the allowances for education thus provided, special provision has been made for the education of ministers' sons by means of a supplementary fund, called the Ministers' Sons' Fund. Certain sums of money having been allocated by the Committee of the Agency Fund, and by the Committee of Testamentary Bequests, for the education of the sons of ministers, it was resolved that these sums should be invested in the names of trustees appointed by the Conference, and that the principal should remain untouched, the annually accruing interest being available to supplement the ordinary Connexional allowances for education. By means of the appropriations of the Thanksgiving Fund and the Jubilee Fund, and through the benefactions of the late Sir William McArthur, K.C.M.G., special provision has also been made for the education of ministers' daughters, in addition to the allowances for that purpose from the Children's Fund, the sum constituting the Endowment being held in trust by the Governors of the Methodist College, Belfast.

Frequently occasions have arisen which, owing to serious liabilities, providential openings, or historical associations, special financial appeals have been made to the people, and right hearty and generous have ever been the responses. Thus, early in the last century a huge debt of more than £8,000 for years hampered and crushed the Connexion. The preachers had to endure a series of painful and em-

Special
appeals.

barrassing privations, and during the eleven years which elapsed between 1815 and 1828 voluntarily submitted to be taxed out of their paltry allowances to the amount of £7,712 15s. 6*d.* This, added to their subscriptions in response to previous appeals, made a total of more than £9,000 contributed by them towards the debt. Various expedients had been employed to remove this great fiscal burden, but notwithstanding the marvellous self-denial exercised, all had failed, and nothing was paid but the interest. At last in 1828 it was resolved that a still greater effort should be put forth, by each preacher subscribing at least £10, and by an earnest appeal to the people. Accordingly, about £1,800 was subscribed by the preachers, and the generous feeling which animated them moved the people also, and they responded to the appeal to them by contributing £5,515. When this was announced at the British Conference, it was at once resolved that the balance necessary to pay off the whole debt should be raised by the English preachers and their friends, and it was done.

As the first century of the history of Methodism approached to a close, arrangements were made for celebrating the event in an appropriate manner. With this end in view £14,519 9s. 4*d.* was contributed in Ireland to the General Fund.¹

In 1855 the Fund for the Increase of Wesleyan Agency in Ireland was inaugurated, and evinced in a remarkable way the liberality and godly zeal of the Irish Methodists. In response to the appeal a sum of £22,327 13s. was raised.² By means of this fund the Connexional School was extended so as to afford education for a number of ministers' sons, additional day schools were established, an educational institution was started, and numerous residences for ministers were built.

¹ £2,000 was appropriated to the Chapel Fund, £6,000 to the Education Fund, and £5,000 towards the erection of the Centenary Church, Dublin.

² £4,478 was appropriated to the Wesleyan Connexional School, £2,028 to the Methodist College, £7,807 to the Ministers' Sons' Fund, £4,878 to the Ministers' Residences' Fund, and £2,927 to the General Education Fund.

On the occasion of the Jubilee celebrations of the Wesleyan Missionary Society in 1863, £9,421 16s. 6d. was raised in Ireland. This amount was left in the hands of the Irish Conference, by whom it was applied in aid of the erection of the Methodist College. A grant had been made to this institution, as already stated, from the Agency Fund; but as a much larger sum was necessary to complete the building, in 1870 an appeal was made, which resulted in contributions amounting to £20,000, including about £1,500 from America, and nearly £2,000 from a bazaar. The entire cost of the building and furnishing was upwards of £37,000. The Endowment Fund reached the sum of £20,882, derived from the following sources: the United States, £8,000; Canada, £1,239; England, £9,643; the Thanksgiving Fund, £1,000; and the Mason legacy, £1,000.

Methodist
College.

The Supernumerary Ministers' and Ministers' Widows' Fund had its origin in the centenary movement of 1839. Prior to this there was no distinct and regular provision made by the Methodist societies for the support of supernumerary ministers and the widows of deceased ministers. There was, it is true, a fund termed the Methodist Preachers' Auxiliary Fund. This was of the nature of a benevolent fund, and only met cases of necessity or peculiar difficulty by grants-in-aid. It did not embrace all supernumerary ministers and ministers' widows, and did not provide a permanent annuity for either. The generous laymen who took a prominent part in the Centenary movement¹ urged that arrangements should be made for a regular and adequate provision for the ministers who were worn out in the service of the Methodist Church, and for the widows of such as had died. A plan, including Great Britain and Ireland, was prepared for the purpose, and in 1840 the proposed fund was organized. This arrangement continued for many years, but it was eventually judged expedient that a separate fund should be established for Ireland. In order to this it was agreed to by the British Conference of 1872 that £20,000 of the capital then standing to the credit of the

Provision
for aged
ministers.

¹ Vol. i. p. 429.

fund should be paid to trustees appointed by the Irish Conference, who should maintain the sum intact, as the nucleus of a fund for the supernumerary ministers and widows connected with the Conference in Ireland. The invested capital thus acquired was considerably increased by an appeal to the people in 1874, who in response contributed £16,536. The capital was further increased in 1878, as one of the terms of union between the two principal Methodist bodies in Ireland then happily effected,¹ and also by numerous legacies at different periods.

Thanks-
giving
Fund.

As a great constitutional change was brought about by the association of laymen with ministers in Conference in the discussion and arrangement of all financial and general business, it was felt that the peaceful adjustment of this matter was a subject of special thanksgiving to the God of wisdom and peace.² Added to this, the happy union of the two Methodist bodies in this country, in itself alone, called for devout acknowledgement. Therefore at the Conference in 1879 it was considered desirable and necessary to take steps to raise a Thanksgiving Fund, and as a result a sum of £18,167 16s. 10d. was contributed.³

Eight years afterwards, in 1887, it was resolved to establish a fund, called the Victoria Jubilee Fund, in commemoration of the fifty years during which Queen Victoria had reigned, and that it should be devoted towards meeting a generous proposal of Sir William M^cArthur, for providing an endowment fund for the education of ministers' daughters, and aiding in the removal of the debt on Wesley College. A sum of about £4,500 was raised, of which £2,300 was allotted to the Ministers' Daughters' Fund, and £2,200 to the college.

Wesley College, Dublin, had been erected in 1879 at a cost of nearly £24,000, but for sixteen years laboured under

¹ *Supra*, p. 15.

² *Vide* also vol. i. p. 442.

³ Of this £8,782 was given to the Home Mission Fund as a Union Guarantee Fund, £878 5s. 5d. to the Orphan Fund, £2,805 17s. 8d. to the Ministers' Daughters' Fund, £3,513 1s. 8d. to Wesley College, £1,000 to the Methodist College, and £878 5s. 5d. to the Wesleyan Missionary Society.

a heavy debt. This, in 1891, after the receipt of the above grant, amounted to close upon £5,000. Various efforts were made from time to time to remove this huge incubus, but not with complete success. It was not until the Jubilee of the Institution in 1895 that the task was accomplished.

The latest and most successful special appeal was made on behalf of the Twentieth-Century Fund, as a humble acknowledgement of the manifold blessings and progress of the previous century. In response to this appeal upwards of £52,600 was realized, an expression at once of Christian liberality unprecedented in the history of Irish Methodism, and a result which the most optimistic regarded as under the circumstances eminently satisfactory.¹

Twentieth-Century Fund.

The Sunday-school movement in Ireland was the offspring of the Methodist revival of the eighteenth century. Men and women whose hearts were filled with the Spirit of Christ could not fail to look with tender compassion on the poor ignorant, neglected children by whom they were surrounded. Hence one here and another there engaged in the sacred work of instructing and saving the little ones for whom none seemed to care. The names of most of these have been forgotten, but their record is on high. The earliest appears to have been Samuel Bates, who in 1769 met the children in Charlemont for religious instruction, and continued to do so for several years. The second Sunday school of which we have any record was one of the fruits of a revival in the county of Down in 1776. It was in the parish of Bright, and was started as a singing-class, but in 1778 matured into a school, held regularly every Sunday. At the Conference of 1794 Sunday schools were directed to be instituted wherever practicable, and directions given as to their management, while at a meeting held in Dublin in 1809 by a few leading men, chiefly Methodists, the

EXTENSION OF AGENCY. Sunday schools.

¹ After meeting all necessary expenses, £23,750 was allocated to the Chapel Fund, £14,250 to the Home Mission Fund, £3,325 to the Education Fund, £3,325 to Orphan Funds, £2,100 to the Craigmore Children's Home, £2,000 to Foreign Missions, and £1,000 to the Supernumerary Ministers' and Ministers' Widows' Fund.

Hibernian Sunday School Society was formed. The name was subsequently changed to that of the Sunday School Society of Ireland, an institution which for nearly one hundred years has been one of the most important wheels in the moral machinery in operation for ameliorating the condition of this country. Now there are 352 Methodist Sunday schools in Ireland, with 2,587 teachers and 25,864 scholars.

Christian
Endeavour
Societies.

In 1894 the Conference appointed a committee to consider what steps should be taken for the spiritual advantage of young persons, and how best to retain them to Methodism. On their report in the following year, the formation of Christian Endeavour Societies was recommended, a constitution drawn out, and a committee appointed to further the Christian Endeavour movement. In 1896 it was further resolved to bring the several departments of work among the young, including Christian Endeavour and Bands of Hope, under the direction of one committee, called the United Committee.¹

Temperance
work.

The Methodist Church has been more or less identified with the temperance movement since its origin in Ireland. When the first temperance pledge was signed in Belfast, on September 24, 1829, one of the signatories was a Methodist preacher, Rev. Matthew Tobias. Other leading ministers, as well as laymen, also soon identified themselves with the movement. At the Conference of 1830, it was resolved that the rule which prohibited 'the buying or selling of spirituous liquors unless in cases of extreme necessity' should be enforced, and approval was expressed of the principle of the societies established for the promotion of temperance. In 1871 the Conference directed the formation and promotion of Bands of Hope in connexion with the congregations. Three years later a committee was appointed to inquire into the question of intemperance, and to consider by what means 'the influence of Methodism might be most effectively employed for the remedy of this widespread and demoralizing

¹ There are at present 125 Christian Endeavour Societies with 4,567 members.

evil.' This led in 1876 to the appointment of the Temperance Committee, consisting of ministers and laymen, 'to aid in the suppression of the prevailing and demoralizing vice of intemperance,' by watching temperance legislation, encouraging temperance organizations, and collecting information. Sermons on the subject of temperance were also recommended to be preached. In 1882 District Temperance Secretaries were appointed; in 1884 rules were formulated and suggestions made for the guidance and direction of Bands of Hope. In 1899 the Conference expressed the undesirableness of any person engaged in the liquor trade being nominated for office. Two years later arrangements were made for temperance examinations.¹

Although only a few feeble efforts to reach the Roman Catholic population by preaching to them in their own language had been put forth previous to 1750, this important means of usefulness was soon recognized and employed by the Methodists. Thomas Walsh was the first Irish Methodist preacher to engage in this work. He was a perfect master of the Irish language, and seized every opportunity of proclaiming to his fellow countrymen in their own tongue the gospel of the grace of God. His success was phenomenal.

Home
missions.

Walsh,
1730-59.

Walsh was a native of Limerick, possessed extraordinary gifts, and in a few years accomplished the work of a lifetime. Of none of his preachers did Wesley permit such lengthy and eulogistic accounts to appear as of Walsh. He declared :

If his constitution had been brass and his flesh iron they must have yielded to the violence which his life and labours offered to his constitution.

Southey thought that Walsh's piety—

might well convince even a Catholic that saints are to be found in other communions as well as in the Church of Rome.

His Biblical scholarship was as exceptional as his zeal and

¹ There are now 264 Methodist Bands of Hope and Temperance Associations, with 22,722 members.

piety. With Hebrew and Greek he was as familiar as with his native Erse, and could tell how often and where any Hebrew or Greek word occurred in the Bible and its meaning. In Leinster and Connaught, in Cork and among the Irish in London he laboured, amid much persecution by priest and people, to lead his fellow countrymen from the dogmas of Romanism, which he had renounced after close study, to the simplicity of the Christian gospel; albeit he exercised a fine tolerance towards the devout and pious in that communion. But Walsh was alone in this work, and had ample employment in the regular duties of the itinerancy during his brief though brilliant career.

Subsequently other efforts similar to those of Walsh were put forth, especially in personal intercourse, and with cheering results. Charles Graham was the next, at the suggestion of Dr. Coke, to make the attempt, and it succeeded beyond expectations. But it was not until the Conference of 1799 that the first organized evangelistic mission with direct reference to the Roman Catholic population was projected. Dr. Coke had been much impressed with the necessity for such a special agency, and had proposed a plan by which certain brethren should be set apart to travel through the country and address the people in their native tongue. The time was opportune, as the rebellion of 1798 was practically crushed, martial law no longer existed, and the itinerants had no reason to dread either being waylaid by prowling bands of insurgents or regarded with suspicion by those in authority. The minds of the people were subdued; the awful scenes of Vinegar Hill, Wexford, New Ross, and Scullabogue still haunted them; the remembrance of the terrible retribution was fresh and vivid. There were also men available peculiarly adapted to the work. One only obstacle remained—the lack of funds; but Coke undertook the responsibility of providing these, and then the measure was carried. James M'Quigg, Charles Graham, and Gideon Ouseley were appointed, and subsequent events amply justified the wisdom of the decision.

Gideon
Ouseley.

Ouseley, especially, was a model Irish missionary. In-



We Certify, That at an Adjournment of the General Quarter Sessions of the Peace and General Goal Delivery, held for the County of the City of Dublin, at the Sessions-House of said City, on the *thirtieth* Day of *July* One thousand eight hundred and *ten* *Thomas Waugh* *Methodist* PROTESTANT PREACHER of the GOSPEL, belonging to and in Connection with the Society of People called Methodists, came into open Court, and did then and there take, repeat and subscribe the Oaths of Allegiance and Abjuration, and make, repeat and subscribe the Declaration as set forth and enjoined to be taken, made and repeated by an Act of Parliament made in the sixth Year of the Reign of the late King George the First, entitled "An Act for the Relief of Protestants "dissenting from the Church of Ireland," in order to entitle him to preach and expound the Gospel pursuant to the Provisions contained in said Act, **WE** certify at the Office of the said Court, this *13th* Day of *July* in the Year of our Lord One thousand eight hundred and *Ten*

Thos. Waugh *Gideon Ouseley*



THOMAS WALSH, aetat. 28; b. 1750; d. 1759.

GIDEON OUSELEY; d. 1839, aetat. 78.

PREACHING LICENCE OF THOS. WAUGH, 1810, 'THE NESTOR OF IRISH METHODISM.' Entered ministry, 1808; d. 1873.

tended for the church, he received, for the time and place, a liberal education. Living in uninterrupted familiarity with bog and cabin, with mountain road and secluded lake, with frieze coats, shoeless feet, and beggars' wallets, with the Irish tongue, or English spoken with a delicious rich brogue ; with two or three little fields for a farm, and for a table the potato basket set on an iron pot ; with the wake and the ' berrin,' the weddings and the stations, the village market, the rollicking fair, the hurling matches, the patrons, and the rows which make up the sum of peasant life, there was laid the basis of that quick sympathy between himself and the common people which subsequently proved the greatest among the numerous natural elements of his power. He was thus prepared to stand close home upon the affections of the people for whom he was to live, so that he could get into their hearts before one differently trained could seize the tips of their fingers.

The fame of the missionaries soon spread far and wide. Their appearance in fairs and markets, their preaching on horseback, their wonderful Irish, and especially the unheard-of changes in heart and life through their labours, became the theme of common conversation, and crowds flocked to hear them preach. Many of those who heard were bathed in tears, some clapped their hands and shouted for joy, and not a few found the gospel to be the power of God unto their salvation. Owing to this remarkable success the number of general missionaries was steadily increased until 1823, when the Missionary Committee in London, under whose charge they were, raised the number to twenty-one. These were appointed to stations chiefly in the south and west of the country.¹ The general mission was resumed in 1846, and in 1897 the Central Ireland Mission was organized, in connexion with which a number of evangelists preach in the open air, in the fairs and markets of about fifty towns in the midland, southern, and western counties. Thus there has been, in addition to regular circuit work,

Success
of the
missionaries.

¹ In 1871 these mission stations were placed under the care of the Irish Conference

provision for special aggressive agencies to reach the masses. As to their success, it is sufficient to note that at one time it was found there were no less than seven hundred of those recognized as members of the Methodist Society in this country who had previously been members of the Church of Rome, while at no time has the Irish Conference and the official staff been without converts from that communion.

The
Forward
Movement.

There has also been adopted in large centres—Belfast in 1889, Dublin in 1893, and Londonderry in 1894—the ‘Forward Movement.’ In Dublin one of the late Primitive Wesleyan chapels, in a thickly populated district, has been transformed into a commodious mission hall. In Derry, where a little chapel stood with about two dozen for a congregation, a hall has been built that seats over seven hundred persons. It is crowded every Sunday evening, and souls have been won for Christ in it in large numbers. In Belfast two new halls have been erected, one of them with seating accommodation for three thousand; they are filled each Sunday evening, while an old chapel, in which the congregation had nearly dwindled away, has been enlarged and filled to overflowing. These city missions have grown and developed from small beginnings into magnificent organizations, with their extending spheres, slum operations, open-air services, and rescue work.

Philan-
thropic in-
stitutions.

The first philanthropic institution connected with Methodism in Ireland was a house adjoining Whitefriars Street Chapel, Dublin, which in 1766 was leased for the accommodation of indigent widows of at least sixty years of age. The management was placed in the hands of the preachers in Dublin for the time being and seven trustees, and still continues, in another part of the city, its needed and beneficent work.

The Strangers’ Friend Society was started in 1790 by Dr. Adam Clarke for the purpose of relieving sick and distressed strangers, irrespective of creed, similar associations having been formed in London and Bristol. This society has done a noble work for Christ, thousands having been relieved by it from the greatest misery and not a few brought to a

saving knowledge of God. It still exists as a monument of the wisdom and benevolence of its illustrious founder.

It was not until the beginning of the last century that any organized effort was made to provide for needy orphan children. In 1803 Solomon Walker, a well-known Methodist in Dublin, bequeathed certain sums of money for the purpose of providing and supporting a female charity school in the city of Dublin, to be called 'The Methodist Female Orphan School,' and a school was founded in Whitefriars Street in 1806 in pursuance of the will. Certain benefactions have been received since for the benefit of the institution, which together constitute a valuable endowment. In addition, voluntary collections and contributions received from congregations and members of the Methodist Church and from other friends, have been applied to the maintenance of the establishment, and to the erection, in 1853, of premises in Harrington Street. Nearly three hundred orphans have during the century shared the shelter and the training of the school, and, with very few exceptions, those who have passed through it have filled useful positions in society and brought credit to the institution.

Orphan
School.

At the suggestion of the Rev. Dr. Wm. Crook, and on the recommendation of the Waterford District Meeting, the Conference of 1869 resolved to establish a Methodist Orphan Society, and appointed a committee to draw up a scheme. The Conference of the following year received the report of the committee, and in 1871 adopted and published a code of regulations, which are retained as the basis of the society. The number of orphans from the first until now is 1,160, while the society has given grants-in-aid to many whose names for various reasons were not enrolled. It is impossible to estimate the number of homes which have been preserved from destruction by the help of the society.

Orphan
Society.

The Craigmore Children's Home owes its origin to the munificent liberality of Mr. T. F. Shillington, J.P., who, in connexion with the Twentieth-Century Fund, presented as a home for orphan boys a house and farm valued at two thousand guineas. As it has been in existence as an Orphan

Craigmore
Home.

Home for only five years, it is too young to have a history. There are under its care forty boys, whilst ten have been enabled to make a good start in life. Owing to lack of further accommodation many applications have had to be refused. The boys are not waifs and strays, but the children of respectable Methodist parents, and receive a practical education, calculated to form such habits as will help them in their future lives. Connected with the institution are both a day school and a Methodist church, so that the whole forms a complete colony in itself.

Educational
work.

At an early period in the history of Methodism in Ireland attention was directed to the subject of education, although in a very limited and humble way. The first recorded effort was made in 1784, and consisted of a free school for forty boys in Whitefriars Street, Dublin. As during the early part of the last century education was in a very low state, especially in the country districts, a number of day schools were opened by the Methodists in the most needy places, chiefly on the mission stations, together with some half-dozen established by Dr. Clarke in Ulster. Soon afterward the present National System was adopted by the Government, but at first it was not approved of by the leading officials of Irish Methodism.

Primary
schools.

For more than thirty years these Methodist day schools were in operation, and were attended by about six hundred Roman Catholic children, as well as by thousands of Protestants. None, it is said, were more diligent or successful in committing to memory Scripture and the Wesleyan Catechism than the Catholic children. In 1839 encouraging aid was given to this work by the appropriation of £6,000 from the Centenary Fund, the annual proceeds of which have been applied to the erection and maintenance of school buildings, the providing of school requisites, and the supplementing of teachers' salaries. In 1858, in the allocation of the Agency Fund, a further sum of about £3,000 was set apart for like purposes.

In the following year the mistake which had been made in refusing to accept the Government plan was seen and

rectified, by giving ministers liberty to connect schools under their patronage with the National Board. This policy, which has since been generally adopted, has proved most helpful. For several years a distinction was kept up between the old-established mission schools and the schools sustained by the General Education Fund; but in 1871 this was discontinued, the grant from the Wesleyan Missionary Society for mission work was made direct to the Irish Conference, the portion of the grant spent upon mission schools was allocated to the Committee of General Education, and provision was made in Ireland for aiding, inspecting, and supervising all the primary schools. In these there are about 10,000 scholars, and about £13,000 per annum is received from the Government in their aid.

For a long time the need of a suitable provision for a higher class of education was felt. In 1839 a committee was appointed by the Conference to meet certain gentlemen for consultation concerning the desirability of establishing a proprietary grammar school. A plan to effect this was submitted to the Conference and approved. Resolutions providing for carrying it out were adopted. This led to the opening in 1845 of the Wesleyan Connexional School, Dublin. Accommodation was provided for 100 boarders and 200 day boys, and a minister was appointed governor and chaplain. This proved so successful that a better provision, with increased accommodation, became necessary, and Wesley College was erected at a cost of £24,000, and opened in 1879. It is spacious, well ventilated, and in all its arrangements complete and up-to-date; while its splendid success in every department of its work has more than justified the efforts and gifts involved in providing such an institution.

When the British Conference resolved to commence a theological institution for the training of its ministers,¹ the Irish Conference expressed its approval of the project, and agreed to place at the disposal of the committee a legacy of £1,000, left by Mr. Mason of Dublin for that purpose.

¹ See vol. i. pp. 427-430.

Thus Ireland became entitled to have four students constantly at the institution when required. A necessity, however, was felt for a new institution, with an enlargement of the purposes of the Connexional School, embracing the training of theological students and the education of the sons of ministers. This led to the establishment of the Methodist College, Belfast. It was erected and endowed by means of contributions received mainly from Methodists in Ireland, England, and America, amounting in the aggregate to nearly £60,000. With the Rev. William Arthur as president, the Rev. Dr. Scott as theological tutor, and the Rev. Dr. R. Crook as head master, it was opened for the reception of students and pupils on August 19, 1868. After a period of nearly twenty years, the college was placed under the management of governors who, by the scheme of the Commissioners of Educational Endowments, were constituted a body corporate, with perpetual succession and a common seal. This scheme, while maintaining the authority of the Conference, and providing for all the original purposes, gives the governors enlarged powers, including provision for the education of girls, and the carrying into effect the munificent purpose of Sir William M^cArthur, in the erection and endowment in 1891 of the M^cArthur Hall, at a cost of over £31,500. In 1908 the Conference made further changes in the government, in the hope of widening out its educational efficiency. There are few, if any, superior colleges of the kind in the United Kingdom. Its students and pupils have distinguished themselves in almost every rank in life, and not a few are in the Irish Methodist ministry.

IV

INFLUENCE
OF IRISH
METHODISM.
On other
Irish
Churches.

John R. Green says, 'The Methodists themselves were the least result of the Methodist Revival.' This has been specially true of Methodism in Ireland, for its influence has extended far beyond the pale of its membership. Protestantism by its agency was roused from its spiritual lethargy, and thus saved as a spiritual force. At first members of

the churches were led to realize the saving power of the gospel as preached by the itinerants, then ministers felt the quickening influence and showed signs of vitality to which they had been strangers. The most influential of these ministers probably was the Rev. B. W. Mathias, chaplain to the Bethesda, Dublin. Here for upwards of thirty years he attracted crowds by his evangelical and impressive ministrations. Nobility and gentry, lawyers and physicians, as well as many of the humbler classes, attended the Bethesda. Not a few of the divinity students of Trinity College also were among the most regular and attentive of the hearers. Many of these afterward entered the ranks of the clergy, and did a noble work in elevating the tone of the Established Church.

The extent to which Presbyterianism was quickened and blessed through Methodism cannot be accurately estimated, but it was evidently much greater than is generally supposed. As nominal members of that church entered on a new life, and found their way to the places of prayer, the idea dawned on the minds of many that the labours of the itinerants promoted the true welfare of the church they so dearly loved. Accordingly in nearly all the principal towns of Ulster meeting-houses were thrown open to Wesley, Coke, and Averell. These devoted evangelists preached in them to crowded audiences, the word was accompanied with divine power, and many, in addition to those who attended the ministry of the itinerants, were led to an experimental knowledge of the truth. It was this religious vitality that led to and sustained the noble and successful efforts of Cooke to rid the Presbyterian Church of the incubus of Arianism, and that prepared the people for the revival of 1859 and the labours of Moody and Sankey.

William Arthur has said that Irish Methodism is 'a lovely vine of slender stem, struggling in unfriendly soil, yet a fruitful vine, whose branches run over the wall.' Thus in 1760 a group of emigrants might have been seen at the quay, Limerick, preparing to sail for America. One of these was Barbara Heck, another was Philip Embury,

In America.

both Palatines,¹ who had been converted in Ireland, but were destined in the providence of God to influence for good countless myriads. That vessel contained the germ from which has sprung the Methodist Episcopal Church of the United States. At about the same period another Irish Methodist, Robert Strawbridge, was led to give his heart to God and enter upon a course of usefulness which culminated in his great work in America as the apostle of Methodism in Maryland, and as the founder of what is now the Methodist Episcopal Church, South.² In August 1769 Robert Williams, an Irish Methodist preacher, with the consent of Wesley, started for America, where he was the first Methodist itinerant, and where he proved to be the apostle of Methodism in Virginia and North Carolina, and the spiritual father of thousands. A host of others might be mentioned, such as John Summerfield, Charles Elliott, William Butler, Thomas Guard, and James Morrow, who have been amongst the contributions of Irish Methodism to the ministry of the United States.

Newfound-
land.

Lawrence Coughlan, a converted Romanist, who entered the Irish itinerancy in 1755, and in 1766 was ordained by the Bishop of London, was sent out by the Society for the Propagation of the Gospel to Newfoundland. Here he founded Methodism. He was followed in Newfoundland by John Stretton of Waterford, and when at length the people there wrote to Wesley for a preacher, Wesley appointed an Irishman, John M'Geary. Thus Irish Methodism gave to Eastern British America, as it had done to the United States, its first missionary, its first lay preacher, and its first itinerant. Other missionaries, such as Samuel M'Dowell, John Remington, and William Ellis of the Irish Conference, also laboured in Newfoundland.

1785.

Canada.

Methodism was introduced into Canada in 1774 by Paul and Barbara Heck, and other Irish Palatines, who had left the United States and settled near Montreal, and four years

¹ The Palatines were refugees from the Palatinate who settled in Ireland early in the eighteenth century owing to the cruel persecution from which they had suffered.

² *Vide infra*, p. 56.

later, in Augusta, Upper Canada. They were followed in 1783 by a soldier, named Tuffey, and he three years later by Major George Neal, an Irishman, and he again by another Irishman, named James M'Carty. Since then numerous churches have been formed in the Dominion, in which a large proportion of the congregations, and nearly all the office-bearers, have been from this country, while there are more Methodist ministers of Irish extraction, and considerably more members, than there are in Ireland. No one who has not visited the United States and the British colonies, and seen it for himself, can form an idea of the vast extent to which Ireland has contributed to the numerical, financial, and moral strength of Methodism in these countries. Even to England Ireland has given some of the foremost ministers of Methodism, as well as many thousands of its members, including gentlemen of such influence as Sir William and Mr. Alexander M^cArthur and Mr. John Beauchamp.

The Methodists of Ireland have been identified with the foreign missionary operations of the society from their commencement, contributing liberally their worldly substance, and giving their sons and daughters to carry on the work. By a remarkable providence, an Irish emigrant found his way in 1783 to Antigua, and there, under the superintendence of Mr. Baxter, was employed in instructing the negroes and holding meetings. When Dr. Coke first visited the island in 1786 he found, as the result of their joint labours, nearly two thousand members in the society. Subsequently about a score of ministers of the Irish Conference were engaged as missionaries in the West Indies. Methodist missionaries have also gone from Ireland to Africa, Ceylon, and Australia.¹

Foreign
missions.

Dr. Coke was the collector, treasurer, and director of the foreign missions, and from the beginning he was generously aided, both in men and money, by Methodists in Ireland. On his death the Hibernian Auxiliary of the Wesleyan Missionary Society was formed. It originated in a resolution of the Irish Conference, adopted in 1813, requiring that

¹ *Infra*, pp. 239, 283 *et seq.*

auxiliary societies should be established throughout the country, and collections made in all the congregations on behalf of the Wesleyan Missionary Society. Since 1827 deputations appointed by the British Conference have annually visited Ireland in the interests of the society, the visits of which have proved the means of much lasting good, and a valued link between Irish Methodism and the mother church in England.

CHAPTER II

ON THE CONTINENT OF EUROPE

I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.—ROM. i. 14-17.

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CHAPTER II

ON THE CONTINENT OF EUROPE

AUTHORITIES.—To the General List add: DR. LELIÈVRE's articles in *Wes. Meth. Mag.* (May and June, 1906); and for the beginnings in France a pamphlet by WM. TOASE, entitled *Our Mission in France* (1834); also original letters of du Pontavice in the possession of the writer.

I

DR. LELIÈVRE writes: 'The Methodist Church of France is an offspring of the Channel Islands Methodism. It seems obvious that Wesley had France in view when he sent to Jersey and Guernsey two of his best helpers, Robert Carr Brackenbury and Adam Clarke.' This was in 1783. In 1790 John Angel, on a business visit in the neighbourhood of Caen, found a small congregation of Protestants who, on account of the difficulties of the times, were without a pastor. They gathered together Sunday by Sunday to read the lessons and a sermon. Angel told them of his conversion to God and his experience in divine things. A woman present rose and said, 'For forty years I have been persecuted for my religion; but I never knew before this day what the nature of true religion is.'

METHODISM
IN FRANCE.
Beginnings.

The following year Conference appointed William Mahy, a Guernsey local preacher, to minister to this and other small Protestant congregations in that part of Normandy. Some months after, Dr. Coke and Jean de Quetteville made an unsuccessful effort to commence work in Paris. They found—

that the French were too much enamoured with their Revolution, and too much enlightened with their new philosophy to

regard either the truths of Christianity or the salvation of their souls.

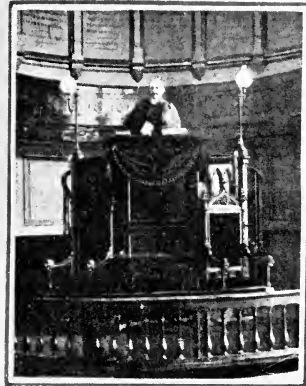
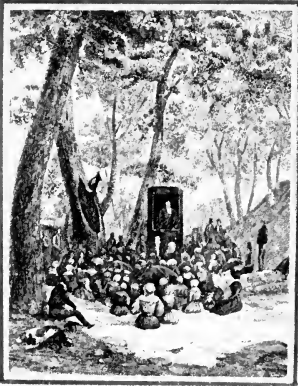
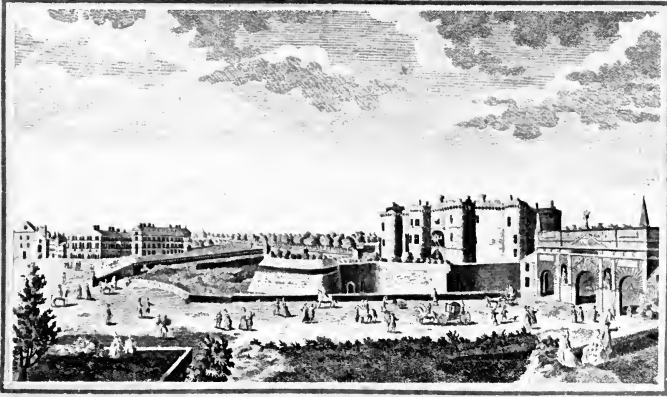
They found, however, that Mahy had about eight hundred Protestants under instruction, and that, as most of the priests had either suffered death or fled the country, numbers of Roman Catholics attended his ministry and heard him with marked approbation.

Before leaving for England Dr. Coke and de Quetteville ordained Mahy to the ministry. From 1791 to 1808 this devoted missionary, shut out from return to his native land on account of the war which was then waging, preached with indefatigable zeal, and laboured amidst great sufferings, opposed by time-serving Protestants, and suspected by the authorities as an English spy.

Among the thousands who had fled before the terrors of the Revolution was a young Breton nobleman, M. du Pontavice. The Rev. R. Reece found him in Jersey. He afterward became secretary and travelling companion to Dr. Coke. Whilst on a visit, in 1796, to William Bramwell at Chester, and in the preacher's study, the young French marquis was brought into the liberty of the gospel. In 1802 he joined W. Mahy, 'who received him as an angel from heaven.' Du Pontavice laboured in Normandy until 1810, when he died at the age of forty. Meanwhile earnest Methodists were carrying on a work among the seventy thousand French prisoners of war on the Medway and at Portsmouth. W. Toase, de Kerpezdron, a converted Breton Roman Catholic gentleman, and two local preachers from the Channel Islands, showed great kindness to officers and men, and after the peace following the battle of Waterloo all four became missionaries in France.

Dr. C. Cook. In 1818 the Conference sent out Charles Cook, who perhaps more than any other was used of God to the spreading of evangelical truth throughout France. Of him Merle d'Aubigné, the historian, has said: 'The work which John Wesley did in Great Britain, Charles Cook has done, though on a smaller scale, on the Continent.' For forty

PLATE III



PARIS: SUBURBS AND THE BASTILLE, WHEN METHODISM COMMENCED WORK IN THE CITY. Print, 1789.
AN OPEN-AIR SERVICE IN THE CEVENNES, 1834. THE PRESENT PULPIT OF THE METHODIST CHURCH,
RUE ROQUEPINE, PARIS.

years he laboured prodigiously as an evangelist and as a theologian, more especially in the South of France. He was a true leader of men, and around him were grouped able missionaries, both Channel Islanders and Frenchmen, who recognized in him their chief and model. Among the former were Hocart, Gallienne, Guiton, and de Jersey, whose children and grandchildren are in the ministry to-day. Among the French may be mentioned Jean Lelièvre and J. Rostan.

Jean Lelièvre (1831—1861) was born of Roman Catholic parents in Normandy. On his return from fighting as a soldier of Napoleon I. he was converted, and at the age of thirty-eight became a Methodist minister. He was the means of bringing a multitude of souls to Christ. Three of his sons entered the ministry; one of them, Mathieu, has, by his life of Wesley and other works, made Methodism known in circles in which otherwise it would have remained unknown.¹ J. Lelièvre.

For many years a successful work was carried on in the Higher Alps of Piedmont, among the French-speaking Vaudois. One of these, J. Rostan, a convert of the apostolic Felix Neff, was a Methodist minister from 1834 to 1859, and instrumental in the hands of God of gracious revivals. His was an ardent and fearless spirit. Difficulties abounded, but these earlier French missionaries covered enormous distances preaching in the peasants' kitchens and in Protestant National Church pulpits when opened to them. J. Rostan.

For many years the 'societies'² remained under the protecting wing of official Protestantism; but a change took place in 1852. William Arthur and Dr. Beecham, then Missionary Secretaries, felt that Methodism in France

¹ M. de Rémusat's articles in the *Revue des Deux Mondes* have done much to make educated Frenchmen familiar with the life and work of Wesley.

² *Societies*.—Dr. Cook obtained the entry into a number of Protestant churches on the understanding that Methodism was *not* a church, but only composed of 'societies.' When the Conference was established in 1852, and Methodism was declared to be a separate church, he was accused of having deceived his friends, and there were strong things written. This may have been inevitable,

must be French. After the *coup d'état* of December 2, 1851, they prepared a scheme for giving the still weak stations a Conference of their own. It was hoped that in a few years they would become financially independent. But for various reasons this has not been so. The attachment of many of the adherents to the martyr-church of their forefathers, the undeveloped spirit of giving amongst a people accustomed to be taxed to pay the stipends of ministers, the poverty of the members of 'society'—these militated against self-support. At the same time the long distances between the stations in the North, and the crowding of various evangelical denominations into the small Protestant towns of the South, has demanded a larger ministerial staff than should otherwise be employed.

- Nevertheless progress has been made of late years, and the financial problem is being faced and grappled with.
- W. Gibson. Much new work has also been undertaken. William Gibson, English minister in Paris (1862-72 and 1878-94), devoted life and fortune to the opening of mission halls in which thousands of the working classes in the suburbs of Paris, in Rouen, and in Havre heard the gospel.
- North Africa. The French Conference about the same time commenced a mission in North Africa among the Kabyles, the aboriginal race descended from the compatriots of Tertullian and Augustine. A grandson of Dr. Cook has for many years had charge of this mission.
- Brittany. In 1904 Brittany, a stronghold of Romanism, was entered. Numbers of Bretons (the Welsh of France) had been evangelized in Jersey, at Havre, and in Paris, so that the way was prepared. J. Scarabin, a Breton, speaking the language, converted in a Wesleyan chapel at Guernsey, had entered the ministry and was appointed to this mission.
- Methodist Episcopal Church. In 1906 the American Methodist Episcopal Church commenced work at Lyons, Marseilles, and other cities in the south-east of France.

Results. Methodism has been called in France the Church of the Revival. It has contributed powerfully to the revival of

the historic Huguenot Church. A century ago this church was in a large measure rationalistic. Less than half a century ago, it was still timid and unaggressive. To-day it is to the forefront in politics, in higher education, in commerce—and also in social reform and in directly religious work. Its historians and others gratefully acknowledge its debt to the little Methodist mission church which led the way in the establishment of Sunday schools, in the starting of Y.M.C.A., Temperance and Christian Endeavour Societies, and still contributes materially to the movement in favour of deepening the spiritual life of the churches. Protestant ideals have for long been steadily gaining ground in France. This was acknowledged by Roman Catholic opponents during the crisis of the Dreyfus controversy. Indeed, the word ‘Methodist’ in France expresses aggressive Protestantism. Most Reformed Church ministers look upon the Methodist Church with brotherliness, if not with affection. It is surely a matter for devout thanks to God that in His providence Methodists from England and the Channel Islands have been permitted thus to sow the seed of true liberty—the glorious liberty of the children of God—and to aid in saving France from superstition and unbelief.

II

‘Garibaldi’s triumph opened the door for Protestant missions for Italy. Methodism eagerly embraced this opportunity.’ The work was begun in 1860, and quickly spread, some of the first Italian ministers being old Garibaldean soldiers.¹

METHODISM
IN ITALY.

The defeat of France by Prussia in 1870 opened the way for entering Rome, hitherto denied. The first Protestant baptism and the first Protestant marriage took place in a Methodist mission hall. In 1877 this was replaced by a graceful Gothic church with ministers’ residences, Bible depôt, and rooms for the mission to Italian soldiers. The

¹ For the American Methodist Missions in Italy *vide infra*, pp.400 ff.

whole forms an important block of buildings, containing apartments and shops which are a source of income, and situated on a main thoroughfare, opposite to the palace of the Cardinal Vicar. Naples has also fine premises within a stone's-throw of the old Bourbon palace, formerly inhabited by one of the most fearful tyrants that Europe has known.

By the fusion in 1905 with the Italian Evangelical Church, the Methodist position was greatly improved in Milan ('the energetic capital of Italian manufactures and commerce'), in Florence, and in Palermo. In each of these large cities are good Wesleyan chapels.

The Methodist schools, counting three hundred scholars at Spezzia, the arsenal of Italy, have been repeatedly praised by Government officials. Padua, a university centre, is one of our oldest stations. Intra, on Lake Maggiore, is the seat of silk factories. It is the centre of a number of village causes, and possesses a handsome church and an orphanage with fifty children. But besides occupying the large towns, our ministers have carried on an extensive itinerant work among the villages. In a rural circuit in Apulia, out of twenty-four preaching-places, one-half are provided free of expense.

Villages.

The remotest villages in the country have been reached by means of the conscripts who have been evangelized in the Military Church at Rome. During the more than thirty years since this was founded, hundreds of young soldiers have learned to know Christ as a personal Saviour. The Military Church has become an undenominational mission, but its founder, and director for twenty-five years, was a Methodist minister.

Military Church.

Thus by God's grace, in city and village, from the Alps to the Mediterranean, in the land of the Caesars and of the Popes, posts have been opened and maintained, and that in spite of the bitterest opposition, in the midst of the grossest superstition.

Relative importance of the work.

The relative importance of this work is the greater, inasmuch as Italy had not, as had Germany and France, an

influential National Protestant Church supported by the State.

The Waldensians, it is true, had kept alight the flame of evangelical truth ; but until 1860 they had been confined to a few remote valleys in Upper Piedmont. Like our own church, and our sister Methodist Church of the United States, they also have been extending from one end of the country to the other. The Methodist churches have the advantage over the Waldensian of being in close corporate relation with powerful and vigorous churches outside, who not only aid them financially, but transmit to them ideals and inspiration which are but too needed by a weak minority in a Roman Catholic country. This they have done especially by sending picked men to superintend their missions. And thus it is that from 1860 until to-day three or four Englishmen, with a band of Italian fellow ministers, and with the Wesleyan Church behind them, have been permitted to take a leading part in one of the most important movements towards progress in modern Italy. For the presence of well-organized, energetic Protestant churches is the truest contribution to the revival of liberal ideals, and the safest 'modernism' in Italy. They alone can save the social and doctrinal revolution—so powerful to-day in the Latin peninsula—from becoming anti-Christian and anti-religious. A warm-hearted experimental Christianity, such as that for which Methodism stands, will be the antidote to atheistic excess, and the salvation from ecclesiastical tyranny and superstition.

III

The *raison d'être* of Methodist missions in Germany has been, and is, to keep prominent the spiritual and experimental character of Christianity. The Lutheran clergy is oftentimes more official than is the Anglican, and is more exposed to the dangers of intolerance, intellectualism, and rationalism. It runs also the risk of being ultra-Protestant in its opposition to Rome. Owing to these causes some

IN
GERMANY.
*Raison
d'être.*

bitter opponents to Methodist work in Germany and Austria have been found amongst Lutheran pastors. There have been, of course, notable exceptions.

In Germany organized church work which should encourage the laymen to take up spiritual work independently of State patronage has been sadly needed. The local preacher and the class-leader have been the antidote to officialism and to rationalism. At the same time by their corporate fellowship with numerous and powerful churches in other lands these humble workers in Methodist missions have exercised an influence which the efforts of small sects or of private individuals could scarcely have exercised.

Origins.

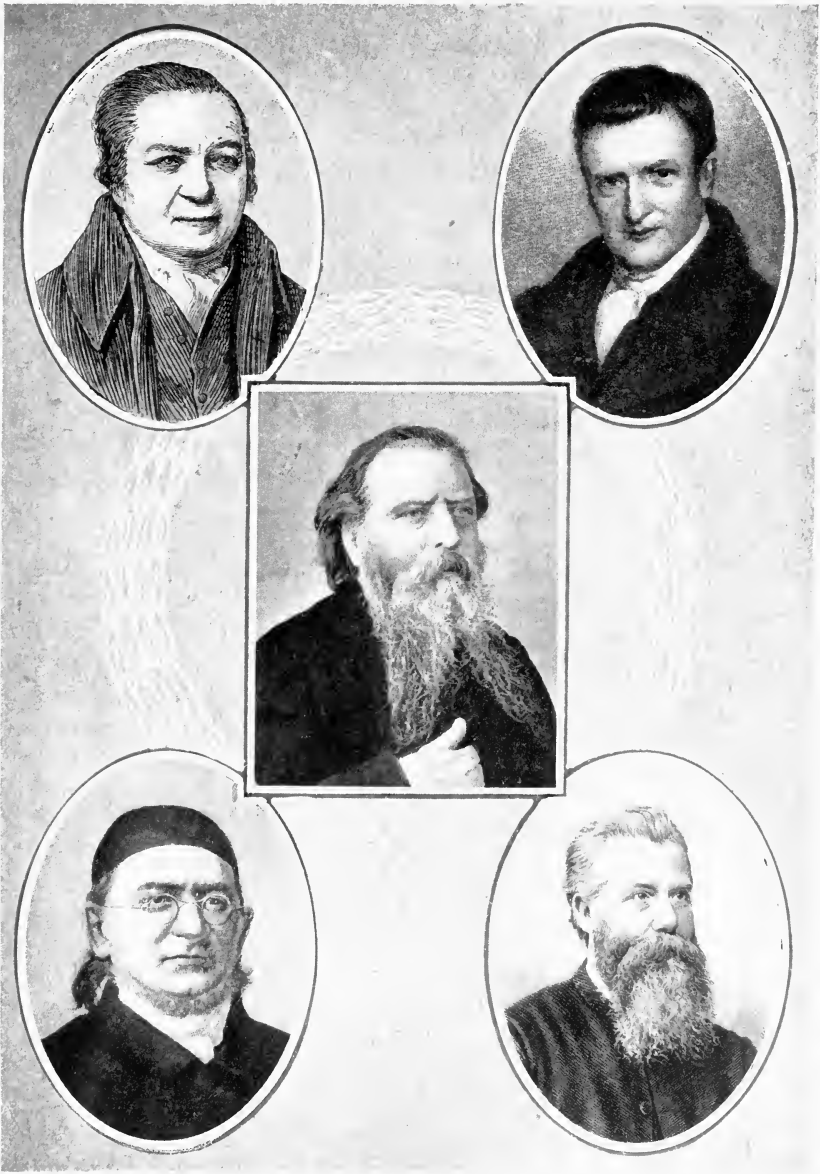
German Methodism goes back to the days of Asbury, and commenced in the United States.¹ Its first Conference was held there in 1789. To-day there are more than six hundred ministers and sixty thousand members in the German Methodist churches of America; so that it is not to be wondered at if Methodism in Germany is to-day in communion with America rather than with England.

Nevertheless, the first missionary was a German Wesleyan, sent in 1831 from England to preach to his own countrymen. Jacoby was succeeded in 1865 by J. C. Barratt, to whose statesmanlike energy was due the founding of a chain of small, healthy circuits in Wurtemberg, to which were added posts in Bavaria and Vienna. These were, in 1897, united to the much larger work of the Methodist Episcopal Church of America, which was started in 1849.² The union, which has proved to be in every way satisfactory, was rendered possible by the generosity of the late Baroness von Langenau.

There still remains outside the Methodist Church, but always in friendly connexion with it, the 'Evangelische Gemeinschaft.' Its constitution is nearly the same as that of the Methodists, and its adherents are everywhere called Methodists. Both know that the day will come when they will be one, not only in doctrine and constitution,

¹ See the story more fully told, *infra*, p. 136.

² On German Methodism see further, *infra*, p. 393.



JEAN DE QUETTEVILLE, OF GUERNSEY, WHO VISITED NORMANDY, 1816.

CHARLES COOK, D.D., MISSIONARY IN FRANCE FROM 1816 TO 1858.

SALVATORE RAGHIANTI, MONK, PATRIOT, AND METHODIST MINISTER IN ITALY. 'One of the noblest of our heroic band of Italian workers.' *b.* 1825; *d.* 1892.

DR. LUDWIG S. JACOBY, GERMAN PIONEER IN 1813.

JOHN C. BARRATT, WHO SUCCEEDED JACOBY, 1865; *d.* 1892.

but in organization. The missions are to be found in all parts of Germany, and also of German Switzerland, where they were needed, if anything, more than in Germany itself.

If we include all these German-speaking Methodist churches, we have, in 1906, a total of 408 ministers and of 50,800 members, with 413 chapels.

Besides two theological colleges, three prosperous publishing agencies and book concerns, and also temperance propaganda, German Methodism and its sister body have a powerfully organized deaconess work. There are in all seven hundred deaconesses, who although not officially connected with the church are nearly all of them members of it, and under directors who are members. They have three large hospitals, and receive considerable sums of money from friends and authorities who recognize the good work done by them.

Agencies.
Deaconess
work.

German Protestantism, and especially German Methodism, would seem to furnish a soil peculiarly favourable to the deaconess vocation.¹ Only those who have been with them month after month in the sick-room can know and appreciate the gentle, calm mysticism, yet true devotion, of the 'Sisters of Bethany,' and of the 'Martha and Mary' association. It is surprising that so small and so poor a body of Christians should furnish hundreds of these valued workers, and that they should be entrusted with properties worth tens of thousands of pounds. But their contribution alone to the religious life and activity of Germany is more than a sufficient justification for the work undertaken by Methodist missions in that country, and a proof of the spirituality in churches and homes which could by God's grace nurture such 'vocations.'

It is the loving, living faith which shows itself in works that the ancient Protestant State churches on the Continent need. It is this that Methodism is trying to preach.

¹ *Vide infra*, p. 397, for developments in America of this deaconess movement.

Justification
of Conti-
nental
missions.

The propriety of spending foreign-missionary money in carrying on work in countries already possessing Christian churches has frequently been questioned. But experience has proved the folly of neglecting peoples which are the 'great powers' of the world, and which politically influence Protestant missions in many parts of the globe. To take but one instance: to evangelize Madagascar and to neglect France would be an evident mistake. Again, to revive, however indirectly, ancient national Protestant churches, is one of the surest means of accomplishing great results. Although Methodism is numerically weak in Scotland, it has been the means of introducing doctrines and methods which have helped to uplift the religious life of the country. It has been trying to do the same for the Lutheran and Reformed Churches on the Continent, and with similar results. In France, for instance, the influence of Methodism is by no means to be measured by mere statistics of membership, or material resources. A third reason for the maintaining of Methodist missions on the Continent is to be found in the necessity for influencing the countries which are influencing our youth. German theology, French literature, and Italian sacerdotalism must be dealt with at their source, and it is there that they will be most effectually modified. Though its chief successes have hitherto been won in Anglo-Saxon countries, Methodism, faithful to the belief that the world is its parish, believes that it has a mission also for the Latin races.

CHAPTER III
IN THE UNITED STATES
1766—1808

I. THE BEGINNINGS OF AMERICAN METHODISM

I will set down a few things that lie on my mind. Whither am I going ? To the new world. What to do ? To gain honour ? No, if I know my own heart. To get money ? No ; I am going to live to God, and to bring others so to do.

FRANCIS ASBURY, on the voyage to America, 1771.

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CHAPTER III

IN THE UNITED STATES

1766—1808

I. THE BEGINNINGS OF AMERICAN METHODISM

AUTHORITIES.—To the General List add: PHOEBUS, *Light on Early Methodism in America* (New York, 1887); TIPPLE, *The Heart of Asbury's Journal* (New York, 1904); SUMMERS, *Biographical Sketches of Itinerant Ministers* (Nashville, 1858); STRICKLAND, *The Pioneer Bishop; or, the Life and Times of Francis Asbury* (New York, 1858); BOEHM, *Reminiscences, Historical and Biographical* (New York, 1875); WAKELEY, *Heroes of Methodism* (New York, 1856); *Proceedings of the Centennial Methodist Conference* (New York, 1885); CUMMINGS, *Early Schools of Methodism* (New York, 1886); SIMPSON, *A Hundred Years of Methodism* (New York, 1876); SEAMAN, *Annals of New York Methodism* (New York, 1892); *Sketches of the Life and Travels of Rev. Thomas Ware*, written by Himself (New York, 1839); STRICKLAND, *Autobiography of Peter Cartwright* (New York, 1856); LARRABEE, *Asbury and His Co-labourers* (New York, 2 vols., 1852); FIRTH, *Experience and Gospel Labours of the Rev. Benjamin Abbott* (New York, 1854); *Minutes of the Conferences* (New York, 1840 ff.); Journals of the General Conference from 1792.

I

ON October 14, 1735, John Wesley, then in his thirty-second year, embarked at Gravesend, England, for America. The decision to make the voyage had not been hurriedly reached. General James Oglethorpe, who had been spending the summer in London soliciting aid for his new colony in Georgia, and who knew of Samuel Wesley's great interest in the Georgia Mission, had extended an invitation to his talented son John, Fellow of Lincoln College, Oxford, to accompany him to Savannah, Georgia, to work in that needy field. The proposition appalled Wesley. He consulted

THE FIRST
WORK AND
WORKERS.
Wesley's
missionary
labours.

with some of his closest friends, and at last he laid the matter before his mother, who, with fine spirit, said: 'If I had twenty sons I should rejoice that they were all so employed, though I never saw them more.' It was as an accredited missionary to the Indians from the Society for the Propagation of the Gospel that he went; but the conversion of the Indians was not his uppermost purpose. Nor did he go to organize a new ecclesiastical movement. 'My chief motive,' he writes, 'is the hope of saving my own soul. . . . I cannot hope to attain the same degree of holiness here which I may there.'¹ He was not yet ready to organize societies and build churches. The assurance that Christ had taken away his sins, even *his*, had not yet possessed his soul, fired his zeal, and unloosed his tongue. That triumphant experience of sonship was to come later, upon his return to England after two years of self-depreciation, unexpected discouragements, painful disappointments, and other trials. It would doubtless be an exaggeration to say that Wesley's mission to Georgia was altogether a failure. Such self-denying labours could not be without effect. Whitefield, who left England the day before Wesley reached it, wrote upon his arrival in Georgia: 'The good John Wesley has done in America is inexpressible. His name is very precious among the people, and he has laid a foundation that I hope neither men nor devils will ever be able to shake.' Whitefield's hope was prophetic. The foundations are still unshaken! Tyerman, in speaking of America and Wesley's work in Georgia, asks:

Whitefield's
prophecy.

Who could have imagined that in one hundred and thirty years this huge wilderness would be transformed into one of the greatest nations upon earth, and that the Methodism begun at Savannah would pervade the continent, and, ecclesiastically considered, become the mightiest power existing?²

It has ever been a joy to American Methodists to remember that their spiritual leader once lifted the banner of his divine

¹ Moore's *Life of Wesley*, i. 206, 208.

² Tyerman, *Life and Times of Wesley*, i. 115.

Lord upon this continent, and the ground touched by his tireless feet will be for ever sacred to them. They have, however, regarded the date of the beginning of Methodism in the new world not as 1735, but as 1766.

The
beginning,
1766.

There have been differences of opinion as to the place of the earliest planting in America, and to whom belongs the credit, whether to Embury at New York, or Strawbridge in Maryland. But the best historians in America, such as Stevens, than whom no greater denominational historian has yet been raised up among us; Atkinson, whose researches concerning the beginnings of the Wesleyan movement in America are both invaluable and as yet incontrovertible; Wakeley, Buckley, and Faulkner, unite in giving the preference to the former. Moreover, in 1790, when Bishops Coke and Asbury gave 'a brief account of the rise of Methodism,' which was printed in the preface of the *Discipline* of that year, after alluding to the labours of Embury, they state that '*about the same time* Robert Strawbridge, a local preacher from Ireland, settled in Frederick County, in the State of Maryland, and, preaching there, formed some societies.' The statement of Lee, the earliest and one of the best of our historians, is undoubtedly correct.

Embury.

Strawbridge

In the beginning of the year 1766 the first permanent Methodist Society was formed in the city of New York, Mr. Philip Embury, an Irishman, began to hold meetings in his own house, and to sing and pray with as many as would assemble with him.¹

The incidents leading up to the holding of the first service in New York are a part of the romance of American Methodism. There are no trifles in God's world. A very paltry old woman, accustomed to sit before the door of the cathedral with wax tapers, incited the image-breaking at Antwerp in the seventeenth century. In France the accidental splinter from Montgomery's lance by which Henry II. was killed deferred the Huguenot massacre for a dozen years. A fluttering butterfly shaped the future career of one of

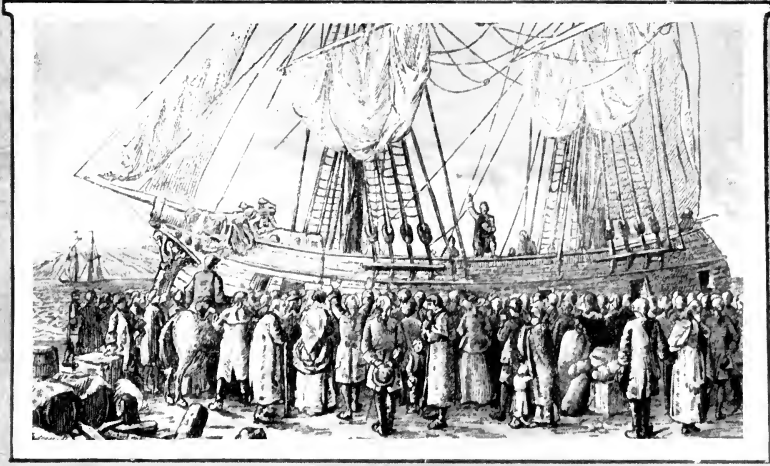
¹ Lee, *History of the Methodists*, p. 24.

America's greatest artists. It was a game of cards that was responsible for the first Methodist sermon in New York. Though the story has often been told, it is too good to be omitted. It seems that a company of people had met one evening to play cards, when suddenly there appeared in the room where they were gaming a woman well known to them all, one Barbara Heck, who in indignation swept the cards into her apron, threw them into the fire, sternly warned the players of the danger to which they were exposed, and exhorted them with earnestness and pathos to give up their evil ways. Then going to the house of Philip Embury, she cried, 'Brother Embury, you must preach to us or we shall all go to hell, and God will require our blood at your hands.' 'But where shall I preach?' asked Embury; 'or how can I preach, for I have neither a house nor a congregation?' 'Preach in your own house and to your own company first,' she replied. His responsibility was so pressed upon him that he could not shake it off, and he agreed to comply with her request. The company which assembled in Philip Embury's house was not a large one, only five in all, but they sang and prayed, and Embury preached to them, and thus was begun the Methodist movement in America.

Barbara
Heck.

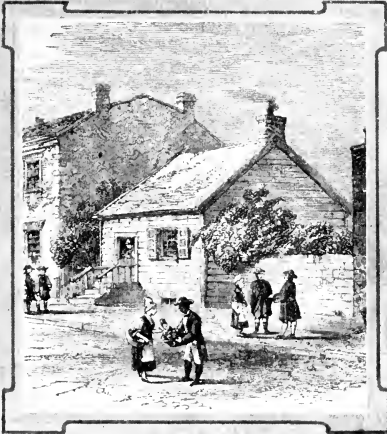
The
Palatines.

Driven by the conquering and relentless Louis XIV. from the province of the Palatinate of the Rhine, one of the seven ancient electorates of Germany, there went to England about the beginning of the eighteenth century, and thence to Ireland, where upon land set apart for them in County Limerick they settled, numerous groups of sturdy, God-fearing Protestants. Having brought no German minister with them, these pilgrims in a strange land grew careless and irreligious, even 'eminent for drunkenness, cursing, and swearing'; but there were a few who did not bow the knee to Baal, and conspicuous among these was one Philip Guier, the master of the German school at Ballingran, where most of the Palatines had settled, and in whose school Philip Embury learned to read and write. Guier was a local preacher, a man of fearless spirit and of



On Christmas Day;
 being Monday y^e 25th
 of December, in the
 year 1752: He shone in
 to my soul, by a glimpse
 of his Redeeming love:
 being an earnest of my
 redemption in Christ
 Jesus, to whom be glory
 for ever & ever. Amen.

Phil. Embury



EMBURY PREACHING TO THE PALATINES WHEN LEAVING LIMERICK FOR AMERICA, 1760.

RECORD IN EMBURY'S POCKET-BOOK, CHRISTMAS,
 1752.

EMBURY'S HOUSE IN NEW YORK.

mighty power; for even to this day when the Methodist preacher in that region rides along on his circuit horse, there are those who cry out, 'There goes Philip Guier, who drove the devil out of Ballingran!'¹ In 1756 Wesley preached in Ballingran, and undoubtedly Embury was among his hearers; for he had been numbered with the Methodists now for nearly four years, was already a local preacher, and two years later, in 1758, at the Conference held in Limerick, Wesley being present, he was received on trial, though for some reason was not appointed to a circuit. In 1760 a company of these Irish Palatines sailed from Limerick, and among them were Philip Embury and his young bride, Mary Switzer, two of his brothers and their families, Peter Switzer, undoubtedly his brother-in-law, Paul Heck and his wife, Barbara Ruckle. After a tedious voyage of sixty days, the ship entered the Narrows, passed up the beautiful bay, and on August 11, 1760, landed its passengers in New York.

For a few years after their arrival little is heard of them, except that Embury worked at his trade, and found time for some teaching, as an advertisement of 'Philip Embury, Schoolmaster,' which appeared in Weyman's *New York Gazette* in 1761, indicates. That he did not exercise his gifts as a religious teacher has been thought strange. But there is no evidence that he exhibited any religious zeal whatsoever, or conducted public worship until entreated by his thoroughly aroused cousin, Barbara Heck. It may have been that his natural diffidence deterred him. Yet on the other hand the presumption is that he lived a consistent life, and endeavoured by his example at least to influence his companions to uprightness of life. Wakeley² furnishes conclusive testimony that he was not a member of that card-party, already referred to, 'which a woman's touch transformed into a revival.'

In New
York.

There must have been in New York at that time not a

¹ Tyerman, *Life and Times of Wesley*, ii. 146.

² Wakeley, *Lost Chapters Recovered from the Early History of American Methodism*, ch. iii.

few English and Irish immigrants who had been reached by Wesley and his preachers in their native land. Certainly there were some among the troops in the British garrison who had their memories stirred by the jubilant notes of the Methodist hymns which came floating through the open windows of Philip Embury's cottage on Barrack Street, and who were thus drawn to the services. Lee's account of the growth of that first little society is so simple and quaint that it deserves to be given in every account of those early days :

In about three months after, Mr. White and Mr. Sause, from Dublin, joined with them. They then rented an empty room in their neighbourhood adjoining the barracks, in which they held their meetings for a season : yet but few thought it worth their while to assemble with them in so contemptible a place. Some time after that, Captain Thomas Webb, barrack-master at Albany, found them out, and preached among them in his regimentals. The novelty of a man preaching in a scarlet coat soon brought great numbers to hear, more than the room could contain. Some more of the inhabitants joining the society, they then united and hired a rigging loft to meet in, that would contain a large congregation. There Mr. Embury used to exhort and preach frequently.¹

The
Rigging
Loft.

The Rigging Loft was rented in 1767. Bishop Scott once called attention to the propensity the early Methodists in America had for worshipping in rigging lofts, inasmuch as they made use of them, not only in New York, but also in Philadelphia and Baltimore. To this preaching-place Captain Webb frequently came, and in it his compelling voice was heard again and again. There is no more picturesque figure in the long history of American Methodism than Captain Thomas Webb, 'soldier of the cross, and spiritual son of John Wesley,' with a green patch over one eye—he had lost his right eye at the siege of Louisburg—with a scarred right arm—he had been wounded at the battle of Quebec—and with a soul on fire for God. When he was forty-one this rugged soldier had heard Wesley

Captain
Webb's
work.

¹ Lee, *History of the Methodists*, p. 24.

preach in Bristol, and the following year, 1765, he joined a Methodist society, and was almost immediately licensed to preach. And what a preacher he was! 'A man of fire,' Wesley characterized him, and added, 'the power of God constantly accompanies his word.' John Adams, the statesman, who became the second President of the United States, heard him preach in 1774, and describes him as 'the old soldier—one of the most eloquent men I ever heard; he reaches the imagination and touches the passions very well, and expresses himself with great propriety.'¹ By more than one has he been compared with Whitefield. Fletcher of Madeley esteemed him both for his character and for his labours, and sought to persuade Benson, the commentator, to give himself, as a co-labourer with Webb, to the work in America. This is evident, that if to Embury belongs the honour of being the first leader of American Methodism, to this old soldier belongs the honour of a more permanent agency in the great event, of more extensive and more effective services, of the outspread of the denomination into Long Island, New Jersey, Pennsylvania, and Delaware, the erection of its first chapels, and the introduction of Wesleyan itinerants. Aside from the mere question of priority, he must be considered the principal founder of the American Methodist Church.²

From the first appearance, unexpected and startling, of the scarred warrior in his scarlet regimentals at the Methodist meeting in New York a new energy was manifest. Under his preaching and Embury's the attendance steadily grew until a new place of worship became a necessity. Here again the faith and courage of Barbara Heck triumphed. This 'model of womanly piety,' who saw the need before any one else, 'made the enterprise a matter of prayer,' and one day in class-meeting told how she had 'looked to the Lord for direction, and had received with inexpressible sweetness this answer: "I the Lord will do it."' Nor was that all: 'A plan for building was presented to my

The first church built.

¹ Stevens, *History of the Methodist Episcopal Church*, i. p. 60.

² Stevens, *Ibid.*, i. 66.

mind,' she said, and this she described to the members of the society, who found it so practical and economical that it was adopted.¹ But it was Captain Webb who made possible the erection of a church at that time. Without his financial aid and influence it is doubtful if the project could have been undertaken. He headed the list of contributors with a subscription of thirty pounds, to be followed by many of the citizens of New York, including clergymen of the Church of England, lawyers, doctors, teachers, merchants, and other prominent people—there are two hundred and fifty-seven names on the subscription paper, which is preserved in the archives of the New York Methodist Historical Society. More than this, he loaned the society £300, collected £32 from friends in Philadelphia, and sold books for the benefit of the enterprise. Wesley sent money, books, and a clock; Philip Embury made the pulpit, and from it preached the dedicatory sermon, October 30, 1768. In this Church, named Wesley Chapel,—‘most likely the first chapel called by Wesley’s name,’ but now for many years known as Old John Street Church,—Embury and Webb were to continue to preach for about a year, when the old order would pass away, and a new order begin. Embury’s services seem to have been mostly gratuitous. The early records of the society show only an occasional donation to him of clothing or money for clothing, or for work as a carpenter upon the premises. Before he left the city the trustees presented him two pounds and five shillings for the purchase of a concordance as a memento of his pastoral connexion with them. This volume is preserved in the library of the Wesleyan Theological College, Montreal.

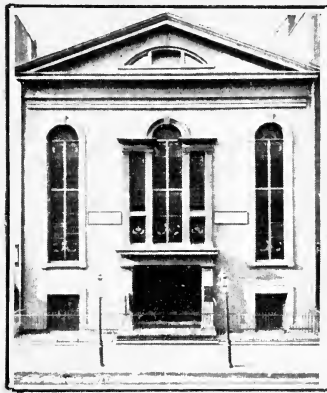
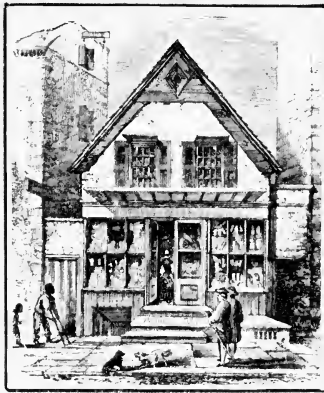
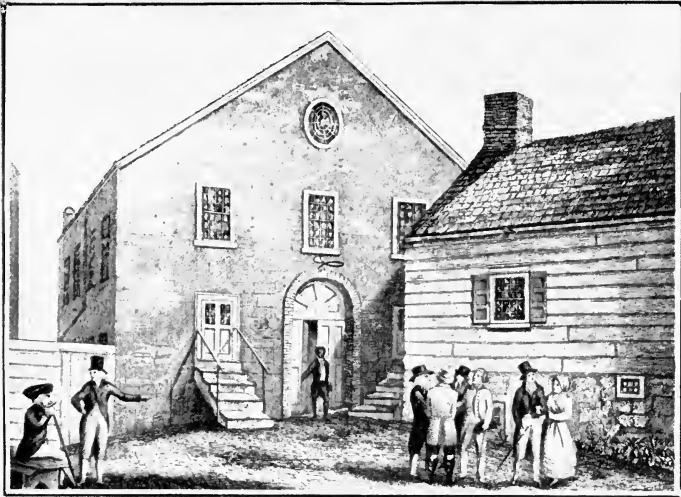
Wesley
Chapel,
Old John
Street.

In Mary-
land.

While Embury and Webb were preaching in New York, there was a religious awakening in Maryland, some two hundred miles to the south, of which they knew nothing. Robert Strawbridge, a native of County Leitrim, Ireland, who had migrated to America for the same reason that brought the Irish Palatines to New York, and had settled

¹ Wakeley, *Lost Chapters, etc.*, p. 66.

PLATE VI



THE FIRST METHODIST CHURCH IN AMERICA, JOHN STREET, NEW YORK, 1768.
THE RIGGING LOFT WHICH PRECEDED THE JOHN STREET CHURCH TO-DAY, 'THE CITY ROAD CHAPEL OF AMERICA.'

on Sam's Creek, in Maryland, then a backwoods region, soon after his arrival began to preach. The year of his arrival has not been determined. Stevens is uncertain, but inclines to a date not later than 1765.¹ Crook,² who made a careful study of all the Irish line of evidence, does not think that he left Ireland before 1766. Buckley says that the presumption of Strawbridge's priority would be strong if it were not more than contradicted by the authority of Pilmoor, Lee, Henry Boehm, and George Bourne, and declares that the discussion of this much-mooted question by Atkinson in *The Beginnings of the Wesleyan Movement in America* is so exhaustive and the proof which he furnishes so cumulative and convincing that the starting-point of American Methodism must be regarded as settled.³ While the date of his first sermon in Maryland may never be known, the fact that he built a log chapel on Sam's Creek is well established. There was no need to circulate a subscription paper for the erection of this primitive meeting-house. The site of the Wesley Chapel in New York cost £600; here, one could be had for the asking. Willing hands felled the trees, squared the logs, and raised the roof. The building was a rude structure, without windows, door, or floor, and though long occupied was never completed. Yet it was a true sanctuary. Beneath its rough pulpit Strawbridge laid to rest two of his children. Its unplastered walls echoed with the triumphant shouts of sinners redeemed through the mercy of God. This Sam's Creek society gave four or five preachers to the church. Strawbridge founded Methodism in Baltimore and Harford Counties. Restless by nature, and conscious of the needs of the new settlements, which were unvisited by the lethargic clergy of the Established Church, Strawbridge went in every direction preaching with glowing lips the sure word of the gospel. 'Wherever he went he raised up preachers,' and whenever he preached sinners were converted.

Sam's
Creek.

¹ Stevens, *History of the Methodist Episcopal Church*, i. 72.

² *Ireland and American Methodism*, p. 156.

³ *History of Methodism in the United States*, i. 142.

II

ENGLISH
AND
NATIVE
PIONEERS.

In 1768, the year of the building of the Wesley Chapel in New York, Wesley received a long letter signed 'T. T.' The writer was one Thomas Taylor, who six months before had come from England. On landing he had inquired 'if any Methodists were in New York,' and 'was agreeably surprised in meeting with a few here who have been and desire again to be in connexion with you.' He united with the new society, took an active interest, was one of the eight joint purchasers of the John Street property, and was much concerned for the future of the society. His object in writing to Wesley was to give him 'a short account of the state of religion in this city,' to tell him of the beginnings and growth of Methodism in New York, and to make an important request. The request was this :

The re-
quest for
English
preachers.

There is another point far more material, and in which I must importune your assistance, not only in my own name, but also in the name of the whole society. We want an able and experienced preacher ; one who has both gifts and grace necessary for the work. God has not, indeed, despised the day of small things. There is a real work of grace begun in many hearts by the preaching of Mr. Webb and Mr. Embury ; but although they were both useful, and their hearts in the work, they want many qualifications for such an undertaking ; and the progress of the gospel here depends much upon the qualifications of preachers. In regard to a preacher, if possible, we must have a man of wisdom, of sound faith, and a good disciplinarian : one whose heart and soul are in the work : and I doubt not but by the goodness of God such a flame will be soon kindled as would never stop until it reached the great South Sea. We may make many shifts to evade temporal inconveniences ; but we cannot purchase such a preacher as I have described. Dear sir, I entreat you, for the good of thousands, to use your utmost endeavours to send one over. With respect to money for the payment of the preachers' passage over, if they could not procure it, we could sell our coats and shirts to procure it for them. I most earnestly beg an interest

in your prayers, and trust you, and many of our brethren, will not forget the church in this wilderness.¹

Such a spirit of loyalty as that deserved to be rewarded ! Others urged Wesley to send helpers to the new work in America. Captain Webb wrote to him, as did Thomas Bell, ' who had worked six days on the new chapel.' Dr. Wrangel, a Swedish missionary, who had been labouring in Philadelphia, saw Wesley in London, and strongly appealed to him to send preachers to the American Christians, ' multitudes of whom are as sheep without a shepherd.' Yet Wesley took his own time. Was not the first duty of his preachers, as he said, to the lost sheep of England ? America, however, was on his heart, and it was soon to be on other hearts also.

There is before us, as we write, the earliest American membership ticket extant.² It reads thus :

PSALM cxlvii. 11.

October 1, 1769.

' The Lord taketh pleasure in them that fear Him ; in those that hope in His mercy.'

HANAH DEAN, 75
ROBT. WILLIAMS, N. YORK.

The signer of this interesting document was the first preacher in England to respond to the Macedonian cry from America. Hearing of the repeated applications for help from New York, he applied to Wesley for authority to preach there. There are some grounds for thinking that he set out without permission ; but it seems more than likely that Wesley acquiesced, on condition that he should labour in subordination to the missionaries who were about to be sent. With impatient zeal Williams appealed to his friend Ashton, who afterward became an important member of Embury's society, and who was induced to emigrate by

The first response.

¹ Bangs, *History of the Methodist Episcopal Church*, i. 57-58.

² This ticket is in the collection of rare Methodist documents in the Library of Drew Theological Seminary, Madison, New Jersey.

the promise of Williams to accompany him. When Williams heard that his friend was ready to embark, he sold his horse to pay his debts, and, carrying his saddlebags on his arm, set off for the ship, with a loaf of bread, a bottle of milk, but no money for his passage. Ashton paid the expense of his voyage, and they landed in New York some months before the missionaries arrived, Williams entering at once into a kind of semi-pastoral relation with the expectant society in New York. When Boardman and Pilmoor, sent out by Wesley in 1769, arrived, Williams went south, labouring in Philadelphia with Pilmoor, and in Maryland with Strawbridge. He was the apostle of Methodism in Virginia and North Carolina. This man—of whom Asbury said in his funeral sermon, ‘He has been a very useful, laborious man; the Lord gave him many souls to his ministry’—sleeps in an unknown grave, but he has the distinction of being ‘the first Methodist minister in America that published a book, the first that married, the first that located, and the first that died.’

The
English
Conference
appoint-
ments, 1769.

The letters of ‘T. T.’ and others were at last to be productive of results. At the Leeds Conference in 1769 Wesley again set forth the needs of the Methodists in America—he had presented the matter at the Conference the year previous, and action had been deferred—and called for volunteers. The Minutes of that Conference state characteristically the response to that appeal.

Question 13.—We have a pressing call from our brethren at New York (who have built a preaching-house) to come over and help them. Who is willing to go?

Answer—Richard Boardman and Joseph Pilmoor.

Question 14.—What can we do further in token of our brotherly love?

Answer—Let us now make a collection among ourselves.

This was immediately done and £50 were allotted towards the payment of debt, and about £20 given to our brethren for their passage.

The English press ridiculed the project, announcing with

mocking satire certain forthcoming promotions among the Methodists, including Rev. John Wesley, Bishop of Pennsylvania, and Rev. Charles Wesley, Bishop of Nova Scotia. But jest or irony never yet stayed the progress of the kingdom of God. The first missionaries were worthy sons of John Wesley. Richard Boardman was thirty-one, a 'pious, good-natured, sensible man, greatly beloved by all who knew him.' His itinerant training had been brief, but thorough. He had passed through deep waters of affliction, for when he offered himself for the work in America 'the grass was not yet green over the grave in which the remains of his wife and little daughter lay side by side.' Joseph Pilmoor was about the same age, had been converted in his sixteenth year under the preaching of Wesley, and placed by him at Kingswood School. The year 1768 he spent in Wales, musing much upon 'the dear Americans,' whose urgent request he had heard at Bristol, and reaching the determination 'to sacrifice everything for their sakes.' He was a man of fine presence, much executive skill, easy address, and rare courage. These pioneer missionaries landed at Gloucester Point, New Jersey, October 20, 1769, sang the Doxology in praise to God for their safe arrival, walked five miles along the Delaware River to Philadelphia, were given a royal welcome by Captain Webb and the society, and immediately began their ministry in America, Pilmoor preaching from the steps of the old State House. Ten days later he wrote to Wesley with justifiable enthusiasm: 'I have preached several times, and the people flock to hear in multitudes.'¹ A few days later, Boardman, who, bearing the evangel, had set out for New York, and, like all those early itinerants, sought opportunities to preach everywhere, also wrote to Wesley in a like strain.

Boardman
and
Pilmoor.

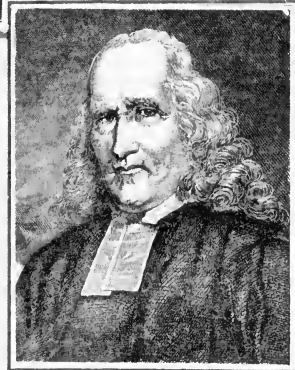
After Boardman's arrival in New York, Embury, accompanied by some of his friends, moved to a small town one hundred and fifty miles from New York, settling there, and forming a class at Ashgrove, where he continued to labour as a local preacher until his sudden death, the result

¹ Bangs, *History of the Methodist Episcopal Church*, i. 62.

of an accident while mowing, in 1775. It was an untimely end, but he had planted the handful of corn in the earth on the top of the mountain. The fruit of his planting has caused the world to marvel. From this time forward, the work of God was to proceed by leaps and bounds. Boardman began to put the Wesleyan system of regulations in operation in New York. Pilmoor preached so effectively in Philadelphia that a new place of meeting became a necessity; 'the Lord provided for us,' Pilmoor wrote. This church, long known as St. George's Church, has the distinction of being the oldest church building occupied by Methodists in the United States. Captain Webb established a preaching-place on Long Island, and travelled south through New Jersey to Philadelphia, preaching frequently. Embury was at work in New York State, and Robert Williams was in Maryland co-operating with Strawbridge. The battle lines had been extended. Pilmoor and Boardman arranged to exchange stations three or four times a year, and besides their work in the two centres they made excursions into the surrounding regions. Boardman made missionary journeys from Philadelphia into Maryland and preached in Baltimore. Pilmoor visited Captain Webb at his home on Long Island, and journeyed along the Sound to New Rochelle, where later was formed, though not by him, the third society in New York State. The winter of 1770-1 brought many converts into the society in New York. Pilmoor had introduced such features of the Methodist worship as the love-feast and watch-night. The young people were 'all on fire for God and heaven.' It was plain that the whitening fields needed still more labourers even though the forces had already been augmented. John King had come from England late in 1769, and, although he bore no licence from Wesley to preach, he showed such zeal and godly determination that Pilmoor authorized him to exhort, and sent him into Delaware. In Philadelphia, Edward Evans, one of Whitefield's converts, allied himself with the Methodists, and was given permission to preach. It is claimed that he was the earliest native American to

Phila-
delphia.

Edward
Evans, first
native
preacher.



GENERAL OGLETHORPE (1698-1785), with whom the Wesleys went to Georgia in 1735, and who was still living when the ordained preachers were sent to America in 1781.

CAPTAIN THOMAS WEBB,
Preached in New York, 1767.
Died at Bristol, 1796.

RICHARD BOARDMAN AND

BARBARA HECK (1734-1804).

JOSEPH PILMOOR, the two volunteers for America
at the Conference, Leeds, 1769.

begin to preach, and while for years the title of 'first native American preacher' was given to Richard Owen, or Owings, and that of 'first native itinerant' to William Watters, it now appears that Evans's right to be called the first American Methodist preacher is secure, though, dying before the organization of the Conference, his name has no place on the official records of American Methodism.¹ But still more workers were needed, and out across the Atlantic there went a ringing call for further help.

And what superb reinforcements came in response to the cry! Five volunteered at the Conference in Bristol in 1771, when Wesley 'pointed the Conference to the brightening light in the Western sky,' and two were chosen. One of them, Richard Wright, was a comparative failure in this country. Little of his history is known: scarcely more than that he had travelled but one year in England when he set out with Asbury, and that he spent most of his time while here in Maryland and Virginia, and that for a time he was stationed at Wesley Chapel, New York. He seems to have been spoiled by flattery, and then became unpopular. The Conference agreed to send him back to England; but before he went Asbury visited him and 'found he had no taste for spiritual subjects.' In 1774 he returned to England, where, after three years spent in the itinerancy, he located, and disappeared from the records of the denomination.

That other missionary with whom Wright had come, measured by the magnitude of his labours, is the one colossal form of the first half-century of the American Methodist Church. From the hour when he landed in America until forty-five years later when, ennobled by suffering, enriched by many experiences, now without strength to walk to the church, he is carried, like a tired child at the end of a busy day, in the arms of a friend, and placed in a chair on a table in the church, and in much pain and great weakness preaches his last sermon from the text, 'For He will finish the work, and cut it short in righteousness: because a short work

Francis
Asbury.

¹ Atkinson, *Beginnings of the Wesleyan Movement in America*, p. 145.

will the Lord make upon the earth,' Francis Asbury wrought more deeply into American life, in its social, moral, and religious facts, than any other man who lived and acted his part in our more formative period. Asbury was born in the village of Handsworth, Staffordshire, now a suburb of Birmingham, August 20 or 21, 1745. He died in 1816. His parents 'were people in common life, were remarkable for honesty and industry, and had all things needful to enjoy.' The mother was a woman of intelligence, of a singularly tender and loving nature, and deeply pious. While yet a boy he heard Wesley's preachers, and coming soon thereafter into a joyous experience of grace he began to hold services for reading the Scriptures, prayer, and exhortation. He was then seventeen. Five years of this kind of work qualified him for the itinerancy, and after another five years of service as a travelling preacher, having had for some time a strange drawing toward America, he made an offer of himself which was accepted by Wesley and others 'who judged I had a call.'¹ The results of his labours in America would seem to confirm their judgement. He was a man of great piety. Freeborn Garrettson said of him 'that he prayed the best, and prayed the most of all men I knew.' This habit of close and fervent communion with God was the spring of that amazing and steady zeal which bore him on in his unparalleled American career. The secret of his life and labours was a regnant sense of fellowship with God, a sense so real, so vivid, so dominant, that it drove him across seas, into cities and out of cities, through wildernesses and over mountains, a sense of fellowship so complete and so beautiful that it made him impervious to hardships, buoyed him amid uncommon discouragements, and held him steady amid distressing torments, until at the last the chariot of the Lord caught him up.

Asbury and Wright reached Philadelphia October 27, 1771, where that evening they heard Pilmoor 'preach acceptably,' and were greeted by him and the little society with great cordiality. 'The people looked on us with

¹ Tipple, *Heart of Asbury's Journal*, p. 1.

pleasure,' Asbury writes, 'hardly knowing how to show their love sufficiently, bidding us welcome with fervent affection and receiving us as angels of God.' Both Wright and Asbury preached in Philadelphia, and after numerous conferences with Pilmoor they departed for their respective fields, Wright going to the eastern shore of Maryland, and Asbury to New York. It was for Asbury the beginning of those almost incredible journeyings which were to end only with his death. Ryle says that Christianity was saved to the world in the eighteenth century by 'spiritual cavalry who scoured the country, and were found everywhere.' Stevens, in his *History of American Methodism*, uses the same figure when he refers to the Methodist itinerants as 'evangelical cavalry.' A glance through the table of contents of that book more than warrants that characterization. In every chapter you feel the rush and haste of the restless men who were commissioned to herald the good tidings. Almost every page breathes the resistless impulse of the Methodist evangelism. 'Rapid advance of the Church,' 'Methodism enters Kentucky,' 'Garrettson pioneers Methodism up the Hudson,' 'Asbury itinerating in the south,' 'McKendree goes to the west,' 'Colbert in the wilderness,' 'The itinerants among the Holston Mountains,' 'Philip Gatch appears in the north-west territory,' 'Robert Hibbard drowned in the St. Lawrence,' 'Hedding's itinerant sufferings,' 'Lee revisits New England,' etc., etc. Asbury's *Journal* abounds with references to his travels. Such entries as these are of the most frequent occurrence :

The great
itinerations.

We have ridden little less than four hundred miles in twenty days, and rested one. Under the divine protection I came safe to Philadelphia, having ridden about three thousand miles since I left it last.

In 1806, when he was sixty years of age, he writes under date of May 25 :

Since the 16th of April, 1805, I have, according to my reckoning, travelled five thousand miles.

On another occasion he writes :

We have travelled one hundred miles. My feet are much swelled, and I am on crutches.

Weak, sick, crippled, he nevertheless presses on ; without complaining, with no hesitation, steadfastly onward he goes. Day after day he writes down with wearisome regularity : ' I went, I rode, I came.' During the forty-five years of his itinerant career he rode more than two hundred and seventy-five thousand miles, almost all of them on horseback. From Maine to Virginia, through the Carolinas, wading through swamps, swimming the rivers that flow from the eastern slope of the Alleghanies to the Atlantic, on down to Georgia, back to North Carolina, through the mountains to Tennessee, three hundred miles and back through the unbroken wilderness of Kentucky, back again to New York, to New England, then from the Atlantic to the Hudson, over a rough road, mountainous and difficult, on to Ohio, year after year he swung around this immense circuit—a man without a home. Once when entering the prairies of Ohio a stranger met him and abruptly inquired, ' Where are you from ? ' Asbury replied, ' From Boston, New York, Philadelphia, Baltimore, or almost any place you please.' This was literally true. He hailed from everywhere and was at home anywhere. If ever a man felt the urgent necessity of being about his Master's business, it was he. Henry Boehm had an appointment to meet him at a certain place, then to proceed with him. He was a day late, being detained, and Asbury started on. He could not wait. He never could wait. One cannot understand early Methodist history unless he reads it, as the early itinerants travelled,—in the saddle.

Circuits
formed.

The movements of Asbury and the other preachers now are so rapid that it is with difficulty that we follow them. The work for the first half of 1772 was planned on a large scale. Boardman was to enter New England ; Wright to go to New York ; Pilmoor was to attack the South, and Asbury to remain in Philadelphia. In the autumn of 1772

Wesley directed him to act as superintendent, and immediately the young leader set out from New York for the South, preaching as he went. In Baltimore he arranged a circuit of two hundred miles with twenty-four appointments, which was covered by him every three weeks. But the sky was not bright everywhere. Asbury's rigid administration of discipline had already provoked opposition. Some of his colleagues even were restless under his strong hand, and from these letters of complaint had gone to Wesley. Asbury also wrote to Wesley, telling him of the necessity of discipline and also of more labourers. Captain Webb, tired of having only the young preachers sent to the colonies, went to England to lay the case before Wesley, and to obtain, if not his personal presence in America, at least some man of long experience and recognized standing, and, as a result, George Shadford and Thomas Rankin were sent. Rankin was a Scotchman who had been converted under the preaching of Whitefield, and who, in 1761, became 'an itinerant of rare energy and commanding success,' one of the most conspicuous of Wesley's preachers. As he was not only Asbury's senior in the itinerancy, but, in general repute, a superior disciplinarian—Asbury wrote after hearing him, 'He will not be admired as a preacher, but as a disciplinarian he will fill his place'—Wesley made him superintendent of the American societies. Shadford was one of the most beautiful characters among the early itinerants. Buckley says that there is nothing in the records of early Methodism which exhibits the sublimity of the conceptions of Wesley concerning the work and his relation to it more dramatically than his letter to Shadford¹:

Shadford
and
Rankin.

DEAR GEORGE,—The time is arrived for you to embark for America. You must go down to Bristol, where you will meet with T. Rankin, Captain Webb and his wife. I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can. I am, dear George, yours affectionately, JOHN WESLEY.

¹ *History of Methodism in the United States*, i. 168.

Accompanied by another volunteer, Joseph Yearby, they arrived in Philadelphia, June 3, 1773, where Asbury met them and resigned to Rankin his temporary authority. The newcomers found plenty to do. Asbury accompanied his successor to New York, where a cheering revival rewarded his efforts, and yet where he found some things which so shocked his sense of regularity and order that six weeks after his arrival he brought the preachers together in conference upon the Wesleyan plan, to hear Wesley's instructions and to adopt rules for a uniform government.

The first
American
Conference,
1773.

An old print of that first American Methodist Conference, which assembled July 14, 1773, shows ten clerically frocked preachers in attendance—Thomas Rankin, Francis Asbury, Richard Boardman, Joseph Pilmoor, Richard Wright, George Shadford, Captain Thomas Webb, John King, Abraham Whitworth, and Joseph Yearby, all Europeans. It is an interesting coincidence that a like number attended Mr. Wesley's first conference in England, twenty-nine years before. The several preachers made their reports, and there is evidence that Rankin was disappointed at the numerical showing. Even at this first Conference the tabulating of denominational statistics precipitated a debate. There were other discussions also. Although Lee does say that 'the preachers were much united together in love and brotherly affection,' there had been serious differences of opinion and of procedure. Asbury writes with evident feeling :

There were some debates among the preachers in this Conference, relative to the conduct of some who had manifested a desire to abide in the cities and live like gentlemen. Three years out of four have been already spent in the cities. It was also found that money had been wasted, improper leaders appointed, and many of our rules broken.¹

Rankin spoke with plainness of the laxity of discipline and the perils of discord, and insisted that such action be

¹ Tipple, *Heart of Asbury's Journal*, pp. 49, 50.

taken as would bring about the establishment of genuine Wesleyan discipline. The following queries were proposed to every preacher, a perusal of which is essential to all who would trace the evolution of American Methodism as an ecclesiastical organization :

1. Ought not the authority of Mr. Wesley and that Conference to extend to the Preachers and people in America as well as in Great Britain and Ireland ? Answer.—Yes.

2. Ought not the doctrine and Discipline of the Methodists, as contained in the Minutes, to be the sole rule of our conduct, who labour in the connexion with Mr. Wesley in America ? Answer.—Yes.

3. If so, does it not follow that if any Preachers deviate from the Minutes we can have no fellowship with them till they change their conduct ? Answer.—Yes.

The following rules were agreed to by all the preachers present :

1. Every Preacher who acts in connexion with Mr. Wesley and the brethren who labour in America is strictly to avoid administering the ordinances of baptism and the Lord's supper.

2. All the people among whom we labour to be earnestly exhorted to attend the church, and receive the ordinances there ; but in a particular manner to press the people in Maryland and Virginia to the observance of this minute.

3. No person or persons to be admitted to our love-feasts oftener than twice or thrice, unless they become members ; and none to be admitted to the society meetings more than thrice.

4. None of the Preachers in America to reprint any of Mr. Wesley's books without his authority (when it can be gotten), and the consent of their brethren.

5. Robert Williams to sell the books he has already printed, but to print no more, unless under the above restriction.

6. Every preacher who acts as an assistant to send an account of the work once in six months to the General Assistant.¹

The significance of all this cannot be overestimated. Up to that time the Methodists in America considered them-

¹ *Minutes*, i. 5.

selves as much adherents of Wesley and under his oversight and direction as did those in Europe. They relied upon him to send them preachers, and the preachers agreed to submit to his authority, and to abide by his doctrine and discipline as established in England.¹ This matter of the sacraments, as we shall see later, was a serious one, increasingly troublesome, and destined finally in the providence of God to eventuate in the establishment of the Methodist Episcopal Church. In the reference to Robert Williams, who had printed some of Wesley's sermons and had circulated them to the 'great advantage of religion,' is seen the beginning of the 'Methodist Book Concern,' which has ever been a strong arm of help to the American Methodist Church. 'We parted in love,' wrote Rankin. Some things had been accomplished besides the making of rules.

Rankin and
Asbury;
divergent
policies.

The second Conference met in the same city, May 25, 1774. The hopes of the leaders for better discipline and more perfect harmony during the year had not been realized. Strawbridge was unyielding in his attitude concerning the sacraments, even 'very officious in administering the ordinances,' and his insubordination was both annoying to Asbury and harmful to the cause. Rankin, while utterly sincere and devoted to the work, showed on the one hand an ignorance of American conditions, and on the other a lack of understanding of Asbury, which bred both dissatisfaction and distrust. Perhaps the most important action taken was that the preachers should exchange at the end of every six months. This was what Asbury had desired from the beginning—'a circulation of preachers'—and was undeniably one of the chief means of the marvellous growth of Methodism in its first half-century.

The third Conference met, like its predecessors, in Philadelphia. The date was May 17, less than a month after the battles of Lexington and Concord, which had set the continent in a flame. All was excitement. The second Continental Congress, which had been organized May 10,

¹ Lee, *History of the Methodists*, p. 47.

was in session in the same city. The relations between Rankin and Asbury had been growing more strained during the year. Rankin plainly failed to appreciate Asbury. His correspondence with Wesley biased that great chieftain and led him to recall Asbury ; but fortunately Asbury was many miles away when the letter arrived, and could not be reached. It was undoubtedly, therefore, in the line of divine providence that Rankin assigned Asbury, contrary to the latter's expressed judgement, to Norfolk, Virginia. Whatever the strong-willed, arbitrary General Assistant had in mind when he thus sent Asbury far to the south, God turned it to good. American Methodism would have been something other than it is had Asbury returned to Europe. The Conference of 1776, the year of the signing of the Declaration of Independence, was held in Baltimore, the first time it had assembled in that city. There was an increase of 1,773 members, the total now being 4,921. Statistics. Most of the gains were in the South ; New York, Philadelphia, and New Jersey showing a loss on account of the war. The Conference of 1777 was held at the house of John Watters, near Deer Creek, Maryland, one of the well-known preaching-places in that State. Notwithstanding the war, the reports showed an increase of more than two thousand in membership, which caused great rejoicing. Fourteen preachers were admitted on trial, among them John Dickins, who was to become so closely identified with the publishing interests of the church, and Caleb B. Pedicord, ' a man of unusual sweetness of spirit and efficiency in conversions and every form of spiritual influence.' The close of the Conference, in view of the fact that most of the English preachers had expressed their purpose to return during the year, if they had opportunity, was an occasion of great sadness. The Conference ended with a love-feast and watch-night ; and Asbury records that when the time of parting came, many wept as if they had lost their first-born sons. ' We parted,' says Garrettson, ' bathed in tears, to meet no more in this world.' ' Our hearts,' says Watters, ' were knit together as the hearts of David and Jonathan,

and we were obliged to use great violence to our feelings in tearing ourselves asunder.¹

Effects of
the war,
1778.

When the next Conference convened at Leesburg, Va., May 19, 1778, the desolations of war had sadly decimated the Northern societies. Philadelphia and New York were in the grip of the British, and a royal fleet was menacing Maryland. Some preachers had been imprisoned and Asbury was in retirement at Judge White's. There had been a loss of 873 members and of eight ministers. Nothing daunted, the Conference took on six new circuits in the South and received eleven as probationers for the ministry. The administration of the sacraments was considered, but laid over again for another year. Two Conferences were held in 1779, one at the home of Judge White in Delaware, April 28, and the other in the Broken Back Chapel, Fluvanna, Virginia, May 13. Two questions were recorded in the *Minutes*, which were to exert the most far-reaching influence over American Methodism :

Asbury's
supremacy
declared.

Question 12.—Ought not Brother Asbury to act as General Assistant in America ? Answer.—He ought first, on account of his age ; second, because originally appointed by Mr. Wesley ; third, being joined with Messrs. Rankin and Shadford, by express order from Mr. Wesley. Question 13.—How far shall his power extend ? Answer.—On hearing every preacher for and against what is in debate, the right of determination shall rest with him, according to the *Minutes*.¹

The South
claims
the
ordinances.

At Fluvanna the troublesome question of the administration of the sacraments was again debated, the Southern preachers being resolved to refuse the people the ordinances no longer. Their arguments were strong, and the one which was practically unanswerable was that, most of the clergy-men of the Church of England having fled the country, the people generally were destitute of the Lord's Supper, and there was no one to baptize the children. A committee to ordain ministers was appointed from among the oldest

¹ *Minutes*, i. 10.

brethren who first ordained themselves, and then proceeded to ordain and set apart other ministers that they might administer the holy ordinances of the Church of Christ.

Two Conferences were held in 1780, one in Lovely Lane Chapel, Baltimore, at which the cloud of separation hung ominously over all the deliberations. Asbury finally made a compromise proposition which was accepted. The Conference for the Southern preachers was held May 9, at Manakintown, Virginia, and at this Conference the Committee, Asbury, Garrettson, and Watters, appointed to confer concerning the administration of the sacraments, appeared and were given a hearing. It was a dramatic moment. Asbury read clearly to them Wesley's thoughts against a separation, showed them his private letters of instruction from Wesley, set before them the sentiments of the Delaware and Baltimore Conferences, read some of the correspondence, notably his letter to Gatch and Dickins's letter in reply. The answer of the Virginia preachers was that they could not submit to the terms of union, and Asbury went to a nearby house to lodge, under the heaviest cloud, he said, he had felt in America. When he returned to take leave of Conference and to go off immediately to the North, he found, he writes, 'they were brought to an agreement while I had been praying, as with a broken heart, in the house we went to lodge at; and Brothers Watters and Garrettson had been praying upstairs where the Conference sat.'¹

Separate
Conferences.

The ninth Conference began at Choptank, Delaware, April 16, 1781, and adjourned to meet in Baltimore, April 24. Here all of the preachers except one agreed to return to the old plan and give up the administration of the ordinances. This Conference resolved to require a ministerial probation of two years and a membership probation of three months. The Conference of 1782 was again divided into two sections, one being held at Ellis's Chapel, in Sussex County, Virginia, April 17, and the other at Baltimore, May 21, the latter choosing Asbury, according to Wesley's original appoint-

¹ Tipple, *Heart of Asbury's Journal*, p. 169.

ment, to act as General Assistant, to 'preside over the American Conferences and the whole work.'

The 'United States.'

At the eleventh Conference fourteen ministers were received on trial, among them Jesse Lee, for ever afterward to be famous in Methodism. There was an increase of 1,955 members. For the first time the phrase 'United States' appears in the *Minutes*, Congress in April having issued a proclamation, declaring the termination of the war.

Slavery and intemperance.

The twelfth and last of the Annual Conferences was held as before, in Ellis's Chapel, April 30, and in Baltimore, May 25, 1784. Asbury's status was settled beyond cavil by a letter from Wesley. Rules were passed, making it obligatory upon every member to give something for the erection or relief of chapels. The preachers were urged to avoid every superfluity of dress and to speak frequently and faithfully against it in all societies. For the first time the question was reported in the *Minutes*, 'What preachers have died this year?' a question ever since repeated. With the wisdom which characterized all his appointments, Asbury stationed thirty-seven assistants at strategic points. The slavery rules were made more strict. The Methodist Church in the United States from the beginning has been in the forefront of all reform movements. Take for example the two great questions of temperance and slavery. As to the former, as early as 1780 this question was asked :

Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice? Answer.—Yes.

Thus even before the societies were organized into a church the people called Methodists had put their seal of disapproval upon the manufacture of spirituous liquors. That was the first formal declaration of hostility against the iniquitous traffic printed in our *Book of Discipline*. In 1783 another step forward was taken, as shown by the following action :

Should our friends be permitted to make spirituous liquors, sell, and drink them in drams? Answer.—By no means: we

think it wrong in its nature and consequences, and desire all our preachers to teach the people by precept and example to put away this evil.

Not only is it here declared that it is wrong to manufacture or sell spirituous liquors, but that it is wrong also to drink them as a beverage. And while there have been, and even now are, differences of opinion among equally good, honest, and sincere people as to the methods for advancing the temperance movement, the attitude of the American Methodist Church, as a church, has been uncompromising. It has declared again and again that intemperance is a sin against the individual and against society, that its effects are disastrous alike to the individual and to society, and that intemperance as an institution must be destroyed from off the face of the earth.

As to slavery, the Methodist Church early took advanced grounds. In Asbury's *Journal* there are nearly a score of allusions to slavery, his earliest reference in 1778 being as follows :

I find the most pious part of the people, called Quakers, are exerting themselves for the liberating of the slaves. This is a very laudable design, and what the Methodists must come to, or I fear the Lord will depart from them.

At the Conference of 1780 this question, which makes that Conference memorable, was asked :

Question 17.—Does this Conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society ; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours ? Do we pass our disapprobation on all our friends who keep slaves and advise their freedom ? Answer.—Yes.

Thus early was official action taken in the matter, and the attitude of the church was indicated ; thus early, though it may not have been apparent at that time, began the conflict between two theories, two eternally conflicting

Voluntary
manumissions.

forces, which finally resulted in the division of the church in 1844. Many of the first converts of Methodism in America did not require a decree of the church to make them see their duty. Philip Gatch among the earliest of the itinerants came into possession of nine slaves, whom he emancipated in these noble words :

Know all men by these presents, that I, Philip Gatch, of Powhatan County, Virginia, do believe that all men are by nature equally free ; and from a clear conviction of the injustice of depriving my fellow creatures of their natural rights, do hereby emancipate and set free the following persons.

Freeborn
Garrettson.

The morning after the conversion of Freeborn Garrettson, a remarkable scene occurred. It was Sunday. Garrettson had called together the family for morning prayer. Standing with book in hand, in the act of giving out a hymn, the same mystic voice which he had heard twice before sounded in his ear, and he heard these words : ' It is not right for you to hold your fellow creatures in bondage. You must let the oppressed go free.' Till then he had never suspected slave-holding to be wrong. He had never read a book on the subject, nor had he conversed with any one concerning it. He paused a moment, then said, ' Lord, the oppressed shall go free.' Turning to his slaves he said, ' You are no longer mine ; you are free. I desire not your services without making you compensation.' He then continued his devotions. ' Had I,' said he, ' the tongue of an angel I could not describe what I then felt. A divine sweetness ran through my whole frame ' ; and later, in speaking of the emancipation of his slaves, he said, ' It was the blessed God that taught me the rights of man.'¹

Methodists
and
American
Independence.

The period covered by these Conferences was the period of the Revolutionary War, full of peril to American Methodism, and yet destined to affect it in a determinative manner. Unfortunately Methodists were under suspicion throughout

¹ For a full discussion of this great question in the history of American Methodism see Matlack, *Anti-slavery Struggle and Triumph in the Methodist Episcopal Church* (New York, 1881).

the entire period. There were reasons for it. Wesley's *Calm Address to the American Colonies* would have created prejudices against them, if nothing else had been said or done, but several of the preachers also were indiscreet. Rankin spoke so freely and imprudently on public affairs as to cause fear that his influence would be dangerous to the American cause. Rodda was so unwise as to distribute copies of the King's *Proclamation*, and left the country under circumstances unfavourable to his reputation, and hurtful to the interests of religion. When the times were about at the worst, Shadford returned to England; and indeed two years after the Declaration of Independence not an English preacher remained in America, except Asbury, who, at the risk of his life, deliberately resolved to continue to labour and to suffer with and for his American brethren. His sympathies were undoubtedly with his countrymen,¹ but his unerring judgement, however, foresaw the inevitable outcome. Lednum tells of a letter which Asbury wrote to Rankin in 1777, in which he expressed his belief that the Americans would become a free and independent nation, and declared that he was too much knit in affection to many of them to leave them, and that Methodist preachers had a great work to do under God in America. The letter fell into the hands of the authorities in America and produced a change in their feelings toward him, but before this change took place there was much suffering. It was asserted that the Methodist body was a Tory propaganda, though there was no proof to establish the contention. In New York the leading members were thorough loyalists. Elsewhere the membership was divided in political sentiment, as were all communities at the time. But the prejudice against the Methodists was pronounced. Judge White was arrested on the charge of being a Methodist and presumptively a Tory, but after five weeks' detention was acquitted. Asbury was compelled to go into retirement for many months, part of the time in almost absolute concealment. The native ministers who had been raised up,

Persecutions
and
sufferings.

¹ Tipple, *Heart of Asbury's Journal*, p. 181.

Watters, Gatch, Garrettson, Morrell, and Ware, were true-hearted Americans, and while the moral views and conscientious scruples of some of these and many other Methodists were not on general principles favourable to war, they were consistently loyal; and yet many of them suffered persecution. Caleb Pedicord was cruelly whipped, and carried his scars to the grave. Freeborn Garrettson was beaten to insensibility, and on another occasion thrust into jail. Other preachers were tarred and feathered. But in spite of perils and persecutions, although under suspicion and subjected to slanders and reproaches, they kept at their God-given tasks, and the church grew. Stevens says that not only did the Revolution prepare the societies for their organization as a distinct denomination, but that it may indeed be affirmed that American Methodism was born and passed its whole infancy in the invigorating struggle of the Revolution, and that its almost continual growth in such apparently adverse circumstances is one of the marvels of religious history.¹

The work resumed.

In 1783 peace was declared. Lee quaintly says :

The revolutionary war being now closed, and a general peace established, we could go into all parts of the country without fear; and we soon began to enlarge our borders, and to preach in many places where we had not been before. We soon saw the fruit of our labours in the new circuits, and in various parts of the country, even in old places where we had preached in former years with but little success. One thing in particular that opened the way for the spreading of the gospel by our preachers was this: during the war, which had continued seven or eight years, many of the members of our societies had, through fear, necessity, or choice, moved into the back settlements, and into new parts of the country; and as soon as the national peace was settled, and the way was open, they solicited us to come among them; and by their earnest and frequent petitions, both verbal and written, we were prevailed on, and encouraged to go among them; and they were ready to receive us with open hands and willing hearts, and to cry out 'Blessed is he

¹ *History of the Methodist Episcopal Church*, i. 285.

that cometh in the name of the Lord.' The Lord prospered us much in the thinly settled parts of the country, where, by collecting together the old members of our society, and by joining some new ones with them, the work greatly revived, and the heavenly flame of religion spread far and wide.¹

'Now they which were scattered abroad . . . travelled . . . preaching the word . . . and a great number believed and turned unto the Lord' (Acts ii. 19-21).

III

The organization of the Methodist Episcopal Church of America was begun in City Road, London, in February 1784, the preliminary steps being taken at that time when Wesley called Coke into his private room and spoke to him somewhat as follows: 'That, as the Revolution in America had separated the United States from the mother country for ever, and the Episcopal Establishment was utterly abolished, the societies had been represented to him as in a most deplorable condition; that an appeal had also been made to him through Asbury, in which he was requested to provide for them some mode of church government suited to their exigencies, and that having long and seriously resolved the subject in his thoughts, he intended to adopt the plan which he was now about to unfold; that as he had invariably endeavoured in every step he had taken to keep as closely to the Bible as possible, so, in the present occasion, he hoped he was not about to deviate from it; that keeping his eye upon the conduct of the primitive churches in the ages of unadulterated Christianity, he had much admired the mode of ordaining bishops which the church of Alexandria had practised, and finally, that being himself a presbyter, he wished Coke to accept ordination from his hands, and to proceed in that character to the continent of America, to superintend the societies in the United States.'² Coke demurred, but Wesley overcame

THE
EPISCOPAL
ORGANIZA-
TION OF
THE CHURCH

Wesley
ordains
Coke as
Superintendent.

¹ *History of the Methodists*, pp. 84, 85.

² *Drew, Life of Coke*, pp. 63, 64.

his objections and set him apart to act as Superintendent of the Methodist societies in America. With his assistance and that of Rev. James Creighton, both presbyters of the Church of England, he ordained as presbyters, or elders, Richard Whatcoat and Thomas Vasey; and on September 18, 1784, Coke, Whatcoat, and Vasey sailed for New York, bearing with them duly attested credentials. The certificate which Wesley gave Coke, the original of which in Wesley's handwriting is extant, and a facsimile of which was exhibited at the first Œcumenical Conference in London in 1881, reads as follows :

Whatcoat
and Vasey.

Wesley's
views,

To all to whom these presents shall come, John Wesley, late Fellow of Lincoln College in Oxford, Presbyter of the Church of England, sendeth greeting.

Whereas many of the people of the Southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's supper, according to the usages of the same church : and whereas there does not appear to be any other way of supplying them with ministers :

Know all men, that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. And, therefore, under the protection of Almighty God, and with a single eye to His glory, I have this day set apart as a Superintendent, by the imposition of my hands, and prayer, (being assisted by other ordained ministers,) Thomas Coke, Doctor of Civil Law, a Presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord, one thousand, seven hundred, and eighty-four.¹

and
principles.

Later Wesley wrote a letter intended to explain the grounds on which this step was taken, which letter he

¹ Drew, *Life of Coke*, p. 66.



instructed Coke to print and circulate among the societies upon his arrival in America.

BRISTOL, *September 10, 1784.*

TO DR. COKE, MR. ASBURY, and our brethren in North America.

By a very uncommon train of providences many of the provinces of North America are totally disjoined from the mother country, and erected into independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the provincial assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice, and, in compliance with their desire, I have drawn up a little sketch.

Lord King's account of the primitive church convinced me, many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our travelling preachers. But I have still refused; not only for peace' sake, but because I was determined as little as possible to violate the established order of the national church to which I belonged.

But the case is widely different between England and North America. Here there are bishops, who have a legal jurisdiction; in America there are none, neither any parish minister; so that for some hundreds of miles together there is none either to baptize, or to administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

I have accordingly appointed Dr. Coke and Mr. Francis Astury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord's Supper. And I have prepared a liturgy, little differing from that of the Church of England (I think the best constituted national church in the world), which I advise all the travelling preachers to use on the Lord's day in all congregations, reading the Litany only on Wednesdays and Fridays, and praying

extempore on all other days. I also advise the elders to administer the Supper of the Lord on every Lord's day.

If any one will point out a more rational and Scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

It has, indeed, been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object: (1) I desired the Bishop of London to ordain one, but could not prevail. (2) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3) If they would ordain them now, they would expect to govern them; and how grievously would this entangle us. (4) As our American brethren are now totally disentangled, both from the State and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free.¹

The
verdict
of history.

Concerning Wesley's purpose when he ordained Coke for America, there have been serious differences of opinion. This is not the place, however, to discuss such questions—as to whether he intended to institute episcopacy or to organize an independent church, or as to the validity of Wesley's ordination of Coke; nor is it of importance now whether Coke faithfully carried out the instructions given him by Wesley. The results long since justified his action. But perhaps this should be said: that while Wesley may not have ordained Coke, or desired that Asbury should be ordained to the episcopacy after the manner of the English bishops, he did design that they should be made bishops in the sense of presbyters consecrated to the office of general superintendence.² Moreover the ordination which both Coke and Asbury received was in every essential sense a valid ordination.

A memor-
able scene.

Wesley's three commissioners landed in New York, on

¹ *Methodist Magazine*, 1785, p. 602.

² Faulkner, *The Methodists*, p. 97.

November 3, 1784, and went to the residence of a trustee of John Street Church. That night and several following days Coke preached, and then left for Philadelphia. In Delaware he was the guest of Judge Bassett, who, though not a member of the Methodist society, was erecting a chapel at his own expense. On Sunday, November 14, at Judge Bassett's, he met Freeborn Garrettson, repaired to a chapel in the midst of a forest, finding a great company of people, to whom he preached, and afterwards administering the Lord's Supper to more than five hundred. It was a Quarterly Meeting, and fifteen preachers were present. Drew's description of what occurred after the sermon is this :

Scarcely, however, had he finished his sermon, before he perceived a plainly dressed, robust, but venerable-looking man, moving through the congregation, and making his way towards him. On ascending the pulpit, he clasped the Doctor in his arms ; and, without making himself known by words, accosted him with the holy salutation of primitive Christianity. That venerable man was Mr. Asbury.¹

Dr. Charles J. Little, in his address at the Centennial of the Christmas Conference in 1884, says :

How different were the men who fell into each other's arms at Barratt's Chapel on November 14, 1784—Thomas Coke, the only child of a wealthy house, and Francis Asbury, the only son of an English gardener ! The one an Oxford graduate ; the other the self-taught scholar of a frontier world. Coke, impulsive, fluent, rhetorical ; Asbury, reticent, pithy, of few words, but mighty in speech when stirred by a great theme, a great occasion, or the inrushings of the Holy Spirit. Coke's mind was as mobile as his character was stable. Asbury's conclusions matured of themselves, and, once formed, were as steadfast as his love for Christ. Coke could never separate himself wholly from England ; Asbury could never separate himself from America. Coke crossed the Atlantic eighteen times ; Asbury never crossed it but once, not even to see his aged mother, for whose comfort he would have sold his last

Coke and
Asbury.

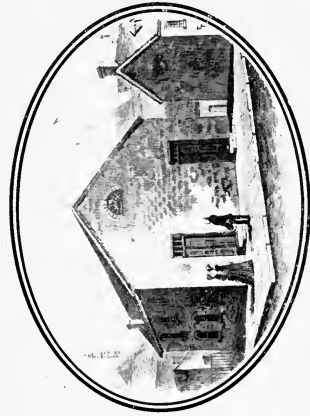
¹ Drew, *Life of Coke*, p. 92.

shirt and parted with his last dollar. Coke founded missions in the West Indies, in Africa, in Asia, in England, in Wales, in Ireland; Asbury took one continent for his own, and left the impress of his colossal nature upon every community within its borders. Coke was rich, and gave generously of his abundance; out of poverty Asbury supported his aged parents, smoothed the declining years of the widow of John Dickins, helped the poor encountered on his ceaseless journeys, and at last gave to the church the legacies intended for his comfort by loving friends. Coke was twice married; Asbury refused to bind a woman to his life of sacrifice, and the man whom little children ran to kiss and hug was buried in a childless grave. Both were loved; both were at times misunderstood; both were sharply dealt with by some of their dearest friends; but Asbury was not only opposed and rebuked, he was vilified and traduced. Neither shrank from danger or from hardships; but Asbury's life was continuous hardship, until at last rest itself could yield him no repose. A sort of spiritual Cromwell, compelling obedience at every cost to himself as well as others, Asbury could have broken his mother's heart to serve the cause for which he died daily. Coke lies buried beneath the waves he crossed so often; but around the tomb of Asbury beat continually the surges of an ever-increasing human life, whose endless agitations shall feel, until the end of time, the shapings of his invisible, immortal hand.¹

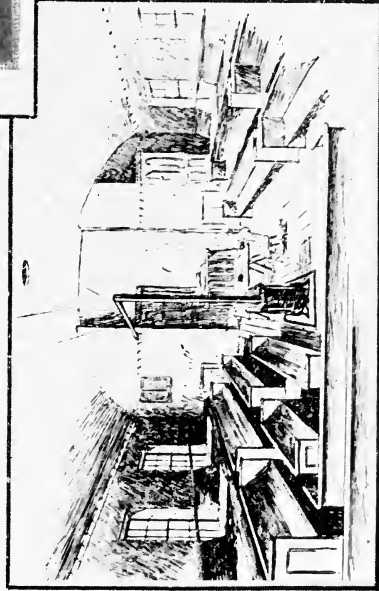
The
decisive
Conference,
1784.

Asbury drew up for Coke a route of about one thousand miles, to be traversed in the six weeks intervening before the Conference which had been agreed upon. Garrettson was sent 'like an arrow' to summon the preachers. Asbury, accompanied by Whatcoat and Vasey, continued his journeys over the western shore of Maryland; at Abingdon they met Coke and also William Black, who began Methodism in Nova Scotia, who was looking for additional workers for that province; and all, with the exception of Whatcoat, who came three days later, arrived at Perry Hall on December 11. Henry Dorsey Gough, the master of Perry Hall, became a member of the Methodist society in 1775. His relation to the denomination is one of the romances of our history.

¹ *Proceedings of the Centennial Methodist Conference*, pp. 218, 219.

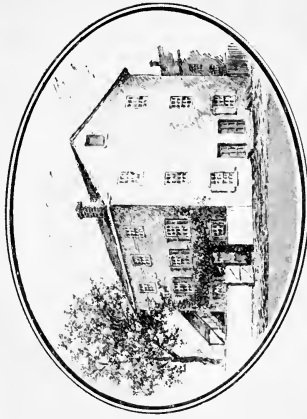


Upon this Site stood
 from 1774 to 1786
 THE LOVELY LANE MEETING HOUSE
 in which was organized
 December 1784
 THE METHODIST EPISCOPAL CHURCH
 in The United States of
 America



LOVELY LANE CHAPEL, BALTIMORE, WHERE THE FIRST
 GENERAL CONFERENCE WAS HELD, 1784.

THE UPPER ROOM WHERE THE CONFERENCE SAT, 1784.



TABLET MARKING SITE OF LOVELY LANE MEETING-HOUSE.

LIGHT STREET PAISONAGE, BALTIMORE, SHOWING OUTSIDE STAIRCASE.

He was a man of large wealth, and his home, Perry Hall, about twelve miles from Baltimore, for years both a preaching-place and haven of rest for the itinerants, was one of the most spacious mansions in America. On Friday, December 24, 1784, the guests of Perry Hall rode into Baltimore. They were serious, for they were about to engage in the most important Conference of Methodist preachers ever held in America; confident of divine guidance, for hitherto had Jehovah helped them; audacious, because a continent, now free, stretched out before them to be taken for Christ. At ten o'clock the first session of the famous Christmas Conference assembled. Coke as Wesley's representative was in the chair. Of a total of eighty or more preachers, nearly sixty were present, and of these we know the names of twenty-nine. Beyond question the most conspicuous figure in the company was Francis Asbury, who had been picked by Wesley for the general superintendency, and who with William Watters was the only link between the first Conference of preachers in 1773 and this notable gathering of itinerants. When Asbury came to America in 1771 there were only about five hundred Methodists; now there were more than fifteen thousand, and this growth had been despite the war.

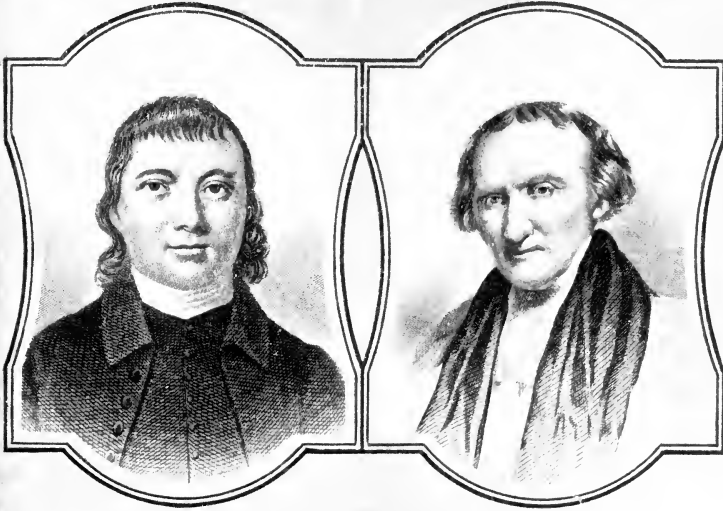
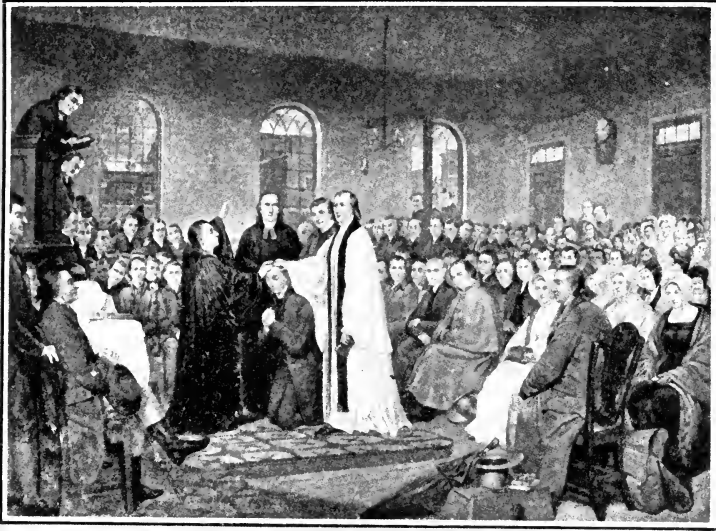
Others present were Whatcoat and Vasey, accredited messengers of Wesley; Freeborn Garrettson, 'the herald of the Conference'; Reuben Ellis, 'an excellent counsellor and steady yokefellow in Jesus'; Edward Dromgoole, an Irishman, and a converted Romanist; John Haggerty, a trophy of John King's zeal, and who could preach both in English and in German; William Gill, pronounced by Dr. Benjamin Rush, the eminent physician, 'the greatest divine he had ever heard'; Thomas Ware, afterward a founder of the denomination in New Jersey and a successful preacher for a half-century; Francis Porthyress, who the year previous had borne the standard across the Alleghanies; Joseph Everett, 'the roughest-spoken preacher that ever stood in the itinerant ranks'; LeRoy Cole, who was to live long, preach much, and do much good; Richard Ivey, another

Some notable leaders.

Virginian; William Glendenning, an erratic Scotchman; Nelson Reed, small of stature, but mighty in spirit; James O'Kelly, then a most laborious and popular evangelist, but later a rebellious controversialist; Jeremiah Lambert, to receive at this Conference an appointment to the island of Antigua; John Dickins, one of the ablest scholars of early Methodism, and of whom Asbury says in his *Journal*, 'for piety, probity, profitable preaching, holy living, Christian education of his children, secret prayer, I doubt whether his superior is to be found either in Europe or America'; James O. Cromwell, who was to be ordained as a missionary with Garrettson to Nova Scotia; William Black, the first apostle to Nova Scotia, and who had come to plead for assistance; Ira Ellis, 'of undissembled sincerity, great modesty, deep fidelity, great ingenuity, and uncommon power of reasoning'; William Phoebus, preacher, physician, and editor; Lemuel Green, a clear, sound, useful preacher; Caleb Boyer and Ignatius Pigman, the former the St. Paul and the latter the Apollos of the denomination; John Smith, of delicate constitution, yet abundant in journeyings and labours; and Jonathan Forrest, who, like Garrettson and others, had his share of persecutions and prison experiences, and who was to be privileged to see the church, which in this historic assembly he helped to found, increase from about fifteen thousand members to a million, and from eighty or more travelling preachers to over four thousand.

The
Methodist
Episcopal
Church
constituted.

When the devotional exercises were over, Coke told them of Wesley's wishes and plans, and the formal organization of the church was taken up. Rarely has so important a task been accomplished with such comparative ease. Everything was ready; the urgency of the matter was evident, the form had been agreed upon, and little more than a resolution was required. Such a resolution was offered by John Dickins, the Eton scholar, which was adopted by a unanimous vote, and the Methodist Episcopal Church in the United States of America came into existence. Asbury declined the appointment by Wesley as superintendent,



THE CONSECRATION OF FRANCIS ASBURY AS BISHOP, 1784.

RICHARD WHATCOAT, ordained deacon and presbyter by Wesley, September 2, 1784.

THOMAS VASEY, ordained by Wesley, 1784 (and, in America, by Bishop White), who afterwards officiated in City Road Chapel, 1811-1826.

refusing to submit to ordination unless the Conference should elect him to the position, and 'when it was put to vote he was unanimously chosen,' as was also Thomas Coke. On the second day of the Conference, Christmas Day, Asbury was ordained deacon by Coke, assisted by Whatcoat and Vasey; on Sunday he was ordained elder, and on Monday he was consecrated superintendent. At this service the Rev. Philip Otterbein, a German minister, Asbury's admirer and friend, assisted Coke, Vasey, and Whatcoat. The Conference adopted the first *Discipline of the Methodist Episcopal Church*, which 'was substantially the same with the *Large Minutes*, the principal alterations being only such as were necessary to adapt it to the state of things in America.'¹ 'The Sunday Service of the Methodists in North America,' prepared and sent over by Wesley, was also adopted and ordered to be used.

John Dickins brought forward a project for the establishment of a school, and the Conference voted its approval. Asbury and Coke had already considered the measure and sanctioned it, and the result was Cokesbury College, the foundations of which were laid in 1785. It was fitting that Asbury should preach the sermon on that occasion, for from the time he came to America the matter of a school had been on his heart. Unlike Wesley, Asbury was not a college-bred man. He had little so-called schooling, but he was far from being uneducated or unlearned. The fact is that to him life was a long school-day. He sat at the feet of some of life's greatest teachers, such as pain, hunger, cold, opportunity, a vast wilderness, and a few great books. He had the student's sense of the value of time and rigidly adhered to fixed plans of study. He was reasonably familiar with Greek and Hebrew and Latin, and the list of books given in his *Journals* is a remarkable one, when everything is considered. Not the least of his sacrifices when he accepted a wandering commission for the American continent—the greatest see any bishop of any church ever had—was the sacrifice which he made in giving up large

Cokesbury
College.

Asbury as
educationalist.

¹ Robert Emory, *History of the Discipline*, p. 25.

opportunities for reading and study. He was profoundly sympathetic with the idea of Christian education, and was ceaseless in his efforts to establish centres of educational influence in various sections of the country where the Methodist evangelism had created societies and built churches. That to him is due in very large measure the credit of initiating our Methodist system of secondary schools and colleges, that it was by his efforts that the foundations of our entire educational system were laid, and that by his zeal the enterprises were carried forward, there can be no question. Though not a college man, he was a builder of colleges; though without university training, he had the instincts and habits of a scholar; and though he did not enjoy in his early life privileges which Wesley and Coke enjoyed, throughout his life he was a student of books, of men, of conditions, and helped to determine in large measure the character and ideals of American education, both in his own day and in the years which followed.

After having been in session ten days, during which Coke preached every day at noon, and others of the preachers morning and evening, the Conference closed 'in great peace and unanimity.' The action of the Conference in organizing the church was well received. Lee says: 'The Methodists were pretty generally pleased at our becoming a church, and heartily united together in the plan which the Conference had adopted; and from that time religion greatly revived.' Watters wrote: 'We became, instead of a religious society, a separate church. This gave great satisfaction through all our societies.' Ezekiel Cooper gives this testimony: 'This step met with general approbation, both among the preachers and members. Perhaps we seldom find such unanimity of sentiment upon any question of such magnitude.'

Pioneer
work.

When the Conference broke up, the preachers immediately departed for their widely separated fields. They were *preachers*, and they must be about their Master's business. Most of the services were held in houses, or barns, or out-of-doors. There were chapels where services were regularly

held—Barratt's, Gough's, Garrettson's, Lane's, Mabry's, St. George's in Philadelphia, John Street in New York, Light Street in Baltimore, and sixty or more others. But the comfortable places to preach were the exception. The place, however, was not a matter of moment. Those early itinerants would quite as soon preach in a tavern, 'in a close log-house without so much as a window to give air,' 'in the poor-house,' 'in a play-house,' in 'a log-pen open at the top, bottom, and sides,' or 'in a solitary place amongst the pines,' as in the most spacious church. Much of the pioneer work was at camp-meetings—that is, meetings held in the open air, in a grove, an institution which played a large part in the evangelization of the middle west, in the period now under consideration and somewhat later. Here is an account of such a meeting given by William Burke, the first presiding elder in Ohio, who commanded the armed escort which brought Asbury through the Indian country from Holston to Kentucky, and spent most of his itinerant life in Kentucky—a typical evangelist of rugged strength, impassioned zeal, and fierce hatred of sin. He says :

I commenced reading a hymn, and by the time we had concluded singing and praying we had around us standing on their feet, by fair calculation, ten thousand people. I gave out my text : 'For we must all stand before the judgement-seat of Christ'; and before I concluded my voice was not to be heard for the groans of the distressed and the shouts of triumph. Hundreds fell prostrate on the ground, and the work continued on that spot till Wednesday afternoon. It was estimated by some that not less than five hundred were at one time lying on the ground in the deepest agonies of distress, and every few minutes arising in shouts of triumph. Towards the evening I pitched the only tent on the ground. Having been accustomed to travel in the wilderness, I soon had a tent made out of poles and pawpaw bushes. Here I remained Sunday and Monday ; and during that time there was not a single moment's cessation, but the work went on, and old and young—men, women and children—were converted to God. It was estimated that on Sunday and Sunday night there were twenty thousand people on the ground. They had come far

and near, from all parts of Kentucky ; some from Tennessee, and from north of the Ohio River ; so that tidings of Cane Ridge meeting were carried to almost every corner of the country, and the holy fire spread in all directions.¹

Episcopal
tours.

Coke journeyed northward, spending five months in the States and labouring incessantly. Bishop Asbury's first episcopal tour was an extended one. Leaving Baltimore at the close of the Christmas Conference, he reached Fairfax, Va., January 4, 1785, crossed the State and entered North Carolina, January 20 ; preached at Salisbury, N.C., February 10 ; Charleston, S.C., February 24 ; Wilmington, N.C., March 19 ; and reached the home of Green Hill, April 19, where was held the first Annual Conference Session of the newly organized church. He arrived at Yorktown, Va., May 12 ; Mount Vernon, May 26, where he and Bishop Coke called upon General Washington, 'who received us very politely and gave us his opinion against slavery.' On June 1 he was again in Baltimore for the Conference ; and as Bishop Coke was to sail for Europe the next day, they sat together until midnight. Upon reaching Europe, Coke was attacked by Charles Wesley for some of his official acts at Baltimore and elsewhere, but was completely vindicated by John Wesley. He travelled throughout the United Kingdom preaching everywhere to interested congregations, and with such missionary spirit that there came into being at last, through his agency, the whole Wesleyan missionary system. He published an *Address to the Pious and Benevolent* in behalf of missions, the first Wesleyan document of the kind, and shortly after sailed for Nova Scotia with three preachers as reinforcements to Black, Garrettson, and Cromwell.

Local
Conferences.

Meanwhile Asbury and the other itinerants were instant in season and out of season. The bishop held the first Conference in Georgia ; then crossed the Alleghanies and presided at the first Conference convened beyond the mountains. There were seven Conferences held in 1788, Asbury

¹ Faulkner, *The Methodists*, pp. 145-7.

continuing to traverse the States from New York to Georgia, from the Atlantic to the Alleghanies, and having the whole episcopal care of the societies until March 1789, when Coke rejoined him in South Carolina.

An incomparable native ministry was now being raised up. Forty-eight preachers were admitted on trial in 1788 alone, among them William McKendree and Valentine Cook. These native preachers were men peculiarly adapted for pioneer work, of defiant energy, unyielding zeal, and matchless courage, who laughed at hardships, welcomed perils, and triumphed over the indescribable difficulties of an unsettled and undeveloped country. Their deeds of heroism will not suffer in comparison with those sturdy heroes immortalized in that Temple of Fame, the eleventh chapter of the *Epistle to the Hebrews*. William McKendree, who was born in Virginia in 1757, served in the Revolutionary army, and was present at the surrender of Cornwallis at Yorktown, was the chief leader of Methodism in the west. Of tremendous energy and administrative genius, deeply pious, a preacher of transcendent power, a man of the saintliest character, he became bishop in 1808, but was never greater than when he was leading the itinerant hosts in 'the regions beyond.' Valentine Cook was 'one of the wonders of the Primitive Methodist ministry.' Born among the mountains of Virginia, he became a famous hunter and never knew fear. It is said that no man of his day wielded in the West greater power in the pulpit. Men spoke of him as the most learned man among the itinerants. What a mighty company of heroic souls could be named! There was Philip Gatch, sometimes spoken of as 'the second native preacher,' but yielding place to no one in his devotion to his Lord. His biographer says that 'since the days of the apostles, there had scarcely been a time when so much prudence, firmness, enduring labours, and holiness were required as in the propagation of Methodism in America.' And he was in need of all the courage he could muster, for almost all of those early preachers were called upon to endure persecutions. In Maryland a ruffian attempted to

The native
ministry.

McKendree,
Cook,
Gatch, Lee.

strike Gatch with the chair at which the preacher was kneeling, but was thwarted in his purpose. On one occasion Gatch was seized by two men who tortured him as Savonarola was tortured, by turning his arms backward until they described a circle, almost dislocating the shoulders. A conspiracy was formed to murder him, but the plot was revealed. Again, while travelling near Baltimore he was arrested by a mob who covered him with tar, applying it also to one of his naked eyeballs, producing severe pain, from which he never entirely recovered. There was Jesse Lee, who itinerated extensively through Virginia, Maryland, and New York, and in 1789 had the honour of introducing Methodism into New England. Gladly would we linger over the names of Benjamin Abbott, 'an evangelical Hercules'; of Thomas Morrell, a travelling companion of Asbury; of Freeborn Garrettson, second only to Asbury; of Thomas Ware, who was instrumental in the conversion of many people, among them General Russell and his wife, the latter a sister of Patrick Henry; of Enoch George, like McKendree, large in stature, strong and full of energy, who, when Asbury at the North Carolina Conference, in 1793, called for a volunteer to 'go to the desert land, the almost impassable swamps, to the bilious diseases of the Great Pee Dee, the region of poverty and broken constitutions,' sprang to his feet, saying, 'Here am I, send me'; of George Pickering, exact and methodical, who in 1792 went to New England, where he remained during a long ministry; of Ezekiel Cooper, 'a living encyclopaedia in respect not only to theology, but most other departments of knowledge'; of Daniel Ruff, 'honest, simple Daniel Ruff,' Asbury called him; and of many others if there were space at disposal.

In the
Western
States.

Some of the men who went about this time to the Western Country and there laid the foundations of a moral empire, must be mentioned particularly. The road to the West was thick with perils. It was an almost unbroken wilderness from Virginia to Kentucky, and this wilderness was so thronged with bands of hostile Indians that many thousands

of the emigrants to Kentucky lost their lives at the hands of these savages. There were no roads for carriages at that time; and although the emigrants moved by thousands, they had to move on pack-horses. When Peter Cartwright's parents made the journey, shortly after the United Colonies gained their independence, he records that they rarely travelled a day after entering the wilderness but that they passed some white persons lying by the wayside, murdered and scalped by the Indians, while going to or returning from Kentucky. More than once their company was attacked by Indians at night, and it was only by the exercise of ceaseless vigilance that they made the journey in safety.¹ Among the earliest men to enter this Western region was John Cooper, a humble but memorable evangelist, whose father, detecting him praying after joining the Methodists, threw a shovel of hot coals upon him and expelled him from the house. Then there was Henry Willis, who, although sinking under pulmonary consumption, energized by his irrepressible ardour the work of the church throughout two-thirds of its territory. William Burke is another name to conjure with. In 1794 we find him on the Salt River Circuit, famous for its hardships. It was nearly five hundred miles in extent, to be travelled every four weeks, with continual preaching. His support was painfully inadequate. He writes :

Some leaders
there.

I was reduced to the last pinch. My clothes were nearly all gone. I had patch upon patch, and patch by patch, and I received only money sufficient to buy a waistcoat, and not enough of that to pay for the making.

Thomas Scott in 1794, at the command of Asbury, descended the Ohio River from Wheeling on a flat boat, to join the band of Kentucky itinerants. Marrying in 1796, it became necessary to locate, but to locate did not mean a cessation of preaching. Scott studied law on week-days and preached on Sundays; was admitted to the bar and became Judge of

¹ *Autobiography of Peter Cartwright*, pp. 17 ff.

the Supreme Court of Ohio. Among those received by Scott into the church were Edward Tiffin and his wife, the latter a sister of Governor Worthington of Ohio. Bishop Asbury ordained Tiffin as deacon. In 1796 he removed to Chillicothe, became the chief citizen of Ohio, was one of its legislators, a member of the convention which formed its State constitution, and soon after had the signal honour to be elected its first State Governor without opposition. The official rank of both Judge Scott and Governor Tiffin secured them public influence, and this both of them consecrated to religion. They were two of the strongest pillars of Methodism in Ohio, and to their public characters and labours it owes much of its rapid growth and prominent sway in that magnificent State.

Robert R.
Roberts.

Robert R. Roberts, the first leader of the first class in the Erie Conference, was destined to become one of the most effective evangelists and bishops of the church which had found him in these remote woods. He was a stalwart youth, 'wearing,' says his biographer, 'the common backwoods costume—the broad-rimmed, low-crowned, white-wool hat, the hunting-shirt of tow linen, buckskin breeches, and moccasin shoes. When he first presented himself in the Baltimore Conference he had travelled thither, from the Western wilds, with bread and provender in his saddlebags and with one dollar in his pocket; but his superior character immediately impressed Asbury and the assembled preachers. He passed in sixteen years from the humble position of a young itinerant to the highest office of the ministry. His episcopal appointment was providential, for the great field of Methodism was in the West and he was a child of the wilderness; he had been educated in its hardy habits; his rugged frame and characteristic qualities all designated him as a great evangelist for the great West. No sooner had he been elected a bishop, than he fixed his episcopal residence in the old cabin at Chenango; and his next removal was to Indiana, then the far West, where his episcopal palace was a log-cabin built by his own hands. The first meal of the bishop and his family in his new abode

was of roasted potatoes only, and it was begun and ended with hearty thanksgiving.¹

These men and others, whose names are for ever shined in the affections of the church, were prophets of civilization, education, and patriotism in this new world. They builded altars in almost every city and town in the United States, and kindled fires thereon, which have not yet gone out. They inculcated respect for law, and created ideals of righteousness and citizenship along the mountain roads and through the trackless forests where Civilization walked with slow, yet conquering step. They startled the impenitent to action, halted reckless men in their mad pursuit after pleasure, comforted myriads in their sorrows and agonies, and cherished multitudes from Maine to the Southern Sea, who had received the remission of their sins and who planted seeds, which, springing up, have made Methodism in its history, its spirit, and its purpose the American Church.

At the Conference which met in New York in 1789 an event of no little interest occurred, but to which Asbury makes no reference in his *Journals*. It is doubtful, indeed, if either he or Bishop Coke realized its full significance. In 1788, the adoption of the Constitution of the United States had been declared, and Washington was thereupon elected President. His inauguration took place in New York, April 30, 1789. Asbury suggested to the Conference the propriety of presenting a congratulatory address to the President, in which should be embodied their approbation of the Constitution, and declaring their allegiance to the Government. The Conference warmly approved the proposition and appointed the two bishops to draw up the address, and John Dickins, then the minister of the John Street Church, and Thomas Morrell, an officer of the Revolution, were directed to call upon President Washington with a copy and ask for an audience for the bishops, that they might formally present the paper. The President named an hour, at which time Bishops Coke and Asbury

The Church
and the
Republic;

¹ Stevens, *History of American Methodism*, pp. 397-8.

and
President
Washington.

called upon him, accompanied by Dickins and Morrell. Asbury, being a naturalized American, rather than Coke, read the address 'in an impressive manner,' to which the President replied 'with fluency and animation.' The address, which had been written by Asbury, and the reply of the President, were as follows :

To the President of the United States.

SIR,—We, the bishops of the Methodist Episcopal Church, humbly beg leave, in the name of our Society collectively in these United States, to express to you the warm feeling of our hearts, and our sincere congratulations on your appointment to the Presidentship of these States. We are conscious, from the signal proofs you have already given, that you are a friend of mankind ; and, under this established idea, place as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God and the glorious Revolution, as we believe ought to be reposed in man.

We have received the most grateful satisfaction from the humble and entire dependence on the great Governor of the universe which you have repeatedly expressed, acknowledging Him the source of every blessing and particularly of the most excellent Constitution of these States, which is at present the admiration of the world, and may in future become its great exemplar for imitation ; and hence we enjoy a holy expectation, that you will always prove a faithful and impartial patron of genuine, vital religion, the grand end of our creation and present probationary existence. And we promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of His Holy Spirit, that He may enable you to fill up your important station to His glory, the good of His church, the happiness and prosperity of the United States, and the welfare of mankind.

Signed, in behalf of the Methodist Episcopal Church,
THOMAS COKE,
FRANCIS ASBURY.

NEW YORK, *May 29, 1789.*

The reply of President Washington was as follows :

To the Bishops of the Methodist Episcopal Church in the United States of America.

GENTLEMEN,—I return to you individually, and through you to your Society collectively in the United States, my thanks for the demonstration of affection, and the expression of joy offered, in their behalf, on my late appointment. It shall be my endeavour to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power toward the civil and religious liberties of the American people. In pursuing this line of conduct, I hope, by the assistance of divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

It always affords me satisfaction when I find a concurrence of sentiment and practice between all conscientious men, in acknowledgements of homage to the great Governor of the universe, and in professions of support to a just civil government. After mentioning that, I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine, vital religion, I must assure you in particular that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourselves and your religious community.

GEORGE WASHINGTON.¹

The address and the response soon appeared in the public papers, creating much discussion, and bringing out numerous anonymous communications, the strictures upon Coke's signing the address being particularly severe. The impropriety of a British subject signing a paper approving the government of the United States was urged, and altogether there was much of a tempest in a teapot. Morrell suggested that much of the adverse criticism was probably due to the fact that the Methodists had taken the lead of the older denominations in recognizing the new republic.

This same year the famous Council, which was Asbury's idea, and which had been endorsed after much debate by

The
General
Council of
1789.

Bangs, *History of the Methodist Episcopal Church*, i. pp. 284-6.

this same New York Conference which presented the congratulatory address to President Washington, met at Cokesbury. There were eleven preachers present besides Asbury. Nearly five years had passed since the Christmas Conference, and there had been no general meeting of the preachers. Asbury did not see the need of a General Conference, and proposed the formation of a council, to be composed of men selected by himself and with almost plenary powers. The work of the church was carefully reviewed, the concerns of Cokesbury College were well attended to, as well as the printing business; there were formed some resolutions relative to economy and union, and others concerning the funds for the relief of the suffering preachers on the frontiers. There was preaching every night; a collection of £28 for the Western preachers was taken; one day was spent in rehearsing their varied experiences and giving an account of the progress and state of the work of God in the several districts. But the idea of the council met with much opposition, and it was only twice assembled, the second meeting being in December of the following year. When Bishop Coke returned to America a few weeks after this second meeting, the greetings which were exchanged between him and Bishop Asbury were not over-cordial, and it was evident that their relations were somewhat strained. James O'Kelly's letters had been received by Wesley, and Coke had come to America, probably at Wesley's suggestion, to put a speedy end to the council which had aroused so much opposition.

O'Kelly's
secession.

O'Kelly had been a trouble-breeder almost from the time he was ordained in 1784. Asbury first met him in 1780, when he 'appeared to be a warm-hearted, good man.' Ten years later he writes in his *Journal*: 'I received a letter from James O'Kelly; he makes heavy complaints of my power, and bids me stop for one year, or he must use his influence against me.' This was the opening gun of the famous controversy which resulted in O'Kelly's withdrawal from the General Conference in 1792, and the formation by him of a separate church to which he gave the name of the

Republican Methodist Church. At the General Conference in 1792 (which, it is conceded, Bishop Asbury did not desire, inasmuch as it was merely a mass meeting of all the travelling preachers, and he feared that there might be unwarranted and disastrous alterations of the Discipline) O'Kelly introduced the following resolution :

After the bishop appoints the preachers at the Conference to their several circuits, if any one think himself injured by the appointment, he shall have liberty to appeal to the Conference and state his objections ; and if the Conference approve his objections, the bishop shall appoint him to another circuit.

Lee says the debate was a masterly one ; O'Kelly was ably supported by Freeborn Garrettson, Richard Ivey, Hope Hull, and others of equal weight. The negative side of the proposition was maintained by Jesse Lee, Thomas Morrell, Joseph Everett, Henry Willis, and Nelson Reed. Thomas Ware, who was present, first thought the proposition was a harmless one, but as the debate proceeded he was distressed by the spirit manifested by those who advocated, and in his autobiography wrote : 'Hearing all that was said on both sides, I was finally convinced that the motion for such an appeal ought not to carry.'¹ After a debate lasting three days, the resolution was defeated by a large majority. O'Kelly thereupon withdrew with such others as he could persuade ; and although a committee was named to treat with him, their overtures were in vain, and O'Kelly set out for Virginia, where he wrought such havoc as he could ; but his influence gradually waned, and the schism practically came to nought. Several of his preachers seceded, and in less than ten years they became so divided and subdivided that it was hard to find two of one opinion.² The Conference revised the Form of Discipline, but made no important changes. It was determined that another General Conference should be convened in four years, and that all

¹ *Memoir of Rev. Thomas Ware*, p. 222.

² Lee, *History of the Methodists*, p. 206.

travelling preachers in full connexion should be entitled to membership in it.

IV

SOME
CHARACTER-
ISTICS,
1790-1808.

Southern
extension.

The march
northward.

For the first quarter of a century after the organization of the church Scudder says there were three marked characteristics which distinguished American Methodism—namely, its pioneer movements, or church extension, its great demonstrative revivals, and the adaptation of its economy for permanency and efficiency.¹ These characteristics are especially noticeable in the closing years of the eighteenth, and the early years of the nineteenth century. As already shown by us, Methodism had moved southward through the Carolinas into Georgia, and commenced its march westward, first into the Valley of the Holston beyond the Alleghanies, and then onward into Kentucky and Tennessee, in both of which States its success was great—in the former so conspicuous that when, in 1792, it was admitted a State in the Union, it had a Conference with twelve preachers and twenty-five hundred members. After a time, in the providence of God, Methodism's march northward began. For twenty years after the formation of the first society in New York City the missionary movements of Methodism were almost exclusively toward the south. A few societies had been formed in Westchester and on Long Island, but beyond these, except for the society which Embury organized at Ashton, Methodism was unknown north of New York to the Canadian line. But in 1788 Bishop Asbury appointed Freeborn Garrettson to this large region of country, and he with nine assistants soon formed circuits from New York City to Lake Champlain, and in 1789 one of his preachers went south-west into the Wyoming Valley, which was added to the list of regular appointments. This same year, Jesse Lee, who had long entertained a desire to introduce Methodism into New England, began a circuit at Norwalk, Conn. At different

¹ *American Methodism*, p. 230.

M I N U T E S
 OF SEVERAL CONVERSATIONS
 BETWEEN
 THE REV. THOMAS COKE, LL. D.
 THE REV. FRANCIS ASBURY
 AND OTHERS,
 AT A CONFERENCE, BEGUN
 IN BALTIMORE, IN THE STATE OF MARYLAND,
 ON MONDAY, THE 27TH OF DECEMBER,
 IN THE YEAR 1784.
 COMPOSING A FORM OF DISCIPLINE
 FOR THE MINISTERS, PREACHERS AND
 OTHER MEMBERS OF THE METHODIST
 EPISCOPAL CHURCH IN
A M E R I C A.
PRINTED BY PHILADELPHIA: CHARLES CIST, AT THE CORNER OF FOURTH-STREET.
 M, DCC, LXXXV.



SEAL OF THE METHODIST EPISCOPAL CHURCH ADOPTED IN 1789. Sketched by E. B. B.
 II. 104

TITLE-PAGE OF THE FIRST EDITION OF THE 'DISCIPLINE.'

times during the next two decades, and in many places in New England, were heard other voices pleading the cause of their Lord—James Covel, Aaron Hunt, John Allen, Menzies Rainor, Hope Hull, Ezekiel Cooper, George Roberts, George Pickering, Enoch Mudge, and others, with the result that circuits were not only formed in Connecticut and Massachusetts and Rhode Island, but that Methodism advanced in Maine and Vermont and New Hampshire.

Lorenzo Dow, an eccentric itinerant, preached the first protestant sermon in the State of Alabama in 1803, and three years later Asbury appointed two missionaries to that wilderness region. It was in 1802 that the cross was uplifted in what is now the State of Indiana. Benjamin Young invaded Illinois in 1804, and Michigan first heard Methodist preaching in 1803. But the missionary spirit of the church did not spend itself when itinerants were sent to far outlying settlements, to the people on the remote frontiers,—as for example the North-west Territory north of the Ohio, which region was entered in 1798, and in ten years was covered with a network of districts and circuits; or the Missouri Territory, a part of Louisiana, into which Methodism was introduced in 1807. The whole spirit of Methodism was diffusive. Its preachers were all missionaries. Every one of them 'was an extensionist,' enlarging his field of operations in every possible direction, opening a new preaching place at this point and that, his circuit in this manner growing steadily, until it had to be divided. Thus in circuit, and district, and State, American Methodism won ever-widening triumphs year after year. When the half-hundred preachers met at the Christmas Conference in 1784, the domain of Methodism in the United States was limited to a narrow belt along the sea-coast, with New York City as its northern boundary, and North Carolina as its southern, while it extended inland about one hundred miles. When the preachers assembled for the General Conference of 1808, Methodism had become well established in Nova Scotia and Newfoundland, had covered all the New England States, and had extended southward to the Gulf of Mexico. It had

Apostolic
zeal and
enterprise.

spread out through the inhabited portions of Canada, and formed a northern line along the great lakes, striking across the Mississippi, and following that stately river far down toward its mouth. It drew out its districts over every State and populated Territory, as definitely as a geographer maps out counties and States.¹ In 1784 it had about eighty preachers, and a membership of fifteen thousand. In 1808 the Methodist Episcopal Church was composed of five hundred travelling and two thousand local preachers, and about one hundred and forty thousand members, 'implying congregations who are directly or remotely under the pastoral oversight and ministerial charge, amounting in all probability to more than one million souls.' Truly the wilderness *had* blossomed!

Revivals.

The early years of American Methodism witnessed an almost continuous revival. Scarcely a society was formed which did not grow out of a revival. The denomination grew, not because it was well organized, but because its preachers were well endowed with holy energy and an unction from on high. The revival in Virginia, an extensive account of which was written by Devereux Jarratt, an Episcopal clergyman, and sent to Wesley, was only one of many remarkable manifestations of divine grace in the very earliest years of our history. But although Rankin 'manifested an opposition to the spirit of revivals,' and although Coke was not altogether at home in the emotional excitement of some thrilling scenes which he witnessed, when the slain of the Lord numbered scores, American Methodism grew after this manner, and in no period of its early history were revivals more general than during the years from 1784 to 1808. At one time all Maryland was ablaze with revivals. Similar 'signs and wonders' were seen in Virginia. In New England revival followed revival, some of them of great power. In 1800 one of the most remarkable spiritual movements of American history began in Kentucky, and spread through Tennessee and Ohio with the amazing swiftness of a prairie fire. On October 20,

Signs and wonders.

¹ Scudder, *American Methodism*, p. 249.

1800, Bishop Asbury, while itinerating through Tennessee, attended his first camp-meeting. The scenes affected him profoundly. He writes :

Yesterday, and especially during the night, were witnessed scenes of deep interest. In the intervals between preaching the people refreshed themselves and horses, and returned upon the ground. The stand was in the open air, embosomed in a wood of lofty beech trees. The ministers of God, Methodists and Presbyterians, united their labours, and mingled with the childlike simplicity of primitive times. Fires blazing here and there dispelled the darkness, and the shouts of the redeemed captives, and the cries of precious souls struggling into life, broke the silent midnight. The weather was delightful ; as if heaven smiled, while mercy flowed in abundant streams of salvation to perishing sinners. We suppose there were at least thirty souls converted at this meeting. I rejoice that God is visiting the sons of the Puritans, who are candid enough to acknowledge their obligations to the Methodists.¹

The following year was marked by widespread revivals. Ezekiel Cooper, writing to Wesley some years earlier, had said :

We have it in our power, by the blessing of God, to send you good and great news from our country. Since the General Conference there appears to have been a general revival almost throughout the United States. On what we call the Peninsula, lying between the Delaware and Chesapeake Bays, there has been an addition of about three thousand souls to our societies the last year. In some circuits on the Eastern Shore there has been an addition of about one thousand members. In this city we have had the greatest revival I ever knew. Since last November about five hundred have joined us.

A little later he writes : ‘ The work goes on in a glorious manner in many parts of the United States. In Brother Ware’s district there have joined us about one thousand since Conference ; and he writes that there is a prospect of greater harvest this year than they had last.’ Thus was the church clothed with increasing life and vigour, and thus

¹ Tipple, *Heart of Asbury’s Journal*, pp. 480, 481.

was it divinely influenced and energized. American Methodism from the beginning was 'a revival church in its spirit, a missionary church in its organization.'

Constitutional developments.

During these same momentous years the church was working out its salvation ecclesiastically. Gradually it perfected its organization, steadily moving forward to the introduction of representative government, which, next to the organization of the Methodist Episcopal Church in 1784, was the most vital change in American Methodism, and remains unparalleled in meaning and influence.¹ The General Conference met in Baltimore in 1796, and again in the same city in 1800. At the earlier Conference the most important business was the arrangement of the whole church into six yearly Conferences, to be known as Annual Conferences, and the limitation of the attendance of preachers to those who were in full connexion and those who were to be received into full connexion. At the Conference held in 1800 Asbury, because of growing weakness, proposed to resign his office, but on the motion of Ezekiel Cooper the General Conference unanimously requested him to continue his service as one of the General Superintendents as far as his strength would permit. It was evident the episcopacy must be strengthened, inasmuch as Bishop Coke was giving less and less of his time to the American Church. It was decided, therefore, that one bishop should be elected and that the vote should be taken by ballot. 'Various propositions were rejected which if adopted would have made Methodism something radically different from that which it has become, and it was determined that the bishops were to be equal in every particular.'² The result of the balloting was the election of Richard Whatcoat. Henry Boehm, travelling companion of Asbury, who was present, said: 'Never were holy hands laid upon a holier head.' Bishop Coke preached the ordination sermon, and it was the last service of the kind which he rendered to the American Church. At this Conference a resolution was offered to authorize the Annual Conferences to elect their presiding elders, which,

An episcopal election.

¹ Buckley, *History of Methodism*, i. 396.

² *Ibid.*, p. 356.

while it was not adopted, was the beginning of controversy which still continues. Another resolution was introduced which was also drafted, but which at the General Conference in 1808 bore fruit. The resolution read as follows :

Whereas, much time has been lost and will always be lost in the event of a General Conference being continued, and *Whereas* the circuits are left without preachers for one, two, or three months, and other great inconveniences attend so many of the preachers leaving their work and no real advantage arises therefrom, *Resolved*, that instead of a General Conference we substitute a delegated one.

Action of far-reaching importance was taken, when it was decided that the bishop should not allow any preacher to remain in the same station more than two years successively. The causes which led to the adoption of a time-limit were various. From all this it must be evident that regularity and system were taking the place of individualism and disorder.

The
itinerancy
maintained.

This story of the beginnings of American Methodism may be closed with the impressions of Joshua Marsden, a minister belonging to the British Conference, who laboured many years in Nova Scotia, and who visited the United States in 1802. He writes :

Marsden's
summary.

Here I had an opportunity of contemplating the vast extent of the work of God in the Western world. I was greatly surprised to meet in the preachers assembled at New York such examples of simplicity, labour, and self-denial. Some of them had come five or six hundred miles to attend the Conference. They had little appearance of clerical costume ; many of them had not a single article of black cloth ; their good bishops set them the example, neither of whom were dressed in black ; but the want of this was abundantly compensated by a truly primitive zeal in the cause of their divine Master. From these blessed worthies I learned that saving of souls is the true work of a missionary, and felt somewhat ashamed that I so little resembled men who appeared as much dead to the world as though they had been the inhabitants of another planet. The

bishops, Asbury and Whatcoat, were plain, simple, venerable persons, both in dress and manners. Their costume was that of former times, the colour drab, the waistcoat with large laps, and both coat and waistcoat without any collar; their plain stocks and low-crowned, broad-brimmed hats bespoke their deadness to the trifling ornaments of dress. In a word, their appearance was simplicity itself. I felt impressed with awe in their presence, and soon perceived that they had established themselves in the esteem and veneration of their brethren; not by the trappings of office, or the pomp and splendour of episcopal parade, but by their vast labours, self-denying simplicity, and disinterested love. These obtained from them the homage of the heart; they were the first in office, because they were first in zeal. Most of the preachers appeared to be young men, yet ministerial labour had impressed its withering seal upon their countenances. I cannot contemplate, without astonishment, the great work God has performed in the United States. It is here we see Methodism in its grandest form. All is here upon a scale of magnitude equal to the grandeur of the lakes, rivers, forests, and mountains of the country. In England Methodism is like a river calmly gliding on; here it is a torrent rushing along, and sweeping all away in its course. The Presbyterian Church is the most popular, the Dutch Reformed highly respectable, the Episcopal Church is the richest, but in the great work of awakening careless sinners, and exploring the new settlements, the Methodists have no equals. They have more than thirteen hundred preachers, and nearly half a million in the society. We may truly exclaim, 'What hath God wrought!' In the course of about sixty years, there have been about twenty-five hundred preachers admitted into the travelling connexion in America. At different times, a number of enterprising persons have emigrated into the interior, and formed establishments and colonies out of the reach of a regular ministry; such insulated places affording no field for a settled pastor, they would have been altogether deprived of the means of grace, had not those itinerants who were most contiguous generously visited them. Methodism has been a peculiar blessing to this new world, which, having no religious establishment, is in many of its remote parts more dependent on such a ministry than can well be conceived by those who never visited the country. Many thousands of the settlers

would have been left to precarious and contingent religious instruction, had not the Methodist preachers, with an alacrity and zeal worthy the apostolic age, spread themselves abroad in every direction, and become every man's servant for Christ's sake.¹

The Methodist Episcopal Church had not only been created, it had become a compact organization, and its leaders were extending its operations on every side with unexampled rapidity and success.

¹ Marsden, *The Narrative of a Mission to Nova Scotia, New Brunswick, and the Somers Islands, with a Tour to Lake Ontario* (London, 1827), pp. 107-13.

CHAPTER III (*continued*)

IN THE UNITED STATES OF AMERICA

II. THE METHODIST EPISCOPAL CHURCH AND OTHER CHURCHES

1808—1908

The outgoing century of Methodism was rich of noble and mighty men—men whose deeds and renown filled a large space in our nation's history, many of them unchronicled, but none the less mighty factors in laying down the foundation and building the walls of our unique civilization, and of the institutions, civil and religious, which are now the admiration of the whole world. It had its fitting culmination in George Foster Pierce and Matthew Simpson, distinguished alike for genius and consecrated piety.—BISHOP RANDOLPH S. FOSTER, Sermon, *Proceedings of Centennial Conference, 1784-1884*, New York, 1885, p. 84.

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CHAPTER III (continued)

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II. THE METHODIST EPISCOPAL CHURCH AND OTHER CHURCHES

1808—1908

AUTHORITIES.—To the General List add: *Minutes of the Conference*, 1773 to the present, New York, 1840 ff.; *Journals of the General Conference*, 1792—1908 (early numbers more or less imperfect); Lives of ministers and others (see catalogues of the different Methodist publishing houses, though valuable sources of this kind are out of print). In addition to the general histories of the Methodist Episcopal Church (see General List C III.), note REID-GRACEY, *Missions and Missionary Society of the Methodist Episcopal Church*, 3 vols. (New York, 1895-6); ROBERTS, *Why Another Sect?* (North Chili, New York, 1879); and ROBERTS, *Benjamin Titus Roberts: a Biography* (North Chili, New York, 1900); MATLOCK, *Anti-Slavery Struggle and Triumph in the Methodist Episcopal Church* (New York, 1881); CUMMINGS, *Early Schools of Methodism* (New York, 1886). This is only the briefest fragment of an ample literature. For present state of the church in handy form, see FORD, *The Methodist Year Book for 1908* (New York, 1907). For complete bibliography, with critical comments, see my *The Methodists*, in 'The Story of the [American] Churches' series, New York, 1903, 250-8.

I

ON account of the size of the Annual Conference, and of the fact that the members of those Conferences in or near which the General Conference met naturally predominated in the assembly, a delegated General Conference was felt to be a necessity. At the Conference in Baltimore in May, 1808, an able committee was appointed to draw up a plan, which, after long and thorough debate, was adopted, and which is still in force. It provided that one representative for

THE
EARLY
CONSTITUTION.
A
delegated
General
Conference,
1808.

Restrictive
rules.

every five members of an Annual Conference (a ratio changed later) shall be sent to the General Conference, and that this Conference thus constituted shall have full power to make laws for the church, except as limited by the following restrictions : (1) it shall not change the Articles of Religion (the only doctrinal formula provided by Wesley for the new church in 1784, which tied American Methodism for ever to the evangelical form of Trinitarian Christianity) ; (2) in regard to ratio of representation ; (3) the General Conference shall not do away with episcopacy nor its itinerant duties. This perpetuated the autocratic form impressed upon the movement by Wesley ; (4) it shall not change the General Rules. This meant the preservation of Methodism as a positive ethical and spiritual force ; (5) it shall not abolish the right of trial and appeal of accused preachers and members ; and (6) it shall not appropriate the funds of the Book Concern or Chartered Fund except for the benefit of ministers and their families. This meant the connexionalizing of the publishing interests, the elimination of private gain in denominational enterprises.

These Restrictive Rules, the Articles of Religion, and the General Rules formed the constitution of the Methodist Episcopal Church—until they reappeared with some addition in the so-called Constitution adopted in 1904. Behind that structure of 1808 was the statesmanlike mind of Soule, the Calhoun of Methodism, and he modelled his polity on the Constitution of the United States, which gives the states supreme authority, except in certain specified matters exclusively reserved to the General Congress. It should be said, however, that any of the above Restrictive Rules, except the first, can be changed by a two-thirds vote of the members of the Annual, Lay Electoral, and General Conferences. But this provision, though it does not forbid improvement, makes it exceedingly difficult.

Doctrine.

As to the doctrine, the Methodist Episcopal Church has done the best she could to justify for herself the boast of the Roman Catholic Church—*semper eadem*. But when the Methodist Episcopal Church in Japan united with the

Canadian Methodist Church, and with the Methodist Episcopal Church, South, in 1907, to make the national independent Methodist Church of Japan, the United Church introduced several changes in the Articles of Religion, deeming some of them obsolete and others too metaphysical and abstruse.

It was at this Conference that the celebrated letters of Coke to White, Bishop of the Protestant Episcopal Church, came up for discussion. Coke desired a union with that church, in which he claimed to represent also the feelings

1808.
Coke's proposals.

of Wesley, and had proposed reordination for himself, Asbury, and the preachers. The publication of this correspondence in 1804 by White raised a tempest, as the proposals of Coke were made without the knowledge of Asbury, and if known would have been instantly repudiated by him and by the preachers. However, a conciliatory letter of Coke to the Conference of 1808 laid the storm.¹ In this letter Coke declared that his scheme secured the independence of Methodist discipline and places of worship, guarded the validity of Methodist ordination (repetition of imposition of hands being conceded to satisfy Episcopalians, and not as a doctrinal necessity), that he thought such a union would have enlarged the sphere of Methodism, but that he now thought the scheme undesirable. As a matter of fact, neither the Methodist nor Episcopal Churches were in an eirenic temper. A resolution proposed in 1792 to the General Convention of the latter body by the House of Bishops, looking toward a union with other denominations, was treated as preposterous by the Convention. What if another spirit had prevailed? What if the private overtures of Coke had been accepted by both Conference and Convention, and an actual union of Methodists and Episcopalians had been consummated? Would the Evangelical leaven have penetrated the Episcopal lump, and prevented the almost capture of the Episcopal Church by the so-called Catholic party? There is no doubt such a union would

¹ See this whole correspondence in Bangs, *History of the Methodist Episcopal Church*, ii, 200 ff (N.Y., 6th ed., 1860).

have had immense consequences—either the Protestantizing of Episcopalianism or the Catholicizing of Methodism. Would the Episcopal or Methodist element have proved the stronger? We cannot say. It is evident that God desired each church to work out its own destiny.

One event at this General Conference of 1808 was so typical in Methodist history that I shall mention it, and in the words of an on-looker. It was in the Light Street Church, Baltimore, when a Westerner in toil, but a Virginian by birth, was the preacher. The church 'was filled to overflowing,' says Bangs (grandfather of an eminent American man of letters, John Kendrick Bangs).

The second gallery at one end of the chapel was crowded with coloured people. I saw the preacher of the morning enter the pulpit, sunburnt, and dressed in very ordinary clothes, with a red flannel shirt, which showed a large space between his vest and small clothes. He appeared more like a backwoodsman than a minister of the gospel. I felt mortified that such a looking man should have been appointed to preach on such an imposing occasion. In his prayer he seemed to lack words, and even stammered. I became uneasy for the honour of the Conference and the church. He gave out his text: 'For the hurt of the daughter of My people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?' As he advanced in his discourse a mysterious magnetism seemed to emanate from him to all parts of the house. He was absorbed in the interest of his subject; his voice rose gradually till it sounded like a trumpet; at a climatic passage the effect was overwhelming. It thrilled through the assembly like an electric shock; the house rang with irrepressible responses; many hearers fell prostrate to the floor. An athletic man, sitting by my side, fell as if hit by a cannon ball. I felt my own heart melting, and feared that I should also fall from my seat. Such an astonishing effect, so sudden and overpowering, I seldom or never saw.¹

¹ Stevens, *Life and Times of Nathan Bangs*, p. 170 (N.Y., 1863).

When a man is otherwise fit for the bishopric, it has happened more than once in our history that a great sermon has made his election certain, as was true at this time with McKendree, and with Foster in 1872. It is to be noted also that the physical effects of Methodist preaching in its first fifty or a hundred years were not confined to the alleged rude populations of Western trails, but were produced in old aristocratic centres.

At the first delagated General Conference, New York, 1812, a great debate was precipitated on the election of presiding elders, an office similar to that of chairman of districts in England, except that the presiding elder has no other work save to travel his district and supervise its work and its men, for which he receives a salary. The republican form of government made the ministers restive under their ecclesiastical autocracy, and the proposition to elect their presiding elders was a modest and tentative attempt to infuse a slight popular tinge into the absolutist régime inherited from Wesley. It must be said, however, that American democracy has not been justified of her Methodist children. The same question has repeatedly come up in the General Conference, but as repeatedly been defeated, though in 1812 only by a majority of three. It is even now (1908) before the Annual Conferences, but it will meet a like fate. Is it a part of the divine dealings with America that over against the great Republic there should be a great ecclesiastical monarchy, so that the individualism and independence engendered by the one should be checked by the spirit of obedience, submission, and reverence for authority inculcated by the other ?

Presiding
elders.

This naturally suggests the question of slavery, a perennial topic of debate from the organization of the church in 1784 (and earlier) to the war of secession in 1861-5. Our modern humanitarian notions, the new conception of Christian brotherhood, and the teachings concerning human equality, inherited largely from the French Revolution, must not make us blind to the facts of Christianity's actual relation to slavery, as set forth, for instance, in Professor

The
Slavery
Question.

von Dobschütz's article in the new edition of the *Herzog-Hauck Realencyklopädie* (1906).¹ These facts will make us charitable to our fathers, and will make us wonder rather at their earnestness in trying to adjust their high ethical demands to a stubborn historical situation, for which they were not responsible, and which they could at best only mitigate, not change. In 1816 a committee reported that—

In our opinion, in existing circumstances, little can be done to abolish a practice so contrary to the principles of moral justice. We are sorry to say that the evil appears to be past remedy, and we are led to deplore the destructive consequences which have already accrued, and are yet likely to result therefrom. We find that in the South and West the civil authorities render emancipation impracticable, and this General Conference cannot change the civil code. Our members are too content with these laws, and the Annual Conferences frequently fail in efficient rules on the subject.

This Conference adopted the recommendation of the committee that—

no slave-holder shall be eligible to any official station in our church hereafter where the laws of the state in which he lives will admit of emancipation and permit the liberated slave to enjoy freedom.

This may be taken as a typical expression of the church's attitude on the part of her more advanced men, until the great division of 1844, when the whole subject was placed in new relations.

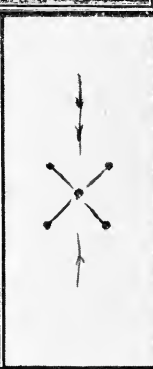
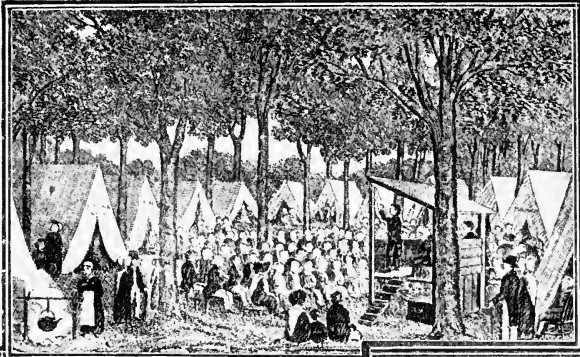
II

PIONEER
WORK.

Heroism of.

During the whole nineteenth century—and especially the first half of it—the missionary aggressiveness of the church in the home field recalled the heroism and conquering power of early Christianity. I do not think that literature presents finer specimens of bold enterprise for God, coupled with

¹ See also Workman, *Persecution in the Early Church* (1906), 149 ff.



THE CAMP-MEETING.

LORENZO DOW, the eccentric evangelist.

PEGGY DOW, his wife.

AN OLD-TIME ITINERANT.
(From old engravings.)

wise methods of occupation of lands claimed for Him, than it does in the biographies of the Methodist pioneers. These lives are historical sources of the first importance for the history of both American religion and society. Speaking of this last aspect of the early preacher, Professor J. Franklin Jameson, of the Carnegie Institution, Washington, D.C., in his address as president of the American Historical Association, says :

Best of all for our purposes are the Methodist circuit-riders, keen, hearty men, whose outdoor life kept them healthy in mind and body, and whose grasp on the real world had never been relaxed by education. As one of them says, who, at the risk of his life, had ridden the Clarksburg Circuit through the Indian wars preceding Wayne's treaty, 'To speak in backwoods style, they appeared to be surrounded by a kind of holy "knock 'em down" power that was often irresistible.' They were not for ever feeling their spiritual pulses, and doubting of their own salvation, like some anaemic graduates of theological seminaries, whose biographers have deemed them very precious vessels because of the very traits that made them useless ; nor were they for ever walking in visions, like so many of the Quaker itinerants, whose books are often so beautiful, and, to the historical inquirer, so disappointing. Stout-hearted, downright, muscular, practical, the circuit-rider faced the actual world of the frontier, and saw it clearly. If, like Peter Cartwright and Henry Smith, he leaves behind him a description of what he saw, we are much the gainers.¹

A typical conversion of one of these Western heroes, James B. Finley, a rough, reckless frontiersman of Kentucky, ought to be told. The Methodists and Presbyterians had united in holding camp-meetings in that state, in order to conquer the fearful irreligion that came in like a flood at the end of the War of the Revolution on the heels of French infidelity. His own vivid words tell the story :

A scene presented itself to my mind [in a camp-meeting at Cane Ridge, Kentucky, in 1801] not only novel and unaccount-

¹ 'The American Acta Sanctorum,' in *The Amer. Hist. Rev.*, January 1908, 293-4.

able, but awful beyond description. A vast crowd, supposed by some to have amounted to twenty-five thousand, was collected together. The noise was like the roar of Niagara. The sea of human beings seemed to be agitated as if by a storm. I counted seven ministers all preaching at the same time, some on stumps, others on waggons, and one, William Burke, standing on a tree which in falling had lodged against another. Some of the people were singing, others praying, some crying for mercy in the most piteous accents. While witnessing these scenes, a peculiarly strange sensation, such as I had never felt before, came over me. My heart beat tremendously, my lips quivered, and I felt as though I must fall to the ground.

He went into the woods to try to recover possession of himself. On returning, he says :

The scene that presented itself to my eye was indescribable. At one time I saw at least five hundred swept down in a moment, as if a battery of a thousand guns had been opened upon them. My hair rose up on my head, my whole frame trembled, the blood ran cold in my veins, and I fled to the woods a second time, and wished that I had stayed at home.

The next day he, with a friend, started toward home. But he was overwhelmed with the thought of his sinfulness. He cried aloud for mercy, and by the prayers and songs of an old happy German-Swiss, he was brought into the light :

Suddenly my load was gone, my guilt removed, and presently the direct witness from heaven shone fully upon my heart. Then there flowed such copious streams of love into the hitherto waste and desolate places of my soul that I thought I should die with excess of joy.¹

Oh, the eagerness for new fields to conquer of the itinerant of that heroic time ! No camp-fire of the new settler blazed too far beyond for the Methodist preacher to find it. He followed Indian paths through otherwise trackless forests, he forded streams, swam bridgeless rivers, was sheltered

¹ *Autobiography of Rev. James B. Finley* (Cincinnati, 1853), pp. 166-79.

for the night in a chance cabin, or lay alone under the silent stars. What was said of Jesse Walker was true of many a pioneer: 'Every time you heard from him he was still farther on; when the settlements of the white man seemed to take shape and form, he was next heard of among the Indian tribes of the North-west.'

Peter Cartwright was one of those daring fighters for the Lord whose work saved a rough new land from barbarism. He has left an account of his life in what is perhaps the raciest autobiography in the literature of the world. Benvenuto Cellini is dull by the side of the stirring achievements of this stalwart son of the West. In the camp-meetings, which were held from sheer necessity of economy at a time when churches were few and preachers scattered and the forces of evil rampant and strong, determined efforts were sometimes made to break up the meeting. It was occasionally a battle between the preacher and the mob. In one of his Quarterly Meetings the ringleaders came with loaded whips to destroy the service. He called upon two magistrates to arrest them, but they said it was impossible. Then he came forward to do it himself single-handed. The mob pressed upon him. He seized one after another of the rioters and threw them to the earth:

Peter
Cartwright.

Just at that moment the ringleader of the mob and I met. He made three passes at me, intending to knock me down. The last time that he struck at me, by the force of his own effort he threw the side of his face toward me. It seemed at that moment I had not power to resist temptation, and I struck a sudden blow in the burr of the ear, and felled him to the earth. The friends of order now rushed by hundreds on the mob, knocking them down in every direction. In a few minutes the place became too strait for the mob, and they wheeled and fled in every direction. But we secured about thirty prisoners, marched them off to a vacant tent, and put them under guard till Monday morning, when they were tried, and every man was fined to the uttermost limit of the law.

The effort to command the mob disheartened people and preachers, and no one seemed able to preach. At length

Cartwright begged the privilege. 'I feel a clear conscience, for under the necessity of the circumstances we have done right, and now I ask you [the presiding elder] to let me preach.' Cartwright says :

The encampment was lighted up, the trumpet blown, I rose in the stand, and required every soul to leave the tents and come into the congregation. There was a general rush to the stand. I requested the brethren if ever they prayed in their lives to pray now. My voice was strong and clear. The text was 'The gates of hell shall not prevail.' In about thirty minutes the power of God fell on the congregation in such a manner as is seldom seen. The people fell in every direction, right and left, front and rear. It was reported that not less than three hundred fell, like dead men in a battle, and there was no need of calling mourners, for they were strewed all over the campground. Our meeting lasted all night, and Monday and Monday night, and when we closed on Tuesday there were two hundred who had professed religion, and about that number joined the church.¹

It is only as we consider such scenes as these, given here because they were not exceptional, that we can understand how Methodism was one of the chief instruments in saving the West and South and South-west, and building up a great Christian church, and one of the most advanced and splendid types of Christian civilization known in the history of the world.

III

CONTRO-
VERSIES
AND
SECESSIONS.
Clerical
and lay
rights.

Attention has already been called to the absolutist polity fastened on Methodism by Wesley, in which church order Asbury fully sympathized. In fact, it was the ready obedience preachers rendered to this polity which made possible the marvellous progress of the cause. What the Holy Spirit was to the apostolic workers, the appointing power (Wesley, Asbury, the bishops) was to the Methodist

¹ *Autobiography of Peter Cartwright* (N.Y., 1856), pp. 90-3; Lond. ed., pp. 38, 39.

workers. Though laymen were freely used in spiritual work, which in itself ought to have been the earnest of their participation in all the governing functions of the church, yet the Conference, Annual and General, was more and more a clerical preserve. This was part of the penalty of the accident (if we might so call it) of Wesley's birth in an Episcopal, rather than in a Nonconformist, manse. Wesley's spiritual principles ought to have controlled and neutralized his ecclesiastical—and they did in part, but his sermon on Nathan and Abiram showed that the emancipation was by no means complete. It was this consciousness which led many of the American Methodist fathers, following in the footsteps of Kilham, to advocate the admission of laymen into the Conferences, especially into the General Conference. This desire for the tempering of clerical rule by the infusion of the lay element was bound up with restiveness under the chief manifestation of that rule—the unlimited power of the bishop. During the first quarter of the nineteenth century, the working of this democratic leaven was visible every now and then. It prompted in 1822 the founding of the *Wesleyan Repository* in Philadelphia; in 1824 a society for agitating the question of lay rights; in the same year a newspaper for the same purpose, *Mutual Rights of the Ministers and Members of the Methodist Episcopal Church*; in 1826 the circulation of a petition to the General Conference of 1828, and in 1827 a convention for the same purpose. Chiefly under the influence of Thomas E. Bond, M.D., a local preacher and Baltimore physician, who published forceful articles against the rights of the laymen, and who was later rewarded by being made editor of the *Christian Advocate* (1840–52), the petitions of the reformers (as they were called) were turned down, and the General Conference of 1828 closed the door to the laymen. Some of the reformers were expelled and others withdrew.

In this state of excited feeling, a convention was called in Baltimore in November 1828, when provisional articles of association were drawn up, followed in November 1830, in the same city, by a large convention of ministers and

METHODIST
PROTESTANT
CHURCH
ORGANIZED,
1830.

laymen, which organized the METHODIST PROTESTANT CHURCH. This church, as to episcopacy, reverted to the Wesleyan form, but it introduced laymen immediately into all the legislative work. It has had an honourable and successful history, and has shown that the peculiar work of Methodism can be done as well under democratic as under monarchical forms. Of special importance in the study of Methodist church history in America is the weighty contribution of a Methodist Protestant divine, the late Dr. Drinkhouse,¹ who throws a flood of new light on matters up to 1830, which ought to be read, however, in connexion with the constitutional history soon to be published by Dr. Buckley. In 1908 the General Conference of the Methodist Episcopal Church made overtures of union to the Methodist Protestant Church—a most Christian and sensible act, though tardy. These overtures were cordially received by the latter body, and committees were appointed to see on what basis an organic union could be effected.

Slavery
secessions.

The next two secessions were on account of slavery—certainly a stumbling-block in the way of the church's peace and progress, when not a millstone round her neck. When a Methodist Episcopal minister, Orange Scott, visited a brother clergyman in Springfield, Massachusetts, in 1833, he heard for the first time of the formation of the New England Anti-Slave Society in 1832 (followed by the National Society in 1833), which led him to investigate slavery. This made him an abolitionist. In 1835 the Ohio Conference passed resolutions against abolitionists and anti-slavery societies. In 1836 the Baltimore Conference declared against both slavery and abolitionists. In the same year the bishops in their address to the General Conference urged both the ministers and laymen to refrain from all agitation of the subject; in which exhortation they were seconded by the same Conference declaring that it was incompatible with the duties of a Methodist minister to deliver abolition lectures or attend abolition conventions. About the same

¹ *Methodist Reform with Special Reference to the Methodist Protestant Churches.* 2 vols. Baltimore, 1898.

time Matlack was refused admission to the Philadelphia Conference because he was an abolitionist, and True, Floy, and Paul R. Brown were tried in the New York Conference for attending an anti-slavery convention at Utica. All this was a witness of the tremendous grip slavery had on the church, whose house was not large enough for her reforming children.

Disciplinary measures against Scott and others for their anti-slavery work led finally to a call for a convention at Andover, Massachusetts, February 1843, followed by a more representative gathering at Utica, New York, in June of the same year. In this convention the **WESLEYAN METHODIST CONNEXION** (or Church) of America was organized. It is characteristic of all these defections that they abolished episcopacy, introduced laymen into the governing bodies of the church, and, in the case before us, lifted up a higher spiritual and ethical standard. This church prohibited not only slavery, but all connexion with secret societies and display in dress. It was a reaction in favour of primitive Wesleyan ideals.

WESLEYAN
METHODIST
CHURCH OF
AMERICA,
1843.

It will be seen from the foregoing history that the pro-slavery section of the Methodist Episcopal Church had little to complain of. The church was certainly not inclined to take any radical action looking toward an abatement of conditions in the South to satisfy the growing world-wide feeling for liberty. Earnest advocates of liberty were silenced or expelled. At the same time a certain reverence for the past, a certain respect for the rules against slavery, a certain deference towards Wesley's scorching *Thoughts upon Slavery* (1774), a certain responsiveness to the new humanitarianism, of which the anti-slavery agitation in England and America were witnesses, and of which Harriet Beecher Stowe's *Uncle Tom's Cabin* (1852) was to be the most powerful expression—all this brought it about that the church had to pay some slight deference to its historic anti-slavery attitude.

Francis A. Harding, a minister of the Baltimore Conference, became by marriage an owner of five slaves. That

The
ownership
of slaves.

Conference, however willing to tolerate slave-holding in laymen, drew the line at clergymen, and asked him to emancipate his slaves (the laws of Maryland permitting). He refused, and was suspended. He appealed to the General Conference of 1844, which endorsed the action of the Conference by a vote of 117 to 56. The same General Conference had to consider the case of Bishop James Osgood Andrew, who had received a slave by bequest and others by marriage, and who could not free them if he desired (unless he took them north), as the laws of Georgia, in which state he resided, forbade emancipation. That slavery should thus become ensconced, however involuntarily, in the Methodist episcopacy was a condition which the majority of the Conference felt to be intolerable. After a long and able debate, an admirable summary of which can be found in Dr. Buckley's *History of Methodists in the United States*,¹ the Conference adopted the following resolution—certainly modest enough to satisfy all who did not wish every barrier against slavery to be swept away, and the church irrevocably and fully committed to that institution :

Whereas the discipline of the church forbids the doing anything calculated to destroy an itinerant and general superintendency, and whereas Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not in some places entirely prevent it; therefore, Resolved, That it is the sense of this General Conference that he desist from the exercise of this office as long as this impediment remains.

The Southern delegates presented the following protest :

The delegates of the Conference in the slave-holding states take leave to declare to the General Conference of the Methodist Episcopal Church that the continued agitation of the subject of slavery and abolition in a portion of the church, the frequent action on the subject in the General Conference, and especially

¹ 'American Church History' series (1896).

the extra-judicial proceedings against Bishop Andrew, which resulted on Saturday last in his virtual suspension from office as superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of the General Conference over these Conferences inconsistent with the success of the ministry in the slave-holding states.

This declaration was referred to a Committee of Nine, composed of Northern and Southern delegates, with instructions to devise a constitutional plan for mutual and friendly division of the church, provided the difficulties could not be otherwise adjusted. Hamline, one of the committee, refused to go out with the committee 'to devise a plan to divide the church,' but he would go out to make provision, in case the South separated, to meet the emergency with kindness and equity—a distinction without a difference, as in either case the Conference contemplated the separation of the South as inevitable, and to be treated as such. 'The select committee of nine to consider and report on the declaration of the delegates from the Conferences of the slave-holding states beg leave to submit the following report,'—an able, well-considered paper (later called the Plan of Separation), fair to both North and South.

This report assumed that the 'Annual Conferences in the slave-holding states' might 'find it necessary to unite in a distinct ecclesiastical connexion,' and in that case recommend certain things :

- (1) Societies in border states shall decide by majority vote whether they adhere to the old allegiance or to the 'Southern Church,' and in either case the other party shall not invade the territory ;
- (2) all ministers, local or other, can without blame go with either party ;
- (3) recommendation of the Annual Conferences to change Restrictive Rule respecting diversion of the Book Room funds to purposes other than support of preachers ;
- (4) in case the Conferences make this change, the Northern book agents shall turn over to the 'Church South' all notes and book accounts of its ministers and all real estate and premises in the South ;
- (5) also a delivery of such a proportion of the capital and produce of the Book Concern as will be fair according to

the number of travelling preachers in the South; (6) all property of the Methodist Episcopal Church in the South shall be for ever free from any claim on its part; (7) the South shall have equal use of copyrights, and compensation for its share of the Chartered Fund.

METHODIST
EPISCOPAL
CHURCH
SOUTH,
1844.

Unfortunately a reaction took place in the North. The Conferences refused to suspend the Restrictive Rule, and the General Conference of 1848 declared the plan of the Committee of Nine adopted in 1848 as null and void. In the meantime the churches South went forward to their separate organization as contemplated in the recommendations of the Plan of 1844, organized the METHODIST EPISCOPAL CHURCH SOUTH, at Louisville, May 1, 1845, held their first General Conference in Petersburg in May 1846, added Capers and Paine to Soule and Andrew to form their Board of Bishops, revised the discipline, and went forward to aggressive work as 'one of the two great bodies of Wesleyan Methodists, North and South,' as Lovick Pierce called it in his fraternal note as delegate from the Church South to the General Conference of 1848, a delegate, however, who was refused by the latter Conference.

Property
claimed
and
received.

As the General Conference of 1848 repudiated its action in 1844, the Church South appealed to the courts for its share of the property. Two actions were begun, one in the United States Circuit Court of Ohio, where Judge Leavitt in 1852 decided against the complainants, the other in the same court in New York in 1851, where Judge Nelson decided for them (that is, against the Methodist Episcopal Church). The complainants appealed to the United States Supreme Court in Washington against the decision of Leavitt, and in 1854 the same judge who decided for the South in 1851 handed in a decision of the same tenor as his previous one. Accordingly the Book Agents in New York and Cincinnati paid to the representative of the Church South \$275,000 in cash, and transferred to them all book concern or church property there. At this distance from those stirring scenes, one can consider without prejudice

the judicial aspect of that great financial case. Few impartial minds will doubt that the decision of the Supreme Court rendered substantial justice. The ever-receding action of the General Conference on slavery certainly made the South feel that they had a right in their maternal inheritance. The accident of a minister or bishop becoming involuntarily the possessor of a slave or two was trivial in comparison with the broad facts of the deep and constantly deeper entanglement of the church with slavery over one-third or half of its territory. The perception of this fact was behind the report of the Committee of Nine adopted by the Conference of 1844. The repudiation of that action in 1848 necessarily led to an appeal for judgement to a non-ecclesiastical tribunal, which saw the whole case as it stood in equity.

We have noted that the fraternal mission of Lovick Pierce in 1848 proved abortive on account of the failure of the Northern Church to receive him. In 1869 our bishops approached those of the Church South with an olive branch. They were received in the true spirit of Christ, and in 1872 the General Conference appointed A. S. Hunt, Fowler, and General Fisk to convey its fraternal greetings to the General Conference of the Church South. They were cordially welcomed, and in 1876 the same Lovick Pierce (then ninety-one, with seventy-one years in the ministry), with Duncan and Garland, was sent to the General Conference at Baltimore. Pierce started on the journey, but feebleness forbade its completion, and the honoured veteran had to content himself in this day of his triumph with a letter of fraternal greeting, full of pathos and dignity.

It is often said that no division in Methodism has ever taken place on account of differences in doctrine, and as a large fact this holds. Still the Wesleyan Methodist Connexion of America charged some doctrinal looseness to the parent body, and the Free Methodists, of whom we shall now speak (to be distinguished from a body of the same name in England), did the same. The Genesee Conference in western New York in the middle of the century had come largely under the control (it was alleged) of a set of men,

Doctrinal
contro-
versies.

mostly members of a secret order, who united great liberality of doctrinal view with unfair discrimination against those who stood for the old paths, which discrimination they were able to exercise by their compact organization, influence with the bishop, and other means fair or foul. Against this domination, against the threatened disintegration of the dogmatic foundations of Methodism, against the gradual lowering of its lofty ethical and spiritual standards, for which, in the judgement of their opponents, this coterie stood, there was written an article entitled 'New-school Methodism,' in a Methodist paper, *The Northern Independent*, in 1856. For this article Benjamin T. Roberts, its author, was brought up for trial at the Genesee Annual Conference in 1857, condemned by a vote of 52 against 43, several members not voting, and the accused was ordered to be reproved by the chair!—a ridiculously inadequate punishment if the charges against Roberts were taken seriously. A friend of Roberts, without his knowledge or consent, republished in pamphlet form the article on New-school Methodism, with some caustic comments on the action of the majority of the Conference, and on the Buffalo Regency, as the liberal coterie was called. For this pamphlet Roberts was brought up for trial in 1858, and though it was proved that he had nothing to do with the publication or circulation of the document, he was expelled, with one or two colleagues, by a vote of fifty, fifty-three refraining from voting, and some of those who voted affirmatively doing so on general principles, as they disliked Roberts's attitude. One trouble with these remarkable proceedings was the method of trial—*before the whole Conference*. It was impossible for all the members to be present at all the sessions, and to eliminate partiality and prejudice from the jurors was impossible, as some of the Conference felt themselves personally attacked by Roberts's article. These two fatal objections to trial by the whole Conference have largely, if not entirely, done away with such processes by mass meeting, and handed them over to a select jury. Roberts appealed to the ensuing General Conference (1860), unfortunately

held in Buffalo, the very seat of the Regency, but he failed to obtain what he considered justice. His treatment occasioned wide-spread indignation, not only in Western New York, but in other parts of the country. A convention was called at Pekin, Niagara County, New York, in August 1860, where the FREE METHODIST CHURCH was formed.

The Roberts movement was really a reaction toward a more primitive self-denying type of Christianity, after the pattern of the older Methodism. All the peculiar ideas and customs of the fathers were emphasized. Cut off from the moderating influence of the larger body, the piety of the new church inevitably assumed at times extravagant forms and manifestations, which brought it into disrepute. But these were only excrescences on a cause which was profoundly Methodist both in spirit and testimony. The Free Methodists took over the Articles of Religion and general discipline, modified again, however, in the direction of English Methodism. Two Articles were added. The first reads :

FREE
METHODIST
CHURCH,
1860.

Justified persons, while they do not outwardly commit sin, are nevertheless conscious of sin still remaining in the heart. They feel a natural tendency to evil, a proneness to depart from God, and cleave to the things of earth. Those that are sanctified wholly are saved from all inward sin—from evil thoughts and evil tempers. No wrong temper, none contrary to love, remains in the soul. All their thoughts, words, and actions are governed by pure love. Entire sanctification takes place subsequently to justification, and is a work of God wrought instantaneously upon the consecrated believing soul. After a soul is cleansed from all sin, it is then fully prepared to grow in grace.

A peculiarity of this church in the whole Methodist family is that it thus requires every member before admittance to assert belief in the doctrine of sanctification as thus stated, and to pledge himself to seek that grace diligently. The other article reads :

God has appointed a day in which He will judge the world in righteousness by Jesus Christ, according to the gospel. The

righteous shall have an inheritance incorruptible, undefiled, and that fadeth not away. The wicked shall go away into everlasting punishment, where their worm dieth not, and their fire is not quenched.

Perhaps this was the first time in history where the figurative language of Christ concerning the future was erected into a dogmatic symbol.

The Free Methodist Church restored the original ethical strictness of Methodism with more than Wesley's asceticism. No gold can be worn, nor costly garments, but the dress must be plain and simple, with no adornment of hair or person. Not only the ban on intoxicating liquors, but its absolute prohibition of tobacco, would have delighted the heart of Wesley, with his peremptory 'Enforce the rules relating to ruffles, lace, snuff, and tobacco rigorously.' Like the Wesleyan Methodist Connexion of America, and some of the Presbyterian bodies, it interdicts all membership in secret societies. Compared with the great American churches, the Free Methodists are a feeble folk, but they have proved that in the midst of our materialistic and pleasure-loving age, whose spirit—none will deny—has infected the churches, it is possible for a church, founded on the self-denying ordinances of Wesley, both to live and to thrive.

It would be surprising if the clericalism of the Methodist Episcopal Church, reaffirmed against the reformers (later Methodist Protestants) by the General Conference of 1828, were the final attitude of a religious movement which had spiritually emancipated the laymen. The matter rested for twenty years. In 1852 a convention of laymen in Philadelphia urged lay representation again, and as they timidly put the matter on the ground of expediency, not of right, the Nestor of clerical principle, Bond, allowed that on that ground the matter was an open question. The petition of the convention to the General Conference of 1852 was denied, that of 1856 paid little attention to a similar appeal, but by 1860 the movement had progressed

Lay
rights
claimed,
1852.

sufficiently for the Conference to refer the question of lay representation in the General Conference to a popular and ministerial vote—the first time anything like that was ever done in the history of our church in America. The vote was adverse; still, it showed a growing sentiment. In 1860 an event happened of immense significance to the growth of popular rights—the founding of *The Methodist* (New York), edited by one of the ablest and most cultured minds in America, the Rev. Dr. George R. Crooks, the illustrious predecessor of the present writer in the chair he holds. This paper did noble service for this and other good causes. *Zion's Herald* in Boston, and *The North-western Christian Advocate* in Chicago, upheld the same principle, so that three great centres had powerful advocates for laymen. Still the ministers held on with vice-like grip to their exclusive privileges. A great convention of laymen in Philadelphia in 1864, concurrent with the General Conference, presented its request to that Conference by a delegation, but without result. In 1868 another convention was held in Chicago while the Conference was in session in that city, and the voice of the laymen became so loud that the Conference heeded to the extent of ordering a vote a second time. Discussion had by this time its proper effect; the laymen voted two to one for lay delegation, and the ministers voted by the necessary three-fourths majority to change the Restrictive Rule. For the first time in history, therefore, the laymen appeared in a law-making body of the Methodist Episcopal Church, in the General Conference in Brooklyn, May 1872—eighty-eight years after its formal organization as a distinct body! But it was a grudging concession, as only two laymen were allowed from each Conference, while five or six ministers might be sent. Later an agitation began for the equal representation of laymen and ministers in the General Conference, voted on for the first time in the Annual Conferences in 1889–90, defeated both then and in 1893–4, carried later and the laymen admitted in equal numbers with ministers at the General Conference held in Chicago. The Annual Conference is still closed to laymen,

Lay
delegates
admitted,
1872.

1900.

though in the Methodist Episcopal Church South they are admitted (four from every district), and in other American Methodist Churches.

IV

GERMAN
CHURCHES.

One of the finest products of evangelical zeal in America is the UNITED BRETHREN IN CHRIST, founded by the German American Wesley, Philip William Otterbein, a pastor of the German Reformed Church in Lancaster, Pennsylvania, till 1758, where he was thoroughly converted. Though still remaining pastor of his church, he began evangelistic services, open-air meetings, prayer meetings, and all the other earnest methods of the Methodists, stimulated greatly by Martin Boehm (Mennonite) and by Asbury, whom he assisted to ordain in 1784. Finally the work became so extensive that regular church organization was effected in 1800, the society taking the name of the United Brethren in Christ. The polity is Methodist, having General, Annual, and other Conferences, presiding elders, bishops, etc., though with more popular features than those in the Methodist Episcopal Church. This church started among the Germans, and has retained the German language when necessary, but by far the larger part of its work is now done in English. It is justly recognized as a Methodist Church by the Œcumenical Methodist Conference. It furnishes one of the noblest and purest specimens of church life in America, and its amalgamation with the Congregational Churches, for which negotiations have been pending for two or three years, would be an unspeakable calamity, as it would probably mean the smothering of its evangelical testimony and warmth in a cold and rationalistic semi-Unitarian atmosphere. The church has taken high position in regard to temperance and slavery, and also forbids its communicants joining secret societies.

UNITED
BRETHREN,
1800.

EVAN-
GELICAL
ASSOCIA-
TION.

Another German Methodist Church is the EVANGELICAL ASSOCIATION (Die Evangelische Gemeinschaft), founded by a Pennsylvania German of the Lutheran Church, Jacob

Albright. This man was plying a successful business in Lancaster County, Pennsylvania, when in 1790 several of his children died in quick succession. Through the faithful funeral addresses of the Rev. Anton Hautz, a German Reformed minister, he was aroused from his indifference. He found no one to sympathize with him among his Lutheran neighbours, but finally fell in with Ridgel, a Methodist local preacher, who brought him into the full joy of salvation. He now began to work among his German brethren, and he found the field so needy that in spite of opposition he gave up his business, and, like Peter Waldo, devoted himself entirely to his itinerant labours. As the Methodists at that time would undertake no German work, Albright left them, and was compelled to organize his societies into a separate church. He began to form societies in 1800, and in 1803 called a council which formed the societies on a thoroughly Methodist basis, though, as usual, with some abatement of the monarchical features. Full organization took place at a Conference in 1807, when Albright was elected bishop. The church has grown with great rapidity, and, as was noticed in the case of the United Brethren in Christ, is now much more English-speaking than German. This church has a prosperous work in Germany, where I have sometimes attended its large and earnest congregations. Unfortunately a bitter controversy arose in America, involving certain bishops, which, in spite of all conciliatory efforts of mediating parties, resulted in a complete division of the church in 1894, so that there are now two independent churches, the Evangelical Association and the United Evangelical Association. It would appear that fraternal overtures have lately been proposed, and it is to be hoped that these two bodies of devout Christians, who have done so nobly among both German and English-speaking peoples, may soon come together again.

1807.

Division,
1894.

The success of these two German American Churches was full warrant for the appeal of the Methodist Episcopal Church to the children of Germany in their new land. How that appeal came to be made is one of the romances of

history. In the early years of the nineteenth century there was growing up in a German town a boy who was trained in the best traditions of the Lutheran Church. His parents were pious people, and his three sisters married Lutheran ministers. He was confirmed at fourteen, and after that service went to an adjoining grove and cried unto God for pardon and a new heart. He had a longing desire for missionary service, and desired to go to the Missionary Institute at Basel. But his relatives insisted on his entrance at the seminary at Blaubeuren, where he had four years in the critical study of Greek, Latin, and Hebrew under rationalistic professors. He then went into the University of Tübingen, whither his former teacher at the seminary, the celebrated Dr. Ferdinand Christian Baur, had also gone. Here he had as classmate David Frederick Strauss, with whom he became very intimate. Is it any wonder that at his graduation in Tübingen he had lost his faith, and thus felt himself obliged to sever his connexion with the State Church so far as the ministry was concerned, and pay back to it again the cost of his education? He determined to try his fortunes in America. He landed in New York in 1828, spent a year as private tutor with the family of a pious Methodist lady, who lived on Duncan's Island at the junction of the Susquehanna and Juniata rivers, taught German in the West Point (New York) Military Academy, became acquainted with two devout officers who had been converted under the preaching of the chaplain, McIlvaine (afterwards bishop in the Protestant Episcopal Church), attended the Methodist services of Romer, heard Wilbur Fisk preach at the 'Commencement' in 1831, attended a camp-meeting on the banks of the Juniata, and thus renewed again the religious feelings and struggles of his youth. Now began a remarkable experience—years of praying and waiting for the full adoption of the sons of God, the certain assurance of sins forgiven. This he finally received at a Quarterly Meeting at Danville, Knox County, Ohio, January 17, 1835, under Adam Poe, while he (Nast) was Professor of German and Hebrew in Kenyon College (Episcopal),

William
Nast.

Gambier, Ohio, where his old friend Mellvaine was Principal. He now felt he must give himself to the work to which he was dedicated in childhood, was received into the Ohio Conference in the fall of 1835, and made 'German missionary in the city of Cincinnati.'

That was the beginning of William Nast's work in founding Methodist Episcopal Churches among the Germans in the United States. It was a forbidding task. In the first place, the Germans, who had been flocking to America by the thousands, had become so rationalized and secularized that they had little understanding of the spiritual message of Methodism, whose gospel and methods they looked upon as rank fanaticism. Dr. Kurtz, then editor of the *Lutheran Observer*, said that he had only known of one revival in a Lutheran Church, and that had raised a terrible storm of opposition and persecution. In the second place, Nast himself was poorly equipped in gifts and speech for evangelistic work, being no singer, untrained in religious address in German, and used to literary and scientific studies. But he began his work in Cincinnati, and in spite of all drawbacks, abuse, persecution, he succeeded in gathering a few converts. It is impossible in this sketch to give the details of the wonderful life of William Nast, and of the equally wonderful progress of Methodism among the Germans in the United States—almost a miracle in religious history. The work mightily grew and prevailed, a Book Room was established, papers and books were published, preachers were raised up, and colleges and a theological seminary were founded. The German work was finally organized into separate Conferences, has proved one of the most vital and vitalizing forces in American Christendom, and has remained, perhaps, the truest and finest representative of intelligent, devoted piety and large-minded loyalty to Methodist ideals of any section of the Methodist Episcopal Church, or of any other branch of the great family. All honour to the memory of William Nast—scholar, teacher, theologian, evangelist, editor, founder! Little did Baur and Strauss think that their friend would be the means

German
Methodist
Episcopal
Churches.

of incorporating thousands of their countrymen in distant America into a church where living experience of Christ's saving power was to do more to counteract their dissolving criticism in its practical effect than all the learned refutations of their brother scholars.

V

EDUCA-
TIONAL
WORK.

Reference must be made to the educational work of the Methodist Episcopal Church. The pathetic history of Cokesbury College, 1785-96,¹ does not fall within the limits of the section assigned to me. But that history did not at all daunt Asbury, for he began at once to plant academies or secondary schools wherever opportunity offered.² It is one of the noblest records in the history of education. Asbury College was organized in Baltimore in 1816, and from that time forward the church laid such gifts on the altar of education as, considering the poverty of the people and the pioneer work of evangelism and church-building, have probably never been surpassed. Look at the list. In 1816 the famous Wilbraham (Massachusetts) Academy was founded in Newmarket, New Hampshire, removed to Wilbraham in 1825. Old Augusta College, associated with many names famous in our annals, was founded at Augusta, Kentucky, on the Ohio River, in 1822. Cazenovia Seminary, a name dear to many thousands of alumni, was planned in 1819 but not started till 1824. The Maine Wesleyan Seminary was opened at Kents Hill in 1821, the Genesee Wesleyan Seminary in Lima, New York, in 1832, and Wesleyan University at Middletown, Connecticut, in 1831. Old Dickinson College (1783), Carlisle, Pennsylvania, passed under the control of the Methodists in 1833, and Alleghany College (1815-17), Meadville, Pennsylvania, into the same hands in the same year. Some of the universities have

Enthusiastic
support.

¹ Page 164.

² For this wonderful chain of seminaries see Cummings, *Early Schools of Methodism*, pp. 34 ff., or my *Methodists*, in 'The Story of the Churches' series, pp. 207 ff.

PLATE XIII



MRS. LUCY RIDER MEYER, Pioneer of the
Deaconess Order, 1887.



MRS. ELIZA GARRETT, Founder of the
Garrett Biblical Institute, N.W. Uni-
versity, Evanston, Ill., 1855.



MISS FRANCES WILLARD, OF THE N.W.
UNIVERSITY, First President of the
World's Women's Christian Temperance
Union, 1883; d. 1898.

had a phenomenal growth, in spite of the competition of state universities and other church colleges, and have done fine work both for learning and manhood—such as De Pauw University at Greencastle, Indiana (1837, formerly called Indiana Asbury University), Ohio Wesleyan University at Delaware (1842), Illinois Wesleyan University at Bloomington (1855), North-western University at Evanston, Illinois (1855), Boston University (1869), Syracuse University (1870), which succeeded the old Genesee College at Lima, New York (1850), and the University of Denver (1880). There are many smaller colleges which do not cut such a wide swath, but where scholarly ideals prevail and genuine work is done. Universities.

It must be confessed that many of the Methodist fathers were prejudiced against theological seminaries, and with some reason, as such schools had sometimes been the hotbeds of 'New Theology' and 'liberal' movements. That prejudice was overcome so far as to open in Newbury, Vermont, in 1841, a Biblical Institute, the name Theological Seminary (the common name in America) being avoided so as not to give offence to weak brethren. This school was removed to Concord, New Hampshire, in 1847, had a vigorous life until 1867, when it was removed to Boston, to become in 1869 a department of Boston University, where it exists to-day more flourishing than ever. Prejudice
outgrown. Garrett Biblical Institute was founded by Mrs. Eliza Garrett of Chicago, in 1854, at Evanston, Illinois, where it is a department of North-western University, where throngs of students wait on scholarly and evangelical teachers. In 1857 an Englishman who had been educated at the Concord Biblical Institute, John Parker, advised Daniel Drew, his parishioner and friend, and perhaps the wealthiest Methodist in the world, to found a theological seminary near New York. This proved a nail struck by a master of assemblies. It led to the founding of Drew Theological Seminary in 1866 (opened 1867) at Madison, New Jersey, which has poured a rich intellectual, spiritual, evangelical and evangelistic life into the ministry, and has sent its graduates

into all mission fields to build up a Christian literature and civilization, and bring in the Kingdom of God.

VI

THE SERVICE
OF PRAISE.

In possession of the rich treasures of hymnology left them by the Wesleys and the other singers of the Evangelical Revival, the American Methodists did not produce anything distinctive in this regard. In fact, the practical problems to be solved by the American churches have been so pressing that they have not had time nor opportunity for a large production of new hymns. For instance, in the *Methodist Hymnal* of 1878 among 1,117 hymns only 140 were by Americans. Still Methodists have always been a singing folk, and their actual use of hymns has been amazingly large. This is seen in two departments; the regular hymn-books of the church, and its popular song-books.

Hymn-
books.

It is impossible to give exactly the history of Methodist hymnals in America. We do not even know when the first was published. Imported English books were used first, but native reprints were forthcoming. For in their preface to *A Pocket Hymn-Book*, of which the 10th edition was published in 1790 and the 21st in 1797 (we do not know the date of the first edition), Asbury and Coke say :

The Hymn-Books which have already been published amongst us are excellent. The Select Hymns, the double collection of Hymns and Psalms, and the Redemption Hymns display great spirituality, as well as purity of diction. The large Congregational Hymn-Book is admirable indeed, but it is too expensive for the poor, who have little time and less money. The Pocket Hymn-Book lately sent abroad in these States is a most valuable performance for those who are deeply spiritual, but it is better suited to European Methodists, among whom all the before-mentioned books have been thoroughly circulated for many years.

These native reprints have utterly perished, and the earliest book which Nutter, an enthusiastic investigator, was able

to find was the 1790 edition of the *Pocket Hymn-Book Designed as a Constant Companion for the Pious, Collected from Various Authors*. The 21st edition (1797) lies before me now—the oldest in the library of Drew Theological Seminary. It is a little book, 5½ inches by 3½, published by Book Steward John Dickens, in Philadelphia. It contains 300 hymns, the first of which is the familiar ‘O for a thousand tongues to sing,’ and the last ‘O Thou who camest from above.’ The first American hymnologist, David Creamer, a Baltimore layman, the author of *Methodist Hymnology* (New York, 1848), identified the authors of the hymns. According to him, 223 were written by Charles Wesley, 15 by John Wesley, 26 by Watts, the rest by Cowper, Medley, Hart, etc. This book is itself a reprint of *The Pocket Hymn-Book* published by Robert Spence of York, with some additions inserted, probably, by Coke. The profits were to go to ‘religious and charitable purposes.’ Why Spence’s book, which Wesley did not like, was chosen we do not know; probably because it was the best handy yet most comprehensive book available.

Early
editions.

The next book was a revised edition of the above, *The Methodist Pocket Hymn-Book, Revised and Improved, Designed as a Constant Companion for the Pious of all Denominations, Collected from Various Authors*, published by the Book Steward, Ezekiel Cooper, Philadelphia, in 1802. They were not afraid of new editions in those days, for in 1808 in New York another book came out: *A Selection of Hymns from Various Authors Designed as a Supplement to the Methodist Pocket Hymn-Book, Compiled under the Direction of Bishop Asbury and Published by Order of the General Conference*. This was an independent book, however, larger than the other, though sometimes bound up with it, and then known as the ‘Double Hymn-Book.’

These little books must have had a large circulation. *New Methodist Hymns and Divine Songs for the Edification of the Pious* entered its ninth edition in 1809. Perhaps the word ‘Methodist’ had its wider meaning, as referring to all earnest Protestant Christians. In this book great plainness

is used in describing the torments of the lost, one of whom cries out :

Now hail! all hail! ye frightful ghosts,
With whom I once did dwell,
And spent my days in frantic mirth,
And danced my soul to hell!

Whether the *New Methodist Hymns* of 1809 was ever used in public worship we cannot say.

1817.

Similar to this was the *Hymns and Spiritual Songs for the Use of Christians; containing an Improved Selection of Modern Hymns and Spiritual Songs, now generally used by the Religious of all Denominations, but particularly by the Methodist Societies* (Baltimore, 13th ed. 1817). In the same year the first edition of another independent book appeared in the same city, *The Songs of Zion: or the Christian's New Hymn-Book for the Use of Methodists*. The preface was signed J. K., whom Creamer took for John Kingston; the book contained 223 hymns. It is evident that such devotional song-books had a wide use among the early Methodists in America. What non-official collection of religious poems would now go through thirteen editions in a short time?

Following the 1808 official book, the next collection authorized by the General Conference was *A Collection of Hymns for the Use of the Methodist Episcopal Church, principally from the Collection of the Rev. John Wesley, M.A.*, New York, 1821 (606 hymns).

The greater part of the hymns contained in the former edition [says the preface] are retained in this, and several from Wesley's and Coke's collections, not before published in this country, are added. The principal alterations consist in restoring those which had been altered, as was believed for the worse, to their original state, as they came from the poetical pen of the Wesleys.

Nutter says that the editing of this book was done by Nathan Bangs. Fire destroyed the plates of this book in

1836, and in the same year the indefatigable Bangs reissued the book with a supplement of ninety pages, adapted for special occasions. This book contains Charles Wesley's ringing hymn, for the Mohammedans (hymn 602), which is hardly consonant with John Wesley's serene and tolerant view of the salvation of them and of the other heathen on account of their relative faith.¹ This fierce outburst was wisely omitted in the later revisions.

More elaborate preparations were made for the publication of the next official book. In 1848 the General Conference 1848. appointed a committee of five ministers (D. Dailey, J. B. Alverson, James Floy, David Patten, and F. Merrick) and two laymen (Robert A. West and David Creamer) to prepare a new hymn-book. This was published in 1849: *Hymns for the Use of the Methodist Episcopal Church* (1,143) hymns. This was the first time that the authors' names were given, not to each hymn, but to the first lines in the index. This book held its own till it was superseded in 1878 by a much 1878. superior book (*Hymnal of the Methodist Episcopal Church*) prepared by a large and representative committee appointed by the General Conference in 1876, which made available many of the beautiful songs composed since 1848 (1,117 hymns, 19 doxologies). This was again displaced in 1907, 1907. by a comparatively slight book of only 748 hymns prepared by committees of the Methodist Episcopal Church and of the Methodist Episcopal Church South—certainly a noble union, though the scanty product, good as far as

¹ The smoke of the infernal cave
Which half the Christian world o'erspread,
.
Disperse, thou heavenly Light, and save
The souls by that Imposter led,
.
That Arab-thief, as Satan bold,
Who quite destroy'd thy Asian fold
.
The Unitarian fiend expel,
And chase his doctrine back to hell.

(Hymn 443 in English Wesleyan Methodist collections before 1876, when it was omitted.)

it goes, is hardly worthy of combined effort. Many new tunes in this book have also been severely criticized. To be of service in the various needs of worship a hymn-book ought to have at least a thousand hymns, and the arbitrary limitation imposed on the committee will make the supersession of the 1907 book a necessity in a short time. However, in all the books up to 1878 Nutter makes the excellent point that the old *Pocket Hymn-Book* of the bookseller of York, Robert Spence, with whom Wesley had his tilt, was at the bottom. 'The York book is found in every edition; two-thirds of its hymns are still found in our hymnal, and it has stamped its character upon the series.' As Tyndale to the English Bible, so was Robert Spence to the Methodist Hymnal.

In the
Methodist
Protestant
Church,
1837.

After the formation of the Methodist Protestant Church the General Conference of that church in 1834 appointed a committee to prepare a hymn-book. This committee passed the work over to Thomas H. Stockton, a minister of fine gifts, and himself a poet. His work appeared in 1837, *Hymn-Book of the Methodist Protestant Church* (Baltimore, 829 hymns), edited by one man, whose work was accepted by the committee and Conference. It was the best Methodist hymn-book which had appeared up to that time. In the index an effort, very insufficient, was made to trace the hymns to their source, though Stockton's own hymns—including the first in the book—appeared without a sign. This was the first of a rich series of books of praise edited under Methodist Protestant auspices (not counting John J. Herrod's *Hymn-Book*, 1828)—1859, 1860 (a different book from that of 1859), 1872, 1882, and 1900, which shows that 'Excelsior' has ever been the motto of that church. The Hymnal of 1900, however, is open to the same objection as that of 1907 mentioned above, as it contains only 531 hymns.

In the
Methodist
Episcopal
Church
South.

1847.

When the Methodist Episcopal Church South was organized in 1844-5 steps were taken to provide a hymn-book for her own needs. This appeared in 1847, *A Collection of Hymns for Public, Social, and Domestic Worship* (Richmond, 1,063 hymns)—an ample and excellent collec-

tion. I have not found any hymn for slaves in it, though Conder's hymn, 'As much have I of worldly good,' would have suited their case exactly. The names of the authors are prefixed to each hymn. This book continued until superseded by the *Hymn-Book of the Methodist Church South* (Nashville, 1889), for which Prof. Tillett has provided a guide 1889. (*Our Hymns and their Authors*, Nashville, 1889). The other Methodist churches in the United States, as well as our church in Canada, have their own hymnals, but space will not allow further characterization. One book for all is a consummation devoutly to be wished. It might be the prelude of a reunited Methodism.

The second form in which hymn-book making has been taken in America, and no less among Methodists, is the production of popular song-books for Sunday schools, prayer meetings and similar services. These have been as numerous as leaves in Vallambrosa, and of all grades of excellence. Lately a reaction has taken place toward a finer quality of these smaller books. This was much needed. Among those who have contributed greatly to the religious edification of millions in beautiful hymns and tunes are the names of Fanny Crosby, the blind poetess (the American Havergal), and Ira D. Sankey, the sweet singer who ascended to the higher choir in August 1908.

Space will not allow the enumeration of hymnists of our American Church. Though no names appear of far-reaching fame, yet we have singers who have permanently enriched the songs of Zion: Robert A. West, Thomas H. Stockton, George P. Morris, William Hunter, Thomas O. Summers, and many others who have passed on, besides living poets of conspicuous excellence, to mention whom we are forbidden by the rules of this work.

In 1789 the Conference began the famous Methodist Book Concern, the largest denominational publishing house in the world and one of the largest of any kind, by electing as Book Steward John Dickins, who was also stationed as pastor in the only Methodist church in Philadelphia at that time. He began the work by loaning to the Concern \$600

Popular
religious
song-books.

Some
hymn-
writers.

PUBLISHING
HOUSES.

1789.

of his own money. His first book (1789) was Wesley's edition of *The Imitation of Christ* (called in this edition *The Christian's Pattern*). *The Discipline*, the first volume of *The Arminian Magazine*, and Baxter's *Saints' Rest* were also issued that first year. In 1790 the second volume of the *Magazine* and a part of Fletcher's *Checks* followed. Dickins continued the good work until his death in the awful yellow fever visitation in Philadelphia in 1798, when Ezekiel Cooper was appointed his successor. The Concern moved to New York in 1814, when John Wilson was appointed Assistant Editor and Book Steward. Cooper resigned in 1818, leaving the Concern with a credit balance of about \$45,000—a most remarkable result, which shows how faithfully the ministers circulated the books. Wilson and Hitt succeeded Cooper in 1818, and the agents were for the first time released from the pastorate.

The Book Concern occupied leased premises till 1822; for two years the basement of Wesleyan Seminary in Crosby Street. In 1824 the Seminary building was bought, and the agents began to do their own printing, feeling strong enough even to tackle so large a work as Adam Clarke's *Commentary*, and following it with Wesley's and Fletcher's complete *Works*. In 1833 the Concern removed to its own building in Mulberry Street, burned down in 1836, but immediately erected again on the same spot. There it continued until 1869, when it took the fine building at 805, Broadway (corner Eleventh Street), the famous rendezvous of Methodists from all over the world, until the wonderful growth of the Concern made necessary still larger quarters. In 1889 it took up its home in the stately new building at 150, Fifth Avenue (corner Twentieth Street).

Periodicals.

One of the chief sources of income has been the periodicals, which have had a vast circulation. Two periodicals had been issued independently—*Zion's Herald* in Boston (begun 1823) and *Wesleyan Journal* in Charleston, S. C. (1825). In 1826 the Concern began *The Christian Advocate*, which purchased the Charleston paper in 1827, *Zion's Herald* in 1828, and merged both into itself. The first editor of *The*

Christian Advocate was a layman, Robert Badger, and one of the strongest editors of later years (1840–56) was also a layman, Thomas E. Bond, M.D. The Methodist Protestant Church, the Methodist Episcopal Church South, the Wesleyan Methodist Church of America, the Free Methodist Church, the coloured churches, and the church in Canada, have all large and flourishing publishing houses which have done work of inestimable value both for church and state, and to which we would gladly pay the tribute they deserve if space permitted.

VII

In looking over the present condition of American Methodism the following currents are visible : (1) An effort to give the laymen a larger place. Much remains to be done before laymen will have their full rights, especially in some churches, but the tendency is in the right direction, and it will not stop until it restores to laymen the fulness of their activities according to their calling in Christ Jesus. (2) Social ministries. Methodism has emphasized Christ's method of saving the individual founded on His principle of the supreme value of the single soul ; without departing from that she is now beginning to realize the gospel of the kingdom, that Christ came to form a redeemed society, a new earth. (3) Methodists in America have always been active in temperance work. In the old crusade for total abstinence, in the more recent movement for legal abolition either through local option or prohibition, we have stood in the front rank. Only recently the Methodist press and two Methodist bishops have come out openly against the re-election of Speaker Cannon of the House of Representatives in Washington, because he would not allow a Bill to be reported which tended to make valid the prohibitory laws, already passed by some States, against the inter-state commerce in intoxicating liquors. But this activity of Methodists is not partisan, but purely moral—for a decent civilization. (4) There is also a tendency to emphasize

PRESENT
CONDITIONS
Notable
features.

child culture, religious education, catechetical classes, not as doing away with revivals, but as supplementing them. There is also a widespread movement for the organization of men for more definite religious and social impression. (5) The cause of Christian union has been more praised than practised by American Methodists. No effort has been made by the Methodist Episcopal Church to bring into a common fold the children who left her, such as those who form the Wesleyan Methodist Connexion of America, the Free Methodist Church, etc., and only in 1908 were steps taken to come to an understanding with the Methodist Protestant Church, after negotiations had been going on for three or four years between that church and the Congregational and the United Brethren Churches.¹ Now that a beginning has been made, it is to be devoutly hoped that more friendly relations will be cultivated between the different families of the same faith, looking toward an ultimate federation of all branches of Protestant Christianity in America, in the spirit of and according to the methods outlined in the admirable article by President Henry A. Buttz, of Drew Theological Seminary, in *The Methodist Review* of July 1908. (6) Theological advance on the basis of the fundamental things for which Methodism has always stood. The right of reverent Biblical criticism, while holding to the inspiration of the Old Testament, is fully acknowledged.

Theological
advance.

Doctrinal progress is in the way of evolution, larger and better unfolding of truth already held, rather than in the way of addition. The able article of Professor Henry C. Sheldon in *The American Journal of Theology*, January 1906, pp. 31-52, on 'Changes in Theology among Methodists,' does not show that any important deviation has taken place on the part of representative teachers from the essential message of Methodism. No doubt Ritschlian views are held by some pastors, which, if carried through logically, will neutralize and destroy that message; but I think they are generally held in check by the atmosphere of positive truth and loyalty to Christ in which Methodism lives. The

¹ For this *vide infra*, pp. 524-5.

grosser and more unethical forms of teaching sometimes current twenty-five or thirty years ago have largely disappeared. I agree with Sheldon that 'American Methodism has preserved a fair balance between conservative and progressive tendencies. It has not been characterized by any spurts or rash adventures in the dogmatic domain. Innovating opinions have been compelled to give an account of themselves, and to prove their ability to meet the test of scholarship and piety. On the other hand, the door has not been closed against dogmatic amelioration. The advocate of improved points of view has met with a good deal of tolerance. The premisses of Methodism make dogma subordinate to life, not indeed disparaging dogma, since in the long run it is likely to have a serious effect upon life, but holding it distinctly subordinate to the promotion of love and righteousness in the individual and the brotherhood. Unsparing rigour and excessive anxiety in upholding subordinate points of doctrine would accord neither with the spirit of Wesley nor with the conception of the mission of Methodism as a great evangelistic agency devoted to the spread of scriptural holiness.'¹

But dogma
subordinate
to life.

At the same time it is to be said that few churches would respond more quickly to the disintegrating and desolating effects of views which contradict the substance of that gospel which God gave through Christ and the apostles to our fathers, and which hitherto has been the secret of our growth and of our world-wide spiritual power.

¹ See *American Journal of Theology*, as above, pp. 51, 52. Compare also my article in *The Andover Review*, xviii. 487 ff. (1892).

For further remarks, by another writer, on the present day aspect of Methodism in America *vide infra*, pp. 507-28.



CHAPTER III (*continued*)

IN THE UNITED STATES OF AMERICA

III. THE METHODIST EPISCOPAL CHURCH SOUTH AND OTHER CHURCHES

God . . . Himself giveth to all life, and breath, and all things ; and He hath made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitations ; that they should seek God, if haply they might feel after Him, and find Him, though He is not far from each one of us.—Acts xvii. 25-7, R.V.

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CHAPTER III (*continued*)

IN THE UNITED STATES OF AMERICA

III. THE METHODIST EPISCOPAL CHURCH SOUTH AND OTHER CHURCHES

AUTHORITIES.—To the General List add: *General Minutes* of the Annual Conferences of the Methodist Episcopal Church, from 1771 to 1844, and of the Methodist Episcopal Church South from 1845 to 1907; the *Journals* of the General Conferences from 1792 to 1908.

I

1760—1784

THE Methodist Episcopal Church South, though dating as a separate and independent ecclesiastical organization only from the year 1845, yet claims to be in unbroken historical connexion with the earliest Methodism in America, and repudiates most energetically the suggestion that its existence originated in a schism or secession from any parent body. On account of this fact, it is our duty to begin the present sketch with a brief review of the events that went before the epochal year of 1808.

INITIAL
MOVEMENTS,
1760-84.

Robert Strawbridge in Maryland not later than 1764, Philip Embury in New York in 1766, Captain Thomas Webb in New Jersey and Pennsylvania in 1767, and Robert Williams and John King in Virginia and North Carolina in 1772—these five constitute the ‘noble army of the irregulars.’ Of their own motion and without formal appointment or authorization from any source, they began the propagation of the gospel according to Methodism, and had the work moving grandly before Wesley’s regular itinerants were on the ground.

First
Annual
Conference,
1773.

The first Annual Conference was held in Philadelphia, July 14-16, 1773. Including Boardman and Pilmoor, who were about to sail for England, only ten preachers were present, every one a foreigner. It was the day of small things. Thomas Rankin, fresh from England, presided. Eleven hundred and sixty members were reported in connexion with the societies, of whom one hundred and eighty were in New York, one hundred and eighty in Philadelphia, five hundred in Maryland, and one hundred, the first fruit of Robert Williams's activities, in Virginia. Neither Strawbridge nor Williams was present, though both received appointments—and criticism. Bishop McTyeire, who dearly loved a hard-headed and self-willed man, at a convenient distance from his own jurisdiction, notes the fact, with a gleam of humour in his eye, that—

about one half the business done, besides stationing the ten preachers, was in restraining the two grand and impetuous evangelists by whom more than half the work up to date had been performed.

One year later there were seventeen preachers, several of them Americans, and a net increase of over one thousand in the membership. It is a remarkable fact that, in spite of Wesley's injudicious action in going before the English public as the defender of George III.'s attitude towards America, and in spite also of Asbury's enforced retirement from public labours for the greater part of two years, this increase continued steadily, and indeed rapidly, during the whole period of the Revolutionary War. When the war closed, in 1783, there were 13,740 members, 12,117 of whom were in the South and 1,623 in the North. There were also eighty-five preachers, not a few of whom were men of might. It is not possible to do more than call the names of the foremost: William Watters, Philip Gatch, Edward Dromgoole, Freeborn Garrettson, Francis Poythress, John Tunnel, John Dickens, Nelson Reed, Philip Bruce, Caleb Boyer, Ignatius Pigman, and other such.

In the meantime, a question had arisen that seriously threatened to break the Methodists into two bands, if not, indeed, to scatter them into disorganized fragments. Under the express directions of Wesley, the preachers, with the solitary exception of Strawbridge, had thus far declined to administer the sacraments; and the people had either been dependent for these means of grace on the ministers of the Presbyterian and Episcopal Churches, or else had lived in neglect of them. But as the years went by a spirit of restiveness began to manifest itself in all quarters. The Virginians, in particular, showed increasing signs of independence. At every Conference the subject came up for discussion. In the Annual Session of 1778, held at Leesburg, Virginia, Asbury being absent, and the youthful William Watters presiding, it was resolved to postpone final action for one year; and accordingly in 1779 decisive steps were actually taken. By a formal vote of the body, which met that year at the Broken Back Church in Fluvanna County, Virginia, Philip Gatch, Reuben Ellis, and James Foster were constituted a Presbytery, with instructions first to ordain one another, and then to lay hands on such other persons as they might deem worthy of that distinction.

The call for
the
sacraments.

Native
ordinations.

Asbury was greatly disturbed by these proceedings. That there was much reason for them he could not deny. The Episcopal establishment in Virginia was in a state of collapse. With the exception of Jarret and McRoberts, its ministers had never been friends to the Methodists. Many of them had now deserted their parishes. Not a few of those who remained were men of evil life. The Presbyterians of the Middle Colonies generally declined, on principle, to baptize the children of Methodist parents, except under stipulations that were not agreeable. Why should not the Methodist ministers in so grave an emergency do this work themselves, and thus give their converts a full gospel? That they had a perfect moral right to do so is beyond dispute. But Asbury, with the instinct of a practical statesman, was extremely anxious to do nothing that

Asbury's
attitude.

might involve the possibility of a rupture with Wesley. He saw also that the unity of Methodism was a thing of supreme importance, and so he threw himself at once into an earnest effort to counterwork the plans of the Virginians. The following year he appeared in person at the Conference at Manakintown, Virginia, and, after long argument and affectionate appeal, succeeded in arresting what he believed to mean a schism. It was agreed that the resolutions of 1779 should be suspended for one year, on condition that an official letter should be written to Wesley, fully acquainting him with the whole situation, and begging for any relief that he might be able to give. This letter was prepared by John Dickens, an old student of Eton College, and reached Wesley in due time. It did not, and under the circumstances could not, yield any immediate results, but there can be little doubt that it had much to do in determining the thorough-going measures that Wesley adopted in 1784.

II

1784—1808

THE
ORGANIZA-
TION AND
GROWTH OF
THE METHO-
DIST
EPISCOPAL
CHURCH.

Wesley began his career as a bigoted High Churchman, and it was only by slow degrees that he came to entertain more liberal views on the subject of ecclesiastical polity. King's *Primitive Church*, which he read on the road from London to Bristol in 1746, seriously altered his opinions. By 1756 he had undergone a complete revolution, as already shown, and wrote :

Wesley's
views—

I still believe the episcopal form of government to be scriptural and apostolical ; I mean well agreeing with the practice and teaching of the Apostles ; but that it is prescribed in the Scriptures I do not believe. This opinion, which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet's *Irenicon*.

At a still later date he declared :

I firmly believe that I am a scriptural *episcopos*, as much as

any man in England : for the uninterrupted succession I know to be a fable which no man ever did or can prove.

Holding, then, these convictions, there was nothing to hinder Wesley from ordaining men to the ministry, except the mere question of expediency. He loved the Church of England passionately, and was very anxious that his followers should continue in close connexion with it. But in the end he could not avoid seeing that separation was inevitable ; and, since it was inevitable, at least in America, he made provision for it. After due and serious deliberation, on September 1, 1784, at Bristol, England, assisted by Dr. Coke and Mr. Creighton, presbyters of the Church of England, he ordained Thomas Vasey and Richard Whatcoat first as deacons and then as elders. At the same time he solemnly set apart Thomas Coke to be Superintendent, instructing him on his arrival in America to consecrate Francis Asbury to the same office. His own explanation of his action in the premisses is contained in a circular letter of September 1, 1784, addressed to the American Methodists.¹ He says he felt that, as God had strangely made free the Methodists in America, it was best that they should stand fast in that liberty. They were totally disentangled from the church and the English hierarchy and he dare not entangle them again, either with the one or the other. This being so, he was in no doubt as to his duty. For he was convinced that he had the right to ordain, and so provide his own helpers for the needs of his followers in America. As to that right the perusal of Lord King's account of the primitive Christian Church had convinced him that bishops and presbyters were the same order, and had therefore the same right to ordain. He had frequently refused, though often requested, to ordain some of his travelling preachers in England. This he had done in order to keep the peace and to avoid the violation of the established order of the National Church, of which he was himself a member and

and
ordinations.

¹ Quoted, *supra*, p. 85.

presbyter. But his scruples were at an end on this matter so far as America was concerned. No bishops had legal jurisdiction there, nor any parish ministers. Indeed, for hundreds of miles together there was no one to baptize, or administer the Lord's Supper. His appointments, therefore, violated no order and invaded no man's right.

Methodist
episcopacy,
1784.

The outcome of this action on Wesley's part was the organization of the Methodist Episcopal Church in America by the General Conference that met in Baltimore, Christmas week, 1784. That Conference formally accepted the twenty-five articles of religion that Wesley had abridged from the Thirty-nine Articles of the English Church, and also the Revised Prayer-Book that he had prepared, printed in sheets, and sent over by Coke. This Prayer-Book contained both the Sunday Service and the forms for the administration of baptism and the Lord's Supper, and for the ordination of deacons, elders, and superintendents, 'the three distinct offices in the ministry of an episcopally constituted Church.' Asbury declined to accept the superintendency without a formal election by his brethren; and so both he and Dr. Coke were unanimously elected to the office, and on three successive days he was ordained respectively deacon, elder, and superintendent. Ten other ministers were elected and ordained as elders and four as deacons, and rules of discipline enacted.

At the time everybody understood perfectly what had been done. That a new Episcopal Church had been set up with Wesley's approval, and in direct pursuance of his own suggestions, was too evident to be then called in question. Charles Wesley grew indignant, and vented his feelings in cheap rhyme :

How easily now are bishops made
By man or woman's whim !
Wesley his hands on Coke hath laid,
But who laid hands on him ?

He also wrote a heated letter to his brother, saying : ‘ Dr. Coke’s Methodist Episcopal Church in Baltimore was intended to beget a Methodist Episcopal Church here. You know he comes, armed with your authority, to make us all Dissenters.’ Wesley replied : ‘ I believe Dr. Coke to be as free from ambition as covetousness. He has done nothing rashly that I know.’ At a later date, and in a moment of fretfulness, Wesley did object to Coke and Asbury allowing themselves to be called bishops instead of superintendents. That this objection was quite inconsistent with his former action is too plain to be denied. To create a Methodist Episcopal Church, give it articles of religion, provide it with a liturgy, and then be scandalized by the use of the word ‘ bishop,’ which is simply *episcopos* writ short—the equivalent of the Latin word ‘ superintendent ’—was almost childish.

Bishop Coke came and went. There was some lack of continuity in his plans, and he was needed at home as well as in America. The value of his services is indisputable, though he never became an American, and never quite understood the country or the people. He was a little too much inclined to meddle with civil and political matters. His scheme of 1791 for union with the Protestant Episcopal Church was ill-advised, and came to nought. But after all discounts have been made, it must still be admitted that he played a great and worthy part in the establishment of Episcopal Methodism in America. Bishop Asbury gave himself absolutely for thirty-two years to the work of his office, and made a record for single-minded and successful service that is almost without a parallel in ecclesiastical history. The sweep of his activities was continental. Nearly every year he travelled along the entire Atlantic seaboard from Maine to Georgia. Beginning as early as 1788, when the Mississippi valley was still an almost unbroken wilderness, he crossed and recrossed the Alleghany Mountains more than sixty times. There was no kind of ministerial work that he did not perform, and that with almost superhuman diligence. Always in comparative

Bishop
Coke.

Bishop
Asbury.

poverty, often in physical weakness, frequently eating the coarsest food for weeks at a time, and sleeping in untidy and crowded cabins, or on the bare ground, in perils from swift rivers, from deep forests, from rough mountains, from savage Indians, he held on the even tenor of his way. He had not a great intellect, but he did possess a robust common sense. He was not a great scholar, but he had read widely and thoroughly on many lines, and had acquired enough Greek and Hebrew to help him materially in the study of the Bible. He was not a great orator, but he was a sound, strong, edifying preacher. His piety was deep and steady. Beyond most men of any age, he was addicted to prayer. For such high leadership as he gave the church should still be profoundly thankful to Almighty God.

When the General Conference of 1784 adjourned, it did so without making any provision for a second gathering of a like sort. Thereafter for eight years the bishops annually met the preachers for conference in larger or smaller groups in different parts of the country, inquired into the work, executed the Discipline, and made the appointments. Before any measures could be adopted affecting the whole church, it was necessary for them to go the rounds of all these Annual Conferences for approval; for as yet all authority resided in the body of travelling preachers. It was soon found that this was an awkward way of doing business; and, after an abortive experiment with a Council of the Bishops and Presiding Elders in 1789-90, a second General Conference was called in 1792. Like that of 1784, it was simply a mass convention of all the itinerant ministers in the Connexion, without any restrictions whatever on its powers. The most signal thing about it was that it furnished the occasion for the first schism. An influential elder, James O'Kelly, and a number of others with him, insisted upon the adoption of a new rule limiting the power of the bishops in the making of the appointments, by providing that any preacher who might be displeased with his appointment should have had the right of appeal to the Annual Conference; and when this measure was defeated,

The
General
Conference,
1792.

they drew off and set up a separate church on extremely democratic principles.

Other General Conferences followed in quadrennial order till 1808, permanency for them having been secured by the efforts of Bishop Coke. We have only meagre accounts of their proceedings. The session of 1800, for example, is disposed of by Asbury in fifteen lines. Two days were spent in discussing the question of Dr. Coke's return to Europe, parts of two days in electing Richard Whatcoat as bishop, and one in raising the preachers' salaries from sixty-four to eighty dollars. There was much preaching, deep religious feeling, and over two hundred conversions occurred.

During this period the church prospered amazingly, especially in the south and west. Not merely on the Atlantic slope, but far and wide through the Mississippi valley the itinerant preachers conducted revivals, organized congregations, built houses of worship, and proved themselves to be worthy successors of the apostles. Beginning in Kentucky and Tennessee about 1800, there spread throughout the whole west one of the most remarkable revivals of religion in the history of the Christian Church. To this day it has hardly become a spent force. It saved the west from the French infidelity current in all that region, and also from the coarseness, the brutality, and the immorality that were so characteristic of the virile and enterprising border communities.

From the time of this Great Revival the Methodist Camp-meeting dated its origin. At some central point in a circuit or district, where there was a good supply of pure water and other conveniences, the widely scattered people would come together, some in wagons or carriages, some on horseback, and some on foot, erect a rude arbour as a preaching-place and ruder tents in which to cook and eat and sleep, and spend from five to ten days in the worship of God. On Sundays there were often congregations of thousands of hearers. Services of some sort were kept up from morning till far in the night. The preaching was often of a high

Rapid
growth.

The origin
of the
Camp-
meeting.

order, and the effects produced of a profound and lasting character. As an exceptional means of grace, answering to the times and circumstances, the Camp-meetings, though always accompanied by some things that could not be approved, were most valuable. Freeborn Garrettson, who had successfully broken ground in Canada, now led the way up the valley of the Hudson, and laid the firm and solid foundations of Methodism in the Empire State. The New England States were the last field to be entered. Jesse Lee appeared there in 1792. He had come up out of Virginia, was thirty-two years old, of magnificent physique, with a voice like a flute, quick-witted, eloquent, fervent, self-denying, and threw himself soul-headlong into the task. It was hard, almost incredibly so, but in the end he won a great victory.

Ministerial
training and
sustentation.

A Publishing House was started in Philadelphia as early as 1789. Cokesbury College in Maryland had been carried on for ten years at a cost of \$50,000, and had then unfortunately been burned to the ground. Bethel College in Kentucky had not proved to be a pronounced success; but other educational enterprises were on foot. All the signs of a living and growing church were present.

Nearly all the itinerant preachers at this period were young men. As soon as they married they usually located, and with good reason. On the meagre salaries they were paid it was virtually impossible for them to maintain their families in common decency, much less in comfort. But there was an immense loss to the itinerancy in this constant drainage of its best experience and its maturest wisdom. No fresh levy of undisciplined recruits is fit to take the place of veterans. Asbury and Coke both saw the conditions and bewailed them. The former, who lived and died a bachelor, thought that the cure for the evil should be sought in voluntary celibacy. The latter looked deeper, and said: 'The location of so many scores of our ablest and most experienced preachers tears my heart to pieces.' He further recognized that the preachers themselves, in their anxiety to be utterly free from any suspicion of covetousness,

had encouraged by act and speech the low views that the churches entertained in regard to ministerial support.

III

Up to and including the year 1808 all the General Conferences were held in Baltimore, which had become the centre and chief stronghold of the connexion. But in the course of time, as the church began to spread in all directions, the feeling grew up that the outlying Annual Conferences, owing to the great distances to be travelled, had not a fair chance in the supreme Synod. Only a few of their members could attend, while from Baltimore, Philadelphia, and Virginia the attendance was very large. Thoughtful men, furthermore, became increasingly doubtful whether the whole structure of the church, including both its doctrines and its polity, should be at the absolute mercy of an unrestricted legislature. So in 1808, though a similar project had been defeated four years earlier, provision was made for a delegated General Conference acting under the limitations of a written Constitution in the form of Six Restrictive Rules. This Constitution was drawn by Joshua Soule of Maine, then only twenty-seven years of age. For the next sixty years, and especially on two or three memorable occasions, he was its chief champion and defender. It secured at once greater stability for the church itself and for all its institutions. As became manifest, however, first in 1820 and again in 1844, there was one weak spot in it; it left the General Conference to be the sole judge of the legality of its own actions. This evil was remedied in the Methodist Episcopal Church South, in 1870, by giving the bishops a modified veto on constitutional questions. In the Methodist Episcopal Church the difficulty still exists. The late Bishop Stephen M. Merrill, a church lawyer of almost unrivalled ability, in an article published only a few months before his death, said :

We have no Supreme Court, no tribunal of any sort, aside from the General Conference, to which can be referred questions

THE
CONSTITUTIONAL
PERIOD,
1808-44.

The Con-
stitution,
1808 : its
Restrictive
Rules.

of legality of legislation by that body. This is the lame point in our system, and it is a serious defect. In state, national, or municipal affairs such a condition would be intolerable.

William
McKendree.

The same Conference that adopted the Constitution elected William McKendree as the first native American bishop. He was a Virginian, fifty-one years old, and had been twenty years in the work. For the preceding eight years he had travelled in the great Western Conference, including Tennessee, Kentucky, Ohio, and the regions beyond. It is said that the question of his election was settled by a wonderful sermon that he preached on the first Conference Sunday. But he had all the qualities of a bishop, —deep piety, a zeal for souls, an energy that never slackened, a courage that nothing could daunt. He possessed also a positive genius for constructive statesmanship, an insight into first principles, a breadth of view that would have fitted him to rule a nation. In sheer ability he towered far above all his colleagues till Soule came in 1824.

Evangelistic
activity.

It turned out, as might have been expected, that while nothing was lost by the adoption of the Constitution, much was gained. There followed immediately a vast development of evangelical activity. The church grew by leaps and bounds, pushing itself with resistless energy into every corner of the land. Though suffering through this period from four separate schisms, and from the withdrawal of Canadian Methodism, it more than made good all its losses by gains from the world. The climax of growth was reached during the quadrennium of 1840-44, which showed an increase of about 375,000 communicants.

Joshua
Soule.

A great company of notable men now entered the itinerancy, and, for the most part, remained in it. In 1816 Enoch George and Robert R. Roberts, the former a native of Virginia and the latter of Maryland, were added to the College of Bishops. Both were good men and able preachers, but neither of them possessed commanding abilities. In 1820 Joshua Soule was elected to the same office, by a majority of only six votes. He was too strong a man not



FREEBORN GARRETTSON, Asbury's comrade; received 1776; *d.* 1828.

WILLIAM MCKENDREE; *b.* 1757; Bishop, 1808; *d.* 1835.

DR. WILBUR FISK, FIRST PRESIDENT OF WESLEYAN UNIVERSITY; *b.* 1792; *d.* 1839.

DR. NATHAN BANGS; *b.* 1778; for 60 years one of the most representative Methodists in the U.S.

DR. MATTHEW SIMPSON; *b.* 1811; Bishop, 1852; *d.* 1884.

DR. HOLLAND M. McTYBRE; Bishop, 1866, and historian of M.E.C. south; *d.* 1889.

RICHARD ALLEN, Founder and Bishop of the African M.E. Church, 1816; *d.* 1831.

to have aroused antagonisms, and he now took a step that looked as if he meant to make an end of his influence in the church. Six days after his election the General Conference passed resolutions making Presiding Elders elective by the several Annual Conferences. Thereupon he addressed a note to the bishops, declining to be ordained, and saying that he could not conscientiously undertake to administer the office of bishop under a law that he conceived to be a violation of the constitution of the church.

In 1824 Soule was again elected on the second ballot by a majority of one vote, and, the obnoxious resolutions having been suspended, he consented to be ordained. He was a truly majestic character, and filled his high office with dignity for forty-three years. Elijah Hedding, another New Englander, was named as Soule's colleague. He was a man of whom it would be difficult to speak too highly. He had a frame of iron, a penetrating intellect, a diligence that never slept, a sense of justice that nothing could obscure, and a self-denying devotion to Christ and the church that literally knew no bounds. In 1832 the Episcopacy was further reinforced by the election of James O. Andrew of Georgia, and John Emory of Maryland. The former was only thirty-eight years old, but was already a tested man. Beginning with but a scanty English education, he had grown by his own efforts, and by the responsibilities of his calling, to large mental proportions. It had been his lot to travel the hardest circuits, and to fill the best city stations, in his native state and in the two Carolinas. His preaching was in demonstration of the Spirit and of power. As a platform speaker he had few equals. In depth of genuine and unpretentious piety he ranked with the best. No other man except William Capers had shown so much interest in the evangelization of the slaves. It was the very irony of fate, if it be allowable to use such an expression, that this man should twelve years later become a veritable storm-centre in the church. John Emory was 'a polished shaft.' He came of a wealthy and influential family, and received a thorough classical education. Trained for the

Hedding,
Andrew,
Emory.

Bar, he disappointed the wishes of his father by hearkening to what he believed to be a divine call to the ministry. His whole career was most honourable. Before reaching his thirtieth year, he had become a recognized leader. He was now only a little past forty, and the church justly looked to him for long and efficient service, but within less than three years he was thrown from his carriage and killed near Baltimore. In 1836 Beverly Waugh and Thomas A. Morris, both Virginians, though the latter spent most of his life in Ohio, were chosen and consecrated as chief pastors. Both had already rendered effective service in many ways, and both proved to be wise and strong in their new and larger sphere of action. Wilbur Fisk of Vermont, then absent in Europe, was elected with them; but on his return he declined the office, because he felt it was his duty to remain in the Presidency of Wesleyan University. More than any man of his day, he was the idol of the whole church. The South loved him as much as the North. College-bred, an accomplished if not a profound scholar, a superior preacher, a judicious legislator, a born polemist after the pattern of John Fletcher, and a saint in the higher sense of the word, he was marked out for eminence. His death at the early age of forty-seven was universally mourned.

Fisk.

Bangs,
Cartwright,
and other
notable
leaders.

Among other men of note were Nathan Bangs, born in Connecticut, converted in Canada, for sixty years one of the most representative Methodists in the United States, 'the founder of its periodical literature, and one of the founders of its present system of educational institutions, the first Missionary Secretary appointed by its General Conference, the first clerical editor of its General Conference newspaper press, the first editor of its *Quarterly Review*, and for many years the chief editor of its monthly magazine and its book publications'; Lovick Pierce of South Carolina and Georgia, commanding in appearance and in character, who sat as a leader in every General Conference from 1812 to 1878, and was one of the foremost preachers of any denomination in the country; William Capers, also of South Carolina, reared in affluence, a graduate of the university

of his native state, strong with the strength of gentleness, admired by the rich, passionately loved by the poor, founder, defender, and supporter of the missions to the slaves, first fraternal messenger from America to the British Wesleyan Conference, finally third Bishop of the Southern Church ; Peter Cartwright of Kentucky and Illinois, an apostle of muscular Christianity, for more than fifty years a Presiding Elder, once a Democratic candidate for Congress against Lincoln, author of an intensely interesting autobiography that must, however, be read with discriminating allowance ; James Axley, roughest of rough workers, toiling manfully in Tennessee, Kentucky, Indiana, and Louisiana, bitter opponent of whisky and slavery, fearing the face of no man, yet with a conscience as sensitive and tender as a woman's ; John Early of Virginia, converted in his youth, beginning his ministry by preaching to the slaves of Mr. Jefferson, appointed Presiding Elder by Asbury at twenty-seven, a mighty evangelist and a man of affairs, time and again declining offers of civil promotion, first Book Agent and eighth Bishop of the Southern Church ; William Winans, born in Pennsylvania, called to preach in Kentucky, and spending nearly forty laborious years in Mississippi, awkward and ungainly in appearance but with a titanic intellect, the greatest debater of the church in his day, and boldly taking the field against the leading politicians of his State to defend the right of the negro to religious instruction ; Peter Akers, who left Virginia and went to Illinois because he was an opponent on principle of slavery, no mean scholar, a great preacher, an influential citizen ; Joseph B. Finley, of the type of Cartwright and Axley, a boisterous and wicked youth, born in North Carolina, converted in Kentucky, and for forty years a flame of fire in Ohio ; Henry B. Bascom, a native of New York, but reared in Kentucky, an itinerant preacher at seventeen, and chaplain of the United States Senate before he was thirty, through the influence of Henry Clay, handsome as Apollo, an astounding orator, president of two or three colleges in succession, first editor of the *Quarterly Review* of the Methodist

Episcopal Church South, and fifth Bishop ; Robert Paine, a North Carolinian reared in Tennessee, admitted to the itinerancy at an early age, the intimate friend, travelling companion, and best biographer of Bishop McKendree, President for seventeen years of La Grange College, Chairman of the Committee of Thirteen that matured the Plan of Separation in the General Conference of 1844, fourth Bishop of the Methodist Episcopal Church South, a sound, complete man, the balance of whose character has somewhat kept him from receiving the full recognition to which his greatness is entitled ; John B. McFerrin, a Scotch-Irishman born in Tennessee while it was yet a wilderness, a physical giant with a homely face and a nasal voice, the most intense of Methodists, ready to fight for the cause against all comers, full of humour, a terrible antagonist in a running debate, and a preacher who looked for definite results and got them, eighteen years editor of the *Nashville Christian Advocate*, twelve years Book Agent, and twelve Missionary Secretary, with an immense personal following to whom his word was almost law ; John P. Durbin, apprentice boy to a cabinet-maker in Central Kentucky, converted at eighteen, and joining the Conference soon after, taking advantage of his proximity to various colleges in Ohio to complete a classical course while going the rounds of his circuits, afterwards himself College Professor and President, editor of the *Christian Advocate*, and finally for long years the greatest of Missionary Secretaries, and a unique and most impressive preacher ; and Stephen Olin, a native of Vermont, thoroughly well educated, converted while teaching school in South Carolina, and at once beginning to preach, leaving a luminous track behind him in all the Southern seaboard, first President of Randolph Macon College in Virginia, then succeeding Wilbur Fisk at Wesleyan University, colossal in intellect and character, and, in the judgement of those who were competent to speak, the greatest of the American Methodists of his times.

Missionary
develop-
ments.

Many important forward steps were now taken. In 1816 a Tract Society was organized in New York, and in 1819

a Missionary and a Bible Society. Both were adopted and made connexional by the General Conference of 1820. Organized missionary work was begun among the Wyandot Indians of Ohio, under the direction of Joseph B. Finley, in 1819; among the Creeks of lower Georgia and Alabama, under William Capers and Isaac Smith in 1821; among the Cherokees of Upper Georgia and Alabama and East Tennessee, under Richard Neely and A. J. Crawford, in 1822; among the Choctaws and Chickasaws of Mississippi, under Alexander Talley, in 1827. The story is one of fascinating interest, but cannot be told in detail.

In the cities and towns, and in many country places throughout the South, the Methodist ministers from the very outset had preached to the negroes as well as the whites, and had been made glad by the sight of many thousand sable converts. But in 1829 the South Carolina Conference, again under the leadership of Capers and Andrew, had the great honour of pioneering the way in systematic and sustained work for the salvation of the negroes who were segregated in masses on the rice and cotton plantations along the seaboard—one of the most difficult, delicate, and successful enterprises ever undertaken by any church in any age. In about a quarter of a century this Conference had twenty-six separate stations served by thirty-two picked men—none other were thought fit—and the movement had spread through every one of the Cotton States. Whoever wishes to read the marvellous narrative of this achievement will find it set forth in Bishop Wightman's *Life of Capers*, and in Dr. W. P. Harrison's *The Gospel among the Slaves*.

Among
the
negroes.

In this connexion also we must note the first tentative movements towards foreign fields. In 1833 Melville B. Cox, a native of Maine, then thirty-two years old, and stationed at Raleigh, North Carolina, was sent as a missionary to the Negro Republic of Liberia. After making a good start, he died of fever, saying, 'Let a thousand fall before Africa be given up.' In seventeen years twenty-five white missionaries died from the climate or fled from it

Missionary
effort.

in ruined health. The work under negro preachers has since prospered. In 1835 Rev. F. E. Pitts of Tennessee was sent out to view the land in South America. He visited Rio de Janeiro, Montevideo, and Buenos Ayres, and returned with a favourable report. Under the wise care of Dr. Dempster, who soon followed him, the foundations were laid in the two last-mentioned cities of the large missions that continue to this day. Brazil was not permanently occupied till 1875, and then by the Southern Church.

Publishing
enterprises.

The publishing interests of the church shared in the general prosperity. The *Methodist Magazine*, which in the course of time developed into the *Methodist Quarterly Review*, got fairly on its feet in 1818, and soon had ten thousand subscribers. It had been preceded by various local papers. In 1816 the *Christian Advocate* (New York), at present one of the greatest religious journals in the world, was started by the Book Agents. It soon absorbed both *Zion's Herald* of Boston and the *Wesleyan Journal* of Charleston, S.C., and before many years had a subscription list of nearly thirty thousand. To meet the wants of the church beyond the mountains, the Western Methodist Book Concern was set up at Cincinnati by the General Conference of 1820, and in 1832 it was instructed to begin the publication of the *Western Christian Advocate*, though the first number, with Thomas A. Morris as editor, did not leave the press till May 2, 1834. In 1836 new *Advocates* were authorized for Richmond, Nashville, and Charleston. That the whole business was on a solid basis was proven this same year. A great fire consumed the publishing plant in Mulberry Street, New York, entailing a loss of \$250,000 with only \$25,000 insurance. Contributions amounting to \$90,000 were given by the church to assist the Agents, and business was soon going on again at the usual pace.

Higher
education.

The years between 1830 and 1845 were noted for a revival of interest in higher education. They witnessed the origin of the Wesleyan University at Middletown, Connecticut, under Dr. Wilbur Fisk; of Randolph Macon College at

Boydton, Virginia, under Dr. Stephen Olin; of La Grange College, Alabama, under Dr. Robert Paine; of Dickinson College, Carlisle, Pennsylvania, under Dr. John P. Durbin; of McKendree College, Lebanon, Illinois, under Dr. Peter Akers; of Emory and Henry College, Virginia, under Charles Collins; and of Emory College, Georgia, under Dr. Ignatius Few.

The peaceable withdrawal of the Canadian Methodists falls to be considered here. Methodism was introduced into Canada both by the Wesleyans of England and by the Methodist Episcopal Church of the United States. The two types, though one in essential respects, were decidedly different in outward features. When they met on the same ground, there was inevitable friction. To relieve this friction, Dr. John Emory, representing the Methodist Episcopal Church, negotiated in 1820 an arrangement with the Wesleyan Methodist Missionary Society, by the terms of which Lower Canada should thereafter fall to the one church and Upper Canada to the other. By the General Conference of 1824 the whole of Upper Canada, which had previously been embraced in the New England and Genesee Conferences, was made a separate Annual Conference. Four years later the delegates from it represented that they found the fact of an alien ecclesiastical jurisdiction a hindrance to their work, and asked to be allowed to set up for themselves. In the most Christian spirit imaginable, the General Conference complied with their request, also giving them their due share of interest in the Book Concern and the Chartered Fund. Precisely the same principles were involved in this action as underlay the Plan of Separation between the North and the South in 1844. In 1833 the Episcopal Methodists of Canada, with the exception of a small body, united with the Wesleyans.

Withdrawal
of the
Canadian
Methodists.

In spite of the great progress of the church, perhaps in some degree on account of it, this was an era of agitation and schism. The AFRICAN METHODIST EPISCOPAL CHURCH (Bethel) was organized by 'Come Outers' from the Methodist Episcopal Church in Philadelphia in 1816, and the

Secessions.

1816.

AFRICAN METHODIST EPISCOPAL CHURCH (Zion) in New York a little later. Both have become widespread denominations with an aggregate membership of nearly a million souls. The story of their schism, as narrated by their own writers, is melancholy reading. The substance of it is this : that they were forced to do what they did by the unchristian treatment they received from their white fellow Methodists. This story needs to be taken with some caution, yet, on the whole, it is undoubtedly true. Up to the close of the Civil War about the only thing the white Methodists of the North did for the negro was to embarrass by their agitations the labours actually being carried on in his behalf by their white brethren in the South.

Methodist
Protestant
Church,
1830.

Another schism of greater importance occurred in 1830. We have seen that from the very beginning there was more or less dissatisfaction in regard to the regulation inherited from Wesley, by which the appointments of the preacher were left wholly in the hands of the bishops. On this issue O'Kelly had gone out in 1792. It had been revived and debated in one form or other in seven or eight succeeding General Conferences. As already noticed, the General Conference of 1820 had passed resolutions providing for an elective Presiding Eldership, and Soule had consequently declined to be ordained Bishop. His view was, that the Bishops alone being responsible to the General Conference for the due administration of the itinerancy, and their administration being closely scrutinized every four years, they ought not to be hampered or restricted in their authority. By his influence and the potent assistance of Bishop McKendree, the enactment above referred to was suspended till 1828, and then dropped. Many of the leaders of the church, including Bishop George, Beverly Waugh, and John Emory, favoured it. Other questions grew up around it ; such as the status of local preachers and the rights of the laity. Much was to be said on each side. The discussion became more and more acrimonious, drifting quite away in many instances from the consideration of prin-

ciples to the vilification of persons. When it finally became evident that the Reformers, as they called themselves—the other party called them Radicals—had lost the day, a considerable number of them drew off and set up the Methodist Protestant Church. But a multitude who were expected to follow were not quite ready for the extreme step. Writing about this church sixty-four years later, Bishop McTyeire said :

Its polity is marked with an extreme jealousy of power, which is lodged nowhere, but ‘distributed’; and there are guards and balances and checks. This honour justly belongs to the Methodist Protestant Church; its one good, peculiar principle—lay delegation—has in late years been incorporated into the chief Methodist bodies of Europe and America.

The Wesleyan Methodist Church was organized in 1842 by Orange Scott, Luther Lee, L. C. Matlack, Le Roy Sunderland, and others. It originated solely in the anti-slavery agitation, and made non-slaveholding a condition of membership. At this point, therefore, better than anywhere else, we find the proper place for considering the whole subject of the relation of American Methodism to slavery. Wesley’s attitude was unequivocal. The African slave trade he described as ‘the sum of all villainies,’ and for slavery itself he had only hatred and contempt. Whitefield, on the other hand, was a slave-holder. At his death he bequeathed his fifty slaves to the Countess of Huntingdon. She bought still more, and subsequently complained bitterly that her Georgia overseer had ‘driven forty-one of the best of them to Boston and sold them.’

It is safe to say that the early Methodist preachers, almost to a man, were emancipationists. Many of them, such as Philip Gatch and Freeborn Garrettson, promptly emancipated their own slaves. Jesse Lee persuaded his father to take the same step. As far as the records show, the first Conference action on the subject was taken in Baltimore in 1780: ‘Ought not this Conference to require those travelling preachers who hold slaves to give a promise

The
slavery
question.

Conference
disapproves
of the
holding of
slaves.

to set them free? Answer. Yes.' A further minute, not quite so strong, was added in regard to slave-holding laymen: 'We pass our disapprobation on all our friends who keep slaves, and advise their freedom.' It does not surprise us, therefore, to learn that the first General Conference, 1784, reinforced as it was by the ultra-abolitionism of Dr. Coke, delivered itself in an uncompromising way. Speaking at length, it said, among other things: 'We therefore think it our most bounden duty to take immediately some effectual method to extirpate this abomination from among us.' The method actually adopted consisted in the addition of new rules, by the terms of which every slave-holder, in states where such action was allowable under the law, was required to execute and record a legal instrument emancipating all his slaves at once or within a fixed term of years. To make this measure more effective, the preachers were strictly charged with its execution. Members who should decline to comply with the new requirement were to be given the privilege of withdrawing. If they would not withdraw, they were to be expelled.

When the Conference closed, Coke set out on an episcopal tour through Virginia. The fire was in his bones and he was bound to testify. It did not take him long to discover that he was likely to stir up much strife. By the time he had reached the North Carolina line he was in a more sober mood, and prepared to accept the view that it would not be wise for him to inveigh against the laws of that State, which then forbade emancipation. The other preachers must have had a like experience. For six months later, at the session of the Baltimore Conference, June 1785, Coke himself being in the chair, the following note was inserted in the minutes:

It is recommended to all our brethren to suspend the execution of the minute on slavery till the deliberations of a future Conference, and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force.

But it was never put in force. There were slave-holders in the Methodist Episcopal Church, North and South, as long as there were slaves anywhere in America. Action suspended.

This does not mean that the whole matter was thereafter let alone. It was not let alone, but was brought up again and again, and furnished occasion for agitation during three quarters of a century. In the General Minutes for 1787 the following timely and scriptural directions are found :

What directions shall we give for the promotion of the spiritual welfare of the coloured people? . . . We conjure all our ministers and preachers, by the love of God, and the salvation of souls, and do require them, by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of them, within their respective circuits or districts; and for this purpose to embrace every opportunity of inquiring into the state of their souls, and to unite into society those who appear to have a real desire to flee from the wrath to come; to meet such in class, and to exercise the whole Methodist Discipline among them.

The legislation of the subsequent General Conference was somewhat confused in character. For example, in 1804 stringent emancipation rules were enacted, and then geographically limited in their application. In 1808 each Annual Conference was 'authorized to make its own rules about buying and selling slaves'; but in 1816 the General Conference resolved that 'no slaveholder shall be eligible to any official station hereafter, *where the laws of the State in which he lives will admit of emancipation, and permit the liberated slaves to enjoy freedom.*' This measure was a compromise, and continued in force till the separation. A compromise, 1816.

Gradually there grew up a party in the church that took a concrete rather than an abstract view of slavery. To quote Bishop McTyeire once more : Difficulties of the case.

It was a part of social life, as it had come down to them. It was wrought into domestic and industrial institutions, and was recognized and regulated by civil law. If they could have formed a community or State on theory, slavery would not

have entered into it; it was an evil which they would have precluded by choice and on policy. But for a hundred and fifty years the ships of Bristol and Liverpool and Boston had been unloading captive slaves on the shores of what is now the United States; and the unquestioned usages of Christian kings and governments, of churches and ministers and people, had wrought them into the fabric of the community.

Very naturally the men who reasoned thus came to doubt whether compulsory and universal emancipation by civil or ecclesiastical enactment would prove a blessing either to the slaves or to their masters. They foresaw it would issue in vast social and domestic disruptions, and would raise more questions than it could possibly settle. With their Bibles in their hands, moreover, they could not believe that the mere fact of holding slaves was a sin. They were aware that the first Methodist in America was Nathaniel Gilbert of Antigua, who, with two of his servants, was baptized by Wesley himself at Wandsworth, near London, in 1760; and they had the spectacle before their own eyes of thousands of God-fearing men and women who were slaveholders by inheritance or marriage, and who accepted their servants as a trust to be accounted for in the Judgement Day. They took their stand on the ground occupied by Richard Watson in his apostolic letter of 'Instructions to the Wesleyan Missionaries' of the West Indies in 1830. This was the position to which Asbury finally came, as is shown by an entry in his Journal of date February 1, 1809. To the same conclusion came likewise William McKendree, and Joshua Soule, and Wilbur Fisk, and Stephen Olin and Daniel D. Whedon. Their doctrine was that the preaching of the gospel would gradually and normally work its own results in due time.

Abolition-
ists.

But there was another party made up of honest and courageous men who held slavery to be intrinsically a sin, a thing, therefore, not to be tolerated in any way by the Church of God. They did not come exclusively from any one section of the country. William Ormond, whom Dr. Stevens describes as 'a noble man, though a Southerner'—

oh the humour of it!—was a native of North Carolina. As long as he lived he sought to keep his conscience clear by protesting against the presence of slave-holders. James Axley was another Southerner of the same class. The majority of the extreme abolitionists, however, came from New England and central New York. Hoping against hope, they held on till the General Conferences of 1836 and 1840 made strong pronouncements against ‘modern abolitionism,’ as a divisive acrimonious crusade for the immediate freedom of the slaves, without reference to the existing conditions or ultimate consequences. Thereupon, as herein-before detailed, the extremest of them resorted to the expedient of setting up a separate communion. Whether they pursued the proper course, is a question that does not need to be debated here. But it is impossible to withhold from them the admiration that is always due to those that are willing, in pursuit of principle, to forgo personal advantage and accept inevitable loss and hardship. Their withdrawal produced a reaction in the church, and led many men in the North, who had previously occupied conservative ground, to take up a more pronounced anti-slavery attitude. The delegates who came up from the South in 1844 had no conception of the extent to which this change had gone, and were greatly surprised at its manifestations.

IV

When the General Conference of 1844 met, there were rumours afloat to the effect that Bishop James O. Andrew had become a slave-holder; and on the 20th day of the session it was moved by John A. Collins of the Baltimore Conference that the Committee on Episcopacy be instructed to ascertain the facts in the case and report the same to the body. Two days later the Committee made its report, embodying in it the following letter received from the Bishop:

THE
DIVISION
OF THE
CHURCH,
1844.

Bishop
Andrew
as slave-
holder.

To the Committee on Episcopacy—Dear Brethren: In reply to your inquiry I submit the following statement of all the

facts bearing on my connexion with slavery. Several years since, an old lady of Augusta, Georgia, bequeathed to me a mulatto girl, in trust that I should take care of her until she should be nineteen years of age ; that with her consent I should then send her to Liberia ; and that in case of her refusal, that I should keep her, and make her as free as the laws of the State of Georgia would permit. When the time arrived, she refused to go to Liberia, and of her own choice remains legally my slave, although I derive no pecuniary profit from her. She continues to live in her own house on my lot ; and has been and is at present at perfect liberty to go to a free State at her pleasure ; but the laws of the State will not permit her emancipation, nor admit such deed of emancipation to record, and she refuses to leave the State. In her case, therefore, I have been made a slave-holder legally, but not with my own consent. Secondly : About five years since, the mother of my former wife left to her daughter, not to me, a negro boy ; and as my wife died without a will more than two years since, by the laws of the State he becomes legally my property. In this case, as in the former, emancipation is impracticable in the State ; but he shall be at liberty to leave the State whenever I shall be satisfied that he is prepared to provide for himself, or that I can have sufficient security that he will be protected and provided for in the place to which he may go. Third : In the month of January last I married my present wife, she being at the time possessed of slaves, inherited from her former husband's estate, and belonging to her. Shortly after my marriage, being unwilling to become their owner, regarding them as strictly hers, and the law not permitting their emancipation, I secured them to her by deed of trust.

It will be obvious to you from the above statement of facts that I have neither bought nor sold a slave ; that in the only two instances in which I am legally a slave-holder emancipation is impracticable. As to the servants owned by my wife, I have no legal responsibility in the premisses, nor could my wife emancipate them if she desired to do so. I have thus plainly stated all the facts in the case, and submit the statement for the consideration of the General Conference. Yours respectfully,

JAMES O. ANDREW.

On the next day Alfred Griffith and John Davis, of the Baltimore Conference, offered a long preamble and the

following resolution : ‘ Resolved, that the Rev. James O. Andrew be, and is hereby, affectionately requested to resign.’ Bishop Andrew would have been more than happy to comply with this request. He was not an ambitious man, and the episcopal office had no charms for him. But the Southern Delegates, seeing how grave a principle was involved, insisted that he should do no such thing. A great debate followed, the greatest, perhaps, in the whole history of the American Church. While it was in progress a substitute for the pending question was brought forward by J. B. Finley and J. M. Trimble, of the Ohio Conference :

Whereas the Discipline of our church forbids the doing of anything calculated to destroy our itinerant general superintendency ; and whereas Bishop Andrew has become connected with slavery by marriage and otherwise ; and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant General Superintendent, if not in some places entirely prevent it ; therefore, *Resolved*, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains.

Proposed
deposition
from
office.

After this the battle proceeded. In spite, however, of the deep excitement that prevailed, there was no display of improper tempers. Everybody that spoke at all did so with wonderful reserve and moderation.

Against the Christian character of Bishop Andrew not a word was uttered. Even those who were most pained by what they regarded as his indiscretion did not venture to assail his integrity. Dr. Stephen Olin, of New England—himself long a resident in the South—in an address that was a marvel of strength and comprehensiveness, announced his reluctant purpose to vote for the substitute, but added :

His
character.

If ever there was a man worthy to fill the Episcopal office by his disinterestedness, his love of the Church, his ardent, melting sympathy for all the interests of humanity, but above all by his unreserved and uncompromising advocacy of the interests of the slaves—if these are the qualifications for the

office of a bishop, then James O. Andrew is pre-eminently fitted to hold the office. . . . I know no man who has been so bold an advocate of the interests of the slaves; and when I have been constrained to refrain from saying what perhaps I should have said, I have heard him at camp-meetings, and on other public occasions, call fearlessly on masters to see to the temporal and spiritual interests of their slaves as a high Christian duty.

The
hesitant
attitude
of the
church
generally.

Neither, on the other hand, was one word spoken in defence of slavery. On the contrary, even that most pronounced of Southerners, Dr. William A. Smith of Virginia, expressed the general feeling when he declared in discussing another case a few days before :

I say slavery is an evil because I feel it to be an evil. And who cannot say the same that has trod the soil of the South? It is an evil. The Discipline declares the truth when it says, 'We are as much as ever convinced of the great evil of slavery.' Yes, we say that slavery is an evil, and that the Southern people know and feel it to be an evil. Who knows how the shoe pinches but he who wears it? And who more than we who have been compelled to submit to it to the present moment? So sorely did we in Virginia feel the evils of slavery and groan under them, that, from the debates in 1831 in the Virginia Legislature and the popular sentiment expressed by pulpit and press, no doubt was entertained that the State was about to adopt immediate measures for its gradual extirpation.

At the same time, no one, with possibly a single exception, took the position that slavery was *per se* a sin. The vast majority of the Methodists, North and South—though there were notable exceptions—did not at that time hold such a belief, and did not meditate measures for ridding the church of its slave-holding ministers and members. Of such ministers and members there were many. It was declared in a convention of extreme abolitionists held a little earlier at Hallowell, Maine, that—

from a careful collection of documentary evidence, with other well-attested facts, there are within the Methodist Episcopal Church 200 travelling preachers holding 1,600 slaves;

about 1,000 local preachers holding 10,000 ; and about 25,000 members holding 207,900 more.

Not the slightest hint was thrown out in the General Conference of a purpose to move against these brethren who were in the same boat with Bishop Andrew. In referring to this fact the Southern General Conference of 1850 grew ironical, and charged the Northern branch of the church with 'not only retaining all the slave-holding members already under their charge, but with making arrangements to gather as many more into the fold as practicable.'

To the Southerners, therefore, it looked as if the action proposed in Bishop Andrew's case involved the application of a sliding scale of morals. As a resident of the State of Georgia, which prohibited emancipation, he was as clearly under the protection of the Conference Statutes of 1808 and 1816 as were his associates in the ministry. The mere fact that he was a bishop did not affect the moral quality of his conduct, nor did it subject him to any special legal disabilities. Consistency surely required either that he should be held guiltless, or else that all others in like case should be exposed to the same penalty. Any other course meant nothing less than a substitution of expediency for principle. Yet it must be confessed that there were aspects of the matter which created grave difficulties in the Northern Conferences. The men on both sides of the line were face to face with a situation that it was hard for them to handle without doing serious harm. It was the firm persuasion of the Southern delegates that, if they submitted to the will of the North in the premisses, they would thereby effectually cut themselves off from the possibility of any further service to the slaves and their masters. They also felt morally certain that the demand for Bishop Andrew's deposition would be followed, in a few years at the furthest, by exactions upon others of a severer and more comprehensive nature. Dr. Olin spoke what they all knew to be true when he declared :

With regard to the Southern brethren—and I hold that on this question at least I may speak with some confidence—if

they concede what the Northern brethren wish, if they concede that holding slaves is incompatible with holding their ministry, they may as well go to the Rocky Mountains as to their own sunny plains.

Nothing in the whole debate was more pathetic than the plea of the Southern delegates that nothing should be done that would interfere with their mission to the negroes.

Yet, in spite of all this, it was sought to pass a resolution that virtually deposed Bishop Andrew from his office without even the pretence or shadow of a trial. The right of the General Conference to do this thing was the burden of the very able argument made by Dr. Leonidas L. Hamline, who was a few days later rewarded for his efforts by his own election to the episcopacy. A few of the Northern delegates did not go to that extreme length, but preferred to regard the resolution under debate as advisory. But the great majority would hear of no such thing, and voted down the resolution to that effect offered at a subsequent stage of the proceedings by Drs. Slicer and Sargent of the Baltimore Conference.

The
declaration
and
protest
of the
Southern
Delegates.

When the discussion was closed, the substitute of Messrs. Finley and Trimble was adopted by a vote of 111 Yeas to 69 Nays. On June 5 the Southern Delegates, through Dr. Lovick Pierce, filed a brief 'Declaration.' Before the session was over they followed up this Declaration with a closely reasoned 'Protest,' prepared and read by Dr. H. B. Bascom, covering all the ground, and especially denying the Constitutional right of the General Conference to proceed against a bishop except by due process of law. The following paragraphs embody the gist of it :

As the Methodist Episcopal Church is now organized, and according to its organization since 1784, the episcopacy is a co-ordinate branch, the executive department of the government. A bishop of the Methodist Episcopal Church is not a mere creature, is in no prominent sense an officer, of the General Conference.

In a sense by no means unimportant the General Conference

is as much the creature of the episcopacy as the bishops are the creatures of the General Conference. As executive officers, as well as pastoral overseers, they belong to the church as such, and not to the General Conference as one of its organs of action merely. Because bishops are in part constituted by the General Conference, the power of removal does not follow. Episcopacy in the Methodist Church is not a mere appointment to labour. It is an official consecrated station under the protection of law, and can only be dangerous as the law is bad or the church corrupt. But when a bishop is suspended, or informed that it is the wish or will of the General Conference that he cease to perform the functions of bishop, for doing what the law of the same body allows him to do, and of course without incurring the hazard of punishment, or even blame, then the whole procedure becomes an outrage upon justice, as well as upon law.

The 'Declaration' was referred to a Committee of Nine, Dr. Robert Paine chairman, and this Committee was instructed, in a resolution offered by John B. McFerrin of Tennessee and Tobias Spicer of New York, 'provided they could not in their judgement devise an amicable adjustment of the differences now existing in the church on the subject of slavery, to prepare, if possible, a constitutional plan for a mutual and friendly division of the church.' After a brief delay the Committee brought in what is historically known as 'the Plan of Separation.' Dr. Charles Elliott of the Cincinnati Conference moved its adoption, and supported his motion in strong speech; and on a final vote it was adopted by 135 Yeas to 18 Nays.

The preamble and first two resolutions of the Plan were as follows :

Whereas a declaration has been presented to this General Conference, with the signature of fifty-one delegates of the body, from thirteen Annual Conferences in the slave-holding States, representing that, for various reasons enumerated, the objects and purposes of the Christian ministry and church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as now constituted; and whereas, in the event of a separation, a contingency to which the declaration asks attention as not im-

The
Plan
of
Separation.

probable, we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity. Therefore, 1. *Resolved*, by the delegates of the several Annual Conferences in General Conference assembled, That should the Annual Conferences in the slave-holding States find it necessary to unite in a distinct ecclesiastical connexion, the following rule shall be observed with regard to the northern boundary of such connexion. All the societies, stations, and Conferences adhering to the church in the South by a vote of a majority of the members of the said societies, stations, and Conferences shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering, by vote of a majority, to the Methodist Episcopal Church; provided, also, that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that church within whose territory they are situated. 2. *Resolved*, That ministers, local and travelling, of every grade and office in the Methodist Episcopal Church, may, as they prefer, remain in that Church, or, without blame, attach themselves to the Church South.

Other resolutions provided for a vote in the Annual Conferences on a change of the Sixth Restrictive Rule, so that, in case of separation, the Church South might receive its due share of the common property in the Book Concern and the Chartered Fund.

V

The General Conference adjourned at midnight of June 10. On the next day the Southern delegates met and drafted an address to their constituents, conveying authentic information of the provisional Plan of Separation, and suggesting that nothing be done till representatives to be appointed by all the Conferences should convene for de-

liberation at Louisville, Kentucky, May 1, 1845. They deprecated all excitement, and advised that the issue be met and disposed of with candour and forbearance. Their wise counsel was heeded, and everything proceeded decently and in order. The thirteen Southern Annual Conferences, with almost absolute unanimity, commended the stand taken by their delegates in New York, and at the same time elected fresh delegates to the suggested Louisville Convention. That Convention accordingly met in May 1845; Lovick Pierce was elected temporary President. Bishops Andrew and Soule, however, presided after the organization. On Saturday, May 16, the report of the Committee on Organization was taken up and was adopted, as follows :

The
Convention
of 1845.

Be it resolved, by the delegates of the several Annual Conferences of the Methodist Episcopal Church in the slave-holding States, in General Convention assembled, that it is right, expedient, and necessary to erect the Annual Conferences represented in this Convention into a distinct ecclesiastical connexion, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church as at present constituted; and, accordingly, we the delegates of the said Annual Conferences, acting under the provisional Plan of Separation adopted by the General Conference of 1844, do solemnly declare the jurisdiction hitherto exercised over the said Annual Conferences, by the General Conference of the Methodist Episcopal Church, entirely dissolved; and that the said Annual Conferences shall be, and they hereby are, constituted a separate ecclesiastical connexion under the provisional Plan of Separation aforesaid and based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines and entire moral, ecclesiastical, and economical rules and regulations of said Discipline, except only in so far as verbal alterations may be necessary to a distinct organization, and to be known by the style and title of the Methodist Episcopal Church South.

It was determined that the first General Conference should meet in Petersburg, Virginia, May 1, 1846. In the interval before that time the various Annual Conferences in the South all formally approved the work of the Convention.

First
General
Conference.

When the General Conference of 1846 assembled, it proceeded to business as regularly as if nothing had happened. A Board of Missions was organized, and a mission projected to China. A new *Quarterly Review* was established, with H. B. Bascom as editor. John Early was elected Book Agent, and instructed to publish by contract such books as were most needed in the Connexion. William Capers and Robert Paine were added to the College of Bishops. Three new Annual Conferences were created. H. B. Bascom, A. L. P. Green, and S. A. Latta were appointed Commissioners to confer with the Commissioners of the Methodist Episcopal Church concerning the matter of the Book Concern. By a standing and unanimous vote the Conference, resolved, 'That Dr. Lovick Pierce be, and is hereby, delegated to visit the General Conference of the Methodist Episcopal Church, to be held in Pittsburg, May 1, 1848, to tender to that body the Christian regards and fraternal salutations of the Methodist Episcopal Church South.'

The General Conference of the Methodist Episcopal Church that met in Pittsburg in 1848 was made up largely of new men, and was reactionary in policy. It repudiated the Plan of Separation, and refused to receive Dr. Pierce as a fraternal delegate from the South. It also declined to enter into negotiations for the division of the property in the Book Concerns, on the score that less than three-fourths of the members of the Annual Conferences had voted to change the Restrictive Rule which prohibited the diversion of the funds of the Concerns from specific purposes. This result had been brought about by the active and bitter agency of the *Advocates* published at New York and Cincinnati, the latter of which was edited by the same Dr. Elliott who had so zealously advocated the Plan of Separation in the Conference of 1844. In spite of such efforts, the vote had stood 2,135 for the change, and 1,070 against it. Before leaving Pittsburg Dr. Pierce addressed a communication to the Conference that concluded thus :

You will therefore regard this communication as final on the part of the Methodist Episcopal Church South. She can never

renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the Methodist Episcopal Church. And if ever made upon the basis of the Plan of Separation, as adopted by the General Conference of 1844, the Church South will cordially entertain the proposition.

Acting under the instructions that they had received, the Southern Commissioners in 1849 instituted suits in the Federal District Courts of Ohio and New York for their just share in the Book Concerns at Cincinnati and New York. In the latter court the suit was decided in their favour; in the former it went against them. They accordingly took an appeal to the Supreme Court of the United States, which in 1854, without a dissenting voice among the Justices, maintained their contentions at every point, and ordered an equitable division to be made. As has been well said: 'Southern Methodists were less concerned for the pecuniary outcome of this painful lawsuit than for its judicial and moral vindication before the whole world.' The matter is of such importance that it is proper to quote the core of the decision:

The new church claims its property.

In the year 1844 the travelling preachers, in General Conference assembled, for causes which it is not important particularly to refer to, agreed upon a plan for the division of the Methodist Episcopal Church in case the Annual Conferences in the slave-holding States should deem it necessary; and to the erection of two separate and distinct ecclesiastical organizations. . . . In the following year the Southern Annual Conferences met in Convention, in pursuance of the Plan of Separation, and determined upon a division, and resolved that the Annual Conferences should be constituted into a separate ecclesiastical connexion, based upon the Discipline of the Methodist Episcopal Church, and to be known by the name of the Methodist Episcopal Church South. . . . The division of the church, as originally constituted, thus became complete; and from this time two separate and distinct organizations have taken the place of one previously existing. . . . We do not

agree that this division was made without the proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it; and that each division of the church, under the separate organization, is just as legitimate, and can claim as high a sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The authority which founded that church in 1784 has divided it, and established two separate and independent organizations, occupying the place of the old one.

Advance
and
increase.

Between 1846 and the beginning of the Civil War three General Conferences were held, one at St. Louis, Missouri, in 1850, one at Columbus, Georgia, in 1854, and one at Nashville, Tennessee, in 1858. In every quadrennium there was a marked advance. The membership in 1850 was 520,256, an increase of 60,885, in 1854 it was 603,330, an increase of 83,047; in 1858 it was 699,165, an increase of 95,682. Two years later the total membership was 757,245. This included 207,706 persons of colour, a very noteworthy fact. The church flourished in all respects, enlarged its educational plans in every part of its territory, and gave diligent attention to its missionary operations. In 1850 the Episcopacy was strengthened by the election of Dr. H. B. Bascom, who, to the universal sorrow, died in the early fall of the same year, and in 1854 by the election of George F. Pierce, John Early, and Hubbard H. Kavanaugh, all of whom survived for many years. Bishop Pierce was the favourite son of Georgia. He had every physical and mental qualification of a great preacher and a great man. With a face that combined strength and beauty, a voice that lent itself perfectly to the expression of thought and emotion, an unexcelled grace of manner, and a great depth of intellectual vigour and spiritual earnestness, he literally charmed every audience before which he stood. Of Bishop Early we have spoken on a preceding page. Bishop Kavanaugh, as his name indicates, was of Irish extraction. Short of stature and of great bulk, with a low forehead and a heavy jaw, he did not look to be a man of

remarkable intellect. But he was perfect master of the Arminian theology, and at his best his preaching was as impressive as the movement of an army with banners. The simplicity of his character was apparent to all.

VI

Nothing could have been more hopeful than the outlook for Southern Methodism when, in the spring of 1861, the Civil War broke like a tempest over the land. Of the desolation that the war brought no words can give an adequate picture. Property was destroyed to the amount of billions of dollars. Hundreds of thousands of lives were lost. The very foundations of society were shaken. Through all the tumult and horror of it, the church kept up her work, and not without good effects. The preachers went their usual rounds of circuits and districts, preaching an un-mixed gospel; and, besides, carried on a wide ministry to the soldiers in the field. The revivals that followed their preaching in the camps read like the chronicles of a new Pentecost. But withal there was vast moral loss. Every evil influence follows in the wake of war. When the conflict ended, and a count was made, it appeared that there had been a net loss of 30 per cent. in the membership. Many persons, including some that were high in authority, grew desperate. The period of reconstruction that lasted for the next ten years was even more trying than the war itself. It meant appalling poverty, political disfranchisement, and a thousand other ills. 'How can the preachers live,' said the timorous and doubting, 'when the people are in danger of starving?' To even the most hopeful, there came moments of hesitation.

THE
CIVIL
WAR AND
AFTER,
1861-96.

Losses.

In the meantime no single word of cheer came from any quarter. Schemes of disintegration and absorption were conceived by kindred communions and pushed with relentless vigour. Missionary money was used on a large scale to tempt the people and the preachers into other folds. Be it said to their credit, the most of them stood firm and

resisted the alluring bait. No body of Christians was ever subjected to a severer test, and none ever came out of such an ordeal with more honour. In the autumn of 1865 the College of Bishops met together and blew a trumpet blast that rang clear and loud throughout the land. The address which they published is entitled to be made permanent in letters of gold. After that there was never any serious or widely extended misgiving, for it was known that, whatever causes had failed or collapsed, the Methodist Episcopal Church South was not dead, and had no notion of dying.

In May 1866 the General Conference, the first in eight years, met in the city of New Orleans. There were still abundant difficulties to face, but the Conference rose up heroically to face them. The General Minutes showed a loss of 246,044 members. More than three-fourths of the coloured members had gone. Only 48,742 remained, and the agents of proselytism were systematically engaged in seducing this remnant from their allegiance. The conditions were such as demanded active measures, and active measures were taken. Inside of four weeks, legislation was effected that covered the ordinary progress of a lifetime. Lay delegation was introduced into the Church Courts; the fixed six months period of probation, previously demanded of all candidates for membership, was abolished, as was also the law that made attendance upon class-meeting a compulsory test of membership; District and Church Conferences were created; the pastoral term was extended from two to four years; the Publishing House, and the Board of Missions, 'both scattered wrecks, were patched up, and sent desperately forth, to sink or swim'; delegates from the Baltimore Conference, a stalwart band, who had given up all for principle's sake, were joyously welcomed into the goodly fellowship of suffering and toil.

Before the session was over four new bishops were elected: William M. Wightman of South Carolina, who had barely missed the office twelve years before, a scholar of wide attainments, an orator of high repute, an editor whose fame was as wide as the church, and for many years a

The call
of 1865.

The
Conference
of 1866.

Lay
delegation
and other
changes
introduced.

New leaders.

successful College President ; Enoch M. Marvin, with a pronounced strain of Puritan blood in his veins, born and reared in the backwoods of Missouri, denied the benefits of academic education, making an awkward beginning in the itinerancy, but soon developing an insatiable thirst for knowledge and a natural appetency for wrestling with the profoundest problems in theology, at thirty a supreme and masterful preacher, and always an evangelist with a passion for souls ; David S. Doggett of Virginia, grandson of an old-time Episcopal clergyman, some years chaplain and student in the University of Virginia, a rounded scholar, a close, clear thinker, and a pulpit orator fit to match the foremost in any church ; and Holland N. McTyeire of South Carolina, Alabama, and Louisiana, the most influential figure of the four, a graduate of Randolph Macon College, reaching great intellectual maturity at a very early age, pastor of important city churches when barely past his majority, editor of the New Orleans *Christian Advocate* at twenty-eight, and of the Nashville *Christian Advocate* at thirty-two, long-headed, far-seeing, wise, a profound student of principles and of men, firm as adamant, too thoughtful and too slow of speech to be desired by the multitudes, but a rare preacher's preacher, and the chief instrument in founding Vanderbilt University. These four men, throwing themselves into the work with their senior colleagues, contributed vastly to the resuscitation of the church.

In 1869 and again in 1870, when it had been demonstrated that the church would recover all that it had lost and more, the Bishops of the Methodist Episcopal Church made tentative movements looking to reunion, but were courteously informed, in both cases, that they were without authority from their General Conference, which alone had power to act ; that before reunion could ever be thought of, fraternity must be first established ; that the Church South stood squarely on the utterance made by Dr. Lovick Pierce at Pittsburg in 1848, and would not move a hair's breadth from it ; that if fraternity were wanted it might be had in response to an open and direct request for it, but

Fraternal
interchanges.

could never be secured through the use of indirect and roundabout methods. So the General Conference of the Methodist Episcopal Church in 1872, virtually though not formally reversing the action of 1848, passed resolutions instructing the Bishops to send fraternal messengers to the General Conference of the Methodist Episcopal Church South to be held at Louisville, Kentucky, in May 1784 ; and the Bishops accordingly designated Drs. Albert S. Hunt and Charles H. Fowler, and General Clinton B. Fisk, as such messengers. They were received with unbounded demonstrations of joy, and delivered addresses that were full of the Spirit of Christ. Drs. Lovick Pierce and James A. Duncan, and Chancellor L. C. Garland, were designated to bear back the greetings of the Southern Church to the General Conference of the Methodist Episcopal Church to be assembled in Baltimore in May 1876. Dr. Pierce, then ninety-four years of age, set out for the seat of the Conference, but was compelled by physical infirmities to stop on the way. He then sent a letter of salutation and blessing. The addresses of Dr. Duncan and Chancellor Garland were worthy of so great an occasion. That of Dr. Duncan, in particular, has been pronounced a masterpiece. In the meantime, through what is known as the Cape May Joint Commission which met in 1876, the two churches had reached an honourable agreement in regard to many outstanding points of difference. The following paragraph exhibits perhaps the most vital result :

Each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784 ; and since the organization of the Methodist Episcopal Church South was consummated in 1846, by the voluntary exercise of the right of the Southern Annual Conferences, ministers, and members to adhere to that communion, it has been an evangelical church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical Connexions.

In 1878 the General Conference of the Canadian Methodists opened the way for brotherly intercourse by deputing Dr. George Douglas to the Conference which met that year in Atlanta, Georgia. No man ever met a heartier welcome anywhere. Finally, in 1890 the Wesleyan Methodist Church of Great Britain, 'the mother of us all,' named Dr. D. J. Waller, then the Secretary, afterwards the President of the Conference, as the first fraternal delegate to Southern Methodism. His presence at St. Louis has ever since been regarded as a signal historical incident. It completed the official recognition of Southern Methodism, which, conscious of the rectitude of its motives, and making not the slightest apology for the course which it had pursued, had calmly awaited for forty-five years the day of its vindication. It ought perhaps to be added, in this connexion, that the General Conference of 1894 initiated the movement which has since been fully developed for federation with the Methodist Episcopal Church. Out of this federation has come a common hymn-book, a common catechism, a common order of worship, a union Publishing House in China, and the consolidation into one church of all the Methodisms in Japan. Whereunto it will further grow no man can tell.

Official
recognition
completed.

Federation.

Since 1866 the church has gone forward steadily. In all those forty years there has been only one year that did not show a marked gain in the membership. The General Conference of 1878 created a Woman's Board of Foreign Missions; that of 1882 a Board of Church Extension; and that of 1894 Boards of Education and Epworth Leagues. All these new organizations have proven to be potent aids in the spread of the kingdom. Representatives of the church participated in the Œcumenical Conferences of 1881, 1891, and 1901, and in the Centennial celebration of Episcopal Methodism in America in 1884. As the older leaders have passed away new ones have come upon the scene. The last two members of the General Conference of 1844, Rev. Dr. Andrew Hunter of Arkansas, and Rev. Jerome C. Berryman of Missouri, have only recently died. John C. Keener was elected to the Episcopacy in 1870. Strangely

Advance
and de-
velopment.

John C.
Keener.

Later
leaders.

enough, though he was opposed to the innovation of lay delegation, he was the first man chosen for that office under the new order. He was born in Baltimore, educated under Wilbur Fisk at Wesleyan University, and soon after his graduation moved to Alabama. Thence in the late 'forties he was transferred to that intrenched stronghold of Roman Catholicism, the city of New Orleans, and resided there for more than fifty years. No true history of our church could be written that would leave him out of account. He was great by every test, and in every office. In personal appearance he was commanding as a Roman senator. Alert of intellect, in the pulpit strong, imaginative, often tender, on the floor of a deliberative body a ready and resourceful debater, in the editorial chair wielding a Damascus blade, as a bishop self-reliant, steady, fearless—he lived till 1907, in full possession of all his faculties. No other additions were made to the College of Bishops till 1882, in which year Alpheus W. Wilson of Baltimore, the present revered and honoured President of the College, John C. Granberry, who after twenty years of high and stainless service, became a superannuate in 1902, Linus Parker of Louisiana, who made a good ending to a noble career in 1885, and Robert K. Hargrove of Alabama and Tennessee, who served his generation most worthily by the will of God till he fell asleep in 1906, were named and consecrated. In 1886 William W. Duncan, Charles B. Galloway, Eugene R. Hendrix, and Joseph S. Key, all worthy men and all still on the effective list after yeoman service for twenty years, were elected. In 1890 the list was further reinforced by the names of Atticus G. Haygood, a star of the first magnitude that went out in death five years later, and Oscar P. Fitzgerald, who had served the church brilliantly and effectively for twenty years in the editorial chair, and who discharged the duties of his new office for twelve years before his superannuation in 1902. Warren A. Candler and H. C. Morrison, who came in 1898; E. E. Hoss and A. Coke Smith in 1902; and John J. Tigert, Seth Ward, and James Atkins in 1906, complete the roll. Of these

Bishops Tigert and Smith died during 1907 and are still deeply mourned.

The statistics for the year 1907 may well be added to show Statistics. the growth since 1866, a growth which under the circumstances is almost without a parallel in ecclesiastical annals. There were at the end of the year 46 Annual Conferences, 11 bishops, and 6,205 travelling preachers. The number of lay members and local preachers was 1,705,635. The collections for the support of the ministry amounted to \$4,333,998. Missions are maintained in China, Japan, Korea, Mexico, Brazil, and domestic fields. The total number of foreign missionaries was 170, of native helpers over 500, and of members in the missions nearly 20,000. The total amount raised for the support of missions, including contributions made through the Board of Church Extension, was \$1,455,316. There were 14,955 Sunday schools, with 113,654 officers and teachers, and 1,127,359 scholars.¹ The cost of sustaining these schools was not less than \$500,000. There were 3,642 Epworth Leagues, with 127,924 members, and contributions aggregating \$250,000. There was one university, the Vanderbilt at Nashville, Tennessee, founded in 1875, with property and endowment aggregating over \$3,000,000, with seven separate schools, academical and professional, 75 professors, and 900 students; 21 colleges and 99 secondary schools, with property and endowments of over \$9,000,000. The contributions for educational purposes reached the approximate total of \$909,638. The connexional Publishing House at Nashville, Tennessee, has assets of \$1,004,159.64, and did a business in 1907 of \$543,680.57. It issues 11 periodicals, with an aggregate circulation of 1,402,200 copies. There are also 16 church papers, each issued by an Annual Conference or group of Annual Conferences. A great church hospital, made possible by the gift of Mr. Robert A. Barnes, is about to be erected at St. Louis. It will have a plant

¹ The statistics for 1908 are not yet compiled, but will show a great gain at every point, including probably 50,000 new members added to the church and at least 100,000 to the Sunday schools.

worth \$500,000, and an endowment of \$1,000,000. Other hospitals are projected at Atlanta and at Nashville.

The church holds fast to the faith once for all delivered to the saints. In doctrine it is unequivocally Arminian and Methodist. The movement set on foot at the General Conference of 1906 to secure an ecumenical statement of the Methodist theology must not be construed as indicating in the body of the ministry and laity any lack of satisfaction with the traditional standards. Facing the new problems of the day, the church hails the help of all sound and sober learning, and is not at all afraid that the faith will suffer from fresh light ; but it is not ready to swallow down without question all the latest pronouncements of those who set themselves up to be the teachers and prophets of this generation. In polity, as the foregoing narrative plainly shows, the church is strongly episcopal, though it openly proclaims that its episcopacy is of only human authority, and guards and limits it by the closest and distinctest statutes. In spirit it is profoundly evangelistic, holding that its chief business is to bring the gospel directly to bear upon the hearts and consciences of all men whom it can possibly reach, and looking on every one of its agencies and instrumentalities as subsidiary to this supreme end. With devout gratitude to God for past successes, it hopes for yet greater things in future years, and expects to take an active part in bringing in the reign of righteousness on the earth.

CHAPTER IV
IN BRITISH AMERICA

1765—1908

The little one shall become a thousand, and the small one a strong nation :
I, Jehovah, will hasten it in its time.—ISAIAH lx. 22.

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CHAPTER IV

IN BRITISH AMERICA

1765—1908

AUTHORITIES.—To General List add: *Minutes of Conference* (1765-1908); RYERSON, *Epochs in Methodism* (1882); CARROLL, *Case and His Contemporaries* (5 vols. 1867).

I

THE beginning of Methodism on that part of the North American Continent which is under the British flag dates far back to the time when the scattered provinces were consolidated into the Dominion of Canada, hence in locating the theatre of its operations the wider term is used. To fix the exact date when Methodism had its beginning in any locality is almost as difficult as to fix the moment when a seed begins to germinate, or the new life begins to dawn in the soul. But there is a close approximation to historical accuracy in saying that Methodism began in Newfoundland with the advent of Lawrence Coughlan in 1765; in Nova Scotia with the coming of a party of Yorkshire emigrants in 1772; in Lower Canada with the preaching of Tuffey, a commissary of the 44th regiment, in 1780; and in Upper Canada with the coming of the Hecks, Emburys, and others to the banks of the St. Lawrence in 1778. Years elapsed before regularly appointed preachers took up the work, but neighbourhood prayer-meetings and exhortations prepared the way for the coming of the itinerants. Only the outlines of the succeeding history can be given, for the space assigned makes severe condensation unavoidable.

THE
BEGINNINGS
OF CANADIAN
METHODISM.

It was not till 1791 that Quebec was divided into two

provinces, named respectively Upper and Lower Canada. The population all told was only about 125,000 of whom some 10,000 were in Upper Canada, scattered along the St. Lawrence and the Niagara frontier. Taking the colonies together, the population, though sparse, was somewhat heterogeneous. Apart from Quebec and certain parts of Nova Scotia, the people for the most part were English-speaking, but included all classes—fishermen, crofters, farm-labourers, mechanics, scholars, retired officers, disbanded soldiers, and not a few men and women of culture and refinement, who were compelled by declining fortunes to begin life over again. Most of these were scattered over a vast territory, in lonely cabins and isolated settlements. As yet the schoolmaster was not abroad and ‘the sound of the church-going-bell’ was seldom heard in the forest solitudes. A people so circumstanced were sure to retrograde unless reached by some elevating and purifying influence, and this was supplied by the advent of the Methodist itinerant. For the most part, these men of the old ‘saddle-bag brigade’ could boast but little culture. They were untaught in the wisdom of the schools, but in the school of Christ they had learned a deeper wisdom, and every truth they taught was a direct spiritual force for the conversion of men and their up-building in holiness of life.

Lay leaders.

To laymen belongs the honour of introducing the doctrines and usages of Methodism into many of the colonies of the New World. Embury in New York, Strawbridge in Maryland, Coughlan in Newfoundland, Black in Nova Scotia, Tuffey and Neal in Canada, are all illustrations in point. Later similar work was done by Lyons and McCarty in the Bay of Quinte settlements; but their searching appeals provoked the enmity not only of ‘lewd fellows of the baser sort,’ but also of religious bigots who had a form of godliness without the power. McCarty was arrested and cast into prison, but soon released on bail. Subsequently, instead of being brought before a legal tribunal, he was seized by a band of ruffians, conveyed down the St. Lawrence in a boat and was never seen again. Swift retribution from the

hand of God followed this outrage. Of the four who were chiefly concerned in McCarty's persecution one died in a few days, another in the course of three weeks, while a third afterward wrote a confession saying he had wrongfully and wickedly persecuted an innocent man. Subsequently he fell into a state of insanity which continued till his death.

At this time the religious condition of the people was deplorable. There were but three or four Presbyterian ministers in the two Canadas, and perhaps as many of the Anglican Church, and if contemporary testimony may be trusted the example and influence of some of the clergy did not conduce to vital godliness. The need of a converting gospel among a people so circumstanced was urgent indeed, and this Gospel it pleased God to send by the Methodist itinerants. The first to come from the United States was William Lossee. To those who in former years and in other scenes had 'tasted the good word of God,' Lossee's preaching was 'as cold waters to a thirsty soul,' and a petition was drawn up praying the New York Conference to appoint a preacher to these new settlements. Bishop Asbury concurred and Lossee was sent with instructions to 'form a circuit.' Under his searching ministry many were awakened and societies were formed in many places. At the Conference of 1792 Lossee reported 165 members and pleaded earnestly for an ordained minister. The plea prevailed and Darius Dunham was sent. On Sunday, September 15, 1792, the first Quarterly Meeting that ever took place in Canada was held. The place of meeting was only a barn—a primitive one at that—but the occasion was one of profound interest. For the first time the converts received the sacramental bread and wine from the hands of their own pastors and great was their rejoicing. For a time the work in Canada was almost stationary, but in 1796 two young men—Hezekiah Calvin Wooster and Daniel Coote—were sent into the country, under whose labours it pleased God to revive His work. Wooster was strong in faith and mighty in prayer; Coote, like Apollos, was 'an eloquent man and mighty in the Scriptures'; but both were men richly endued with the

William
Lossee.

1792.

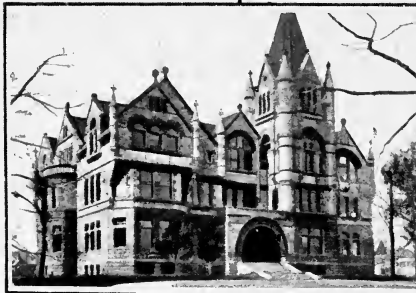
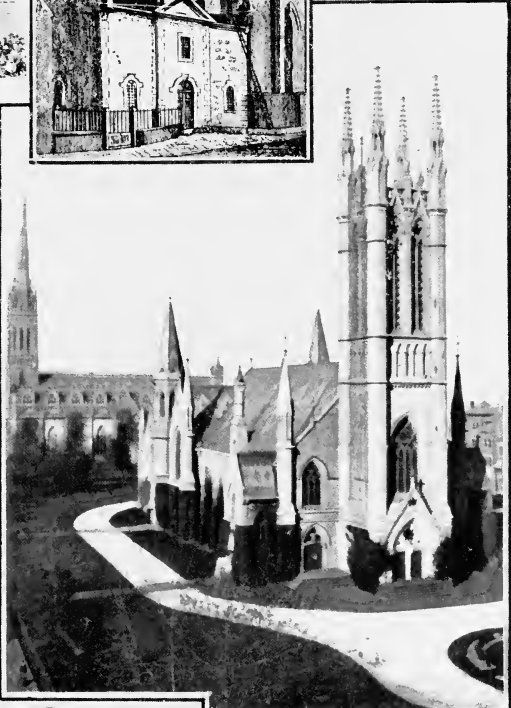
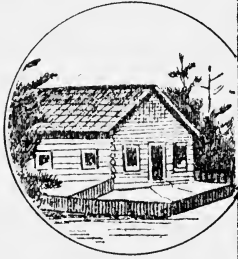
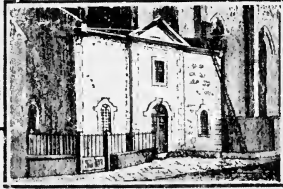
Holy Spirit, and under their preaching scores were converted.

In the meantime Darius Dunham had been transferred to the Niagara country, where Methodist preaching had been introduced some years before by Major George Neal. For the next few years the records are scant, but in 1801 there were ten itinerants in Upper Canada, and the membership of the church amounted to 1159. About this time a train of providences raised up a labourer who was destined to fill a large space in the history of American Methodism, but whose earlier years of service were spent in Canada. Nathan Bangs was born in New England, but when about thirteen years of age the family removed to the wilderness part of the State of New York. Here the Methodist itinerants found them, and during a blessed revival nearly the whole family were converted, but Nathan fought against his convictions and remained unsaved. When twenty years of age he accompanied a devoted sister and her husband to the wilds of Canada, crossed the Niagara river where it issues from Lake Erie, and followed its course downward to the neighbourhood of its mighty cataract. Young Bangs hoped to make a living as a land surveyor, an art he had been taught by his father. Not finding employment in his profession he taught school for a time, but God had another purpose in view. Conviction of sin returned with increased force, and after prolonged struggles, while walking one day in the forest, he 'felt his heart strangely warmed,' and knew it was the love of God. Failing to confess Christ his joy declined and darkness returned, but soon after under fuller instruction, he entered into the rest of faith. 'Immediately he conferred not with flesh and blood,' but went from house to house declaring what God had done for his soul, and exhorting the people to repent and believe the gospel. Not long after he had a yet deeper experience in the things of God, and could testify that he was sanctified throughout body, soul, and spirit. From this time he never wavered, and through a ministry extending over half a century he could say, 'One thing I do.'

Upper
Canada,
1801.

Nathan
Bangs.

PLATE XV



THE FIRST CHURCH IN UPPER CANADA,
OLD HAY BAY CHURCH, 1792.

THE FIRST METHODIST CHURCH IN
MONTREAL, 1807.

THE FIRST CHURCH IN TORONTO.

THE METROPOLITAN CHURCH.

THE VICTORIA COLLEGE, UNIVERSITY OF TORONTO.

THE METHODIST ORPHANAGE, ST. JOHN'S.

Joseph Swayer was superintendent of the circuit, and discerning in Nathan Bangs the qualities requisite for a successful preacher he summoned him to the work. His first circuit was Niagara, which included the whole of the Niagara peninsula, wherever there were settlements, from Lake Erie to Lake Ontario and from the Niagara River westward to the township of Oxford, a territory about 30 by 80 miles in extent, requiring six weeks to make a single 'round.' On this laborious and trying field Bangs rendered heroic service until, weakened by toil, exposure, and sickness, he was transferred to another part of the country. He laboured on what was called the Yonge Street Circuit, including the village of York (now Toronto), till the end of the Conference year, when he was appointed to the Bay of Quinte Circuit, a most congenial field. Here Bangs was stricken with typhus fever and brought to the gates of death, but God mercifully raised him up, and at the next Conference, instead of asking for an easy field—had there been such a place—he made request to be sent to the extreme west of the province, lying between the Long Point Circuit, which he had formerly organized, and the Detroit River. Here he laboured in the midst of difficulties and dangers of which it is almost impossible now to form a just estimate ; but his labours were greatly blessed, and in this he had his reward.

I have written somewhat fully of Nathan Bangs, not because his was an exceptional case, but because it was typical of the great body of itinerants who with rare devotion and self-denial served their generation by the will of God. In the records of the time we have glimpses of other workers in those pioneer days. Hezekiah Calvin Wooster, full of faith and the Holy Ghost, preaching the doctrine and living the experience of full salvation ; Lorenzo Dow, eccentric to the verge of insanity, permeated with a droll, quaint humour, yet ever hungering and thirsting after God ; Darius Dunham, an arousing preacher, sharp in rebuke and fearing not the face of man, mightily baptized in one of Wooster's prayer-meetings, and afterward spreading the holy fire wherever

Typical
workers.

he went ; Elijah Woolsey, a man of sweet spirit and greatly blessed in his labours—these were some of the men who, like Nathan Bangs, preached Christ wherever they went in demonstration of the Spirit and with power, and thus laid solid foundations on which their successors might build.

Newfound-
land.
Lawrence
Coughlan.

At a period anterior to the events above related, Methodism unfurled its banner in the ancient Colony of Newfoundland, and Lawrence Coughlan was the standard bearer. He found his way to that island in 1765, under what auspices we do not know ; but he had been one of Wesley's itinerants, was thoroughly trained in Wesleyan methods, and conducted his work on similar lines. Never did an evangelist visit a more needy field. The moral and religious condition of the people was simply deplorable. 'The Sabbath was unknown ; there was no person to celebrate marriage, and marriage was lightly regarded ; while oppression, violence, profanity, and licentiousness were practised without any check.' Such was the unpromising field in which Coughlan began his ministry. Although for the first year no fruit appeared in the way of conversions, the people were not unfriendly, and even united in a petition to the Society for the Propagation of the Gospel to appoint Coughlan as a missionary among them. The request was complied with, and Coughlan immediately went to England to receive episcopal ordination. In the autumn of 1767 he returned to Newfoundland, but three long years passed without visible results. Then suddenly the blessing came, and the settlements around Conception Bay were swept by a mighty revival.

But hardship, exposure, and opposition told upon Coughlan's body and mind, and he returned in the latter part of 1773 to England, where he died. After his departure from Newfoundland the scattered societies were for a time as sheep without a shepherd, but God stirred up the spirit of laymen like John Stretton and Arthur Thorney, and between them the sacred fire was kept burning. Later they were reinforced by the arrival from England of John Hoskin, who sojourned for a time at Old Perlican, on Trinity Bay,

Hoskin.

where he did what he could for the neglected people by reading the Church prayers on Sunday and one of Mr. Wesley's sermons. When Hoskin returned to England in 1778-9 the people applied to the Bishop of London to ordain him as their minister, but the request was refused, for no better reason, as appears from a letter written by Mr. Wesley to the Bishop, than that he did not know Latin and Greek! During Hoskin's absence in England, Old Perlican had a day of gracious visitation wherein many were converted. On his return to Newfoundland, Hoskin endeavoured to extend his labours to Trinity, but the influential men of the place were bitterly hostile, and no one dared open his house for preaching. What ultimately became of Hoskin we do not know, but in 1785 Newfoundland appears for the first time in the English Minutes, and appended thereto is the name of John McGeary, a good preacher, it would seem, but flighty and unstable to a degree. In 1788 he returned to England, leaving little or no fruit of his labours save dissensions and heartburnings. A new era for Methodism in Newfoundland began with a visit of William Black, the Nova Scotia evangelist, in 1791. By this time few traces of Coughlan's work remained, but under Black's first sermon many were deeply affected, and in a series of meetings that followed not less than two hundred were converted in the settlements around Conception Bay. Best of all, the work was permanent.

An event which had a distinct bearing on the religious history of Nova Scotia occurred in 1772, when a party of emigrants from Yorkshire arrived and settled in Cumberland County, followed by other detachments in the three succeeding years. Among these were a number of Methodists of the true Yorkshire type, and their religious fervour was most salutary. Among them was William Black, whose former home was Huddersfield, in Yorkshire. The family consisted of Mr. and Mrs. Black, four sons, and one daughter. The death of the mother, a godly woman, in 1775 was an irreparable loss, and the spiritual declension of the whole family became complete. But in 1779 the Divine Spirit began to

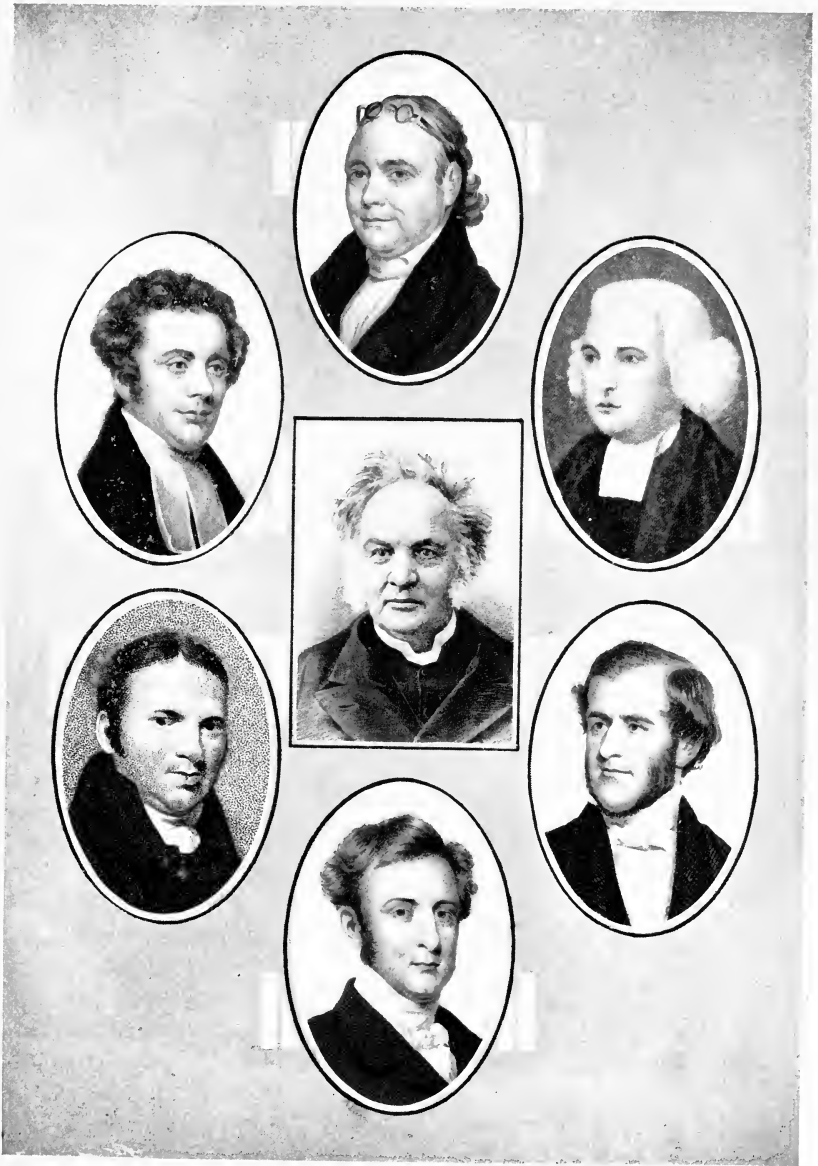
Nova
Scotia, 1772.

William
Black.

breathe over Cumberland. Many persons became the subjects of deep religious convictions, and not a few entered into the conscious experience of sins forgiven. Among these was the family of William Black, and among the first to emerge 'from darkness to light' was the second son, William, then in his nineteenth year. Some conversions mark distinct turning-points in the growth of the divine kingdom. Such was the conversion of Saul of Tarsus, of Martin Luther, of John Wesley, and many more ; and such, in a narrower sphere, was the conversion of William Black, for it marked the beginning of an epoch in the religious history of Nova Scotia when divine influences began to operate that have not yet ceased.

Having set his hand to the plough the young neophyte never turned back. Immediately he began to stir up the gift of God that was in him, beginning with his own household, and soon had the happiness of seeing his father, two brothers, and a sister led into the light. Then the conviction grew that God was calling him to a wider field, and on reaching his majority in 1781, he went forth, as did Abraham, 'not knowing whither he went.' Before him lay a territory 50,000 square miles in extent, much of it unoccupied, but with numerous small settlements widely separated, and this involved long and wearisome journeys with much hardship and privation. The population was heterogeneous, religious prejudices were strong, though of vital godliness there was little, while the social and political condition of the times increased the difficulties of the situation. It was in the autumn of 1781 that William Black left his home and began those itinerating labours that ended only with his life. Of systematic theology he knew little, but he was a diligent student of the Holy Scriptures, and his association with the Yorkshire Methodists had made him familiar not only with their phraseology but also with their conception of evangelical Christianity as taught by Wesley and his itinerants.

At this time Black was little more than a boy, with scant experience and no training for his work, but his singleness



WILLIAM BLACK, missionary in Nova Scotia and Gen. Supt. of Missions in Brit. America, 1786-1834.

MATTHEW RICHEY, M.A., CANADA,
Preacher and Principal, associated
with Punshon in the movement for
union, 1868-1874.

LAWRENCE COUGHLAN, who intro-
duced Methodism into Newfound-
land, 1765.

DR. EGERTON RYERSON, Pres. of first Gen. Conf. of the Methodist Church of Canada, 1874; *d.* 1882.

JOSHUA MARSDEN, Nova Scotia and
Bermudas, 1800-14; *d.* 1837.

DR. HUMPHREY PICKARD (MT. ALL-
SON COLL.), Sackville, New Brunswick,

JOSEPH STINSON, Canada, Pres. of Conf. 1839; *d.* 1862.

of aim and his adherence in preaching to the great essentials—ruin by sin, redemption by Christ, regeneration by the Holy Spirit—doubtless saved him from many mistakes and helped him to guard his converts from the Antinomian leaven of the New Light movement which under Henry Alline caused disaster in many communities. Even in Cumberland, during Black's absence, Alline had persuaded nearly seventy members of the Methodist societies to withdraw. Nothing daunted, though deeply grieved, Black set himself to repair the breach by reorganizing the classes and appointing new leaders. About this time, feeling the need of more labourers, Black wrote to Wesley in the spring of 1781, and again toward the close of the following year and received a favourable reply. In 1784 he went to the United States to plead for reinforcements. Dr. Coke, who presided at the 'Christmas Conference,' responded to the appeal with characteristic enthusiasm, by appointing and ordaining Freeborn Garrettson, and James Oliver Cromwell, who landed at Halifax the following February. Garrettson made extensive tours, preaching constantly, and in spite of the Antinomian leaven of the New Light movement, and the open antagonism of the godless element, his labours were greatly blessed.

Meanwhile, William Black had returned and resumed his labours, making his headquarters at Halifax. But the field was large, the labourers few, and New Brunswick was yet untouched. This led to the holding of a Conference in 1786, when a more regular mode of working was adopted. Six preachers were stationed. The numbers in society were reported at five hundred and ten. It was Wesley's desire that Garrettson should be appointed superintendent of the work in the British provinces and in the West Indies, but at the Baltimore Conference in 1789 he was made presiding elder of a district in the United States, for what reason he never knew. In 1788 Wesley appointed James Wray, an English preacher, to superintend the work in the Maritime provinces. At this time none of the Nova Scotia preachers were ordained, and three of the number, including Black, attended the Philadelphia Conference to obtain ordination.

A Confer-
ence, 1786.

Ordination
of preachers.

Black
appointed
superin-
tendent.

This was readily granted, after which they returned to Nova Scotia. Wray's administration does not appear to have been successful, and he asked to be relieved from the responsibilities of office. Coke consented, and William Black, who was yet under thirty years of age, was appointed superintendent of the work in Nova Scotia, New Brunswick, and Newfoundland. Here begins a new era in the development of Methodism in Eastern British America, but space does not permit me to follow up the details. Suffice it to say that in course of time the work was organized as an Annual Conference in affiliation with the British Conference, and held that relation till 1874, when a union took place between the East and the West under the name of 'The Methodist Church in Canada.'

II

LOWER AND
UPPER
CANADA.

In the early part of the nineteenth century (1808) there were two Methodist districts in the Canadas—the Lower Canada district, comprising three circuits, and the Upper Canada district with nine circuits. On the whole ground there were nineteen preachers, including two presiding elders and a membership of about three thousand. Between the above date and the first union with the British Conference in 1833 there intervenes a period of nearly a quarter of a century during which certain events occurred which greatly influenced the course of Canadian Methodism. The first was the disastrous and unprovoked war of 1812 between the United States and Great Britain. At this period the whole of the Canadian work was connected with the Genesee Conference in the State of New York, and the appointments were made by the American Bishops. The Conference met about a month after the declaration of war, but none of the Canadian preachers attended. The same thing occurred in the following year, but in each year of the war the Canadian brethren met together and made their own arrangements. The circuits in Lower Canada were deserted, but the

preachers in Upper Canada, for the most part, remained at their posts, though some of them located.

During the interregnum caused by the war members of the Methodist society in Montreal wrote to the British Wesleyan Missionary Committee requesting the appointment of missionaries to Lower Canada. The request was complied with, and in 1814 John Strong was sent to Quebec and Samuel Leigh to Montreal. This was done without any communication with the American Bishops, and in this lay the germs of future trouble. At the close of the war in 1815 the Genesee Conference resumed its control of the work in the Canadas, leaving Quebec and Montreal to be supplied. Meanwhile the British Conference appointed men to both places. When John Strong, who had been assigned to Montreal, reached his field, he desired to use the chapel previously erected, but was opposed by Henry Ryan, presiding elder of the Lower Canada district. This led to correspondence with Bishop Asbury, who in turn wrote to the Wesleyan Missionary Committee. The committee replied in courteous and brotherly terms, but in view of all the circumstances they could not see their way clear to withdraw the English preachers, but referred the matter to the Conference at Baltimore with the hope that it might be amicably arranged. The Conference, however, did not view the question in the same light, and after considerable discussion adopted the following resolution:—

British Wesleyan missionaries appointed.

That we cannot, consistently with our duty to the societies of our charge in the Canadas, give up any part of them, or any of our chapels in those provinces to the superintendence of the British Connexion.

The resolution was transmitted to the Wesleyan Missionary Committee, accompanied by a letter explaining the reasons on which the action was founded, but nothing came of it, and instead of withdrawing their missionaries the British Conference increased the number, and even sent some into Upper Canada.

The American General Conference which met in Baltimore

in 1820 gave careful consideration to Canadian affairs. A resolution was adopted to the effect that it was the duty of the Bishops to continue their oversight of the Canadian societies except Quebec. At a subsequent stage this was modified so as to authorize the delegate who might be sent to England to consent to the transfer of the Lower Canada district to the British Wesleyan Conference. The latter body received the proposal in a friendly spirit, and concurred in the suggestion that the American brethren should have jurisdiction in Upper Canada, and that the English missionaries should restrict their labours to Lower Canada. This terminated the dispute, and was perhaps the best arrangement practicable at the time.

Restricted
to Lower
Canada.

Admission
of laymen
to the
Conferences.

Previous to the General Conference of 1824 there was a good deal of discussion as to the admission of laymen into the Annual and General Conferences, and delegates to the latter body were chosen largely on that issue. The Genesee Annual Conference was generally favourable to the change, and in choosing their delegates passed by some of the presiding elders who were known to be opposed. This gave great offence to Henry Ryan, presiding elder of the Bay of Quinte district, and he at once began an agitation against the movement, appealing to the people to seek a separation from the jurisdiction of the church in the United States. Ryan was joined by a local preacher named Breckenridge, and together they were delegated, by conventions which they called, to attend the General Conference and effect a separation, but they were refused a seat in the latter body. Breckenridge, being a layman, could not be admitted, nor could Ryan unless elected by his Conference. All the documents relating to lay representation were referred to a committee, which reported that the proposed change was inexpedient, and the report was confirmed by the Conference. The question of an independent Methodist Church for Canada was next taken up, and it was finally decided that there should be a separate Conference in Upper Canada under the superintendency of the American bishops. When Ryan and Breckenridge returned the agitation was renewed ;

a large meeting assembled, and it was resolved that as the General Conference had not allowed the independence of the Canadian Methodists they would break off without permission. The agitation spread from the Bay of Quinte to the circuits farther west, and the societies were much disturbed. Tidings of this having reached the bishops they dispatched two of their number, George and Hedding, accompanied by Nathan Bangs, to visit the Canadian societies. George passed through the circuits of the Bay of Quinte district preaching and explaining the true state of affairs, while Hedding and Bangs rendered similar service in the Niagara country, and by the time they reached the seat of Conference at Hallowell (now Picton) the excitement had subsided and affairs had resumed their normal calm. It appeared, however, that there was a general desire that Methodism in Canada should become an independent body, and a memorial to the various Annual Conferences was adopted setting forth reasons for the proposed change.

The arguments for separation in 1824 were increasingly cogent in 1828. Because they were subject to the jurisdiction of American bishops the Canadian Methodists were stigmatized as disloyal, and the position of the preachers was becoming unbearable. To add to the tension Ryan, though now superannuated, resumed his agitation, and determined to separate from the Methodist Episcopal Church, with as many as could be persuaded to join him, and form a new church under a new name. With one exception the preachers stood firm, and less than two hundred of the members could be persuaded to secede; but with this small following Ryan formed the new organization under the name of the 'Canadian Wesleyan Church.'

The General Conference of 1828 assembled in the city of Pittsburg, and the request of the Canadian brethren was one of the chief subjects discussed. Ultimately the request was conceded, and in case the Canada Conference should decide to elect a general superintendent for that province, authority was given to any one or more of the general superintendents of the Methodist Episcopal Church in the United States to

Separation
from the
Methodist
Episcopal
Church of
the United
States.

The
Methodist
Episcopal
Church in
Canada.

ordain him. The General Conference having thus relinquished its jurisdiction over the Conference in Canada, it became necessary for the latter body to adopt measures for its own government. Accordingly a Conference was called in October 1828 under the presidency of Bishop Hedding, when the societies were formally organized as an independent church under the name of THE METHODIST EPISCOPAL CHURCH IN CANADA, and it was resolved to adopt the discipline hitherto in use, with such changes as local circumstances might require. Overtures were made to the Rev. Nathan Bangs and the Rev. Wilbur Fisk to accept the office of bishop, but both declined. It was determined, therefore, to elect a general superintendent *pro tempore*, and the Rev. William Case, who had entered the itinerancy nineteen years before, was unanimously chosen. The Conference also appointed a committee of three to correspond with the British Wesleyan Conference with a view of establishing fraternal relations with that body.

It will be remembered that in 1820, when the American and British Conferences agreed to divide their jurisdiction in the Canadas, the latter body was to confine its labours to the Lower and the former to the Upper Province. But when the societies in Upper Canada became an independent church, the British Conference considered the agreement as no longer binding, and decided upon an immediate increase of its missionaries. Some of the reasons assigned for this action were not without weight, but the Canada Conference should have been consulted before the compact was broken, and unfortunately this was not done. Friction and collisions seemed to be inevitable, and the question arose in many pious and thoughtful hearts, 'Would not it be for the interests of Methodism and of true religion if a union could be effected between the two bodies?' This question soon became an engrossing one in Methodist circles, but nothing was done till 1831, when the Rev. Egerton Ryerson addressed a letter to the Rev. Richard Watson, giving a full statement of the case as it then stood. In the following year the Wesleyan committee sent out the Rev. Robert Alder as their repre-

sentative, and bearer of a letter to the mission board of the Canada Conference. The board admitted that it was unable to supply the religious needs of the people, but pointed out the evils that would arise from the establishment of two bodies of Methodists in the province and suggested the propriety of uniting the means and energies of the two Connexions in a common work. When the Conference assembled at Hallowell in the month of August, 1832, all the preachers in full connexion were in attendance. Union was the absorbing question, and after a consideration which lasted over four days a committee of nine, to whom the matter had been referred, presented a preamble and resolutions, recommending a union, on certain terms, with the British Conference. The report was thoroughly discussed and adopted by a very large majority. The overtures from Canada were received by the British Conference with lively satisfaction, and resolutions were adopted differing but slightly from those of the Canadian body. When the Canadian Conference assembled at York (now Toronto) on October 2, 1833, the British delegates, Revs. George Marsden and Joseph Stinson, presented the address and resolutions of the parent body, and after careful consideration it was unanimously resolved, 'That this Conference cordially concurs in the resolutions agreed to by the British Conference, dated Manchester, August 7, 1833, as the basis of union between the two Conferences.' A session of the General Conference was then called to consider certain changes rendered necessary by the union measure, and these having been ratified by the requisite majorities the union became an accomplished fact.

Union with
British
Wesleyan
Methodism,
1833.

The whole situation now seemed to be changed for the better. It cannot be said that everybody was pleased, but they resolved to forgo their preferences for the sake of what seemed a greater good. Among the membership there was almost entire unanimity, but at a later stage some dissatisfaction arose in consequence of resolutions adopted at the Conference of 1834 whereby what was known as local preachers' Conferences were discontinued and also the

practice of ordaining local preachers. During the following spring or early summer a few persons met to reorganize on the old episcopal plan, and this resulted in a schism in the body that was not healed for nearly fifty years. It would have been a happy thing for Methodism had this division been the only one, but in the course of a few years another followed which was more disastrous than the first. The union of 1833, though concurred in by the great body of the Methodist people, was very distasteful to various party politicians, and even within the church itself there were elements not easily fused into one. Moreover it was a time when public opinion on many questions, civil and religious, was at fever-heat, and when grievances which in a time of peace would have seemed very small loomed up in large proportions.

The events which led to a severance of the union between the British and Canadian Conferences had their origin in the Clergy Reserves dispute. For some years after the union the British Conference and the missionaries they sent into Canada co-operated with the Canadian Conference and its official organ in demanding equal rights before the law for all creeds and classes, and for the secularization of the Clergy Reserves, but the insurrection of 1837 resulted in a change of attitude. The cause of reform seemed to be hopelessly lost, and signs appeared which indicated that the bond between the two Connexions was weakening. When the heat of the rebellion had cooled a little the *Christian Guardian* resumed the discussion of the Clergy Reserves question as if nothing had happened, and this, to the opponents of popular rights, was beyond endurance. The furnace of their indignation was heated seven times hotter than its wont and poured its fury upon Egerton Ryerson, at that time editor of the *Guardian*. The Governor, Sir George Arthur, sent a letter of complaint to the English committee, which sent an encouraging reply. At this time Egerton Ryerson was practically the one surviving champion of civil liberty and religious equality in Upper Canada, and having been elected by his brethren on this very issue he resolved to defend the citadel of Canadian liberty against

all comers. The strife waxed bitter. Resolutions and counter-resolutions were adopted by the two Conferences ; statements and counter-statements were published ; delegates were sent to and fro, and the crisis seemed to be reached when the Canadian Conference assembled at Hamilton in 1839, under the presidency of the Rev. Joseph Stinson. Dr. Alder was present and introduced resolutions supposed to express the views of the (British) Missionary Committee, but after a three days' discussion they were rejected by a vote of fifty-five to five, and subsequently Mr. Ryerson was re-elected editor of the *Guardian* by an almost unanimous vote.

When the Conference adjourned the members were full of hope that peace would now reign, but they were doomed to disappointment. In 1840 a communication from England was received and read to the Conference containing serious charges against Mr. Ryerson, expressing the hope that the Conference would repudiate his proceedings, and intimating that unless this were done they would recommend the next British Conference to dissolve the union. This somewhat arbitrary deliverance was emphasized by a vote of censure upon Mr. Ryerson, proposed in the Canadian Conference by Rev. Matthew Richey ; but after full discussion the resolution was negatived by a majority of fifty-one in a Conference of sixty members. The Conference then proceeded to deal with the resolutions of the (British) Missionary Committee, expressing in plain but dignified language their dissent, but ending with a declaration of their earnest desire to preserve the union. They also appointed a delegation to confer with the Wesleyan Conference in England, with the hope of preventing a final rupture. But the effort was unsuccessful. In language still more peremptory, the resolutions of 1839 were endorsed, and although admitting the desirableness of maintaining the existing union between the two bodies, it was held that it could not be advantageously maintained except by strict adherence on the part of the Canadian Conference to certain principles and regulations. These, however, were of a nature that the Canadian

The Union
dissolved,
1840.

delegates affirmed their Conference could not accept; whereupon the British Conference reluctantly came to the conclusion that the continuance of the Connexion established by the Articles of 1833 was quite impracticable, and thus the union was dissolved.

Of the controversy which followed, the estrangements and heartburnings, we need not speak. There were men on both sides who deplored the division, and in the course of two or three years the possibility of a reunion was being privately discussed. Later, committees were appointed, but nothing came of it. Towards the end of 1845, private overtures were made to the Rev. James Dixon¹ to come to Canada. Mr. Dixon gave the matter favourable consideration and wrote a remarkable letter to Egerton Ryerson in which, with far-seeing statesmanship, he predicted a time 'when the North American provinces will be united ecclesiastically by having a General Conference of their own, in connexion with the Provincial or District Conferences, after the manner of the United States.' Nearly thirty years passed before what James Dixon foresaw came to pass, but events have justified the wisdom of his thought. A definite step towards reunion was taken at the Canadian Conference of 1846, when an address to the British Conference was adopted, and two delegates—the Rev. John Ryerson and the Rev. Anson Green—were appointed to deliver it. At first the reception of the delegates was anything but cordial, but when the matter was subsequently referred to a large committee, and the delegates 'had succeeded in removing suspicion and allaying fears,' the atmosphere cleared, and from that time forward the conferences were of the most cordial and brotherly kind. A plan of settlement was reached, and Dr. Alder was sent out as President of the Conference of 1847 to inaugurate the new order. The Conference assembled at Toronto on June 8, when the new basis was discussed in all its bearings and adopted by an almost unanimous vote. Thus the breach was healed and Methodist unity was restored.

Resumed,
1847.

¹ President of the Wesleyan Conference in 1841.

III

In the early 'sixties of the nineteenth century, a spirit of union began to make itself felt among the churches of Canada. In 1861 a union was effected between the United Presbyterian and Free Churches, but this embraced only two branches of the same order, and in its scope was confined to Upper and Lower Canada. Fourteen years later a more comprehensive movement was carried through, which united the Presbyterian forces from ocean to ocean. In the meantime a political union had taken place, whereby several provinces were confederated as the Dominion of Canada, Upper and Lower Canada being thenceforth known as Ontario and Quebec. These events in the ecclesiastical and political spheres may have influenced opinion in Methodist circles, for as early as 1867, (the year in which political federation took place,) the thought of a united Methodism for Canada was taking shape in leading minds on both sides of the Atlantic. In fact a resolution in favour of union passed the Canadian Wesleyan Conference in 1866, and was repeated in 1870. In the latter year committees were appointed by all branches of Methodism in Ontario and Quebec, and a meeting was held in Toronto in March 1871, when a series of resolutions were adopted affirming the desirability of union, and recommending a basis covering the main points that had been discussed. The resolution did not prove satisfactory to some of the bodies concerned, and from that time the joint committee was composed exclusively of representatives from the Wesleyan Methodist and New Connexion Conferences.

The Methodist New Connexion began its career in England in 1797. In 1824 the resources of the denomination had reached a point where it was deemed advisable to establish a mission in Ireland; but it was not till 1837 that the Conference determined to open a mission in Canada, and appointed the Rev. John Addyman to begin the work. While exploring his field in Western Canada, Addyman met with ministers and members of the Canadian Wesleyan

THE
METHODIST
CHURCH OF
CANADA.

Union of
Canadian
Methodists
desired.

The
Methodist
New
Connexion
Mission.

Methodist Church, a body organized some eight years before by the Rev. Henry Ryan, who for reasons which it is not necessary to recapitulate seceded from the Methodist Episcopal Church, in which he had been a presiding elder. As the principles and polity of the two bodies were very similar, a Union was proposed, which was consummated in 1841. In 1864 the Conference changed the name of the church to read, 'The Methodist New Connexion Church in Canada.' Under the leadership of men like Addyman, William McClure, John H. Robinson, a man of unusual pulpit and executive ability, and others, the church continued to prosper until, in 1872, it was able to report 117 effective preachers, 8,312 members, and church and parsonage property valued at \$288,340. In the meantime the publication of a weekly paper—*The Evangelical Witness*—was begun, a book-room was opened, a theological school inaugurated, and all the varied agencies of a vigorous and progressive church put in operation. When circumstances began to tend in the direction of a more comprehensive union than any that had previously taken place, the Methodist New Connexion Conference was the first to assume a sympathetic attitude, which it maintained until its Canadian section was incorporated with the two other churches already mentioned in the Union of 1874.

Its Home
Conference
and Union.

Union of the
Wesleyan
and New
Connexion
Methodists
consum-
mated 1874.

In the meantime the desirableness of uniting the Methodism of Eastern British America with that of Ontario and Quebec had been under consideration, and by the time the Conference of the Wesleyan Methodist Church assembled in 1873, substantial agreement had been reached, the consent of the parent bodies in England was sought and granted, and in September 1874 a General Conference assembled in the Metropolitan Church, Toronto, when the proposed union, embracing the Wesleyan Methodist Church, the Methodist New Connexion, and the Conference of Eastern British America, was formally ratified, the united body taking the name of The Methodist Church of Canada. At the end of the first quadrennium the six Annual Conferences into which the church had been divided reported a net

increase of 134 ministers, 20,659 members, 221 Sunday schools, and 19,754 scholars.

It is probable that the marked results following the union of 1874 revived in many hearts a desire that a union might be brought about embracing all branches of Canadian Methodism, but several years elapsed before the desire took tangible shape. In 1878, however, the union sentiment revived and was further quickened by the Œcumenical Methodist Conference of 1881. In the meantime the interchange of fraternal addresses and visits of fraternal delegations did much to prepare the way for definite action when the proper time should come. By the beginning of 1882 the union sentiment had grown too strong to be ignored, and when the General Conference of the Methodist Church assembled in Hamilton in the autumn of that year, the General Conference of the Methodist Episcopal Church and the Union Committees of the Primitive Methodist and Bible Christian Churches assembled in the same city at the same time. Negotiations followed, and the outcome was the appointment of a large joint committee to meet in the month of November to formulate a Basis of Union and submit the same to the Quarterly Boards and Annual Conferences for approval or otherwise.

Further efforts towards union, 1882.

At this point a brief account of the Canadian work of some of the minor bodies must be given. Their origin is traced at length in the first volume of this *History*.

The Primitive Methodist Connexion had its origin in Staffordshire, in the early years of the nineteenth century, under the labours of Hugh Bourne and William Clowes. In 1822 William Lawson, who had been a local preacher and class-leader in the Wesleyan Methodist society, was disciplined for attending an open-air service of the Primitive Methodists. Though requested to return to his former office, he declined, and a few years later, on account of business depression, he migrated to Upper Canada, and in June 1829 reached Little York (now Toronto). Here he was joined by Robert Walker, a former employee, and by Thomas Thompson, who had belonged to the Primitive

The story of two branch churches.

Primitive Methodists.

Methodist Society in Duffield, Yorkshire, and these three men—Lawson, Walker, and Thompson—whose names were intimately associated with the future history of Primitive Methodism in Canada, were all present at the first class-meeting of the body ever held in that country.

In succeeding years missionaries from England were sent from time to time to care for the infant church, and under their labours the work extended and the members in society increased. In 1854 an Annual Conference was formed, and gradually the direction of affairs was transferred more and more from the English to the Canadian body. From 1860 onward there was steady development, so that in 1883, the year of the second Union, the returns showed 98 travelling preachers, 8,000 members in society, and church property valued at \$403,346. Among those who rendered valuable service to the denomination the names of John Davison, Hugh Bourne, Thomas Guttry, Thomas Crompton, Dr. J. C. Antliff, William Bee, Robert Boyle, William Herridge, and others are held in grateful remembrance. When proposals for organic union in the ranks of Methodism began to take definite shape, the Primitive Methodist Conference threw its influence into the scale, and its representatives rendered good service in shaping the polity of the united body in the Union of 1883.

Bible
Christian
Methodists.

Almost simultaneously with the rise of Primitive Methodism in Staffordshire, the movement subsequently known as the Bible Christian Church had its origin in Devonshire. In 1821 the Bible Christian Missionary Society was formed, and ten years later, although the membership was but 6,650, and the missionary income only £104 4s., two missionaries were sent forth to begin work in British North America.

Francis Metherall and family reached Prince Edward Island in 1832, where he rendered faithful service, the good results of which continue to this day. John Glass, whose destination was Canada West, soon became discouraged, and returned home. He was succeeded by John Hicks Eynon, who reached his large and unexplored field in 1833,

making his headquarters at Cobourg, which has since been called 'the cradle of the Bible Christian Church in Canada.' In subsequent years other missionaries arrived, and the work extended in various directions. The first regular Conference met in 1855. At that time the preachers numbered 21, with 2,186 members, 51 churches, and 104 other preaching-places. Of those who composed the ministerial force, John H. Eynon will be always remembered as the founder of the denomination in Canada, his wife as one of its best evangelists, and Paul Robins as its wisest and most gifted leader. In 1865 the Prince Edward Island stations were attached to the Canadian Conference as one of its districts, and so remained until united with the New Brunswick and Prince Edward Island Conference at the Union of 1883. At the latter date there were 181 churches and 55 parsonages, valued at \$400,000; 80 ministers, 7,400 members, and about 30,000 adherents, quite a noteworthy contribution to the strength of the uniting bodies.

When the Union Committee had completed its work it was agreed that if two-thirds of the Quarterly Meetings and a majority of the Annual Conferences voting thereon declared in favour of the plan proposed, the President of the General Conference of the Methodist Church was authorized to call a special session of the Conference to give effect to the proposed union. The answer from the Quarterly Meetings was overwhelmingly in favour of the measure, and six out of seven Annual Conferences adopted the basis, in most cases by large majorities. In the General Conference which followed the basis was ratified, after a prolonged debate, by a three-fourths majority with several votes to spare. Two days later the delegates composing the first General Conference of the United Church assembled to formulate a discipline and transact such other business as the occasion called for. From that day Methodism in Canada has been one from ocean to ocean. One may it ever remain!

Complete
union
accom-
plished.

IV

MISSIONARY
ENTERPRISE.

Pioneer
work.

1824.

Among the
redskins.

Home
missions.

Like the parent bodies from which it sprang, Canadian Methodism has always been missionary in spirit and in practice. In the old pioneer days its whole work was a missionary propaganda among the scattered settlements in the Canadas, while similar work was being done by similar agencies in Newfoundland, Nova Scotia, and New Brunswick. As early as 1824, while the church was yet in its infancy, a Missionary Society was organized, and has maintained a vigorous existence ever since, celebrating its eighty-fourth anniversary in 1908. Its income for the first year was only about \$140, and the field of operation was correspondingly limited. At that time, and for many years after, a foreign mission was undreamed of, but it was thought that something might be done for the scattered bands of Indians in the western parts of Upper Canada, whose moral condition was most deplorable. The results justified the faith that prompted the effort, and the gospel, which had brought peace and joy to thousands of scattered dwellers in lonely cabins amid forest solitudes, proved itself to be equally the power of God unto salvation to the red man, as he heard it in the shelter of the wigwam, or while paddling his birch-bark canoe. Conversions occurred that were positively miraculous (and indeed what real conversion is not?), showing that while none are too high to need the gospel, none are sunken so low as to be beyond its power. In later years the work among the Indians was greatly extended, and now embraces numerous missions, schools, and industrial institutes in Ontario, Manitoba, Keewatin, Alberta, and British Columbia, with more than five thousand communicants on the rolls.

In the development of its missionary work, Canadian Methodism has made no arbitrary distinction as between home and foreign. One fund covers both, and is controlled and administered by one board. Hence while extending

its work into 'the regions beyond,' the church has not been unmindful of the task which lies at its doors, and is now directing its energies to meet the needs of the hosts of immigrants who come annually seeking homes in the forests of New Ontario, the fertile plains of the North-West, or among the mountains and valleys of British Columbia. While steady growth had characterized the home missionary enterprise from the beginning, it was not till 1858 that the society ventured to extend beyond the limits of the two Canadas. In April of that year the Rev. Dr. Wood, then Superintendent of Missions, addressed a letter to the General Secretaries of the Wesleyan Missionary Society in London respecting the spiritual needs of British Columbia. The Secretaries replied in sympathetic terms, and a grant of £500 sterling was made to aid in establishing the mission. Prompt action followed, and preachers, Dr. Ephraim Evans, Edward White, Ebenezer Robson, and Arthur Browning, were selected to begin the work. Owing to sparseness of population and other circumstances the growth of the church in British Columbia was slow; but growing out of the seed planted by the pioneers of fifty years ago, there is now a Conference of 86 ministers and 22 probationers. The territory is divided into eight districts, embracing 133 circuits and stations, with 8,320 members, and 10,575 scholars in the Sunday schools.

1858.

In British
Columbia.

In 1868 another forward movement took place, when the Board of Missions resolved to open work at Fort Garry, in what had been known till then as the Hudson's Bay Territory. The federation of the British American colonies the previous year, when provision was made for the incorporation of the territory referred to, had turned the steps of some in that direction, and it was felt that something should be done to meet their spiritual needs. The choice fell upon the Rev. Dr. George Young, an able and trusted minister, to begin the work. After a long and laborious journey he reached his destination, and having secured a place in which to live, and in which to conduct religious services, he set himself to the difficult task of laying founda-

In
Manitoba.

tions. Even in that day of small things he had a vision of future possibilities. He wrote in December 1868:

I am not a prophet, but I will predict for this mission, whose foundations I am now trying to lay, a glorious future.

The difficulties incident to the founding of a mission in a sparsely settled country are serious enough, but in Manitoba they were greatly augmented during the troublous times of 1869-70 by the revolt of the French half-breeds under Louis Riel. For many months a reign of terror prevailed, which was ended only by the arrival of Garnet Wolseley and his troops in 1870. Lawful authority was soon established, the machinery of government and of the law courts was set in motion, and business began to revive and extend. As population increased, additional missionaries were sent in, though for a length of time progress, in both respects, was comparatively slow. But in the later 'eighties, when the Canadian Pacific Railway spanned the continent and millions of fertile acres were thrown open for settlement, the whole situation was changed. Instead of a little handful of missionaries, most of them from Indian stations, who assembled in Winnipeg in 1872, there are now three Annual Conferences, covering a territory fifteen hundred miles in length by four or five hundred miles in width, with 501 ministers and probationers, and 38,953 members; and by far the greater part of this increase dates within the last fifteen years.

Rapid
develop-
ment.

Among the
French-
Canadians.

One of the most difficult fields for missionary effort is that among the French-speaking people of the Province of Quebec. But patient and persevering effort does not go altogether unrewarded. The missions of the Methodist Church are few in number and the membership is not large, but here and there are found groups of men and women to whom the gospel as proclaimed by Methodist missionaries has proved itself to be 'the power of God unto salvation.' Were it not so, they could not maintain their new faith in the face of determined opposition. The Province of Quebec

can boast of perhaps the most compact, thoroughly organized and aggressive type of Roman Catholicism to be found in the world, and its varied agencies display a sleepless vigilance in guarding the people against what they call 'heresy.' Notwithstanding this, some do effect their escape, but they are quickly ostracized and subjected to so many indignities and disabilities that only a religious experience of the deepest and clearest kind can hold them true to their new faith. It is estimated that since Protestant missions began in Quebec not less than 65,000 converts have left the Province to escape from persecution and social ostracism. The Methodist Church, though one of the last to enter the field of Christian education among the French, has now a large Institute in the City of Montreal, with accommodation for about one hundred students. This is filled to its utmost capacity. While it cannot be said that there is any widespread religious awakening among the French-Canadian people, yet there are many indications which show that the prospects of evangelical Christianity are far more encouraging than in any former period of the country's history.

It was not till the year 1873 that the bold step, as some considered it, was taken of founding a distinctly foreign mission, and many circumstances turned attention to Japan as a promising field. In faith and prayer the movement was inaugurated, and the Rev. Dr. George Cochrane and the Rev. Davidson Macdonald, M.D., were commissioned to begin the work. The difficulties encountered were many and great and not always devoid of danger; but faith and patience triumphed and a mission was founded which became an important factor in the evangelization of Japan. In the course of fifteen years the work had so developed that an Annual Conference was formed, which eventually embraced five districts and was controlled in very large measure by the Japanese. Early in the present century a feeling which had been growing for some time deepened into a conviction that the time had come when the various Methodist missions in Japan should unite to form a strong self-governing church. The bodies affected

by this movement were the Methodist Episcopal Church of the United States, the Methodist Episcopal Church South, and the Methodist Church in Canada. Commissioners representing these three bodies were appointed, and after much prayerful consideration a Basis of Union was adopted which was satisfactory alike to the home churches and to the Japanese brethren. In the month of May 1907 a General Conference was convened in the City of Tokyo, six of the commissioners above mentioned (Bishop Cranston and Dr. Leonard of the M.E. Church, Bishop Wilson and Dr. Lambuth of the M.E. Church South, and Drs. Carman and Sutherland of the Methodist Church in Canada) were present, the Basis of Union was unanimously accepted, and under the name of Nippon Methodist Kyokwai (the Methodist Church of Japan) the new organization took its place as one of the strong self-governing churches of the Empire. This step being in line with the sentiments and aspirations of the people at large, it was hailed with great satisfaction.

Union there.

The
Methodist
Church of
Japan.

In China.

The next decisive forward movement in mission work occurred in 1892, when the Board decided to found a new foreign mission, and as concurrent providences seemed to point to China, steps were at once taken to begin work in the province of Sz'Chuan, which borders on Tibet. The Rev. Dr. V. C. Hart, who had been Superintendent of the missions of the Methodist Episcopal Church in Central China, was secured as leader of the new enterprise, and with him was associated the Rev. George E. Hartwell, with the Rev. O. L. Kilborn, M.D., and D. W. Stevenson, M.D., as medical missionaries. For three years these pioneers pursued their work, sometimes in great danger from riots and local insurrections. Twice the mission was broken up, but as soon as quiet was restored most of the missionaries returned with undaunted courage. Since then the skies have cleared. Doors are open in every direction. Appeals for reinforcements are being met by the Board on a scale undreamed of a few years ago. By the time this volume is published, it is probable that not less than one hundred missionaries of Canadian Methodism, men and

One
hundred
missionaries.

women, will be at work in the Provinces of Sz'Chuan and Kweichau. Preaching-places are being opened in many centres, schools established, hospitals built and equipped. Four missions have united to carry on higher education, and a site of sixty-five acres has been secured outside the walls of Chentu. Each mission will erect its own buildings, and all will co-operate in supplying teachers and professors. The confident hope is entertained that in a few years the effort will be crowned with the establishment of a strong and well-equipped Christian university.

This brief account of the missionary undertakings of Canadian Methodism would be incomplete without some reference to the home organization which makes missionary activity possible. To state the truth in its broadest form, the entire church is a missionary organization. The Missionary Idea dominates its policy, and among its various forms of activity the Missionary Society holds foremost place. Every congregation contributes to the society's income and every Sunday school is a branch of that organization. But in the course of time it was seen that there were still several missing links, and so it came to pass that in 1880 the women of Canadian Methodism began to organize for aggressive missionary effort. Since the inception of the movement there has been steady growth, and now the Society has 59 workers among women and children in the home and foreign fields, an annual income of about \$100,000, and property valued at \$152,492.

In 1896 another movement began, which, though small in its beginnings, was destined to become a most important auxiliary in the missionary propaganda. This is known as the Young People's Forward Movement for Missions, and it has proved itself in more ways than one a great blessing to the church. The organization has adopted the significant motto, 'Pray—Study—Give,' and in the spirit of these inspiring watchwords the work is carried on. Most of the workers in foreign fields are now supported by this agency, its annual income being between fifty and sixty thousand dollars, and steadily growing.

Widespread
interest.

Young
People's
Forward
Movement.

Laymen's
Missionary
Movement.

It seemed at one time as though little more could be done in the way of organization, but just at the present juncture what promises to be the most efficient agency of all is coming to the front. This is known as the Laymen's Missionary Movement, and it is stirring all the evangelical churches. It is not a new society. It has no officers, pays no salaries, sends out no missionaries, collects no funds for its own purposes. All its work will be done through existing missionary boards. The aim is simply to unite the men of the various denominations in an effort to finance the vast missionary enterprises of the twentieth century on a scale commensurate with the magnitude of a world-wide evangelization. In this great movement the men of Canadian Methodism are preparing to do their part. For years the tide of missionary zeal has been rising, and the income has shown a corresponding growth. It is now close upon half a million dollars annually, but there are many—and these not the most optimistic—who predict that within ten years it will pass the million-dollar line.

V

PRESENT
CONDITIONS.

Relative
position.

A few words regarding the present status and strength of the Methodist Church will form a not inappropriate close to this chapter. Numerically it is the largest Protestant body in the Dominion, with the Presbyterian Church a close second. But this position was not gained without a long and arduous struggle. From its earliest beginnings, down to the middle of the nineteenth century, Methodism in Canada had to fight for its very existence. Despised by formalists, hated by the ungodly, brow-beaten by the clergy and adherents of a State Church, so called, and hampered by legal disabilities, the wonder is that it survived at all, and its growth can be ascribed only to the overruling providence of God. But in the last half-century all this has been changed. Instead of contempt and hatred there is respect, the shadow of a State Church has disappeared; and

with no legal disabilities to cramp its energies or hinder its development, Methodism in Canada has been free to pursue its heaven-appointed task. And although its work has not been free from the imperfections, the mistakes, the failures which dog the footsteps of all human endeavour, yet enough has been accomplished to inspire thankfulness and hope.¹ Our people love the old gospel and throng our sanctuaries to hear it proclaimed. The weekly prayer-meeting still sends up its cloud of incense, while in the class-meeting 'they that fear the Lord speak often one to another'; and still it can be said in the language of the founder of the Methodist system, 'Our people die well.'

In the work of higher education Canadian Methodism was a pioneer, for to her belongs the honour of establishing the first college with university powers in Upper Canada. That college still maintains a vigorous existence, though now federated with the University of Toronto. The church also supports a university at Sackville, New Brunswick, and colleges for Arts or Theology, sometimes both, at St. John's, Newfoundland, Montréal, Stanstead, Belleville, Winnipeg, Edmonton, and New Westminster. Besides these there are numerous day schools, boarding schools, and industrial missionary institutes among the Indians of the Dominion.

Higher
education.

It will be readily understood that such results under such conditions were not accomplished without persevering and self-denying effort. The pioneer days were times of heroic endeavour and self-sacrificing toil worthy of the best traditions of the Christian Church. And such toil is not altogether a thing of the past. To this day around the sterile and storm-swept shores of Newfoundland and Labrador, among the remoter settlements of Ontario, over lonely

Arduous
labours.

¹ So far as statistics can represent the strength of a church, the position is as follows: Ordained ministers, 1,821; probationers for the ministry, 483, distributed in twelve Annual Conferences, covering the whole of the Dominion, Newfoundland, and the Bermudas, with two foreign missions, one in Japan and one in West China. On the rolls of the Sunday schools there are 34,479 teachers, 290,835 scholars, and the membership of the church is 323,343.

prairie trails in the great North-West, and in mining, fishing, and logging camps among the mountains and along the waterways of British Columbia, men as consecrated and as unselfish as were the fathers have turned their backs upon alluring worldly prospects, that they may proclaim the life-giving gospel of Jesus Christ to their perishing fellow-men. Those at a distance who merely read of such things may see in them much of the romantic and the picturesque, but in the face of stern realities the element of romance quickly fades away, and only men who are constrained by the all-controlling love of Christ can be kept faithful to duty's call.

Proposed
union
of non-
episcopal
churches.

While these sheets are passing through the press a movement is in progress which may change the course of church history in the Dominion, and introduce a new era in home and foreign evangelization. Within the last three years a large committee, representing the Presbyterian, Methodist, and Congregational Churches, have held repeated conferences to ascertain if it be possible to formulate a basis on which an organic union of the churches named might be effected. A generation ago such a suggestion would have been regarded as utterly utopian; now it is regarded by leaders in all the churches, and by vast numbers of the people, as being well within the limits of practical discussion. Various circumstances have helped to bring about this new proposal. A growing spirit of fraternity among the churches kindled a desire for closer relations; unions which had taken place among various branches of the Presbyterian and Methodist families were regarded as indicating the possibility of a wider fellowship; a belief that such a union would be in line with the prayer and purpose of our divine Redeemer quickened the impulse; and when the churches found themselves face to face with the tremendous problem of home and foreign evangelization, the conviction grew that the era of a competitive Christianity was past and that the era of co-operation and united effort had come; for with such a colossal task before them it was clearly perceived that the churches could not, without incurring an

awful responsibility, afford to waste a dollar or a man. The Joint Union Committee held its last session in December of last year, when the Basis of Union was so far completed 1908. as to permit of its being sent down to the chief courts of the Churches concerned, after which it will be finally settled. What that decision will be it would be unwise to anticipate. Should the vote be unfavourable, the advocates of the movement can only conclude that the time is not yet. But should it be otherwise—should the proposal meet with general approval—may it not be regarded as a long step toward the fulfilment of the Redeemer's prayer, 'That they may all be one, even as Thou, Father, art in Me and I in Thee, that they also may be in Us, that the world may believe that Thou didst send Me'; and may not God use the movement as an object-lesson to teach His Church throughout the world that Christianity is vastly broader than sects, infinitely more important than shibboleths, and far more Catholic than creeds?

CHAPTER V

IN AUSTRALASIA

Who are these that fly as a cloud, and as the doves to their windows ? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.—ISAIAH lx. 8, 9.

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CHAPTER V

IN AUSTRALASIA

AUTHORITIES.—To the General List add: *Minutes of British Conferences* (1814–54); *Minutes of Australian Conferences* (1855–1906); Letters in *Methodist Magazine* from 1814 onward; A. STRACHAN, *Life of Samuel Leigh* (1853, 1870); also *ib.* trs. German, Bremen (1864), Nathaniel Draper; J. C. SYMONS, *Daniel J. Draper* (1870), and J. TOWNEND, *Autobiography* (1869); BICKFORD, *Autobiography* (1890); WATSFORD, *Glorious Gospel Triumphs* (1904); R. YOUNG, *Journal of a Deputation to the Southern World* (1854); F. G. JOBSON, *Australia with Notes by the Way* (2nd ed., 1862); TURNER, *History of Victoria*; J. WEST, *History of Tasmania*, (Launceston, 2 vols., 1582); J. D. LANG, *History of New South Wales*, 2 vols. (1834, 1837, 1852, 1875); PETTY, *History of Primitive Methodism*; Sections in BOURNE, *The Bible Christians, Origin and History* (1905); E. JENKS, *History of the Australasian Colonies* (1894); G. TREGARTHEN, *Australian Commonwealth* (1893); Government Census returns.

I

ON August 21, 1770, Captain James Cook hoisted the British flag on Possession Island, and formally laid claim in the right of King George III. to the eastern coast of New Holland, by the name of New South Wales. Twelve years later England admitted the loss of her American colonies. This involved the cessation of the transportation of convicts to the Southern States, and a new locality was required, to which these people, numbering on the average 500 per annum, could be sent. In 1783 a Bill was passed authorizing the king in council to fix places to which criminals might be transported. Gibraltar, the West Coast of Africa, and Botany Bay were severally suggested; and, largely through the influence of Mr. Matra, Lord Sydney finally adopted the New South Wales scheme. The 'first fleet,' under Captain Phillip, set sail on May 13, 1787, with 550

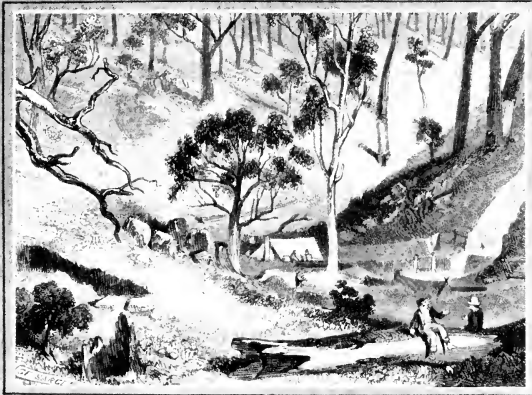
First settlement in Australia.

male and 200 female convicts, 208 marines, 40 free women, and the usual complement of seamen ; in all, about 1,100 souls. Anchor was cast in Botany Bay on January 18, 1788, but the site proving unsuitable, in less than a week the whole company was transferred to Port Jackson, and formal possession was taken of Sydney Cove on January 26, and the city of Sydney was founded.

First
religious
services.

Through the earnest efforts of Wilberforce, a chaplain had been sent with the fleet, the Rev. Richard Johnson ; to him belongs the honour of having on January 27, 1788, held the first religious service and preached the first sermon in Australia. It was seven years before a church was built ; till then the shade of a venerable gum-tree alone protected preacher and congregation. In 1800 Johnson returned to England, and his place as senior chaplain was taken by the Rev. Samuel Marsden, who had come out at Wilberforce's suggestion six years before. He was the son of a Methodist family at Horsforth, near Leeds, and was sent to St. John's College, Cambridge, to prepare for Holy Orders. Whilst there he became intimate with the Rev. Charles Simeon, whose evangelical principles thoroughly harmonized with his own early training. On his way out to Australia his ship anchored off Brading, in the Isle of Wight, and he spent a Sunday on shore. Legh Richmond invited him to occupy his pulpit, and under Marsden's discourse the author of *The Dairyman's Daughter* found peace with God. On landing at Port Jackson he found that matters could not well be worse. Drunkenness and immorality were rife ; and order could only be maintained by wholesale floggings and hangings. Marsden boldly denounced the vices of the community ; but his influence was considerably discounted by his severity as a magistrate ('Lord have mercy on us,' exclaimed one poor wretch who was arraigned before him, 'for his reverence has none!'), and by his too obvious desire to make the best of both worlds—'a little, merry, bustling clergyman,' said Sydney Smith, 'largely concerned in the sale of rum, and brisk at a bargain for barley.'

PLATE XVII



DEATH OF CAPTAIN COOK, IN THE YEAR THE CITY OF SYDNEY WAS FOUNDED, 1788 (*vide* p. 238 chap. v.)
(Print of 1789.)

WHIRLEY GULLY, FOREST CREEK RANGES, MT. ALEXANDER, where the discovery of gold in 1851 had
important effects on Methodist developments.
(Contemporary prints in Rev. T. E. Brizlen's Collection.)

Marsden was, however, genuinely concerned for the spiritual and moral welfare of his unpromising flock, and amongst other things sent home for a school-master for them. He was cheered by the arrival in response to his request of Thomas Bowden, a London Methodist who had been the master of Great Queen Street Charity School, as well as a zealous class leader. He arrived in January 1812, and in July he records that there were now three Class Meetings established in the colony—two in Sydney, under the leadership of himself and John Hosking, and one in Windsor (a settlement on the Hawkesbury, 34 miles from Sydney), conducted by Edward Eagar. The first Class Meeting in Sydney was held in Bowden's house on March 6, 1812; but it is probable that Eagar had begun his meeting in Windsor before that date. He was a young Irish barrister from Cork, who had been converted there through the preaching of the Methodists.¹

The introduction of Methodism into Sydney. Bowden.

Bowden's pious soul was greatly concerned at the godlessness of the people, and the insufficiency of ministerial help. So in 1814 he and his fellow leader, Hosking, addressed a letter to the committee of the Methodist Missionary Society, in which, after speaking of the appalling immorality of the 20,000 white people of the colony, and the prospect of a friendly reception by the governor (Macquarie), and the four chaplains, they beg for a minister to be sent to them, and undertake, if he be suitably provided with clothes and books, to bear all other expense themselves. Such an appeal could hardly be disregarded; and in the original edition of the *Minutes* of the Bristol Conference of 1814 the entry appears:

Methodist missionaries sent.

3. *New South Wales*. Two to be sent by the Committee.

Soon after Conference it was found that Montreal was unable to take the man who had been appointed there; and so he was transferred from Canada to New South Wales, and the entry in the octavo edition of the *Minutes* stands thus: '3. *New South Wales*. Samuel Leigh.'

¹ *Vide supra*, p. 37.

Samuel
Leigh.

Leigh was a Staffordshire man, born at Milton, near Hanley, in 1785, and then in his thirtieth year. He was received as a minister on trial at the Conference of 1812, and appointed to the Shaftesbury Circuit, where he laboured so zealously that his superintendent cautioned him against overworking. He sailed for Sydney on February 28, 1815, and landed on August 10. It is significant of the difficulties of communication in those days that the news of his arrival did not reach England till January 1817.

Progress
of the
colony.

It was now thirty years since the arrival of the 'first fleet.' Free settlers, or 'pure merinos' as they were called, had arrived in considerable numbers and taken up land. Many of the convicts who had served their sentences elected to stay in the country, and received allotments from the Government; and not a few time-expired soldiers followed their example. The population had grown to about 20,000; of whom roughly speaking 1,000 were soldiers and 2,000 convicts; amongst the remaining 17,000 there were twice as many men as women. Sydney of course held the greater part of the population; but Parramatta, situated fourteen miles west of Sydney, on an arm of Port Jackson, was a flourishing town; there was a considerable settlement on the Hawkesbury River around Windsor. Castlereagh, at the foot of the Blue Mountains, was the centre of a growing pastoral population; and there was a convict station at Newcastle, near the mouth of the Hunter River, seventy-five miles north of Sydney, where coal had been discovered a few years before. McArthur had wisely introduced the merino sheep in 1803, and the plains of the Camden estate were being rapidly covered by his flocks. Under the vigorous, if somewhat despotic, administration of Governor Macquarie, great progress had been made; new sites for townships were surveyed, good roads were constructed, numerous public buildings were erected, and schools opened. But morality was at a very low ebb; drunkenness was universal, sexual morality had almost disappeared, Sabbath observance was hardly thought of, theft and murder were everyday incidents. The only

provision for the spiritual welfare of the community was the appointment of four chaplains for the convicts; and the constant spectacle of floggings and hangings tended to brutalize rather than to amend the manners of the people.

Such were the outer conditions under which Leigh entered upon his mission. He was kindly welcomed by the governor and the chaplains, and at once set to work to reorganize the Methodist society, which had dwindled down to six. Classes were formed—two in Sydney, one each in Parramatta, Windsor, and Castlereagh, with a total membership of forty-four; four Sunday schools were opened; fifteen preaching-places were secured, and the missionary on his good horse 'Old Traveller' visited each of those outside Sydney once in three weeks. On October 7, 1817, he opened the first Methodist chapel in Australasia at Castlereagh. It was a simple weatherboard structure, 28 ft. by 14, and was given to the mission, free of expense, by John Lees, a retired soldier of the New South Wales Corps, who also endowed it with an acre of his best land. In Sydney preaching services were conducted at first in a house in the district called 'The Rocks.' By the removal of its partition walls, the building was rendered capable of accommodating two hundred hearers. A site, however, was presented by Sergeant James Scott, in Princes Street, and a chapel erected thereon at his expense, 30 ft. by 21, which was opened on March 17, 1819, by Leigh and his colleague, Walter Lawry, an ardent young Cornishman who had arrived on May 1 of the previous year. Indeed the work progressed so rapidly that before Princes Street Chapel was opened the foundation-stone of a second chapel, 50 ft. by 30, in Macquarie Street was laid, on a site presented by the governor and Thomas Wylde. Both these chapels were substantial stone buildings. A brick chapel 32 ft. by 16 was also opened at Windsor during the same summer, on a site given by the Rev. S. Marsden, who always showed himself a staunch friend of the Methodists.

Methodist
progress.

Unfortunately the health of Leigh was not equal to the

strain of his apostolic labours, and shortly after Lawry's arrival he took a holiday voyage to New Zealand, along with Mr. Marsden, who had commenced and was deeply interested in a mission to convert the Maoris, and was also concerned to open up a trade in the New Zealand flax. The improvement in Leigh's health was, however, only temporary, and a stormy sea-trip to Newcastle, less than a hundred miles from Sydney, which he took at the invitation of a few Methodists who had been gathered together there under the leadership of a godly soldier, completely prostrated him, and he was compelled in 1820 to return to England. He reported to the Missionary Committee a membership of eighty-three, and urged upon them the claims of New South Wales and the new settlements at Hobart and Port Dalrymple in Tasmania. He asked also for a missionary to the aboriginals; and for men to open up missions in New Zealand and the Friendly Islands. The result showed the value of a personal appeal; and in the *Minutes of Conference* of 1820 the entry runs thus:

29. *Sydney, Parramatta, and Windsor*, George Erskine, Ralph Mansfield. Two to be sent, one of whom is to devote his labours entirely to the black natives.

30. *Van Diemen's Land*, Benjamin Carvosso.

31. *New Zealand*, Samuel Leigh. One to be sent.

32. *Friendly Islands*, Walter Lawry. One to be sent.

33. Two others to be sent to the South Seas whose appointments are not yet determined.

II

TASMANIA,
SETTLE-
MENT OF.

In consequence of apprehensions that the French were casting covetous eyes upon Van Diemen's Land, Governor King determined to be beforehand with them, and in 1803 dispatched Lieutenant Bowen with 8 soldiers, 24 convicts, and 6 free men to effect a settlement on the Derwent. A month later 42 convicts and 15 soldiers followed, and the next year Collins, after his abortive attempt at forming a convict

station on the shores of Port Phillip, transported his company of 331 convicts, 51 soldiers, and 13 free men to the Derwent, fixed upon a site for the settlement at the foot of Mount Wellington, and named it Hobart Town, after the then Colonial Secretary. This same year another gang of convicts, under Colonel Patterson, was sent to the north of the island and founded Port Dalrymple; in 1806 Patterson removed to the better site farther up the Tamar, where Launceston now stands. Three years later Norfolk Island was turned into a convict prison, and its free inhabitants were sent over to a point on the Derwent, fifteen miles above Hobart, which in memory of their old home they christened New Norfolk. By 1820 the population of Van Diemen's Land had increased to 8,000, of whom 2,000 were in Port Dalrymple, 3,000 in Hobart itself, and the rest in the country districts around it.

The founder of Methodism in the midst of this most unpromising population was Corporal George Waddy, credibly affirmed to have been of the same family as the well-known Wesleyan minister, Dr. Waddy. He with six others started a Class Meeting in Hobart on October 29, 1820, in a room secured for them by Mr. Nokes. Preaching services were soon established in a house in Argyle Street, belonging to a carpenter known as Donn, but whose real name was Cranmer, and who claimed descent from the great archbishop. In spite of stones and brickbats, the congregation grew to about three hundred, and in May 1821 a Sunday school was opened. Benjamin Carvosso, who had called at Hobart on his way to Sydney, and on August 18, 1820, had preached on the steps of the Court-house, was appointed by the Conference of 1820 to Van Diemen's Land. But when Leigh came to Hobart, on his way from England, with the new missionaries, Walker and Horton, in August 1821, he found that Carvosso had not yet arrived, and so decided on his own authority as General Superintendent to leave Horton in Hobart and let Carvosso remain in Sydney. Mansfield succeeded Horton in 1823 and commenced a chapel which is now the Mechanics' Hall.

1804.

Progress of
Methodism.
Waddy and
Cranmer.

Carvosso succeeded him in 1825, and opened the new chapel.

In the
convict
hell.

Meantime Waddy, raised now to the rank of sergeant, had been transferred to the penal station at Macquarie Harbour, which had been established in 1821 for the reception of the most incorrigible of the convicts. He succeeded, even in that hell upon earth, in forming a Class Meeting, and by the Conference of 1827 William Schofield was appointed to labour there, at the request of Governor Arthur. 'The result of his labours entirely justified the governor's hopes,' says Prof. Jenks, 'and Macquarie Harbour was no longer simply a place of despair.' Efforts were made to secure a missionary for Launceston, and John Hutchinson was sent there in 1826, and a chapel and parsonage built; but he was withdrawn in 1828, and the property sold to the Government. Carvosso remained in Hobart until 1830, and reported as the result of the work of the decad 46 members.

New
Zealand.

Methodism went to New Zealand in the first instance to preach the gospel to the Maoris. Marsden had founded the Church mission in 1814, at a point on the west coast of the North Island called the Bay of Islands; and on one of his visits there he took Leigh with him, as we have seen. Leigh stayed about a month, and was deeply impressed with the possibilities of the situation, and advocated on his visit to England the starting of a Methodist mission. The Committee was favourable to his request, and he was appointed to New Zealand by the Conference of 1820. He reached Sydney in September 1821, and on January 1, 1822, sailed for his new station. For a time he was a guest of the Church of England mission at Kille-Kille; but in June he determined to begin his own work, and moved some forty miles up the coast to Wangaroa Bay, where the *Boyd* massacre¹ had taken place, and with his newly-married

¹ 'The Massacre of the *Boyd*' was an attack made on the vessel by the natives to revenge indignities one of their chiefs received at the hands of the captain. The vessel was burned and about seventy of the crew and passengers killed and eaten, only eight being saved (1809).

wife and James Slack from Sydney, he established the Wesley-Vale mission station, about twelve miles inland.

In the following year Leigh was joined by William White, who was appointed by the Conference of 1821, and a month later by Nathaniel Turner and his wife, and a Mr. Hobbs, a volunteer from Sydney. These, with their servant, Luke Wade, constituted the mission company. They entered hopefully on their work, but Leigh's health failed again, and he had to return to Sydney a month after Turner's arrival, leaving White and Turner in charge. The work was rendered exceedingly difficult and hazardous by the tribal wars which the ambition of Hongi¹ continually excited; and though two chapels were built, and opened on June 13, 1824, there was little or no result to be seen in the way of native conversions. White returned to England towards the end of 1825, and, after another year of struggle and peril, the destruction of Wesley-Vale by the natives compelled the whole company to return to Sydney early in 1827, and abandon the mission for a time. But after six months' stay in Sydney, Slack and Hobbs, who were now accredited missionaries, and a Miss Bedford, went back to their post, where they were soon joined by White, and successfully established a new station at Mangunga, near Hokianga. Meanwhile in 1826 New Zealand and Tonga had been created a separate district, with White as chairman. Progress was slow, and only two members were returned in 1830; but the foundations were being well and truly laid.

The condition of the aboriginal tribes of New South Wales could not fail to appeal to the heart of Leigh. An institution for their children had already, in 1814, been founded at Parramatta, and Leigh urged the Committee to send 'a zealous, holy, patient, and persevering missionary' to devote himself solely to the native tribes. The result was the appointment of William Walker, who arrived in Sydney with Leigh in September 1821. He soon came to

Further develop-
ments.

Aboriginal
missions in
Australia.

¹ Hongi was one of the greatest of the Maori chiefs. He had been educated by the missionaries in England (1820).

the conclusion that the only possible plan for the successful evangelization of the blacks was to educate their young people. For this purpose a house was rented in 1823 from the Rev. S. Marsden in Parramatta, and six native lads were admitted for training. But the next year, owing to an unfortunate misunderstanding, Walker resigned, and the institution was abandoned. His place was filled by his assistant, John Harper; and under his advice efforts were made to secure grants of land for an Aboriginal Settlement, first at Wellington Valley, and then at Bateman Bay. They were not successful, as the Government apparently had little faith in their practicability; and Harper at last grew weary of delays and resigned his position in August 1828.

Foreign
missions
commenced.

In Sydney itself the missionaries founded and undertook the management of an Asylum for the Poor, afterwards taken over by the State. They took a leading part in the establishment of a Branch of the Bible Society in 1820; and in 1821 started a Missionary Society, which held its first meeting on October 1, and reported an income of £236. Erskine, who had been appointed in 1820 to take Leigh's place, arrived in November 1822. He was one of Coke's original missionaries to Ceylon. His labours there had ruined his health, so that he came to Sydney a broken-down invalid, quite unfit for the work of superintending and developing a new field.

A
troubled
time.

Already troubles had arisen between Leigh and his colleagues as to the holding of services in church hours; and under Erskine's administration things nearly came to a rupture between the general committee and the missionaries. The salaries allowed were insufficient, and the missionaries raised them by about £25 without consultation with the Committee. They accepted as a candidate for the ministry a young man, John Lovell, who had imbibed Dr. Adam Clarke's unorthodox views as to the Eternal Sonship;¹ and they accepted Mr. Weiss as a candidate,

¹ Dr. Clarke, the famous Wesleyan minister and commentator, held a conception of the Eternal Sonship that was held by many to be of Arian character.

allowed him to marry at once, and stationed him at Tonga, though this was no longer in the New South Wales District. The Committee at home administered severe censure to their delinquent agents, refused to accept Lovell and Weiss, and dishonoured the bills sent by the missionaries. William Horton thereupon went to England in 1828 on his own motion to argue the case, and was expelled for insubordination by the Conference of 1829. On his expression of penitence he was readmitted on trial, and until his death in 1867 continued to serve the church in England. Mansfield also resigned in 1828, in consequence of the Committee's action. Only Erskine and Leigh were left, and they were both in infirm health. It is no wonder that the mission languished, and that Richard Watson branded it as a disgrace to Methodism. Still some important advances had been made; the first District Meeting was held in January 1826, and the first ordination—that of John Hutchinson—was held in May of the same year. The returns in 1830 showed 113 members in New South Wales, an increase of 30 only during the decad.

III

The arrival of Joseph Orton in December 1831 marked the beginning of a new epoch. He at once set to work to re-establish the discipline of the church and to extend its sphere of labour. In 1835 he left Sydney for Hobart, to take charge of the newly formed District of Tasmania, and his place was filled by a worthy successor, John McKenny. During the ten years under review new circuits were established at Bathurst, Hunter River, and the Lower Hawkesbury in New South Wales, and Ross, Launceston, and Port Arthur in Tasmania; Methodism was established in Melbourne, Adelaide, and Western Australia; the membership grew from 159 to 1,019, and the number of missionaries from five to nineteen. Special attention was given to the development of Sunday-school work, and the Wesleyan Methodist Sunday School Society of New South

Orton's
adminis-
tration.

Wales was formed in 1834. Legal titles were secured for the churches in New South Wales by Act of Parliament, and the equal status of all the denominations was officially recognized. The centenary year, 1839, was duly observed. A great meeting was held in Sydney, at which £1,150 was raised; and it was resolved to sell the Macquarie Street church and build a centenary church, on a site in York Street where the Centenary Hall now stands. Amongst the new missionaries sent out during this period the names of Daniel J. Draper, Samuel Wilkinson, Francis Tuckfield, John Egglestone, John Waterhouse, and William Butters are still gratefully remembered throughout Australia for their splendid service.

John
Watsford.

In the centenary year (1839) John Watsford, a youth of nineteen, son of James Watsford, one of Leigh's converts at Parramatta, was received as a local preacher; two years later he entered the ministry, the first Australian-born youth in its ranks. His career of marvellous devotion and success is recorded in his *Glorious Gospel Triumphs*. He was recently still living, in the neighbourhood of Melbourne, with unabated enthusiasm in God's cause, and honoured by all who love the Lord Jesus.

Tasmania.

The retirement of Hutchinson in 1831 brought trouble to the society at Hobart. But under the wise administration, first of Nathaniel Turner, who came there from Tonga in 1832, and then of Joseph Orton, peace was restored and satisfactory progress recorded. The cause at Launceston was re-established in 1834, and the Patterson Street church was shortly afterwards built, Manton being the first minister. A new circuit was formed in the centre of the island at Ross; and the minister was transferred from Macquarie Harbour to Port Arthur when the former convict station was abandoned. The first District Meeting was held in 1836, when 440 members were reported. In 1838 the equality of all the churches was legally recognized in an Act copied from that already passed in New South Wales. In 1840 Melville Street Church, Hobart, was opened, the principal singer being a young girl, trained in the choir,

who afterwards, as Madame Carandieri, won world-wide fame as a vocalist.

The work of Robinson the 'Conciliator,' as he was called, deserves a passing notice. The aboriginals of Tasmania were so troublesome to the settlers that in 1830 a determined effort was made to deal with them, and a cordon of troops was marched across the island, with the view to driving them all into a corner and capturing them. £30,000 was expended and two natives were netted as the result. Robinson, a good Methodist, who had interested himself in the spiritual welfare of the natives, now offered to bring them all in by his own personal influence; and in 1835 he had completely succeeded without the help of a single soldier or the striking of a single blow. The natives were persuaded to allow themselves to be transported to Flinders Island and provided for in a settlement there. The last of the race died in 1877.

Robinson
the 'Con-
ciliator.'

The New Zealand mission, under the guidance of Turner, who returned to Mangungu in 1835, won splendid successes during these ten years. In 1831 there was one station with three missionaries and two members; in 1840 there were eleven stations, sixteen missionaries, and 1,263 members. In 1833 James Busby was appointed Resident Magistrate at the Bay of Islands; and in 1839 New Zealand was formally included in the jurisdiction of New South Wales and Captain Hobson was appointed Lieutenant-Governor. In 1840 the treaty of Waitangi was signed by forty-six principal Maori chiefs, surrendering all their rights and powers of sovereignty; and on May 21 Victoria was accordingly proclaimed Queen over all the islands of New Zealand. The success of this effort to secure a peaceable and equitable arrangement for the government of the islands was largely due to the influence of the missionaries.

New
Zealand.

Orton had been directed by the General Committee to pay special attention to the needs of the aborigines; and though he found that little could be done in New South Wales, he took the opportunity in 1835 of visiting Port Phillip in order to arrange for a mission to the blacks in

Victoria.

that neighbourhood. John Batman had already visited Port Phillip from Launceston in 1835, bought 500,000 acres of land from the natives and noted in his journal in regard to the present site of Melbourne, 'this will be the place for a village!' On Batman's second visit in April 1836 Orton accompanied him, and on April 24 conducted the first religious service in Melbourne, on what was afterwards known as Batman's Hill. About fifty white settlers (the whole population of Melbourne at that time) and fifty blacks were present. Orton then went up to the neighbourhood of Geelong and chose a site of 64,000 acres, which was subsequently granted by the Government for an aboriginal settlement and christened 'Buntingdale.'¹ Benjamin Hurst and Francis Tuckfield were appointed to take charge of it, and arrived in 1839 and 1838 respectively. They found a little Methodist society already established in Melbourne by some members who had come over from Launceston. Notable amongst these were J. S. Peers, long the 'chief musician' of the church, and W. Witton, who in March 1837 was appointed the leader of the class of seven members which met at his house in Lonsdale Street. A Sunday school was also formed in a little building on the Yarra bank near the end of Russell Street. Amongst the gentlemen appointed by the Colonial Office as 'Protectors of the Aborigines' were two good Methodists, Messrs. Parker and Dredge, whose arrival greatly strengthened the little society. A place of worship was erected in Swanston Street, at a cost of £250, the first Methodist church in Victoria.² Orton visited Melbourne again in 1839, and found that a town of two thousand inhabitants had arisen since his last visit as if by enchantment. In the same year Simpson, the minister in Launceston, came over to visit the new settlement, and records that the chapel was crowded to suffocation, and that the place ought to be occupied at once.

¹ Dr. Bunting's name was also given to a settlement and native training college in South Africa, 'Buntingville.'

² This afterwards became the kitchen of an hotel, and was finally pulled down in 1905.

Messrs. Dredge and Parker also wrote to Sydney and to London, urging that a minister should be sent. As the result Orton, who was going home on furlough, consented to stay in Melbourne for a time, and on his arrival on October 3, 1840, found a society of eighty members and a new church in Collins Street in course of erection.

The first vessel that brought colonists to South Australia in 1836 had a few Methodists on board; and at Kingscote on Kangaroo Island, two of them, John Boots and Samuel East, commenced public services in a carpenter's shop. In 1837 two classes were formed in Adelaide with fifteen members. Within twelve months they had increased to six local preachers, seven class leaders, fifty members, and a hundred Sunday scholars; they had built themselves a church in Hindley Street, and appointed one of their number to act from quarter to quarter as superintendent and administer the Sacraments—a most justifiable irregularity. They obtained their first minister in a curious way. William Longbottom had been appointed to Swan River, West Australia, by the Conference of 1837. On his voyage thither in 1838 his ship was wrecked at Encounter Bay; but the ship's company, after a month of precarious existence on the sand-hills, managed to build a boat and get across to Adelaide, where the society received Mr. Longbottom with open arms and insisted on keeping him as their minister. A new church was erected in Gawler Place and opened in June 1839. After eighteen months Longbottom's health gave way, and he had to leave for Tasmania, his place being taken by John Egglestone, who had just arrived from England.

South
Australia.

The settlement at Swan River in West Australia was made in 1829 and soon reckoned a population of 1,300 souls: a number of Methodists were amongst the arrivals of the *Tranby* on February 29, 1830, and one of them, Joseph Hardey, a local preacher, at once established services at Fremantle, Perth, and later at Guildford. Inkpen, who had already landed in 1829, was the first class-leader;

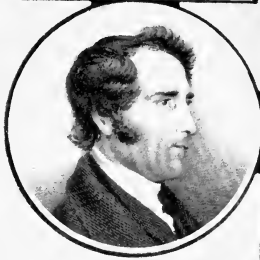
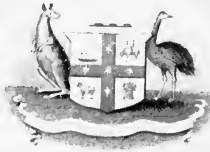
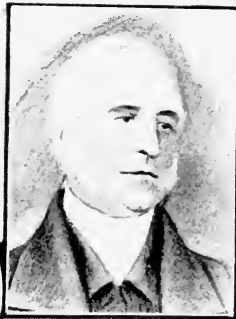
West
Australia.

and a church was built on the corner of Murray and William Streets, and opened on June 22, 1834, by Hardey. A preacher was then asked for from England, and the Conference of 1837 appointed William Longbottom to Swan River, though, as we have seen, he never reached his station. In 1839 John Smithies was appointed and landed at Fremantle on June 5, 1840, shortly followed by George Shenton, the father of Sir George Shenton and an earnest Methodist who did yeoman service to the infant cause.¹

To complete our survey of the origins of Methodism in the different colonies, the story of Queensland only remains to be added. Moreton Bay had been occupied as a convict settlement in 1826 and remained purely a penal establishment for fourteen years. But when transportation to New South Wales was abolished, the district was thrown open for settlement, and in 1841 Brisbane was founded. About 1846 there are records that William Moore, who was accepted as a missionary for Fiji by the Conference of 1850, and William Lightbody, an assistant missionary stationed in New South Wales, were in Brisbane, surveying the possibilities for Methodism; and in the *Minutes* of 1847 the entry appears: 'Moreton Bay; one requested.' In 1848 a chapel was built, where the Albert Street Church now stands, by a Mr. George Little, and was opened on March 10, 1849. There was also a Sunday school, with forty scholars. When John Watsford came up from Fiji in 1850, he was sent to Brisbane, where J. G. Millard soon joined him. Three or four places outside Brisbane were visited, classes formed, and local preachers enrolled; and forty-six members are reported in 1850.

The most important event of the decad was the progress

¹ The result of the ten years, 1830-40, was an increase of 106 members in New South Wales, of 512 in Tasmania, and of 1,261 in New Zealand; with 41 in Port Phillip and 100 in Adelaide: a total membership of 2,282 as against 186 in 1831. This takes no count of the members in West Australia, who were not returned till 1842.



WILLIAM LONGBOTTOM, ADELAIDE, 1838; *d.* 1819.

SAMUEL LEIGH, first W.M. to Sydney, Australia, 1815; New Zealand, 1822; *d.* 1852.

JACOB ABBOTT, lay pioneer and founder, South Australia; *b.* 1813; *d.* 1908.

NATHANIEL TURNER, New Zealand, 1823; Tonga, 1828; *d.* 1861.

JAMES WAY, Adelaide, 1850; *d.* 1881; first Bible Christian missionary.

JOHN WATSFORD, first missionary to Queensland, 1850; President, 1878-1881.

WILLIAM B. BOYCE, South Africa and Australia, 1822-1880.

JOHN C. WHITE, pioneer local preacher for 60 years, South Australia; *b.* 1813.

WALTER LAWRY, Sydney, 1818; Tonga, 1822; *d.* 1859.

of colonization in New Zealand. In November 1840 it was proclaimed a separate colony, and Auckland was named as the capital. The New Zealand Company received its charter in 1841. Already in 1842 there were 12,000 whites in the islands ; of whom 3,000 were at Auckland, 4,000 at Wellington, and 2,500 at Nelson. In 1848 Dunedin was founded and in 1850 Canterbury ; and in this latter year the white population had reached some 25,000, whilst the Maoris were steadily diminishing in numbers. Cannibalism and open idolatry had practically ceased by 1840 ; a large proportion of the natives had learned to read and write, and the 10,000 copies of the Bible sent in 1842 by the British and Foreign Bible Society were rapidly distributed and eagerly read. But the coming of the whites introduced new vices and difficulties. Strong drink did infinite mischief, and the Maori war of 1846 left behind a leaven of hostility to the white man. Church rivalries were introduced by the High Church attitude of Bishop Selwyn and the zealous propaganda of the Roman Catholics. But in spite of all, the work progressed ; and the membership grew from 1,263 in 1840, to 4,328 in 1850, the great majority of whom were Maoris ; there were also about eighty day schools, with some five thousand pupils, under the charge of the missionaries.

The Conference of 1845 appointed W. B. Boyce as General Superintendent, with the avowed purpose of preparing the way for the establishment of an Australasian Conference. Orton had left Melbourne in 1842, his place being taken by Samuel Wilkinson, and died at sea off Cape Horn on April 30. Waterhouse had also died in Hobart about the same time, and McKenny was becoming infirm. Mr. Boyce's arrival gave a great stimulus to the work all over Australia, and his wise administration had the most beneficial results. New circuits were opened in many places, notably at Geelong and Portland Bay in Victoria, Coulburn in New South Wales, and the Burra-Burra Mines in South Australia, where the discovery of copper caused from 1846 to 1850 a rapid increase of immigrants, amongst whom

Boyce's
adminis-
tration.

were a large number of Cornish Methodists.¹ The first minister appointed to the mines was John Christian Symons, one of the original founders of the Y.M.C.A. in London, who had come out as chaplain on a convict vessel, and been received into the ministry in 1848.

Failure
of the
aboriginal
missions.

The only dark spot in the general progress was the failure of the aboriginal missions. Tuckfield struggled on with indomitable zeal till 1848 at Buntingdale; but in that year the station was sold and the mission abandoned.

Primitive
Methodists.

In 1840 the first of the junior Methodist churches had appeared upon the scene. The Primitive Methodists sent out John Wiltshire and John Rowlands to Adelaide; Robert Ward started a cause at New Plymouth (New Zealand) in 1844; in 1845 Wilson went to New South Wales and found sixty-eight members already there; and in 1849 John Ride came to Victoria, built a chapel in Latrobe Street, and reported forty members. Gradually, and often under great privations, a considerable church was built up. At the amalgamation of the Australian Methodist churches, Primitive Methodism contributed 100 ministers and 11,683 members, while in New Zealand the members numbered almost 3,000.

The
discovery
of gold.

The discovery of gold in Victoria in 1851 produced a revolution in the affairs of Australia. In 1852 the population of Victoria increased from 97,000 to 168,000; in 1853 there was a further increase of 54,000, and in 1854 of 90,000 more; a total of 215,000 in three years. It was a fortunate circumstance for Methodism that in 1850 Melbourne had been made the head of a separate district, and William Butters, a most energetic and capable administrator, had been appointed chairman. With the generous help of laymen like Walter Powell, Webb, Guthridge, Beaver, and others, Butters founded the Wesleyan

William
Butters.

¹ In 1850 the total number of members and the increase since 1840 were as follows: New South Wales 2,103, increase 1,795; Victoria 512, increase 432; South Australia 807, increase 707; West Australia 60; Tasmania 718, increase 148; New Zealand 4,328, increase 3,065.

Immigrants Home in Melbourne to provide temporary shelter for the thousands of new arrivals who could find no accommodation. He personally visited the gold-fields at Ballarat, Bendigo, and elsewhere, and secured suitable local preachers and class-leaders. In response to his urgent appeals to the Committee for additional ministers, Harding, Hart, and Raston were sent out in 1853. Vipont was appointed to Ballarat, Symons to Castlemaine; the well-known local preacher 'Jimmy' Jeffrey, Gillett, who had been Squire Brooke's¹ class leader, and other laymen began services at Bendigo, and Raston was the first minister. Many of the diggers were Cornish Methodists and brought the fire with them to their new home. In 1854 there were in the four gold-field circuits 505 members of society, 53 local preachers, 727 Sunday scholars, and over 4,000 attendants at public worship. In Victoria as a whole the membership sprang from 512 in 1850 to 1,955 in 1854, and there were 18,897 attendants at public services. The existing debts on churches were swept away, and several new churches were erected.

The effect on the other colonies was at first somewhat alarming. Diggers came by thousands from New South Wales, and Tasmania, and even from New Zealand; and Adelaide was almost depopulated for a time. But matters soon steadied themselves; and the only decreases in membership between 1850 and 1854 were in Tasmania and New Zealand—this last being, however, due to other causes than the gold rush.

In 1850 the Bible Christians who already had a few members at Burra-Burra, South Australia, sent out to Adelaide James Way, the father of the Rt. Hon. Sir Samuel Way, the present Lieutenant-Governor and Chief Justice of South Australia, and James Rowe. Within ten years more than a thousand members were gathered and thirty-seven chapels erected. Through their splendid work the

The Bible
Christians
and the
United
Methodist
Free
Churches.

¹ Squire Brooke was a well-known Huddersfield Wesleyan Methodist.

Bible Christians secured an influential position in Adelaide, and soon extended to the other colonies. When Methodist union was accomplished, the Bible Christians contributed 6,291 members, 67 ministers, 329 chapels in Australia, and 609 members in New Zealand. In 1850 also Joseph Townend of the Wesleyan Methodist Association, later the United Methodist Free Churches, came to Melbourne and began services in Collingwood, Kew, and Brunswick. It was the period of the discovery of gold in the colony, and Townend dealt with the difficulties incident to religious work there with singular courage and resource. They numbered at the time of the reunion in Australia, 1,875 members, and in New Zealand 982.

Establishment of the Australasian Conference.

In 1852 the British Conference resolved to send Robert Young and John Kirk to visit Australasia, with the view to the establishment of a separate Conference on the lines of those already constituted in Ireland, Canada, and France. Kirk lost heart after being shipwrecked on the *Melbourne*; but Young came on in the *Adelaide*, preached the first Methodist sermon in Albany *en route*, and landed in Adelaide on May 5, 1853. He visited Melbourne, Sydney, New Zealand, the island missions, and Tasmania. On his return and favourable report, the Conference of 1854 resolved to form 'the Australasian and Polynesian Missions into a distinct and affiliated Connexion.' The new Conference was to maintain intact Wesleyan doctrine and the Wesleyan system of discipline as contained in the *Minutes of Conference*. It was to undertake all the expenses of its own ministry in Australia, and to 'assist to a considerable extent the missions in New Zealand, the Friendly Islands, and Fiji.' William B. Boyce was appointed as the first President. The Conference accordingly met in York Street, Sydney, on January 18, 1855. John A. Manton was elected Secretary. Forty ministers were present, of whom only two still survive, John Watsford and John Pemell. The plan of the British Conference was accepted, save that the Australian Conference asked to be allowed in future to

nominate its own President, to which the British Conference assented.¹

IV

Within the limits of our space it is only possible to summarize very briefly the leading events of the last fifty years. Progress in Victoria continued for a time at an abnormal rate; in 1857 the population had increased to 385,342, and the Methodist members and adherents to 28,000. The Collins Street Church was sold for £40,000, and Wesley Church built out of the proceeds, as well as some other churches in the suburbs of Melbourne. The missions of Matthew Burnett and 'California' Taylor in 1863 were the means of a great revival in which very many were added to the church; and Joseph Ware was especially successful in carrying on the work they had begun. The heroic death of Daniel J. Draper, who went down on the *London*, thrilled the whole religious world, and filled Australia with sorrow.

THE
SECOND
HALF
OF THE
CENTURY.
Victoria.

January,
1866.

In New Zealand the most noteworthy feature was the hindrance to the Maori mission through the constant wars which did not cease until 1871. The increase of the white

New
Zealand.

¹ The following table shows the position of Wesleyan Methodism in Australasia at this juncture (1855):

	Preaching-places.	Ministers.	Members.	Local Preachers.	Sunday-school Scholars.	Attendans.
New South Wales	185	31	2,456	113	4,929	15,650
Victoria	71	15	1,955	151	3,007	18,897
South Australia	68	10	1,506	83	2,727	9,380
West Australia	6	1	67	3	150	450
Tasmania	34	6	694	28	1,082	3,950
New Zealand (Auckland) ..	155	13	2,259*	194	3,838	5,024
" " (Wellington) ..	70	6	1,319†	89	1,310	4,180
Friendly Islands	105	10	6,687	522	2,100	14,800
Fiji Islands	135	7	2,954	73	6,628	9,780
TOTAL	829	99	19,897	1,256	25,771	82,111

* 200 of these were European, the rest Maori.
† 308 of these were European, the rest Maori.

population in that colony was such that in 1880 there were 500,000 whites and only 40,000 Maoris in the islands, with the result that the church became practically a white church with a Maori mission attached to it.

The
Jubilee.

The Jubilee of the introduction of Methodism into Australia was duly celebrated in 1864. About £18,000 was raised and was devoted to making provision for a Theological Institution, opening up new missions in New Guinea, and establishing a Loan Fund to assist in church building. The large influx of Chinese, especially in Victoria, furnished a novel mission problem, and in 1862 an agent was appointed to work amongst them, and as occasion arose the mission was extended to the other colonies.

Formation
of the
General
Conference.

In 1873 it was resolved to divide the administration of the affairs of the church amongst four Annual Conferences—New South Wales, Victoria, South Australia, and New Zealand, under the control of a General Australasian Conference which was to meet triennially. The first Annual Conferences were accordingly held in 1874.¹

At the first meeting of the General Conference in 1875 lay representation in the Conference was formally adopted. The consent of the British Conference was given under the provisions of the 'Methodist Conference Act 1876,' and the various Annual Conferences of 1877 were composed

¹ The returns furnished to the General Conference of 1875, which should be compared with figures for 1855 on p. 257, were as follows :

	Churches and Preaching- places.	Ministers.	Local Preachers.	Members.	Sunday-school scholars.	Attendants.
New South Wales and Queensland	681	91	360	6,464	16,218	47,596
Victoria and Tasmania	615	102	628	11,814	36,548	83,278
South Australia and West Australia ..	296	40	293	4,888	13,140	34,158
New Zealand	296	54	195	3,101*	9,390	24,973
TOTAL	1,888	287	1,476	26,267	75,296	190,005

* 343 of these were Maoris.

of an equal number of laymen and ministers, except when purely pastoral business was under consideration. The General Conference of 1878 was similarly constituted, except that in the General Conference the laymen took part in all the Conference business without distinction.

The decad 1880-90 was marked by a general depression throughout the colonies. This was due to unwarranted borrowings by the various colonies, excessive speculation in mines and land, and a general depreciation in the value of the chief exports of Australia. South Australia felt it first, and it was accentuated there by long droughts during the early 'eighties and the failure of the copper mines. New Zealand and Tasmania followed. In New South Wales the trouble came to a crisis in 1891; and the worst and final crash came in Victoria in 1893. Twelve great banking institutions, with an aggregate liability of £100,000,000, closed their doors. Wealthy men found themselves beggared in a day; thousands of thrifty folk lost the savings of a lifetime; trade was paralyzed, and credit for a time destroyed. All the churches felt the strain; their income was seriously diminished, and in some cases where heavy trust liabilities had been incurred, disaster seemed imminent. But the loyalty and generosity of the Methodists were equal to the strain; the ministers cheerfully accepted reductions in their allowances; and no single case occurred in which any creditor of the church lost a penny of the money he had lent.

The
severe
commercial
depression.

Fortunately the celebration of the Jubilee of Wesleyan Methodism in Victoria came before the financial crash. In 1886 it was resolved to raise a Jubilee Thanksgiving Fund. John Watsford was appointed General Secretary, and, largely through his impassioned advocacy, £40,000 was raised, of which £10,000 was set aside for the building of a college in connexion with the Melbourne University; £4,000 was invested to provide help for local preachers in distressed circumstances; and the remainder formed into a Loan Fund to assist in the building of churches and parsonages. But for this timely provision the effect of

The
Victoria
Jubilee.

the commercial collapse of 1893 would have been much more disastrous.

The
'Forward
Movement.'

The success in England of the 'Forward Movement'¹ had its effect in Australia. The city churches in the capitals were becoming deserted, as the population moved out to the suburbs; and yet there were numbers of the poorer classes all around them who were not being reached at all. Sydney led the way in 1889, by pulling down the historic York Street Church, erecting a large mission hall on its site, and starting a Central Mission under the direction of W. G. Taylor. Melbourne followed in 1893, and established a Central Mission at Wesley Church, under the charge of A. R. Edgar, which was enlarged in 1906 to include two other decaying city churches. Within a short time, Pirie Street, Adelaide, Albert Street, Brisbane, and Wesley Church, Perth, were transformed in the same way. The half-empty churches were speedily filled, and philanthropic agencies of all kinds sprang up in association with them. With a view to obviate the disadvantages of the three years' limit to preachers' appointments, the General Conference of 1890 abolished the restriction as to the period of a minister's stay in the same city; and permission was given to the several Annual Conferences to extend the term of appointments to five years, provided the necessary steps were taken to make such appointments legal.

The
question
of church
membership.

The same General Conference also decided to allow attendance at a monthly meeting for fellowship to qualify for church membership; and the General Conference of 1904, whilst retaining the Class Meeting as one of the conditions of membership, allowed 'active members' of Christian Endeavour Societies, and also

such members of our congregations as expressing their desire for church membership shall satisfy the minister and Leaders' Meeting of their faith in the Lord Jesus Christ, their lives also being in harmony therewith,

to be enrolled as members of the church.

¹ *Supra*, vol. i. p. 458.

The growing importance of Queensland and of Western Australia, where the discovery of gold had caused a large influx of population, led to the establishment of separate Annual Conferences in Queensland in 1893 and in West Australia in 1900. The local affairs of Tasmania, where the development of the mines on the West Coast had brought a considerable accession of population, were entrusted to a Tasmanian Assembly under the control of the Victorian Conference.

Other
Conferences
formed.

The opening of the new century was celebrated, in emulation of the example of England, by the raising of a Twentieth-Century Fund. New South Wales raised £44,000; Victoria and Tasmania £20,000; South Australia £17,550; Queensland £8,000 in addition to about £5,000 previously raised in connexion with their Jubilee; Western Australia £3,000; and New Zealand £16,000. These sums were devoted chiefly to the relief of burdened trusts and the reduction of church debts, and to meeting the necessary expenses connected with the carrying out of Methodist union.

Twentieth-
Century
Fund.

The educational work of Methodism in Australia has been in accord with the best traditions of the church. In the earlier days all the primary education was done by the churches; and Methodism took a leading part in it. Victoria was specially active in this work, and in 1870 had some seventy schools with 8,861 scholars. With the institution, in the 'seventies, of compulsory state education throughout the colonies, the need for denominational day schools ceased. All the churches, except the Roman Catholics, acquiesced in the new policy and gave up their primary schools. Secondary education is, however, still left for the most part to the churches and to private enterprise, and the Methodists are taking their fair share in it. New South Wales has a boys' school, Newington College, opened in 1863 at Newington House on the Parramatta River with nineteen boarders, transferred to a new building at Stanmore in 1881, and now flourishing under the care of Charles J. Prescott, an old Kingswood boy.¹ A similar school for girls

Educational
work.

In
Australia.

¹ *Vide* vol. i. p. 219. Dr. Way also hailed from Kingswood.

was opened at Burwood in 1886. In Victoria, Wesley College for boys was founded in 1865, Dr. Waugh being the first president. Dr. A. S. Way, the translator of Homer and Euripides, and of Paul's Epistles, was for many years head master. The Methodist Ladies' College at Hawthorn was opened in 1882 under the presidency of Dr. W. H. Fitchett, the well-known author and first Australian Fernley Lecturer (1905). When the University of Melbourne was founded, allotments of ten acres each were granted to the leading churches for the building of affiliated colleges for undergraduates attending the university. For many years William A. Quick devoted himself to the work of kindling enthusiasm and raising money for the building of the Methodist College. £10,000 was granted from the Jubilee Fund towards this purpose, and the college was opened in 1888 ('Jubilee year'), under the name of Queen's College. The writer of this article was brought out from England as principal, and still holds that office. The college has been twice enlarged, and has steadily progressed in numbers and efficiency. It includes amongst its Fellows Prof. Baldwin Spencer, Dr. A. W. Howett, and Dr. Lorimer Fison, whose anthropological researches are well known. The college performs the additional function of training the students for the ministry for Victoria, Tasmania, Queensland, West Australia, and South Australia, and it has been constituted by the General Conference the Central Theological Institution of the Australasian Church.

Queen's
College.

In
Tasmania.

In Tasmania, Horton College for boys was opened at Ross in 1855, J. A. Manton being its first president. He was succeeded by W. A. Quick, under whose wise administration it reached its highest efficiency. After a career of great usefulness, it was unfortunately closed in 1892. The Launceston Ladies' College, opened in 1882 and presided over first by Spencer Williams and subsequently by F. J. Nance, who came from England for that purpose, still continues its work.

In South Australia Prince Alfred College for boys, the foundation-stone of which was laid in 1867 by the Duke

of Edinburgh, has been all along most brilliantly successful under the care first of Samuel Fiddian, then of John Anderson Hartley, and for the last thirty years and more of Frederic Chapple, an old student of Westminster Training College, the present head master. The Bible Christians also founded a boys' school in 1892 and called it Way College, after the first Bible Christian minister in Australia. A Ladies' College was opened after the consummation of Methodist union in 1902, and was soon afterwards located at Way College.

New Zealand led the way in educational work. In 1844 a grant of land was obtained in Grafton Street, Auckland, and a Wesleyan Native Institution was built upon it and opened in 1845. This was soon after transferred to a new site at Three Kings, about three miles from Auckland. There a new college was opened in 1849, under the presidency of Alexander Reid. Other similar colleges for Maoris were subsequently founded at Ngamotu, near New Plymouth, and at Kai Iwi, near Wanganui; and a fourth was projected near Wellington. This, however, was never built, and the two others after some years were relinquished and the whole work concentrated at Three Kings. In 1847 it was decided to found a school at Auckland for the education of the children of the missionaries in the South Seas, on the lines of the Kingswood School in the old country. This was opened in 1849. In 1865 the college was abandoned as a connexional institution and rented as a private school; but in 1895 it was reopened as a connexional school for boys, under the name of Prince Albert College, and the next year a girls' school was built and opened on the same site. The Government, however, having resolved to take the secondary education of the colony into its own charge, the college was handed over to them in 1906.¹

In New Zealand.

¹ At the General Conference of 1904 the returns showed that 1,395 scholars were receiving instruction in the schools and colleges above enumerated.

V

METHODIST
REUNION.

The first step towards the reunion of the Methodist churches, referred to more fully in other pages of this *History*, was taken in 1888, when the one existing church of the Methodist New Connexion in Victoria was taken over by the Wesleyan Conference, and the one church of the same denomination in Adelaide was united with the Bible Christians. Though never strong numerically, the Connexion had directly and indirectly rendered effective service in the colony. Chief Justice Way¹ stated that, largely by the efforts of Anthony Foster, a member of that church and editor of the most influential newspaper in South Australia, the constitution of that colony was made elective and not nominative; and many of the best provisions of the constituting Act were due to his wise suggestions.

Basis
adopted.

The General Conference of 1894 adopted a basis for a general union, proposed by the Victoria and Tasmania Conference, in which the only important change introduced was in the constitution of the Stationing Committee. This was to include in all its sessions an equal number of ministers and laymen, the laymen being elected at the first session of the United Conference. Power was given to each of the Annual Conferences to carry into effect on this basis union with any or all of the other Methodist Churches, and to procure any necessary legal enactments. The name of the uniting churches was to be, at first, 'The Australasian Wesleyan Methodist Church'; but after union had become general, 'The Methodist Church of Australasia.' On this basis union was effected in New Zealand (except with the Primitive Methodists) in 1896, in Queensland in 1898, in South and West Australia in 1900, and in Victoria and Tasmania and in New South Wales in 1902. The first General Conference of the Methodist Church of Australasia was held in Wesley Church, Melbourne, in 1904, under the presidency of Dr. Fitchett. The united church returned

Union
effected.

¹ At M.N.C. Centenary Gathering, Wesley's Chapel, London, 1897.

in round numbers 1,000 ministers and home missionaries, 100,000 members (including junior members), 555,000 adherents, and 200,000 Sunday scholars. Its property comprised eleven colleges, 2,567 churches, and more than six hundred parsonages. As the census shows, Methodists thus constitute ten per cent. of the population in New South Wales, fifteen per cent. in Victoria, twelve per cent. in Tasmania, twenty-four per cent. in South Australia, eleven per cent. in New Zealand, nine per cent. in Queensland, and seventeen per cent. in Western Australia ; or about twelve per cent. of the whole population of Australia and New Zealand.¹

The rate of increase of the Methodist Church has been the largest of any of the churches during recent years, and has exceeded the rate of increase of the general population. This success has been due very largely to the energetic administration and vigorous policy of the home missionary societies in the various states. These have done magnificent pioneering work, and the connexional system of Methodism has given her a great advantage over the sister churches in providing for the needs of new townships and bush districts. The freedom of Methodism from sacerdotalism and ecclesiastical red-tape, and the elasticity and adaptability of her organization to new conditions, have all been in her favour in a new and rapidly developing country. Above all, she still preaches with unabated confidence the old gospel of salvation by faith, and holiness through the gift of the Spirit, which has always proved itself to be the message which humanity needs.

Remarkable
growth of
Methodism.

¹ The Church of England (in which all persons describing themselves simply as 'Protestant' are counted) numbers thirty-nine per cent., the Roman Catholics twenty-one per cent., the Presbyterians thirteen per cent. ; two per cent. to the Baptists, a little over one per cent. to the Congregationalists and Lutherans respectively.

CHAPTER VI

IN SOUTH AFRICA

What a world this is for a man who means to be a hammer and not an anvil!—GOETHE.

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CHAPTER VI

IN SOUTH AFRICA

AUTHORITIES.—To the General List add : B. SHAW, *Memorials of South Africa* (1841); W. SHAW, *Story of My Mission* (1860); BROADBENT, *Barolong of South Africa* (1865); SMITH, *Memoir of the Rev. J. W. Appleyard* (1881); J. WHITESIDE, *History of the Wesleyan Methodist Church in South Africa* (1906).

I

METHODISM was introduced into South Africa, in 1806, by George Middlemiss, of the 72nd regiment, part of the force with which General Baird had seized and occupied Capetown. He frequently preached to his comrades, and forty of them met weekly for Christian fellowship. On his departure, the work was continued by Sergeant Kendrick, of the 21st Light Dragoons, and as the result of his evangelistic services one hundred and twenty soldiers were converted. For several years they held their meetings in the open air at the foot of Table Mountain. In 1812 they sent an urgent request for a minister to the Missionary Committee, in London. The Rev. J. McKenny was appointed; but in those days religious freedom was little understood, and upon his arrival he was prohibited by the Governor, Lord Charles Somerset, from preaching to the people. He said :

IN CAPE
COLONY.
Methodism
introduced,
1806.

The soldiers have their chaplains ; and if you preach to the slaves, the ministers of the Dutch churches will be offended.

A few months later, tired of inaction, he sailed to Ceylon. A second attempt was made, and on April 14, 1816, the Rev. Barnabas Shaw landed in Table Bay. His sturdy

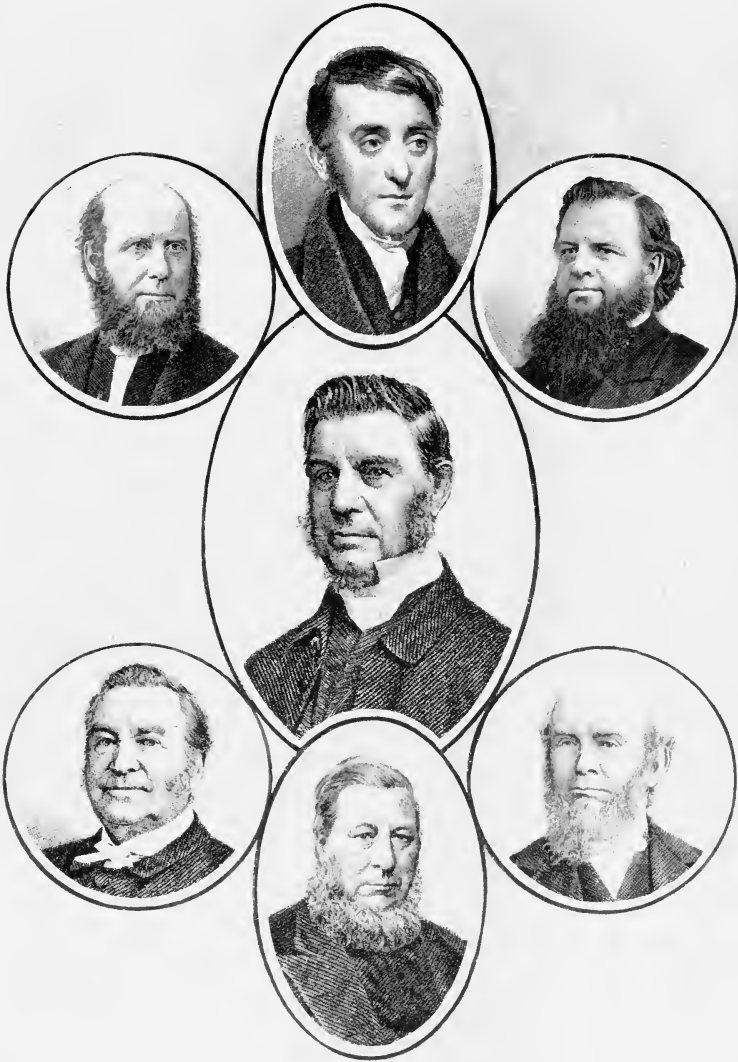
Yorkshire spirit refused to yield to any interference, and notwithstanding the Governor's prohibition, he commenced preaching first to the soldiers and then to the slaves. The limits of his work were, however, so narrow that his thoughts turned to the heathen living beyond European settlements. The Rev. H. Schmelen, of the London Society, whose station was at Bethany, in Great Namaqualand, visited Capetown, and his accounts of the Namaqua strongly appealed to Mr. Shaw's sympathies. When Mr. Schmelen returned Mr. and Mrs. Shaw accompanied him, travelling by ox-wagon. Two hundred miles to the north they met Jantje Wildschot, chief of the Namaqua, south of the Orange River, who, with four of his tribe, was journeying to the Cape to procure a Christian teacher. Mr. Shaw accepted this unexpected meeting in the trackless desert as a divine intimation. He settled amongst the Namaqua, and founded the mission of Lilyfontein.

Among
the
Namaqua.

The Namaqua were nomadic in their habits, made such by long and frequent droughts. Drawing tighter and tighter their hunger-belts, and folding up their mat huts, they wandered at such times over the country, seeking pasture and water for their flocks and herds. Notwithstanding the disadvantages of this wandering life, hundreds of the Namaqua became sincere Christians. Not a few developed into teachers, class-leaders, and evangelists. Some of them, with gun in hand and water-bottle slung at side, and depending for food on what they shot, explored for weeks together the plains of the Kalahari, to preach the gospel to the pigmy Bushmen. In the endeavour to establish missions in Great Namaqualand, north of the Orange River, the Rev. W. Threlfall, with two Namaqua teachers, Jacob Links and Johannes Jager, were killed by these wild dwellers in the desert. Several stations were formed, but retrenchment becoming necessary they were handed over to the agents of the Rhenish Missionary Society, under whose care they have since remained.

Capetown,
1820.

In the year 1820 the Rev. E. Edwards, one of Mr. Shaw's colleagues, removed from Lilyfontein to Capetown to take



BARNABAS SHAW, South Africa, 1816; *d.* 1857.

JOHN MCKENNY, Capetown, 1814;
d. 1847.

JOHN WALTON, M.A. (Ceylon, 1855), first
Pres. of S.A. Conf. 1883; *d.* 1901.

WILLIAM SHAW, Algoa Bay, 1820; Pres. Brit. Conf. 1865; *d.* 1872.

JOHN EDWARDS, South Africa, 1832; *d.* 1887.

GEORGE CHAPMAN, Cape Coast, 1843;
Theol. Tutor Heald Town Native
Training Institution; *d.* 1893.

WM. J. DAVIS, Clarkebury, 1833; *d.* 1883.

the pastoral charge of the soldiers. His first preaching place was in a loft over a stable. A small obscure church was then built in Barrack Street. In 1831 a more imposing structure was completed in Burg Street, and this was for nearly fifty years the chief Wesleyan Church at the Cape. The coloured Dutch-speaking population was specially cared for. Many of them were slaves, and those who were not slaves were treated as such by the European inhabitants. Services were held for their benefit at Stellenbosch, Robertson, Wynberg, and Somerset West, and at all these places churches were erected for their use. At a later date a large church was erected in Buitenkant Street, Capetown; and now often on a Sabbath evening not less than a thousand people assemble. The services are conducted in Dutch. The iron hoof of slavery has left its degrading marks on its victims in the form of drunkenness, lying, and unchastity, but many of them have become fine Christian examples of cleanliness and purity.

Capetown grew into a city with a population of eighty thousand. The church in Burg Street was superseded in 1879 by the Metropolitan Church, in Greenmarket Square, one of the finest ecclesiastical structures in the metropolis. It possesses an exceedingly fine organ, and the recitals in winter are largely attended. Suburban churches were erected in due course. At an early date, the naval station Simonstown was occupied, and in 1890 an excellent Soldiers' and Sailors' Home was completed, and opened by Rear-Admiral Sir R. H. Harris.

In 1901 Mr. Wm. Marsh, a Capetown merchant, left £200,000 for the establishment of homes for orphan and destitute children. The details of the scheme were left to the absolute discretion of his only son, the Rev. T. E. Marsh, and at his death the power vested in him passes to the Methodist Conference. Several semi-detached houses, double-storied, have been erected, and eighty boys and girls are in residence. The family system is adopted, and each house is under the care of a matron or mother.

Marsh
Orphanage.

Among the
British
settlers.

But it is in the east of Cape Colony that Methodism struck its deepest roots. In the year 1820 the British Government sent out 4,000 selected emigrants, and located them on the eastern frontier, in the districts of Albany and Bathurst, mainly as a defence of the Colony against Kafir incursions. William Shaw, who was chaplain to the London party, was in every way fitted to be a Christian pioneer. He was a devoted pastor, an able preacher, and a skilful organizer. There were no roads in the settlement, no bridges, and no map of it to be obtained. But Mr. Shaw visited the various encampments, preaching the great essentials of the Christian faith to men and women dwelling in a strange land, and for whom no Sabbath bell rang. He had to ford rivers, explore pathless forests, and not unfrequently when benighted had to climb a tree and seek safety and sleep in its branches. But these journeys bore rich fruit. 'Shovelled into a wilderness,' said the Rev. W. B. Boyce, 'and left to make their own way, the settlers of Albany were a godly seed.' Grahamstown, the centre of their commercial life, was often spoken of as the 'City of the Saints,' in ironical allusion to the religious character of its inhabitants. The present noble 'Commemoration Church' was erected by the settlers as a permanent memorial to the glory of God, who had so richly blessed them since their arrival in the country. The foundation-stone was laid by Mrs. Shaw in 1845, but owing to the native war of 1846, known as the 'War of the Axe,' the work was delayed, and the church was not completed until November 24, 1850.

From Grahamstown Methodism extended its operations to nearly every town in the eastern and midland districts. At Fort Beaufort, King-Williamstown, East London, Queenstown, Molteno, Barkly East, Somerset East, Cradock, Middelburg, Aberdeen, Graaff Reinet, Oudtshoorn, Jansenville, Uitenhage, and Port Elizabeth, are neat churches, schoolrooms, and manses; and constant efforts are made to build up colonists in a vigorous piety, and enlist their sympathies in various congregational activities. When diamonds

were discovered at Kimberley, in 1867, the Methodists were amongst the first on the fields ; and when the several mines were amalgamated by Cecil Rhodes, and the native labourers were gathered into huge compounds, services were held every Sabbath in the enclosures, and thus the gospel was preached to thousands who came from all parts of South Africa. This was mission work of the highest importance.

In 1883, chiefly through the efforts of the Rev. J. Walton, M.A., the ' Wesleyan High School for Girls ' was established in Grahamstown, in order to furnish a superior education combined with moral and religious training. Subsequently a large school hall and class-rooms were added and the original edifice was devoted to the boarding department. In 1894 the handsome buildings of Kingswood College—so named from the historic school in the mother-country—were opened to supply youths with a sound education on English public school lines. Both institutions are admirably situated, and surrounded by ample pleasure grounds.

Educational
and
missionary
work.

The English churches are becoming increasingly missionary in their action. A missionary society was formed in the year 1885. In 1905 the total income of the society was about £10,000, half of which was raised by the native churches. In 1882 the Wesleyan churches in the six districts of the Cape, Grahamstown, Queenstown, Clarke-bury, Bloemfontein, and Natal, but not including those of the Transvaal and Rhodesia, assumed a corporate and organized form, under a separate Conference, no longer dependent on the mother church. This change stimulated the Methodists of South Africa to take a deeper interest in their own affairs, and ministers and laymen have been knit together in mutual confidence and effort.¹

In 1823 the Rev. W. Shaw left Grahamstown to commence missions amongst the various Bantu tribes on the eastern frontier. The first station was formed at Wesleyville, among the Gонуquabi ; the second at Mount Coke,

Success
among the
Bantu
tribes.

¹ The total income from all sources in 1905 was £178,769.

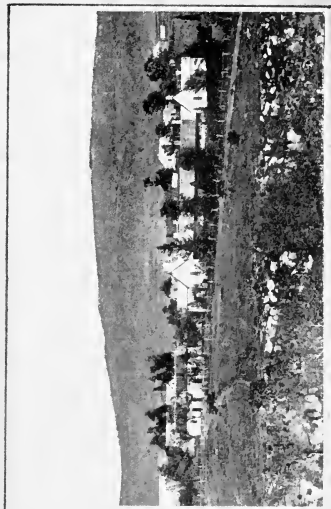
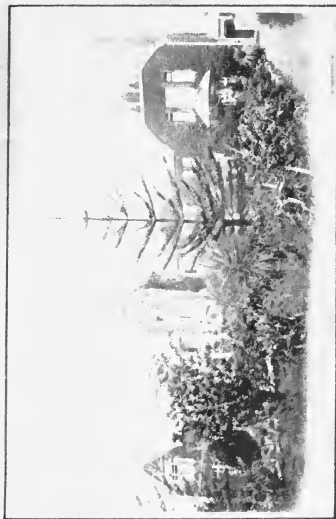
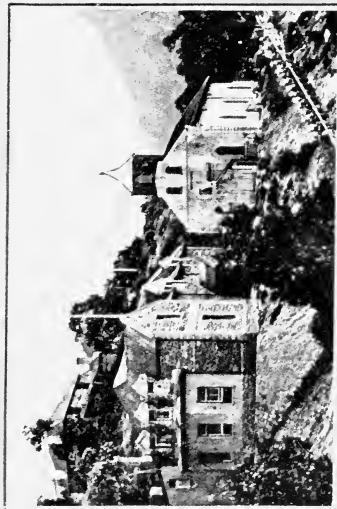
with Ndlambe's people; and the third at Butterworth, with Hintza, who was killed in the war of 1834. It was from this station that the Fingos were led out of bondage in 1835 by the Rev. J. Ayliff, and located at Peddie.¹ The fourth station was at Morley, with Depa's clan. The fifth was at Clarkebury, with the Tembus; and it was in its neighbourhood that in 1855 the Rev. J. S. Thomas was killed by the Pondos during an attack on a cattle enclosure at night. The sixth was at Buntingville, among Faku's people. These made a 'chain of stations' from the Colony to the Natal border, from which peaceful incursions were made into the surrounding heathenism. The work among the natives has prospered to such an extent that to-day there are in connexion with the South African Wesleyan Conference 66,000 natives who are church members, with 29,000 on trial, and 23,000 meeting in junior classes. The New Testament was first translated into Kafir in 1846 by the Revs. H. H. Dugmore, W. J. Davis, and J. B. Warner, assisted by two German missionaries. The whole Bible was translated by the Rev. J. W. Appleyard, by the year 1859, and printed at the Mount Coke mission press. Numerous day schools assisted by Government promote education amongst the natives, and in connexion with several of them are industrial departments which impart instruction in carpentry, blacksmithing, shoemaking, and agriculture. The largest Wesleyan institution for the training of native teachers is Healdtown College, near Fort Beaufort.

II

IN THE
NORTHERN
STATES.
Orange
River
Colony.

The first Methodist church in what is now the Orange River Colony was at Thaba Nchu, on the border of Basutoland, a mountain familiar to all students of the Boer War. There the Barolong settled in 1833, under the direction of

¹ The Fingos were a tribe driven southward by Tshaka, the Zulu chief, and enslaved by the Ama-Xosa, who often treated them with great cruelty. Peddie is a few miles east of Grahamstown.



SOUTH AFRICAN CONFERENCE, 1885.
HIGH SCHOOL, GRAHAMSTOWN.

SIMONSTOWN SOLDIERS' HOME AND CHURCH.
HEAD TOWN NATIVE TRAINING INSTITUTION.

the Rev. J. Edwards, after they had been driven from north of the River Vaal by the fierce Mantatees. For many years there was little expansion. The emigrant Dutch farmers, who entered the country three years later, had their own churches and pastors ; and the native population was thinly scattered over a wide area. In 1851 an attempt was made to form a native church at Bloemfontein, then little more than a village in the open veld, and which was supplied from Thaba Nchu. In 1860 a European minister was appointed, and services for the English residents were commenced. In 1873 the present place of worship, Trinity Church, was built, the foundation-stone of which was laid by Sir John Brand, the President of the Orange Free State. Slowly Methodism extended its operations to Fauresmith in the south, and to Kroonstad in the north ; and by the year 1890 Bethlehem, Lindley, Winburg, Frankfort, Jagersfontein, and Ladybrand had been occupied. The war of 1899-1902 necessarily disorganized the work of the churches. At Parijs—to mention a few of the difficulties of the times—the parsonage was looted and turned into a stable. At Lindley the people were escorted to Kroonstad and the town was deserted. At Bethlehem the parsonage and native church were plundered. At Frankfort the church was reduced to a ruin. At Heilbron the church was turned into a hospital. But, with the termination of the conflict, the people returned to their homes, and with surprising cheerfulness repaired the ravages made by war.

When Sir George Napier, Governor of Cape Colony in Natal. 1842, ordered British troops to march to Port Natal, now Durban, in order to protect the natives and the few English residents from the aggressions of the Dutch emigrant farmers, they were accompanied by the Rev. J. Archbell and his family. Shortly after his arrival he erected a wattled church with thatched roof and earthen floor, and within this humble building Methodism commenced its work. After Natal had been proclaimed a British colony the Rev. J. Richards was appointed to Maritzburg, and for

a considerable period he was the only English minister in the capital. Between 1849 and 1851 several thousand English emigrants arrived, chiefly from Yorkshire and the Midlands, and the present position of Methodism in Natal is largely due to the zeal and loyalty of these men. At Verulam, York, Maritzburg, and other places they formed churches and carried the gospel far and wide. Greytown, Ladysmith, Newcastle, Wakkerstroom, and Dundee—names which have passed into the history of the Empire—were occupied in later years. In 1847 the Rev. James Allison came into Natal with a party of native refugees from Swaziland. They settled first at Indaleni, and afterwards at Edendale. Many of these refugees were men of high Christian character. Land at the time was cheap, and they bought farms near Ladysmith, and from their self-denying efforts to preach the gospel to the natives sprang into existence the native circuits of Driefontein, Evansdale, and Enyanyedu. Maritzburg has the honour of being the first Methodist circuit to adopt the weekly offering. It was resolved that every Sabbath, at both morning and evening services, a collection should be made, and the practice is now observed in every Wesleyan church throughout South Africa. The Government policy left the numerous native tribes in Natal undisturbed in their reserves under their own chiefs, and little affected by any form of Christian civilization. They easily grew their own food, and settled down to an indolent semi-barbarous life. The sugar and tea planters were, therefore, compelled to import coolies from India to the number of 50,000. In 1862 the Rev. Ralph Stott commenced a mission amongst these people; and after his death, the work was continued by his son. The success of the mission has been small as yet, if it be judged by numerical returns only. Zululand has at last been entered; and from Etshowe the Zulus are visited as far as Ingwavuma and Kosi Bay. Without trespassing on the work of other churches, there is ample room for Methodism among this fine, noble race.

The war with the Dutch Republics fell heavily on Natal.

Dundee and Newcastle had to be abandoned, and Ladysmith was besieged for 118 days, until horseflesh was a luxury, and eggs were sold at 48s. a dozen. The Wesleyan church was used as a hospital and services were held in the parsonage garden. Though sixteen thousand shells fell within the town, neither church nor parsonage was struck, and only the finial of the schoolroom was destroyed.

Methodism entered the Transvaal in the person of David Magatta, a native of the Magaliesberg. Captured by the Matabele, he escaped when Moselikatse was attacked by the Dutch Boers, and fled to Thaba Nchu, where he became a sincere Christian. Desirous of making known to his own people the news of salvation, he returned to the Transvaal and settled at Potchefstroom. At his holy toil David continued for years, holding prayer-meetings and class-meetings with unflinching regularity. The Rev. G. Blencowe rode over from Ladysmith to see him, and the result of that interview was the appointment of the Rev. W. Wynne to Potchefstroom. The following year, the Rev. G. Weavind was sent to Pretoria. After the war of 1881, it was resolved by the missionary committee, in London, to give increased attention to the Transvaal, and the Rev. O. Watkins was appointed Superintendent of the mission. For ten years, at the slow pace of an ox-wagon, he travelled and explored a country as large as Great Britain and Ireland, visiting chiefs, preaching to the heathen, guiding, inspiring, and controlling everything.

There was no lack of large ideas in the new enterprise. The Transvaal was to be taken as a base, eastwards the work was to go to Swaziland, westward to the Barolongs, and northwards to the Limpopo and Zambesi, reaching far into Central Africa. The work of many years before, apparently lost through tribal wars, was now found after many days. The Barolongs, formerly the object of the labours of the apostolic Broadbent, once more offered the opportunity for evangelism, for Monstsoia, their chief, asked for a missionary. In Swaziland, on Watkins's arrival, Msimang, who forty years before had been Allison's inter-

The
Transvaal

Develop
ment in
interior.

preter, came forward once more to utter to a later generation the same Christian message of love.

Additional missionaries were sent from England, and Bloemhof, Mafeking, Good Hope, the Waterberg, and Mahamba were occupied. From all parts of the Transvaal came natives, who told how they had found the Saviour at Wesleyan services in Natal or Cape Colony, and for years, unassisted by any European teacher, had preached the gospel to the heathen, built chapels, and formed Methodist societies. In order to meet the great demand for teachers and evangelists, a native training institution was established, first at Potchefstroom, and ultimately at Kilnerton, near Pretoria, which has now three departments—one for the training of native evangelists, a normal school for the education of teachers, and a boarding school for boys.

In 1886 gold reefs were discovered at Barberton, and the Rev. W. J. Underwood was appointed to minister to the mixed population which flocked thither. But Barberton was soon eclipsed by the superior attractions of the Rand mines. Johannesburg rose into a town of considerably more than a hundred thousand inhabitants with phenomenal rapidity; and its public buildings, palatial business stores, gigantic hotels, and theatres showed the confidence of the people in the permanence of the gold-mining industry. The diggers were distributed along a thin, unbroken line of reef for thirty miles, broadening here and there into townships. President Street Church was built in 1889, and was soon crowded with a congregation of seven hundred, chiefly men. Churches were also erected at Fordsberg, Ophirton, Jumpers, and Langlaagte. Open-air services were held every Sabbath, and the 'narrowing lust of gold' was not allowed to hold undisputed sway.

With the appointment of the Rev. W. Hudson, in 1893, Methodism on the Rand rapidly developed. Churches were built at Vlakfontein, Boksburg, New Heriot, Jeppes-town, Clifton, Krugersdorp, Randfontein, Germiston, and Caseystown, besides parsonages. Johannesburg was divided

into three circuits, and to each was allotted three ministers. At Heidelberg, Middelberg, and Klerksdorp, Methodist congregations were formed. Everywhere there were men and women who kept their life unstained, and followed Christ against the world.

Then came the war of 1899-1902. Thousands of British subjects hurriedly left the country for the coast towns, and the ministers, with few exceptions, had to follow them. The President Street congregation fell from 700 to 70 : and all the smaller churches were shut up. When the British troops under Lord Roberts entered Johannesburg, the President Street Church was turned into a hospital for the Camerons and C.I.V. men. Following the example of the Anglican Church, a Wesleyan Soldiers' Home was opened in the Brandis Square Public School Buildings, and was a bright, cheerful centre for thousands of soldiers. The war

When peace was restored the exiles returned, and the population of Johannesburg and Pretoria soon reached nearly their former numbers. Hope and confidence prevailed ; and though it was recognized that the wounds left by such a war would not rapidly heal, it was believed that the gospel would be the chief influence in reconciling the two opponent races of the country. The Rev. Amos Burnet was sent from England to assume superintendency of the work. Within two years twenty additional ministers arrived from England, thirty-six new churches were erected, and twenty sites were purchased with a view to further development. From every side came calls for service which could not be neglected. In every town and village are Methodists from home or the Cape or Natal, who crave for the simple spiritual worship they enjoyed in former years. The number of church members is now 20,000, and the annual income is over £40,000. Most of the English work is self-supporting.

There has been a huge development eastward and westward. No more romantic story is to be found anywhere than that of Robert Mashaba, who after being converted at one of the older mission stations went back to his own Delagoa Bay.

people in the neighbourhood of Delagoa Bay and by his consistent life and earnest preaching formed a considerable church. There is something in the characteristic services of Methodism, its hymns, and especially its warm-hearted fellowship, which appeals forcibly to the African, and Mashaba insisted on keeping his people together until a minister of his own church should arrive. The onflowing tide of Methodist enterprise soon made this possible; and in 1892 the new station, with its local preachers and membership of over two hundred, was visited and formally recognized, Mashaba becoming a Methodist minister. Unfortunately the Portuguese rulers looked suspiciously on a Protestant worker; and on an unfounded charge of stirring up rebellion, Mashaba was exiled for some years to the Cape Verde Islands, whence he was allowed to return only on condition that he should not again enter Portuguese territory. His work did not fall to the ground, for under a European missionary there are now nearly a thousand full members, with a large number still on trial.

Rhodesia.

Rhodesia was occupied in 1891, at the request of Cecil Rhodes, who offered an annual sum towards the expenses of establishing a mission within the area controlled by the Chartered Company. The Rev. I. Shimmin was appointed to Salisbury, and his services were held in empty stores or the dining-room of the hotel. To assist Mr. Shimmin, the Rev. G. H. Eva was sent from Johannesburg, with eight native teachers. The work extended to Hartleyton, Epworth, and Lo Magondi. After the defeat and death of Lo Bengula, Bulawayo became the capital, and was laid out on modern lines, with electric light, banks, and water works. In 1896 the Rev. I. Shimmin succeeded in building a church at Bulawayo, the foundation-stone of which was laid by Cecil Rhodes himself. The Rev. J. White joined the mission in 1895, and has already translated the whole of the New Testament into the Mashona dialect. He has also written a number of hymns in the same language, which have been of great value in public worship. This mission, one of the latest of the Methodist

Church, has before it a bright future. It is the key to the far north. Across the Zambesi are numerous Bantu tribes, among which Methodism has yet to take her place with other churches in winning them to Christ. Central Africa, with its great lakes, broad rivers, and teeming population, awaits the labours and excites the hopes of the Methodist Church.

As these sheets pass through the press the deliberations of the different governments of South Africa with reference to federation draw to a fruitful issue. But in the United South Africa of the near future a united Methodism will form no small factor in its spiritual and social welfare. The unification under one South African Conference of all the work, part of which at present is supported by, and under the control of, the Missionary Society in London, is only a matter of the growth of local resources.

BOOK V
*METHODIST FOREIGN MISSIONARY
ENTERPRISE*

CHAPTER I
THE WORK OF BRITISH SOCIETIES

'Tis but as men draw nigh to Thee, my Lord,
They can draw nigh each other and not hurt.
Who with the gospel of Thy peace are girt,
The belt from which doth hang the Spirit's sword,
Shall breathe on dead bones, and the bones shall live,
Sweet poison to the evil self shall give,
And, clean themselves, lift men clean from the mire abhorred.

GEORGE MACDONALD, *Diary of an Old Soul.*

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CHAPTER I

THE WORK OF BRITISH SOCIETIES

AUTHORITIES.—To the General List add : the Reports of the missionary societies and their periodicals, and the *Minutes of Conference*, as final sources. For Wesleyan missions : J. W. ETHERIDGE, *Life of Thomas Coke* (1860) gives the beginnings ; see also W. MOISTER, *A History of Wesleyan Missions* (1871), and J. TELFORD, *Short History of Wesleyan Methodist Foreign Missions* (n.d.). Other useful books are : J. BEECHAM, *Ashantee and the Gold Coast* (1841) ; FOX, *History of Wesleyan Missions in W. Africa* (1851) ; J. MILUM, *Life of T. B. Freeman of Ashanti* (1893) ; ELIJAH HOOLE, *Personal Narrative of a Mission to South India* (1829, 1844) ; W. T. A. BARBER, *David Hill, Missionary and Saint* (1898) ; G. S. ROWE, *Life of John Hunt* (1860) ; JAMES STACEY, *Consecrated Enthusiasm : Life of Rev. W. N. Hall* (1887) ; SOOTHILL, *A Mission in China* (1907) ; E. S. WAKEFIELD, *Thomas Wakefield* (1904). References are also to be found in KIRSOP, *Historic Sketches* (1885) ; BOURNE, *History of the Bible Christians* (1905) ; Methodist New Connexion Jubilee (1847) and Centenary volumes (1897) ; and KENDALL, *History of Primitive Methodism* (1905).

NOTE.—This chapter on British Methodist Missions deals almost exclusively with the history of the work still under the direction of the various English missionary societies. Thus work on the continents of Europe and America, in South Africa, and in the Australian Colonies and Polynesia since the Australian Conference took responsibility, are all left to other writers. These restrictions must be remembered as limiting the completeness of the picture.

I

JOHN WESLEY was sure that God had given him a message to men. He was always intensely practical. When the long learning of years was crowned with the sudden illumination in the society meeting in Aldersgate Street, the certainties he attained were at once triumphantly offered to all men who were without them. Every religious revival is founded on a sense of certainty, and without it missionary

WESLEYAN
METHODIST
MISSIONS.

enthusiasm is impossible. The dominant note in early Methodism is of a living experience ; the step to evangelism is instantaneous :

What we have felt and seen
With confidence we tell.

The inevitable missionary character of Methodism.

No less prominent than Wesley's assurance was his breadth. He rejoiced to form societies in which any man, Churchman or Quaker, might join. The certainties of faith brought a remedy for the universal danger, a satisfaction for the universal longing of mankind. Wherever souls that rejoiced in the witness of the Spirit met souls in need, the simple Methodist societies sprang into life. A Methodist was bound to be a missionary. Whether with the army in the Low Countries, or in the forests of New England, or on the plantations of the West Indies, the soul rejoicing in the knowledge of salvation carried and applied that knowledge. Religion knows nothing of degrees of longitude ; there could be no geographical bounds to the work of Methodism. Wesley was expressing the true inwardness of his faith and practice when he said ' The world is my parish.' Hence foreign missions grew naturally out of that mission at home which we call Early Methodism.

The first work in Antigua.

The first Methodist foreign missionary, characteristically, was a layman. In the year 1759 Nathaniel Gilbert, sometime Speaker of the House of Assembly in Antigua, returned to his property there. He had been thoroughly converted during his stay in England, and Wesley had baptized two of his black slaves. Gilbert had failed to persuade his friend John Fletcher to accompany him, but himself began work among the negroes. Of course he was mad in the eyes of his fellow planters, but Methodism necessarily meant missions to him and madness to them.

Whitefield's mighty evangelistic results in the American colonies had not been organized, and it was not till 1765 that Irish emigrants introduced Methodism into New York. The following year Laurence Coughlan, of the Society for the Propagation of the Gospel in Foreign Parts, founded



William Pearce
Admitted on Trial
Barbados } Wm. Warrener
March 22 1822 } Secretary

Christian John Duke
Admitted on Trial, Barbados 1820
Barbados } Wm. Warrener
Wm. Warrener } Secretary

September, 1822
METHODIST SOCIETY
QUARTERLY TICKET
Do not receive any thing which
do not bring out here at a
convention, for they
shall be killed.
Minister, J. G.
L
Christian John Duke

September, 1822
METHODIST SOCIETY
QUARTERLY TICKET
Do not receive any thing which
do not bring out here at a
convention, for they
shall be killed.
Minister, J. G.
M
Christian John Duke

March, 1823
METHODIST SOCIETY
QUARTERLY TICKET
Do not receive any thing which
do not bring out here at a
convention, for they
shall be killed.
Minister, J. G.
A
Christian John Duke

THE HOUSE IN WHICH THE MISSION WAS BEGUN AT KINGSTON, JAMAICA, 1789.

JOHN BAXTER, aetat. 57, shipwright and missionary pioneer in West Indies; *d.* 1806.

DR. THOMAS COKE.

WM. WARRENER, aetat. 48, Wesley's first ordained missionary for the West Indies, 1786; *d.* 1825.

CLASS-TICKETS FROM BARBADOS, 1822-1826.

Methodist societies in Newfoundland. The pressing appeal from America led to the historic scene in the Leeds Conference of 1769 when the Methodist preachers raised £70 among themselves out of their poverty and sent Pilmoor and Boardman as the first volunteer missionaries of the church. Eight years later John Baxter, a Methodist shipwright at Chatham, took up work in the royal dockyard in Antigua, hoping that he might have an opportunity of speaking for God. He found the Methodist societies left by Gilbert flourishing under the lead of two godly black women. Rich on his 'four shillings a day and the king's provisions,' John Baxter ministered to the poor slaves, and wrote to tell Wesley : ' You had many children in Antigua whom you never saw.'

The essential element of personal experience in Methodism was thus producing its natural result. Herein lay the seed of a world-wide expansion. We see the assurance of the providence of God in the finding at the psychological moment of need the particular man who could lead along the new line of development. Thomas Coke, ordained priest in 1772, had in his own experience felt the expulsive power of a new affection ; his contact with Wesley and his preachers had led to his entry into a new joy and enthusiasm for Christ, and in 1777 he joined in their missionary journeys. His active mind refused to stop at any intermediate point, and from the first he was captivated with the thought of carrying the gospel to the heathen. As a whole, Protestantism had been strangely lethargic in this matter. Among the Reformers, in proportion as the narrower ideas of Calvin's majestic system gained ground at the expense of the broader, the grip of fatalism held the missionary conscience paralysed. Hence, save for the efforts of the Society for the Propagation of the Gospel, which had sent John Wesley out to Georgia, scarcely anything was being done by English Christianity outside its own borders. The attitude of English Dissent is evidenced by the historic scene when Ryland crushed young William Carey's suggestion for foreign missions with the rebuke : ' Sit down, young man. When God pleases

to convert the heathen, He will do it without your aid or mine,'—the voice of a Christianity paralysed by a partial view of a great truth. But the times of ignorance were passing; new and broader thoughts were in the air. God gave his grand apocalypse to his chosen leaders all along the line of the church. Most influential among these was Thomas Coke, the indomitable Welshman, possessed with the passion for the winning of the world for Christ. The Methodist movement has induced mighty currents throughout the Church Catholic, nowhere more clearly traceable through many different channels than in missionary enterprise.

Coke's
enthusiasm
for Africa
and America.

In 1775 two negro slaves escaped to England from the American Colonies, then commencing their rebellion. They were pronounced free by legal decision, and were brought under Methodist influence. On their return to Calabar, to whose ruling house they belonged, there were sent out with them two German Methodists from Bristol. These good men died almost immediately, and the young chiefs asked for successors. Coke at once issued a circular letter among the preachers asking for volunteers. The matter was discussed at the Leeds Conference of 1778, but though there were volunteers, it was decided that the time was not yet. It was in 1784 that the thoughts of many minds were focussed in the Plan for the Establishment of Missions among the Heathen, circulated with the signatures of Dr. Coke and Mr. Thomas Parker. It was in the same year that Wesley took an important step through the pressure of the necessities of the American Methodists, whom he still regarded as members of the English Church but now saw entirely deserted by their proper pastors. He appointed Coke and Asbury superintendents, and Whatcoat and Vasey elders of American Methodism. Coke returned to England to report the successful commencement of the new ecclesiastical organization and continued actively to develop his missionary plan. A new region in his great district was making claims that were imperative. The Declaration of Independence had been followed by the emigration from

A P P L A N
OF THE
S O C I E T Y
FOR THE

Establishment of Missions among the Heathens.

I EVERY Person who contributes Two Guineas yearly, or more, is to be admitted a Member of the Society.

II A General Meeting of the Subscribers shall be held annually, on the last Tuesday in January.

III The first General Meeting shall be held on the last Tuesday in January, 1784, at No. 11, in Wet-street, near the Seven Dials, London, at Three o'Clock in the Afternoon.

IV At every General Meeting of Seven, or more, shall be chosen by the Majority of the Subscribers, to transact the Business of the Society for the ensuing Year.

V The General Meeting shall receive and examine the Accounts of the Committee for the preceding Year, of all Sums paid to the Use of the Society, of the Purposes to which the Whole, or any Part thereof, shall have been applied, and also the Report of all they have done, and the Advices they have received.

VI The Committee, or the Majority of them, shall have Power, First, To call in the Sums subscribed, or any Part thereof, and so to receive all Collections, Legacies, or other voluntary Contributions. Secondly, To agree with any other that approve, who may offer to go abroad, either for Missions, or in any Civil Employment. Thirdly, To procure the best Instruction which can be procured, to provide for the Education of the Country for which they are intended, before they set abroad. Fourthly, To provide for the Education of such as may be sent home, and expedient. Fifthly, To grant the Necessaries, or to much thereof, at the Funds of the Society may admit, for the Use of any Heathen Country. And, Sixthly, To do every other Act which to them may appear necessary, in so far as the common Stock of the Society will allow, for carrying the Design of the Society into Execution.

VII The Committee shall keep an Account of the Subscribers Names, and all Sums received for the Use of the Society, together with such Extracts of the Entries of their Proceedings and Advices, as may show those who are concerned, all that has been done both at Home and Abroad; which State shall be signed by at least Three of the Committee.

VIII The Committee for the New Year shall send a Copy of the Report for the past Year, to all the Members of the Society who were not present at the preceding General Meeting, and (free of Charge) to every Clergyman, Minister, or other Person, from whom any Collection, Legacy, or Donation, shall have been received, within the Time concerning which the Report is made.

IX The Committee, if they see it necessary, shall have Power to choose a Secretary.

X The Committee shall at no Time have any Claim on the Members of the Society, for any Sum which may exceed the common Stock of the Society.

XI R. The Persons who shall be before the first General Meeting, and to whom it may not be convenient to attend, are desired to send by Letter (according to the above Direction) with any important Remarks which may occur to them, to the Publishers, that the Subscribers present may be assisted as far as possible, in settling the Rules of the Society to the Satisfaction of all concerned.

We have been already favoured with the Names of the following Subscribers, viz.

	£.	s.	d.
D R. COKE	1	2	0
Rev. Mr. Simpson, Master of the field	2	0	0
Rev. Mr. Bickerstaff, of Leicester	2	0	0
Mr. Kote, of Donking	2	0	0
Mr. Parsons, of London	2	0	0
Mr. Kinkover, of ditto	2	0	0
Mr. Smith, Rufin Merchant, of London	2	0	0
Mr. Biddale, of ditto	2	0	0
Mr. Jay, of ditto	2	0	0
Mr. Dewey, of ditto	2	0	0
Mr. Mandell, of Bath	2	0	0
Mr. Jacques, of Wallingford	2	0	0
Mr. Gales, of New-port	2	0	0
Mr. Joba Gales, of New-port, in occasional Subscribers	2	0	0
the Life of Wight	2	0	0
<i>1784</i>	17	0	0
<i>1785</i>	26	5	0
<i>1786</i>	26	5	0

To all the Real Lovers of Mankind.

THE present Infidelity is so agreeable to the finest Feelings of Piety and Benevolence, that little need be added to it to render the Study, of every Denomination, (even those who are entirely unconnected with the Methodist, and Wesleyan Societies) to be with advantage to the amazing Change, which our Preaching has wrought upon the Ignorant and Superstitious through-out these Nations; and they will admit that the Spirit of a Missionary must be of the most Manly, most devoted, and self-denying Kind: nor is any thing more required to constitute a Missionary, than good Sense, Integrity, great Piety, and amazing Zeal. I am, notwithstanding all these Qualifications, we have among us, and I doubt not but promote the Kingdom of Christ, and the present and eternal Welfare of the Heathen. If they may but see the Use of the Funds of the Society, and the great and good Use to which they may be put. And as trust, nothing shall be wanting, as far as Time, Strength, and Abilities, will admit, to give the fullest and highest Satisfaction to the Promoters of the Plan, on the part of your devoted Servants,

THOMAS COKE,
THOMAS PARKER.
Those who are willing to promote the Institution, are desired to send their Names, Places of Abode, and Sums subscribed, to the Rev. Dr. Coke, in London, or Thomas Parker, Esq. Barrister at Law, in York.

the United States of many who clung to the old flag. A number of these settled in Nova Scotia and Newfoundland, and the Methodists among them sent to England for help. Accordingly after the Conference of 1786 when Coke was sent back to America he was accompanied by three preachers whom he was to settle in Nova Scotia. The voyage was exceedingly stormy ; the vessel was driven far out of its course, and at length, battered and leaking, it found a shelter in the harbour of St. John's, Antigua, on the morning of Christmas Day. What looked like disaster and chance was used in God's providence for the full launching of Methodist activities in the conversion of races actually heathen.

That Christmas Day in 1786 which saw Dr. Coke preaching and administering the Lord's Supper in the Methodist Church in Antigua marked the commencement of a new era. The society numbered two thousand. Coke preached twice a day during his visit, and the gentlefolk of the place so crowded the evening services that there was no room for the negroes whose loving gifts had raised the building. The welcome accorded here convinced the missionaries that their work lay in the West Indies. Baxter gave up his secular employment and was ordained by Coke. Under his guidance visits were paid to other islands, and missionaries were settled in Antigua, St. Vincent's, and St. Christopher's. In the Dutch island of St. Eustatius there had been a remarkable work through the agency of Black Harry, a converted slave whose preaching led to physical phenomena among the negroes similar to those seen under the preaching of Wesley and Whitefield. Harry was first flogged and then sold into slavery on a Spanish vessel. But his societies remained, and eagerly welcomed the newcomers. The jealousy of the Dutch Government, however, prevented a settlement. Coke returned to England inflamed with what he had seen ; his importunity knew no bounds. His own fortune was taxed to the utmost by his gifts, and he left no one within his reach without the opportunity of contributing. In fact, over a large part of England

he literally begged from door to door. At the next Conference Wesley was able to send out others to the West Indies, so that ere long the *Minutes* record the names of ten islands as missionary stations. Again and again among the white settlers old Methodists were found who assisted Coke and his companions to make a commencement. Barbadoes, Dominica, Nevis, Tortola, Santa Cruz, and Jamaica were thus occupied, and ere long St. Eustatius too.

The claim of
the slave.

The first Annual Report of the missionary work is dated 1789, and records receipts of £1,404 and an expenditure of £1,472. The Conference next year appointed a committee for the management of affairs in the West Indies. The condition of the Islands showed great need for such help as Methodism could give, and ensured alike much success and opposition. The religious needs of the white population were neglected by the regular clergy. Coke reports from Jamaica that in some parishes there was no church, no divine service save burials, and christenings and weddings in private houses. Only here and there an evangelical clergyman welcomed the assistance of the newcomers. Moreover the outstanding fact of social life was slavery, with its natural result of the degradation and need of the black and the unwillingness of the white to take any risks of change. Happily there were not a few humane planters who gave ready access to their slaves, but they were not infrequently overborne by their fellows. On the subject of slavery the conscience of England had been gradually growing more and more uneasy. As early as 1774 Wesley had published a strong condemnation of the system. When the first preachers came to the West Indies there was already formed in England an Anti-Slavery Society, one of whose members was a Secretary of State. Hence the influential people in the Islands were specially sensitive. The preachers were supposed to be agents of this society, and it was broadly stated that their preaching to the negroes was inflammatory and socially subversive. The Methodist movement was evidently not to be despised. As early as 1793 the number of worshippers was reported to be 30,000.

As the membership rapidly increased, restrictive enactments were passed by the local legislatures. In Jamaica the rioters broke into a chapel, but the jury acquitted them, and publicly added that 'Hammet and the Methodist chapel should be prosecuted as nuisances.' Persecuting ordinances closed all the chapels, and a preacher was imprisoned for singing a hymn at a forbidden moment. In St. Vincent's a law forbade preaching to negroes under penalty of heavy fine ; on a second offence, of flogging and banishment ; and, on return from banishment, of death. Matthew Lumb was imprisoned for preaching. Other enactments restricted public service to daylight, and thus ensured that no negroes could attend, since their only hours of leisure were before sunrise and after dark. In many cases violent attacks were made in the public press upon the missionaries as incendiaries, and there were repeated attempts at assassination. It was not difficult to bring forward proofs of the value of the work done. Thus, whereas in Antigua at Christmas martial law used to be proclaimed to control the drunken excesses of the negroes, we find that Methodism had changed all that, and that the chapels were full, while even the ordinary law had little to do. In Nevis, where Sunday had been the common market-day, even the whites had taken to shutting their shops, and the negroes had given up their dancing and drinking in favour of religious services. When the French were about to make a descent from Guadaloupe on Tortola the governor summoned the Methodist preacher and made him acting colonel of a regiment composed of the negroes of his society, with the result that the French desisted from their enterprise. These facts and sense of justice procured the interference of the home authorities ; the worst of the restrictive enactments were disallowed by the king in council, while orders were sent to all colonial governors never to assent to any Bill about religion without suspending the clause until His Majesty should have given his assent. But the poor negroes were at the mercy of ill-disposed masters. Many cases occurred in which men and women were flogged

for praying, and the missionaries were subject to much misrepresentation and danger at the hands of unscrupulous opponents.

The in-
stitution of
general
collections.

But we must return to the main stream of missionary enterprise. Coke's enthusiasm led him, as we have seen, to a perpetual collecting of moneys for foreign missions that sometimes tried the patience of men of more cautious mind. Even Wesley himself wrote in 1790 to one of his preachers, 'I did not approve of Dr. Coke's making collections either in your or any other circuit. I told him so, and am not well pleased with his doing it. It was ill done.'

Beginnings
in Africa.

But the obvious call of God could not but be responded to by the Conference; in the second year after Wesley's death we find a resolution for the making of a special general collection. The time seemed to be ripening for the putting into execution of the long-dreamed-of African Mission. During the American war many negroes had fought for the British. Some of them subsequently came to England, and after much distress were settled, through the benevolence of Clarkson, on the West African Coast at a spot thenceforth known as Sierra Leone. The remnants of this colony were reinforced in 1792 by a large number of others who had become Methodists in Nova Scotia. They carried their religion with them and continued to meet in class under their own leaders and local preachers. They communicated with Coke, for we find in the *Minutes* of 1792 the entry, 'Sierra Leone, 223 coloured people,' and the same entry repeated till 1796. Coke attempted, with the support of Wilberforce and others, to found a self-supporting Christian colony of English mechanics, all of whom were members of the society. These went out with Governor Zachary Macaulay, but the scheme failed through the instability of character of the men sent.

The Conference of 1798 found itself in financial difficulties owing to the secession of the New Connexion; but it allowed Dr. Coke—or the preachers, where he could not go—to make application for subscriptions. The following year the Conference in the fullest manner took foreign missions

My very dear Sir

near Plymouth, Jan. 6. 1784.

Let m^r. Parker sh^d. neglect to send you one of our Plans for the establishing of Foreign Missions, I take the Liberty of doing it. Ten subscribers more, of ten guineas p^r. Ann. have favoured me with their names. If you can get a few subscribers more, we shall be obliged to you.

We have now a very wonderful Outpouring of the Spirit in the West of Cornwall. I have been obliged to make a Winter-Campaign of it. I preach here & there out of Doors

I beg my affectionate respects to m^r. Fletcher.

I entreat you to pray for

Your most affectionate Friend & Brother

Thomas Coke



AUTOGRAPH LETTER BY DR. COKE TO REV. JOHN FLETCHER ENCLOSING A COPY OF HIS FIRST PLAN OF MISSIONS, 1784.

THE 'OLD BOGGARD HOUSE,' LEEDS, where the Conference of 1769 was held, at which the first two missionaries volunteered for America (p. 64), and where the first Wesleyan missionary meeting was held, Oct. 6, 1813.

under its own care and henceforth never varied in its regular Sunday collections for the work. In 1804 a Committee for Missions was appointed, consisting of all the preachers in London with nine others. Meanwhile Coke found himself perpetually blocked by the refusal of the East India Company to allow missionaries in India. The Island of Ceylon, however, had been ceded to the British Government in 1802, and a chance was found for Christian missions. Sir Alexander Johnstone, the Chief Justice of the Island, deeply moved at the utter irreligion of the half-million nominal Christians left by the Portuguese and Dutch and the heathenism of the rest of the inhabitants, heard from Wilberforce of the good work done by the Wesleyan Missionary Society; through his invitation Coke's mind became fully imbued with the thought of at last making the attempt. He desired to take a dozen men with him, and overcame the reluctance of his more cautious brethren in the Conference of 1812 by offering £6,000 of his own to start the mission. Hence it came about that five missionaries were designated for Ceylon, one for Java, and one for the Cape of Good Hope, Dr. Coke himself sailing with one contingent of the party. It was the last utterance of his lifelong passion. The voyage was spent by the veteran in strenuous study of the Portuguese language, which he hoped to use in preaching in Ceylon. So arduous were his labours that the enfeebled frame gave way; the great missionary died on the voyage, and his body found fitting grave in the great waters of the Indian Ocean.

Entry into
the East.

Thus the General Superintendent died just when heavy new responsibilities had been undertaken. Necessity led to the permanent crystallization of a formal Missionary Society. Its date is always counted as A.D. 1813. Leeds led the way in the formation of its own society; Cornwall in the South and the other Northern Districts followed during the year. The Conference of 1814 recommended similar societies all over the kingdom; the succeeding year developed the idea into one grand society for the whole kingdom, and the year 1816 wit-

Formation
of the
Wesleyan
Missionary
Society.

nessed its final acceptance as an integral part of church organization.

We have thus for the first time in English Christendom a church which, following the Moravians, fully recognized foreign missionary work as an essential part of its duty and professed itself to be as much responsible for work abroad as at home. Methodism had not yet realized itself as a church, and it was the peculiarity of its structure as a connexion of societies owning allegiance to a central governing body which made this possible. The formation of a missionary society, not by a committee of individuals, but by a whole religious community, marks an important epoch in the evolution of church government. Its first report shows what a well-established work was thus undertaken. In the *Minutes*, 111 missionaries are named, scattered over Gibraltar, France, Ceylon and Continental India, New South Wales, West and South Africa, the West Indies, the Canadas, Nova Scotia and New Brunswick, Prince Edward's Island, and Newfoundland. The income and expenditure are above £18,000, and the number of members is reported as above 23,000.

The Conference of 1818 entrusted the management to a committee of laymen and ministers, with three ministers as secretaries, who three years later were freed from circuit work, one of them residing at the Mission House, at that time located in Hatton Garden.

BEGINNINGS.
First work
in Ceylon
and India.

After the appeal from degraded and oppressed Africans, Methodism gave wings to her imagination in her mission to the East. We have seen how Coke died at sea, leaving his young colleagues to land at Bombay indeed forlorn. After a short stay they went on to Ceylon, and with the help of its highest officials they speedily found a place and work. Colombo and Galle in the south and Jaffna and Batticaloa in the north were the first centres. The fact that there were so many nominal Christians in the island gave an initial *locus standi* to the missionaries which they at once accepted. There still remained many of the old build-

A PLAN
OF THE
Colombo and Negombo Stations.

Names of Places	Hours	Languages	Novr			December			1819 January			February.			Preachers.				
			1	2	3	6	13	20	27	3	10	17	24	31		7	14	21	28
COLOMBO.....	7	English	2	3	4	1	2	1	3	1	3	2	1	3	1	2	3	2	1 B. Clough 2 R. Newstead 3 D. J. Gogerly 4 Cornelius v Visitors
	10	Singhalese	2	2	1	2	1	3	1	2	1	2	1	2	1	4	3	2	
	6	English	v	v	v	1	1	2	1	3	2	2	1	2	1	2	1	3	
Do. Tuesday....	7	Portuguese	2	1	v	2	1	2	1	2	1	2	1	2	1	2	1	2	On Trial 5 J. Coopman 6 Adrian 7 * 8 †
FORT.....	6	English	2	2	1	3	2	1	3	2	1	2	1	3	1	2	1	2	
Do. Wednesday..	6	English	2	2	v	3	1	2	3	1	2	3	2	1	3	1	2	1	
NIGOMBO.....	10	English	2	2	v	3	4	2	1	1	3	3	2	2	1	1	1	1	On Trial 5 J. Coopman 6 Adrian 7 * 8 †
	11	Singhalese	2	2	v	3	1	2	1	1	3	3	2	2	1	1	1	1	
	7	Portuguese	2	2	v	3	1	2	1	1	3	3	2	2	1	1	1	1	
COULPELV.....	11	Singhalese	v	1	6	1	2	2	4	3	5	1	1	5	1	6	3	6	On Trial 5 J. Coopman 6 Adrian 7 * 8 †
	7	Singhalese	4	4	6	3	4	5	6	1	1	5	6	4	4	5	6	6	
WELLAWATT.....	10	Singhalese	6	6	2	3	6	* 5	4	6	1	1	* 6	6	5	2	* 4	1	
Do. Friday.....	7	Singhalese	1	4	6	5	4	6	3	1	5	4	2	6	1	4	5	1	On Trial 5 J. Coopman 6 Adrian 7 * 8 †
SLAVE ISLAND....	9	Singhalese	4	5	3	* 5	1	4	5	3	1	4	5	3	1	6	5	5	
KALLAROWILLA... 10	Singhalese	5	6	4	6	6	1	6	4	6	1	6	* 1	4	1	4	5		

N. B. * When Nos. 1, 2, 3, are appointed at this place, the Service will be in Tamil through an Interpreter.

Colombo.—Printed, at the Wesleyan Mission Press



THE FIRST FOREIGN MISSION CIRCUIT PLAN, CEYLON, 1819.

BENJAMIN CLOUGH, d. 1853.

D. J. GOGERLY, d. after forty years' service in Ceylon, 1862.

R. NEWSTEAD, d. 1865.

(The missionaries named on the Plan.)

ings formerly used in the compulsory Christian services. Such forced Christianity had naturally been abandoned wholesale on the removal of pressure. Some of these old churches were offered to the new missionaries for their work. Suitable premises were obtained in Colombo; a Sunday school was opened, a good chapel was erected by local subscriptions in which the highest in the land heartily joined. A printing press was at once set up, which within three years issued the Singhalese New Testament. Preaching in Portuguese and Dutch reached the descendants of the European settlers and produced the same results of conversion as have attended Methodist ministrations all over the world. With the eyes of statesmen, the missionaries turned their attention to the work of education and speedily had many of the children under their care. Remarkable interest was taken by the Buddhists, and repeatedly we find recorded debates with native priests which resulted in their conversion. Some of these were of the highest rank, and several became Christian preachers.

Nothing is more striking in the early records than the willingness of the British officials to avow their interest in the Christian propaganda. Herein the Crown showed itself in direct opposition to the mercantile conscience of the East India Company. The year 1815 saw the conquest of the interior of Ceylon by the submission of the Kandyan king. In 1822 Newstead of Negombo occupied Kornegalle in the new province. When the missionary came, the Government Agent 'assembled the Kandyans and told them that, now a minister had come to conduct worship, all work must cease that day.' The local chief set the example of attendance at the chapel and rigidly suppressed all work. All the chiefs attended the opening services. These advantages gave an early sense of encouragement, and that there was more than a fatalistic acceptance of the commands of new masters is shown by the speedy formation of a corps of trustworthy assistants from the Singhalese themselves. By the year 1823 there were five of these figuring on the list, some Singhalese, others of European

descent, and thus there was continuous preaching in all the languages understood in the Island.

The early missionaries did good work in translation and lexicography. The New Testament was published in Portuguese by 1819 and the whole Bible completed in Singhalese by 1824. The printing press was of increasing importance, and a printer was sent out in 1818 to superintend it. This was D. J. Gogerly, who spent the rest of his life in Ceylon and became a most redoubtable apologist for Christianity.

While new stations were being opened along the Ceylon seaboard, attempts were made to commence work in Continental India. David, one of the Tamil preachers trained by the great Schwartz, joined the missionaries and guided them in the new venture. Lynch was detailed for Madras in 1817; Bangalore was occupied in 1822, and Negapatam about the same time. Bombay had been held by Horner from 1817, but after a few years the station was closed.

While siege was being laid in the East to the massive structures of Indian religion, in the West Indies the bitterness of the emancipation struggle added vastly to the missionaries' hindrances. Other islands were steadily being added to the list. In some, as Barbadoes, progress was exceedingly slow, in others, as the Bahamas, very rapid. In San Domingo, the black republic where no white could hold property, the missionaries were warmly welcomed by the authorities, but found an intense ignorance and superstition under the cloak of a nominal Romanism. Sabbath-breaking, polygamy, and concubinage were universal. In 1816 an insurrection among the slaves occurred in Barbadoes, and panic-stricken planters pictured this as due to Christian teaching. The Government inquiry brought no such charge against the missionaries. Nevertheless outrageous restrictions were imposed in the various islands by which chapels were closed, missionaries silenced, slaves forbidden to meet for prayer, and recognition refused to their marriages. Notwithstanding all these hindrances the

The fight
for
emancipa-
tion.

work of God prospered. Many individual planters were godly, humane, and sympathetic. The most glaringly unjust of the local laws were disallowed by the home authorities ; the slaves found their one joy in the restricted religious observances open to them and cheerfully bore their persecutions as for Christ's sake. The numbers steadily increased. It was a time of sore stress and strain ; no doubt injudicious things were sometimes done by men who saw their Christian converts outraged by the overseers and masters. But all the evidence is triumphantly clear that while religion made freedom inevitable, and dignified the slave, it also kept him loyal, and freed from violence the social upheaval. The action of the British Parliament, indicating the growing strength of the emancipation movement, led to violent outbursts in 1824. A missionary of the London Missionary Society was executed in Demerara on a false charge of incitement to rebellion. In Barbadoes the mob wrecked the mission buildings and expelled the Methodist missionary, Shrewsbury, from the island. Parliament condemned the Barbadian authorities, but not till 1829 was the building replaced and worship allowed.

Meanwhile the storm of obloquy and misrepresentation rose higher than ever. The Missionary Committee and subsequently the Conference found themselves obliged publicly to disown the action of three Jamaica missionaries who had compromised the name of the Connexion by asserting that its doctrines did not demand the final abolition of slavery. This utterance of the Conference led to violent persecution in one part of Jamaica, where missionaries were repeatedly imprisoned in the common jail for preaching to the negroes. The cashiering of the unjust magistrate who sentenced them showed the determination of the home authorities, but a series of vexatious legal persecutions ensued, in which it required the full authority of the Secretary of State, who reprimanded the governor, to ensure final justice.

In Hayti a school on the plan of Lancaster had been established in 1816. But early in 1819 the opposition of Hayti.

the Romanist priests led to attacks so violent and continuous that the missionaries had to flee. The President evidently recognized the injustice, for he sent kind messages and a subscription of £500 ; but he strongly advised discontinuance, practically confessing his inability to give protection. For a number of years the societies were kept together by the spiritual forces from within. After a while one of the members was set apart for the work ; but it was not until 1835 that it was found possible to send an outsider again.

Sierra
Leone.

It was in 1811 that George Warren went out to Sierra Leone and was received with shouts and tears of welcome by the freed negroes who had brought back the treasure of Christianity out of the horror of their slavery ; but he died in a few months. Two of his three companions who had gone out to teach schools held the fort in much discouragement till 1814, when William Davies and his wife arrived. She died in a few months. The society sent none but volunteers for the service, but volunteers were never lacking. Rarely did a year pass without some death, but the ranks always closed up. A great difficulty was found in the multitude of languages represented in the frequent arrivals from the captured slave-ships. Hence the only practicable method was to preach in English ; a bastard form of this became the *lingua franca* of the country. In 1820 St. Mary's on the Gambia was entered. In 1823 Macarthy's Island, 250 miles up the river, was occupied by Britain, and the missionaries at once made this a new base for effort in reaching the Foulahs. The Mission House, appalled at the expenditure of life that appeared inevitable in the White Man's Grave, began to look to the West Indies in the hope that thence might be drawn missionaries of the negro race ; but, for one cause or another, relief has never been found in this direction. At Cape Coast Castle on the Gold Coast a circle of youths, who had read the Bible, sent by the mouth of a godly sea-captain a request for a missionary from England. The result was that Joseph R. Dunwell went out in 1834, and founded a society which grew rapidly.

Gold Coast.

He died in six months, but successors were sent, and a new centre of influence was thus firmly established. These early years were much helped by the enthusiasm of Dr. Thomas Lindoe, who formed a society for the good of Africa, to provide for the erection of necessary buildings and other outfit of missionary work. The time had clearly come when literature was needed. Lindoe guaranteed £1,000 for the expense, and R. M. Macbrair commenced the translation of the New Testament into the Mandingo language.

The care of Methodism for its emigrants led to the sending of preachers in the year 1815 to the colonies of Australia and New Zealand. Soon missions to the aborigines were established, and ere long eager eyes were turned to the islands of the Pacific. In the Friendly Islands some of the London Missionary Society missionaries had been murdered and the mission abandoned. In 1822 Walter Lawry, a Methodist, made a new attempt. He landed at Tongatabu, was welcomed and sent home for helpers. By the time that Messrs. Thomas and Hutchinson arrived in 1826, Lawry had been obliged to leave. Soon after they were reinforced by Messrs. Turner and Cross. All over Polynesia we have a most dramatic history of the successful impact of Christianity on a foul and savage heathenism, reeking with human sacrifice and often with cannibalism. The sense of the superiority of the white man had something to do with it; the weariness of deities who were condemned as having failed to bring prosperity, and general vague stirrings of disgust at a cruel past marked the coming of God's good time for change. In Tonga a chapel had been already erected by Tahitian teachers, and the Chief Tubou supported the missionaries from the first. In Nukualafu within eighteen months many had renounced idolatry and polygamy, family prayers were general in the island, hundreds crowded the chapel, five hundred children were in the Sunday schools, adults were learning to read the few portions of Scripture available. In many other of the South Sea Islands the natives were asking for missionaries,

Fiji.

and even built chapels in preparation. In the Friendly Isles, the paramount chief became Christian. Much opposition ensued, but in some islands gradually, very rapidly in others, the true conquered the false. One great feature in Polynesian missions was the eager missionary zeal of the new Christians themselves. In order to spread the gospel they cheerfully faced the dangerous hates of other islands. It was quite ordinary for large numbers to become teachers without pay. The mission to Fiji, commenced in 1832 by Messrs. Cross and Cargill, was a direct outcome of the success in the Friendly Isles. The islanders of Ono had taken offence at their gods and become Christian simply on what they heard from a distance. But it was at Lakemba that the missionaries fixed their first residence. They stood often in the utmost peril from the elementary passions of man at his vilest. The rarity and difficulty of communication with the homeland added an intensity of loneliness hard to imagine. The scholarship of Cargill was of great importance in the early use of the press and the beginning of a literature; the names of Calvert and Hunt, who arrived in Fiji in 1838, will always be associated with its conversion. The early missionaries were, with one exception, delivered from the danger of cannibalism because of superstitious fear of the power of the God they served; but they and their wives had at first terrible experiences: the cries of victims clubbed and strangled echoed round their houses; sometimes they had to stand unflinching while savages whirled their weapons round them. Gradually the saintly life of Hunt and his comrades won the esteem of the islanders. Hunt early acquired a thorough knowledge of the language of Bau, which he made the classical language of Fiji; into this he translated the Scriptures.

The missionaries were most loyally and effectively helped by Tongan catechists, conspicuous among whom was Joel Bulu. Ere long there ensued results even more remarkable than those of Tonga. By 1841 there were seven hundred members. In 1845 there broke out a mighty revival. The heathen were convicted in their own consciences of the

vileness and sinfulness of their previous life. They were convulsed with fear, and through the terrors of sin were led in great numbers into peace. This revival spread from island to island, and many of the chiefs joined the church.

During these years of rapid progress in so many parts of the field of work, the home organization was being strengthened ; the administration was in the hands of the finest men of the church. Richard Watson was one of the great gifts of God to the Missionary Society in this formative stage. His oratory profoundly influenced the public, and made foreign missions the first interest of the church. It was of supreme importance that at the era of Emancipation the Wesleyan Mission Secretary should be fervent, determined, and discreet. Terrible bitterness was aroused. Notwithstanding such facts as that, in a Jamaican slave-insurrection, the free blacks of the church were universally loyal and that all Christian slaves carefully abstained from taking part, yet the influence of the slave-owners led to an attack in Parliament on the Society and its agents. Watson rendered special service by his published *Defence*, which was a triumphant vindication of those assailed. He died in 1833, within sight of the Promised Land of Freedom for which he had worked so long, and was succeeded by Jabez Bunting.

Richard
Watson as
Secretary.

The midnight of July 31, 1834, saw multitudes of negroes thronging the chapels throughout the islands, keeping solemn watch-night during the hour in which 800,000 of them passed from slavery to freedom. The moment of transition was marked by the gleam of lightning and the crash of sudden thunder, as though Nature were in conscious sympathy. The fountains of deep feeling were broken up, and there rose a great cry of joyous weeping at the Passover of the race from its land of captivity. Danger lay in this emotionalism and in the stunting of moral growth during years of enforced childhood succeeding ages of savagery. But the one great hope of safety lay in the fact that Christianity offered its strong and tender hand to uplift. The missionaries were naturally the guides of the first childish steps of the eman-

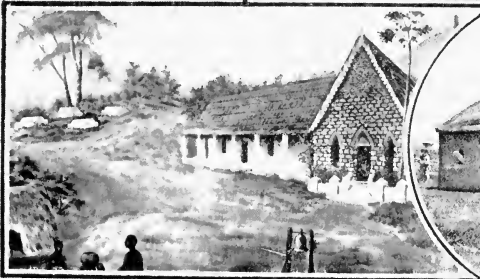
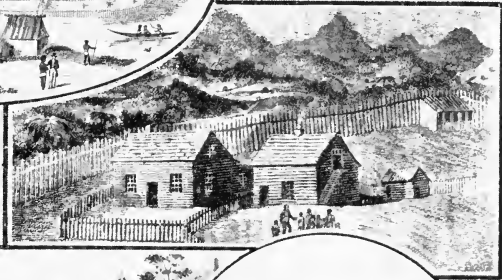
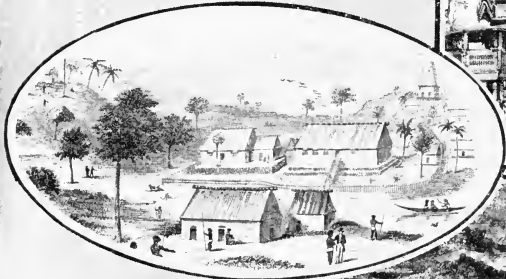
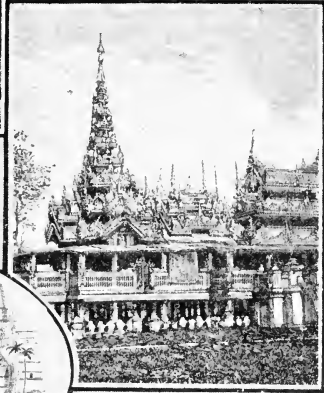
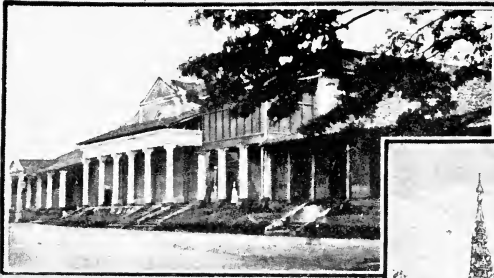
The burdens
of Emanci-
pation.

cipated in the new life of liberty. When once the fact was settled, a general desire was shown to give the new conditions their chance. In Antigua it was enacted that the intermediate years of apprenticeship, imposed by the Act before full freedom, were not needed, because of the moral improvement effected through the missionaries. A sum of £5,000 was assigned by the Imperial Government to the Wesleyan Mission for schools, a grant involving the raising of £2,500 by the church. It was decided to send out eighteen more men, and for this a special fund of £9,000 was raised. In five years Jamaica doubled its membership and returned 23,000 names, the whole West Indies reporting 48,000. As an illustration of the growth it may be mentioned that in this same year (1839) the Jamaica coloured people *increased* on their subscriptions by £3,000, beside their gifts for buildings and for the Centenary Fund, and that their school pence amounted to £369. In 1841 all stations in St. Christopher's, St. Vincent's, and Barbadoes, and eight of the Jamaican stations, were self-supporting; Bath in that island, without a single white man, gave, in addition, £200 for the general funds and built a chapel costing £2,500.

All this growth meant a large demand for more missionaries and buildings. From the Fund for celebrating the Centenary of Methodism in 1836 a sum of £70,000 was assigned to Foreign Missions. The City of London Tavern in Bishopsgate Street was purchased and fitted, at a cost of £30,000, for a Mission House. The income developed rapidly. In 1832 it was £48,000; in 1841 by rapid leaps it had attained an amount of over £101,000. But the expenditure more than kept pace. In December 1840 there was an accumulated deficiency of £40,000; it was several years before this alarming debt was wiped out.

Steady work
in Ceylon
and India.

During these years of activity and enthusiasm the work in India and Ceylon was quietly being consolidated. In Ceylon the earlier surprise-hues of a joyous dawn had given way to the steady light of common day. Perseverance in the work of teaching and preaching won its way, but



THE OLDEST METHODIST CHURCH IN ASIA,
PETTAH, COLOMBO.

FIRST MISSION HOUSE, VEVA, FIJI, with heathen
temple behind.

FIRST MISSIONARIES' HOUSE AND CHURCH
(U.M.C.), Ribe, East Africa, where an agricul-
tural missionary is stationed (1908).

FIRST WESLEYAN MISSIONARIES' HOME IN MAN-
DALAY, BURMAH; a disused Buddhist monastery,
1887.

FIRST MISSION STATION IN NEW ZEALAND, WESLEY
DALE, WHANGAROA.

FIRST METHODIST PARSONAGE IN MASHONALAND,
'The Key to the North.'

there was nothing to correspond with the mass movements among the uncivilized races of Africa and Polynesia.

The first step in higher education was taken in 1827 when an academy with all its teaching in English was opened in Colombo. By the year 1830 there were a thousand full members in India and Ceylon. In 1836 great excitement was caused in Madras by the baptism of Arumuga Tambiram, a high-caste Brahman. This was the first of many experiences of the same sort. The gradual acceptance of truth, the determination to give up all for Christ, the frenzied arguments of opponents, the attempts at kidnapping, the final utter ostracism—all these became familiar, happily and sorrowfully, in the history of the mission. The Tamil lyric written by this convert describing his conversion and his faith was most influential in opening the way for others.

The first extension of mission work outside of the British Dominions proper was in Mysore, governed by native princes under the guidance of British officials. Bangalore was first occupied; Gubbi, a new country centre, was next assigned a resident missionary. This place will always be associated with the brief missionary career of William Arthur, so distinguished as writer and administrator. Hodson, the Chairman, himself settled in the capital, Mysore City, in 1838. The work among the immigrant Tamils in Bangalore was soon followed by attempts to reach the Canarese.

The lines of educational development laid down in India, largely through the influence of Macaulay, opened out a new need of English teaching. The missionaries at once saw and seized the opportunity. It was obvious that high-caste youths would pay fees for English and submit themselves to the guidance of the missionaries. Crowther started a high school in Madras, another was formed in Bangalore, and in 1841 a similar institution was opened in Mysore at the entire expense of the Rajah. Thus was laid the foundation of that patient daily contact of Christian teachers with the budding intellect of India which has been

Education
and
literature.

so profoundly influential in changing the beliefs of the leading classes. It has been a constant experience that heathen parents have preferred the mission schools to those of the Government because they feared the absence of moral stimulus in a neutral system. The prosecution of the Canarese work made imperative the establishment of a printing press. The enlightened Rajah of Mysore himself paid for a fount of type, in which simplifications of the elaborate alphabet were made. The early work of the missionaries thus influenced permanently the literature of the country.

Both round Madras and in Ceylon new village stations were continually being opened. In North Ceylon work carried on under great difficulties among the Veddahs—aboriginal tribes, some of them tree-dwellers,—began to be crowned with some little measure of success.

West Africa.

Turning our eyes to West Africa we find a continuance of a loss of life enough to appal the heart of the Committee. In 1838 no less than eight missionaries, men and women, died on our West African stations. This was an exceptionally bad year, but up to the year 1850 there occurred more than fifty deaths, in many cases within a few months of landing. The very gratifying growth in numbers and self-government of the African churches under such tremendous difficulties is a strong testimony to the reality of the work. Improved sanitation, truer knowledge and more care, frequent furloughs, and the opening up of stations away from the deadly coast-line have gradually brought about a great improvement, so that at the present day deaths are comparatively infrequent. Among those who were able to give long spells of service, here trebly valuable, was T. B. Freeman, who presided over the work of the Gold and Slave Coasts. Freed slaves returning to their old home at Badagry bought up old slave-ships as their means of transport; and the Methodists among them built their first chapels out of the timbers from their hulks. Freeman took a journey of inspection to Ashanti, the description of which roused great enthusiasm in England. Here was to

Entry into
Ashanti.

be found a fiendish and blood-stained savagery almost unimaginable. Human sacrifices were constant; in the first two days after Freeman's arrival forty men and women were killed, the bodies left to putrefy in the streets. He saw the king at Kumasi surrounded with barbaric state, richly adorned with gold. A request for leave to settle was met at any rate by an invitation to pay another visit in the future. Freeman came to England, thrilling his audiences with the accounts of what he had seen. He collected a special fund of £5,000 and went back with six missionaries to strengthen the work and to commence the new enterprise in Ashanti. In November 1841 he took Brooking and two young converted princes of the royal house to Kumasi. The Missionary Committee discreetly sent as a present to the king a handsome English carriage. The gift was graciously received, land was assigned them, and schools and worship were at once started. Within three years a marked impression had been made. Regular services were attended by hundreds, and open-air preaching reached hundreds more. The queen was a regular inquirer; one of the royal house publicly burned his fetish in the streets and declared himself a Christian. Two of the highest chiefs refused to furnish their quota of slaves for sacrifice on the occasion of a royal death, and an offering of gold was peacefully accepted instead. The savage kingdom of Dahomey also offered a favourable reception to the suggestion that missionaries should enter. The great city of Abbeokuta in the Gold Coast hinterland was favourably impressed with Christianity by the good lives of the freed Christian emigrants who returned from Freetown.

Returning over the field in order to watch development up to 1863, the Jubilee year of the Society, we fix our attention first upon Ceylon. In the Jaffna District it was a serious question whether it was wise to teach in the schools the English language, in an area where the outlets were so contracted, but the experiment was made and the result justified it. The crying need for good catechists made

THE MIDDLE
PERIOD.

this work important for education within the church as well as for an evangelistic agency. In 1850 it was found that a considerable number of natives were in the habit of attending the English services, and soon after several Brahman boys in the school were baptized. The Government started a normal central college at Colombo in 1846 and set at its head Andrew Kessen, a Wesleyan missionary who later acted as Colonial Chaplain.

Gogerly and
Spence
Hardy in
Ceylon.

Two of the missionaries in the Southern District, Gogerly and Spence Hardy, become famous for their knowledge of Buddhism. For many years the former guided the Colombo District as its Chairman, and attained a knowledge of Pali rarely, if ever, equalled. So well known and respected was his learning that rival Buddhist sects repeatedly chose him as arbiter in their disputes. When in 1863, after forty years of service, it was known that he was drawing nigh to death, relays of men were stationed all through Buddhist Ceylon to carry the news from mouth to mouth that the redoubtable opponent of the faith was no more. His papers on Buddhism have been collected and published, forty-five years after his death, by the press he founded. Gogerly's death recalled Hardy from England to Colombo, and he continued his studies in Buddhist literature to such good effect that his books are still recognized as authorities on the subject.

Peter Percival made a version of the Scriptures into Tamil; Wesley's Hymns were translated into that language, and it was gradually enriched by such Christian treasures as the Liturgy and Jeremy Taylor's *Holy Living and Holy Dying*. The Southern District reported 605 members in 1840, 1,800 in 1851, and 2,200 in 1862. The Northern District was much slower in development, but the outside effects on the tone of society were even more marked.

On the mainland of India the immensity of the area made the period of foundation-laying more long-continued. The terrific difficulty of caste had to be faced. The question was made harder by the fact that some societies allowed

its modified recognition within the church. The Methodists joined the great bulk of the missionaries in an absolute refusal to regard it as in any way consistent with Christianity.

The Tamil District, whose centre was Madras, and the Canarese District in the Mysore still contained all the continental work of the Society. They were divided in 1849. Jonathan Crowther returned to England after fourteen years' service in 1844; Ebenezer E. Jenkins, famous as missionary advocate and Secretary, went out in 1846; Joseph Roberts died in 1849 after thirty years' service in India and Ceylon; while Thomas Hodson continued pertinaciously to direct the Mysore work. In 1846 we find that improvements enabled the Bangalore press to do in three days what had previously taken three weeks. In both districts there was extensive missionary journeying through the country districts. This has always been a distinguishing feature of Protestant work in the East. But here, as elsewhere, education early attracted evangelistic energies. The missionary valued the opportunity of speaking to constantly shifting crowds in the bazaars, but he soon realized that it was worth while also to gain unchanging audiences, at the most malleable age, for several hours a week. It was obviously desirable that an Englishman should be at the head of the larger schools in which English was taught. Dr. Duff took part in the Great Annual Meeting of the Wesleyan Missionary Society in 1851 and pleaded that the evangelizing force in India should be doubled. Unfortunately the difficulties of the Reform Dissension so lessened the funds that this increase was quite impossible. But mission schools were picked out for special praise and were freely supported by Government. E. J. Hardey brought to England from Bangalore a petition signed by 3,000 people in nine different languages asking for a thoroughly efficient English high school. In response to the £200 subscribed in England, heathen gentlemen on the spot subscribed an equal sum, on the distinct understanding that the English Scriptures should be taught.

Education
in India.

Similarly at Tumkur, in the same State, the outside public subscribed £150 to start a school.

At this epoch telegraphs were being laid down throughout India, and railroads were progressing. For better or worse the Westernizing movement was strong and inevitable. Then came the sudden strain of the Mutiny. The area in which the Wesleyan missions were at work was mercifully saved from disaster. In 1858 the Company's powers were transferred to the Crown; Lord Canning's advent as the first Viceroy was celebrated by the founding of the Universities of Madras, Bombay, and Calcutta. Thus an immense stimulus was given to the study of English language and thought. The high schools of Jaffna, Madras, and Bangalore were affiliated to these higher centres of learning.

In such institutions there have always been ups and downs. Thus in Negapatam in 1860 the missionary refused to make a pariah boy sit on a separate bench by himself. The whole school absented itself; but after two months ambitious youths began to creep back. The school soon had 121 pupils again. In Mannargudi in the same year a young Brahman was baptized; the school instantly shrank to small dimensions. It recovered however, but in April 1861 another case occurred which broke it up. After the breaking-up yet another young Brahman professed belief. In each case the friends got hold of the young converts and all the subtle forces of pressure were used so that the results were unknown. But the school grew again; they could not do without it.

Evangelistic work was in no sense overlooked during these years of educational advance. The effect of the constant itineration of men like Thomas Cryer, who died of cholera in Madras in 1852, E. J. Hardey, who died from the same disease in 1859, W. O. Simpson, unsurpassed as missionary orator on home platforms, and others, was shown in the gradual extension in Madras to Trichinopoly, Mannargudi, Tiruvalur, and in Mysore to Tumkur, Shimoga, and Chikmagalur. At length it had become possible to increase;

in 1860 Madras and Mysore were able to rejoice in five additional men each.

Leaving India for the South Sea Islands we face a history and a problem of strongest contrast. The limited areas and island boundaries made possible the most economical concentration of labour. The Wesleyan Missionary Society had by agreement been left in sole charge of the Friendly and Fiji groups. We have seen already the remarkable and speedy success of its work there. In the Friendly Islands the conflicts between the Christian and heathen parties became more serious as the new faith won its way decidedly. In 1842 the captain of a British man-of-war was killed during one of these wars in a well-meant but ill-advised attack on a heathen fortress. George, who was elected supreme king of the group in 1847, had been for years a preacher and earnest evangelist. Years earlier he had promulgated in his own domain a code of laws avowedly based upon the principles of the Bible. His appointment was a recognition, and at the same time a further development, of Christian predominance. An excellent institution for native teachers and preachers in Tonga greatly added to the Christian influence.

The South Seas.

The Friendly Islands.

The final struggle between the religions took place in 1852, and King George was victorious. The heathen chiefs, when they surrendered, knew that by custom they would all be put to death; but the king publicly forgave them for the sake of his religion. The evening of the day of this public assertion of the power of love saw the vanquished attending prayers in the king's household and renouncing heathenism in a body. Others, more obstinate, did not surrender till later; but even they, though degraded from office, were spared in their persons. The old custom of *tabu* was abolished; all relics of slavery were finally swept away; all children were to be sent to school. Henceforth the Friendly Islands may be regarded as a Christian country.

The growth in Fiji was somewhat different in character, because the higher chiefs held out much longer. In the year 1845 there were a thousand members of the church,

Fiji.

and as many more who had renounced heathenism ; but no high chief had as yet come over. While nine of the islands were mainly Christian there was still cannibalism, and war was frequent. Bau, the leading island power, was frankly heathen. John Hunt, having translated the whole New Testament, and done much within the church in training teachers and without the church in showing a lofty picture of Christian holiness, passed away in 1848 in the prime of his manhood with prayers for Fiji on his dying lips. The devoted band of preachers soon had the pleasure of receiving one after another of the leading chiefs into the church. There was ebb as well as flow ; sometimes there was war against Christianity, sometimes there were reversions to heathenism. Tanoa, the King of Bau, had been most persistent in his adherence to the heathen customs. In the absence of their husbands Mrs. Calvert and Mrs. Lyth had once faced him in the height of his heathen orgies in order to rescue women from being slain and eaten. Thakombau, his son and heir, was the object of special prayer by the missionaries, but, though inwardly convinced, he refused to change. When Tanoa died, Calvert laboured hard with him to save the old king's widows, offering to cut off his own finger and to give a ransom, and Watsford unsuccessfully offered all his personal property. On July 26, 1853, the missionary had to look on at a large cannibal feast. Eighty-four cooked limbs and a whole cooked body were rescued and buried, but all entreaties failed to save life. In April 1854 three men were killed and cooked in Bau. Within ten days came the sudden breakdown, and on the thirtieth day of the same month Thakombau publicly and solemnly became Christian and gave orders that all his people should follow him. In January 1855 the responsibility for the work in the South Seas was taken from the shoulders of the Parent Society and accepted by the first Conference of the Australasian Wesleyan Church. These interesting missions thus pass from our view at the moment when they ceased to be missions to the heathen. Much remained to be done, but the later story deals with avowedly Christian

nations, often putting to shame by simplicity of faith and beauty of obedience the life of national churches of an older growth.

In the West Indies the first flush of joyous anticipation and experience after Emancipation was followed by a period of hard, steady work against discouragement and reaction. Robert Young visited Jamaica ten years after Emancipation and was able to give a most hopeful account of the work. But the slaves were scattered from their old plantations, and in many cases went to remote mountain regions to cultivate little patches of their own soil. Hence attendance at worship became impossible for many of them. The new conditions of trade brought in immigrants from Africa and elsewhere who introduced the superstitious practices of Obeah. The economic disturbances due to the cessation of slavery produced great distress. Worldliness with its love of pleasure on the one hand, and poverty with its starving of the generous virtues on the other, tended to weaken the church. There was the added difficulty that the rapid growth in membership of the few years after 1834 had never been adequately sustained by a corresponding addition of European missionaries. The old planters, brought up under the old extravagant conditions, were not the men to conquer in the crisis. Coffee and sugar were grown at a loss, and this was bitterly put down to the competition of slave-grown commodities. Poverty everywhere, cholera, yellow fever, earthquakes, hurricanes, fires—these all from time to time came to hamper and depress the work. Ere long many plantations in Jamaica were thrown out of cultivation. Notwithstanding decreases in numbers there remained an ardent love and a great deal of Christlike self-denial. In 1844 Jamaica raised a Contingent Fund to free the home contributors. While in 1850 its subscriptions had been £832, in 1859 the amount was £2,000 and the net cost to the Home Committee was only £1,300. The missionaries in the island complained that they were being left almost without the sympathy of the home churches. The fact is that the romantic era

West
Indian
depression.

must be succeeded by the slow, steady work of transforming the negro from a more or less well-trained child into a grown man who has to choose his own path, and it required more imagination than the average English Christian possessed to make allowance for the passing of romance. Happily lean years were followed from time to time by bounteous times of refreshing; 3,000 members were added in the island in the single year 1861. Throughout the West Indies there had been quickly reached the stage of the variations of ordinary church life with a mission population round it. But in Barbadoes, where the early years had been so slow and trying, there was most gratifying increase. Large chapels were built and crowded, the once hostile Legislature assisting by loans.

In Demerara, where in 1815 a public meeting had been held to expel the missionaries by law, in 1845 a new chapel was erected by the subscriptions of all the leading citizens. In this colony the importation of coolies from India, Africa, and Madeira resulted in the fresh importation of heathen superstitions. The Society started work among the Tamils first through J. E. S. Williams of Jaffna; then, after his early death, through the services of a native catechist. Demerara also began in 1859 an important institution for training native teachers. During the time of depression the brethren yet had the courage to commence missions in the Danish islands of Santa Cruz and St. Thomas. In St. Vincent's in 1861, out of a population of 29,000, there were 14,160 Methodists.

The oversight of Hayti was early entrusted to an Englishman, Mark B. Bird, who directed during the whole of a long generation. In 1846 there were some five hundred members; beside one Haytian there were four English missionaries. The mission schools were valued, and amongst the subscribers were four of the Secretaries of State. Roman Catholic opposition was experienced continually. In 1851 all the school teachers and others of the Methodists at Port-au-Prince were sent on board a man-of-war on the pretext of serving their country. After a while the Spanish portion

of the Island of San Domingo was entered and foundations were well laid. The early beginnings in British Honduras on the mainland prospered and grew till for convenience of administration a separate Honduras District was formed in 1861.

The greatest expansion of all during the period preceding the Missionary Jubilee in 1863 took place on the west coast of Africa. The oldest stations in Sierra Leone and on the Gambia still had plentiful opportunity for missionary work as the continuous influx of raw heathen from the captured slavers kept down the Christian tone. In 1847 the membership was 4,600, having doubled in six years. Converts were themselves fired with missionary zeal. In fact, the congregations increased so that in 1849 barely half the people could be accommodated in the chapels. £700 was contributed by the people for the building of the Buxton Chapel, and their subscriptions were met by large gifts from home, including those of the family of the emancipator in whose honour the sanctuary was being named. The institution for native teachers and preachers established in 1843 at King Tom's Point, and the school for chiefs' sons at M'Carthy Island added much to the internal strength of the church. The governor of the colony in 1854 was able to report, 'The natives are prospering, there is no serious crime, and nowhere is the Sabbath better observed.'

Expansion
in West
Africa.

The great heathen hinterland of the Gold and Slave Coasts now took its place as the centre of interest for the sanctified imagination of the church. In Ashanti, though during four months of 1844 there were 800 human sacrifices, high chiefs were willing for their children to attend school, while Christian worship was held in Kumasi, first under Chapman and later under John Ansah, a scion of the royal house who had become a minister. In 1845 the great Yam Festival saw, instead of the usual torrents of blood, but one single death; and on the big day of the feast, instead of partaking in its frantic violence, two hundred withdrew to pray in the chapel. The unwillingness of the king, however, remained an intimidating factor; he utterly

refused to change the old killing customs. But few actually joined the church. Dahomey had been one of the great centres of the slave trade, but its king expressed his desire to abolish it and to receive missionaries. The continuing variations of local wars and quarrels made the work in all these regions both dangerous and discouraging.

The agent of the Dutch Government at Kumasi was converted during Freeman's first visit, and, after working for Christ there, carried his religion to Elmina, his native place. A church was formed, and after the founder's death was cared for by pious men sent from Cape Coast Castle. The King of Lagos now approached the British Government with the desire of stopping the slave trade. At the instigation of the Portuguese he was attacked by a subject marauding chief, and was driven away. The general warfare cut off Abbeokuta entirely from the coast from 1848 to 1852, but the native agent remained at his post and land was given for mission buildings by the chiefs.

About the same time there was a solemn public trial before the governor, between the rival forces of the fetish and Christ, at Cape Coast, arising out of the burning of a Christian village, which produced a profound impression in favour of Christianity. Better days began to come at Lagos. In 1855 and following years the king used to attend the missionary meeting and subscribe largely. A new step was taken in the same year by the definite occupation of Whydah, the capital of Dahomey, though there was a recrudescence of the slave trade. There and elsewhere, however, the slave trade grew up again on the slightest relaxation of vigilance, and everywhere the chiefs recognized that to be friendly with Britain meant ceasing to traffic in slaves. The necessity and difficulty of taking a definite side came home more and more to them ; in 1861 the King of Lagos ceded his territory to the British. In the same year the Lagos Church was strong enough to pay the cost of a missionary to Porto Novo. In 1863, the year of the Jubilee, nearly ten thousand West African members were reported, two only of whom represented the Ashanti Church. So

sharply defined were the areas of success and of long patience.

The period whose survey we are here ending was that marked by the great secession in the home church which for a while so crippled forces. The secretaries of the Missionary Society were in the very centre of the cyclone, and its administration was an object of special criticism. It was gratifying that, notwithstanding this, the income suffered so little. It is true that after a sudden increase for two years after 1854 to £116,000 the income fell again to £102,000, but it rose again; by 1858 it was £129,000, and in 1862 £142,000. The Juvenile Offerings, commenced in 1841, had proved a mine of wealth and continued to bring in a steady income of £5,000 and upwards. In 1849, in response to the cry 'Stop the Supplies,' which seemed likely seriously to hamper the Missionary Society, the Leeds laymen instituted in connexion with their Anniversary the Gledhow Breakfast Meeting. This Meeting, subsequently transferred to Headingley, has been to this day a continuous means of sustaining interest and raising finance. Dr. Bunting left the secretariat in 1851; the same year William Arthur joined Elijah Hoole, who after his service in India had already been Secretary for fourteen years and was to continue for twenty-one more.

The
Gledhow
Breakfast
Meeting.

After the years of storm and stress the Society ventured to respond to a call for a new Empire for Christ. The Committee had looked longingly at China, where Morrison had commenced work in sublime solitude in 1807. They dared not make the start. In 1851 George Piercy went on his own responsibility, worked among English soldiers in Hongkong, went to Canton, and claimed acceptance by the Home Committee. Thomas Farmer, the Treasurer of the Society, promised £1,000, others followed; Josiah Cox offered if necessary to go at his own expense. The Committee saw God's leading, and in January 1853 Cox and another were sent to assist Piercy to form the new mission. It required some courage, for the debt was £25,000. For five years the China Mission was worked by

Beginnings
in China.

a separate fund. It was not till 1856 that the first member was baptized. The perils of the Second Chinese War did not help growth. Placards were posted everywhere urging the extermination of the foreigner. All the missionaries left Canton for Macao, where they continued their work and gained several converts. Cox went to the Straits Settlements and took extensive journeys among the large numbers of Chinese emigrants. When Canton fell into the hands of the British the missionaries returned and were able to take two centres for work in the city. Schools were started; a street chapel was opened into which curiosity led many passers-by, and books were freely given or sold. Canton was made the centre for itinerant work through the thickly populated country round. Ere long a tentative settlement was made in Fatshan, a great manufacturing town of half a million inhabitants some twelve miles further along the river. The attention of Christian Europe was specially attracted at this time to China by a new and startling movement which sprang up in its own midst.

The Taiping
Rebellion.

The Taiping Rebellion was started by a fanatic who had read the Books of Joshua and Judges and applied to his own time the stories of the wars against idolaters. A petty rising against a local mandarin swelled into a mighty movement which captured cities and swept over whole provinces, until a dynasty was established at Nanking and it seemed as though the Manchus were to be expelled. Wherever the rebels came they smashed the idols, and their leader claimed to be doing the work of God. The Methodist missionaries in Canton were specially attracted. One of the relatives of the rebel leader had been a Christian in their midst. This man had disappeared, and it was now known that he had been appointed the 'Shield King' by the Rebel Emperor. Just at this time Josiah Cox was on furlough. At the 'China Breakfast Meeting' there was put into his hand a letter enclosing an appeal on yellow silk from the Shield King himself, asking him to go to the rebel capital and there to preach the gospel. The effect on the audience and on the church was electric. On the tide of enthusiasm the

missionary, himself an enthusiast, went forth and ere long reached Nanking. But alas! these bright hopes faded. The elements of rapine and lust in the strange movement were conquering, the admixture of religion was almost vanishing. Cox was received kindly, but the Shield King told him he was powerless, the Rebel Emperor was against missionaries working there. He returned disappointed. The Taiping movement began to perish of its own corruption; ere long Chinese Gordon destroyed its remnants, and there remained but the sight of devastated landscapes, ruined cities, and the gaps of ten millions of dead. Its slight association with Christianity had not helped to endear our religion to the Chinese mind. But the new ports opened as a result of the Second Chinese War offered splendid spheres for work. Cox went six hundred miles up the Yangtze, and in 1861 chose as the second scene of work in China the great centre of population at the junction of the Yangtze with its main affluent, the Han. Three cities, Hankow, Wuchang, and Hanyang, containing a million people, formed the mart for the converging lines of the commerce of all Central China.

We have now reached 1863, the jubilee of the formation of the Society. A fund of £180,000 was raised to start the work on its second half-century. All debt was swept away; and the various districts were enheartened by the supply of many glaring deficiencies which their rapid growth had rendered inevitable. This magnificent generosity and its results may be taken as the starting-point of the second stage of the Society's life. The formative period was ended. Henceforth it will perhaps be clearer if we follow in outline the work in each division of the field up to the present time instead of attempting to give a broad view of the whole work of the Society during each separate period.

In Ceylon the original generation of missionaries and workers had several representatives who lived to see the Jubilee of the Society. Four of them had records of forty, forty-six, forty-six, forty-one years' service. The success of Christian

AFTER THE
JUBILEE.
Ceylon.

Opposition.

missions was marked by the new activities and virulent opposition of Buddhism. A Buddhist Missionary Society was formed, Buddhist Schools were fostered. The applause accorded to Buddhist doctrines by a certain section of European society added a new self-confidence. A corresponding angry Hindu opposition has grown up among the Tamils of the north. But there is always a marked lack of continuance in heathen efforts which cost money, and Christianity is slowly gaining on its rivals. One advantage of a more strenuous opposition has been the purging away of nominal Christians.

Continuity of policy has been a great blessing in this field, successive chairmen, such as Scott in the South and Kilner and Rigg in the north, having been able to give long terms of service. The Central School in Jaffna had already at this era gained the first position in its own region; in the face of greater competition it has kept its hold on the community, and has for the last thirty-five years sent in students for the Arts degree of Madras University. Its alumni occupy important positions everywhere. The education of girls as well as boys has in all heathen lands been the direct product of Christianity. Missionaries' wives early began schools for girls, helped by an undenominational Society for the Education of Girls in the East. It was in 1858 that a letter from Mrs. Batchelor of Negapatam led to the formation of a Methodist Women's Auxiliary. Its beginnings were small, but it gave help in various fields as wide apart as Africa, Fiji, and Hudson's Bay. Ere long it concentrated its main efforts on Eastern lands. Jaffna opened a Girls' High School in 1868. As the Women's Auxiliary gained the power, new enterprises of this sort were undertaken at all the main centres. Wesley College for boys was started in Colombo in the year 1874, and in 1876 a similar school in Galle, where there was already a theological college. These schools have gained a most honourable position, have repeatedly sent Christian boys with Government scholarships to English universities, and have been forced by their own success to build large and handsome new

**Women's
Auxiliary.**

buildings to accommodate their numerous pupils. Beside other high schools elementary education in towns and villages has much developed. Difficulty of maintenance has continually increased, owing to greater Government stringency ; shortage of grants from home and the much greater activity of an alarmed Buddhism and Hinduism increase the strain, but 28,000 children in the mission schools to-day indicate a hold on a vast area of homes. When in 1896 Thomas Cook held evangelistic services there, it was most interesting to notice that in nearly all cases the converts had been educated in mission high schools.

The training of a native ministry early became a characteristic of a mission which had at its very start been blessed with good workers raised up in the island itself. There are training institutions in both Districts. By the year 1875 there were no less than thirty-six Ceylon ministers. The last thirty years have been so often harassed by withdrawal of grants and other restrictions that there has been no addition to their numbers, though some have gone as missionaries to the Buddhist land of Burma. But in that time the membership has grown from 2,800 to 7,000, while £10,000 annually is raised locally to meet a less sum sent from England. A not inconsiderable number of the churches support entirely their own native work. The line of stations now stretches round more than half the coast and far inland into the central districts. Kandy was occupied in 1867, thus developing the work commenced by Newstead nearly fifty years before. Work in Uva, still further inland, was commenced by Langdon in 1886. There a Girls' Home, the Wiseman Women's Hospital, and a reformatory with industrial work have attracted much attention and done much good. Industrial work has also been started in each District.

Training the
ministry.

Evangelism has been no less strongly carried on in Ceylon than education. In North Ceylon Wesley Deaconesses have added their forces to those of the Women's Auxiliaries in assisting in this work, and the richer circuits contribute towards the expense of extension. The old work among the

Veddahs, begun in the earliest days of the mission, has been taken up again and is growing successful, so that a stable church, under a catechist of their own race, is manifesting to an incredulous heathenism the power of Christianity.

The Colombo Mission Press continues its output with unabating energy, issuing Scriptures, hymn-books, school-books, a newspaper, and adding gradually translations of those immortal books which enshrine the accumulated spiritual possessions of the Western Church. Ceylon was the first established of our Eastern missions; its church has most nearly approached the position of a settled and permanent factor in the national life.

Great as the opportunities for work in Ceylon are, its limits in comparison with continental India are obvious. The difficulty of foundation work on the continent has made the later development all the more marked.¹ Regular worship, constant evangelistic services indoors, on the streets, in villages, or towns; multitudes of schools, from the university college to the village hut; orphanages, industrial schools, model villages, theological colleges, hospitals, dispensaries,—all these represent a scheme of intense activity touching and blessing the whole life.

At the Jubilee Madras and Mysore contained the whole of our Indian work. Methodist soldiers in the north were continually writing home as to their needs; the Society responded by sending out Broadbent and Highfield to Calcutta in 1863. At Barrackpur and Lucknow soldiers' work was commenced two years later. Bengali work was at once begun in Calcutta; Bankura was occupied in 1871. Distances between the scattered military stations were so great that in 1880 Lucknow was constituted a separate district containing also Faizabad, which had been entered in 1876, and Benares, the Sacred City of Hinduism. The native work continued to receive growing attention. Under the direction of J. M. Brown a band of enthusiastic young

North
Indian
expansion.

¹ In 1863 there were 580 members, counting those on trial; in 1875, 1,900, with 41 missionaries, English and Indian; while in 1907 there were 16,300, with 96 English ministers, 43 Indian ministers, and 334 catechists.

missionaries pushed out in every direction, touring, dwelling in tents, and preaching, singing, and talking in village, town, and country.

Raniganj was occupied in 1884. Evangelism round Bankura, in which missionaries were accustomed to sing and preach in the villages, introduced the gospel to the Santhals, an aboriginal tribe whose native worship had never been degraded to idolatry. To them a missionary went in 1884, another settled among them in 1887, dwelling in roughest style, immersed in their simple jungle life. Gradually a hold was gained, cruel practices like hook-swinging hid themselves from the rebuking presence of the missionary, baptisms began, training of native catechists followed, a chapel and mission house have been built, and a couple of hundred Christians gladden the patient heart of the workers. The press has been freely used in the issue of Bengali books, many of them Methodist classics, and two periodicals, one in English. Hindu hostility became increasingly felt. Many of its arguments were now borrowed from the militant infidelity of the West, and the political dissatisfaction of the talkative Bengali frequently found vent in these religious animosities. A high school was commenced at Bankura. It soon became famous owing to a riot in 1891 which burnt it down in revenge for the conversion of a caste student. It was rebuilt the following year and speedily distinguished itself above its secular rivals. Its only embarrassment is its success; it is now a university college with crowds of students.

Raniganj speedily spread out from its military beginning, and through the enthusiasm of Ambery Smith has developed orphanage and industrial work as well as a leper asylum. The English self-supporting work in Calcutta lends a valuable element of lay strength to the whole evangelization of the District.

The developments farther north and west have mostly followed the lines of the British garrisons. Jabbalpur in the Central Province, first entered in 1883, gained the responsibilities and opportunities of a famine orphanage. Faizabad

was for more than twenty years blessed with the services of J. A. Elliott, a prince of vernacular preachers, who had been born in the country, and grew up with an unequalled inner understanding of the native mind. These stations with others formed the Lucknow and Benares District. At one end of the scale we have the Lucknow High School; at the other end, work reaching out to the Gonds and other aborigines.

Military
work.

The needs of the soldiers led to the sending of chaplains to the neighbourhood of Bombay in 1860, but it was too isolated from the other mission centres to allow of any great development. In 1887 a new commencement of English work associated with itself a little Marathi church. Since then Bombay has become the head of a district whose outlying stations stretch right up through the Punjab even to Peshawur on the very limits of the Empire. Here a number of military chaplains assist the work of foreign missions by raising the standard of Christian example and rousing evangelistic enthusiasm in soldiers who have often been pioneers in missionary expansion.

Mysore.

Even more marked has been the development in the south of India. The Mysore mission for its first half-century was associated with the name of the far-sighted Hodson. The Mission Press in Bangalore began in 1861 the issue of *The Harvest Field*, an English journal which has been most influential in the discussion of missionary topics and the forming of opinion. In 1888 Henry Haigh started a Canarèse weekly newspaper which has become one of the main influences of thought throughout the country.

The Bangalore High School rapidly grew in numbers and influence; it could be said that under the able management of Josiah Hudson the majority of the Mysore civil servants were being drawn from its ranks. The necessity of keeping its boys during their higher course from the purely secular education of the Government universities led to the formation of a final Arts Class in 1873. A similar institution in Mysore City developed on like lines, and in more recent years increased very largely. It has become more and more

important that the religion of the sons of Christians should not be swamped by the great mass of non-Christian students. Hardwicke College, built with funds subscribed in Australia, keeps them effectively under the constant influence of a Christian home.

In 1881, when the Maharajah took the reins of government, more stringent tests were applied, from which the Christian educational work emerged triumphant. It was announced that more should be done for elementary education and less for the higher grades. The missionaries followed the opportunity; in 1885 they increased their primary schools by fifty, and now have a network of these agencies round all their stations, which touch country life at every point. Young men have been from the first trained theologically, and are taught the enthusiasm of practical evangelism by taking preaching tours with their teachers. It was in 1880 that a Theological Institution was definitely formed, and steady training has sent forth many catechists beside nine carefully selected Indian ministers.

During the Great Famine of 1876-7 the Wesleyan Missionary Society raised a special fund of £15,000, by which many lives were saved and much good feeling evoked. When the immediate pressure of the scarcity was past, the missionaries found themselves left with many orphans on their hands, for whose upbringing they felt themselves bound to provide. In 1877 a general orphanage was established for the Madras District in Karur. A systematic industrial training has been carried on there continuously since, by which a succession of the neglected waifs of a poverty-stricken heathenism have been taught handicrafts and sent out as self-supporting peasants and tradesmen. The Government has recognized by financial help the importance of this factor in the social uplifting of the people. A similar work has been carried out in the Mysore, for boys at Tumkur and for girls at Hassan. These are centres of spiritual and social influence. For instance, at Hassan girls are being trained as nurses, blessing whole neighbourhoods. The communities which have grown up under the

parental care of the missionaries as the result of the marriage of these Christian young people are offering an impressive object-lesson to surrounding villages.

A sensible division of labour among the various missionary societies has from the first left the country districts of the Mysore to the Wesleyan Church. An extensive work has been developed in the assigned area, and fifteen centres are occupied by European missionaries, each commanding a wide surrounding district. In addition to the Canarese work a strong church has been built up among the Tamil immigrants in Bangalore. Good work is also being done among British soldiers in Bangalore, and British planters and gold miners through the province.

In this native state until recently the law took away from any one becoming a Christian all rights. Wife, child, property, all were forfeited. Can we wonder that discipleship has often been silent and partial? There are multitudes of secret adherents.

Recent years have been marked by the constant inroads of plague. The unwearying, unselfish relief and tendance given to the victims by missionaries and converts alike have made a profound impression on the public mind. The comparative freedom from disease in the Christian settlements has rightly been taken as evidence of the superiority of Christianity. The missionary has his hand on the springs of the national life and is accepted as counsellor and helper in municipal, educational, and social reform.

Madras.

Madras, the original centre of the Indian work, has experienced many of the difficulties already outlined in Mysore. The conversion of Brahmans in high schools has produced excitement and alarm, but the growth of the church has been steady and large. The encouragement given by the Government to education has led to the establishment of Anglo-vernacular schools and high schools in the main centres, and of colleges in Royapettah and Mannargudi. The splendid staff of the Madras Christian College has for many years counted a Wesleyan missionary among its ranks, and work among educated Hindus has

claimed growing sympathy and service. In this department no one has made a deeper impression in a short time than F. W. Kellett, worn out with prodigality of service.

Female education received great encouragement by the recommendations of the Government Commission of 1884, and throughout India the Women's Auxiliary has contributed immensely to the force of the missionary message. Almost all the main centres have girls' schools, boarding schools are training up women who will make Christian homes, and day schools are constantly influencing the homes of the heathen around. Christian ladies bring the one ray of outer sunshine into zenanas by the message of the love of Christ lived in human lives. Numbers of Bible-women carry on a still more widely-spread visitation in village and city homes. In each of the Ceylon and South Indian districts womanhood in its hour of suffering and pain has felt the skilful touch of medical women and nurses. It requires little imagination to realize how immensely the old agency has been strengthened by this addition of the powers of love and home.

Such work is specially needed ; for everywhere there has been much opposition, much fighting of Christianity with weapons forged in the West. The theosophical movement associated with the names of Madame Blavatsky and Mrs. Besant has done much to foster the contented religious self-conceit of the Indian, and secular education has made him ready to assume a position of superior contempt to the exponent of Christianity and to exercise at large his great gifts of dialectic speech.

In the neighbourhood of Madras there has been seen the first of those mass movements of the Pariahs which are eloquent of the future. The name of William Goudie will always be associated with this great work. Multitudes of ignorant villagers have been welcomed and carefully instructed till their half-realized desires have ripened into spiritual intelligence, and the numbers received into the church are actually limited only by the lack of money which prevents the sending of catechists to train them.

The lapse of time has led to the finding within the church of a generation of hereditary Christians, and recent years have seen the recognition of this fact in the conducting of a series of missions through South India aiming at immediate decision for Christ—conversion in the sense of the term associated with missions in England.

Nizam's
Dominions.

In 1880 William Burgess went from Madras to the Nizam's Dominions. Work among the soldiers at Secunderabad was at once begun, and ere long, by the help of gifts from Australia, the new missions began to spread out, first to the neighbouring capital in Hyderabad, then in 1885 to the country district Karim Nagar, to Sidipett, where the Nizam gave the ground for the mission, later to Medak, Kundi, Aler, and Indur. The conditions of a purely native state under a Moslem ruler gave a special character to the work here. But nowhere has a mission more quickly struck on the line of least resistance. In the country districts numerous villages offered themselves for instruction. Careful training and a long period of trial were the conditions imposed in order to secure a pure church. The cardinal principle was that baptism was refused unless it could be followed by effective oversight. The baptisms are mostly among the Mala community, for whom non-Christian creeds have no message of hope. Catechists and teachers are trained, industrial and other schools have been opened, women's hospitals have won wide fame and love, perpetual itineration goes on all the year round, its toil in this roadless land now beginning to be lessened by the coming of railways. Higher education is still in its infancy, but a commencement has been made in Secunderabad.¹ The most recent entry into a new district took place in 1887, when Upper Burma was annexed to the British Crown. W. R. Winston occupied Mandalay and brought with him from Ceylon Singhalese ministers whose knowledge of Buddhism made them specially suitable for such work. The eight men now in the field have effected a good hold on the four stations

Burma.

¹ The most recent returns for the district give 2,362 members, with 4,573 on trial.

which they occupy along the Irrawadi River. Of the 540 members which are now reported, nearly a hundred are lepers who have been gathered into refuges and lovingly tended, for whom Buddhism, with all its respect for human life, had no care. Good boys' and girls' schools of various grades are doing their work, and the British soldiers are not neglected.

The rapid growth of Indian missions has led to the necessity of a more complete organization. In 1894 two Provincial Synods were established, one for the North and one for the South. Above these again is an Indian Synod wherein is to be found the germ of the Indian Conference of some future day.

The most recent developments of Indian life give ground The Outlook. for serious thought as to the future. The education of Indians in the literature and language of their Western conquerors has inevitably brought its risks as well as its advantages. The effect is being seen in the uprising, especially in the North, of the strong anti-foreign feeling which has found expression in the Swadeshi movement, and subsequently even in riot and murder. It was inevitable that the association of the Christian Church with foreign nations should involve it to some extent in difficulty. Mission schools have seen decrease of numbers, and even within the church there have been in some cases tendencies to alienation between missionaries and their helpers.

The growth of one national spirit amidst the differing and often antagonistic races of India is looked upon by missionaries with much of sympathy, and at the base of the new movement Christianity recognizes something that is noble. If the Indian Church were strong enough now to stand alone, it might be a great force in conserving these nobler elements and in leading the nation that is being born, along peaceful lines of development, loyal to the suzerain power whose just rule has made unity more than a dream. Notwithstanding all the growth of the last half-century, that position of strength is not yet come. But the Methodist

Church, dignifying and uplifting the lowest classes and developing a self-respecting laity, is helping to give stability to the bases of society and must necessarily play an important part in the unknown future of India.

China.

Hospitals
and schools.

The work in China has been almost entirely the product of the second half-century of the Society's existence. The splendid opportunity for revealing the love of Christ in the healing of bodies as well as souls led in 1864 to the sending of Dr. Porter Smith to commence a medical mission in Hankow. We find the record of 18,000 patients seen in 1867. For years the strain on the Society's resources prevented the adequate manning of the new mission. Providentially the first men sent out to help Josiah Cox—David Hill and William Scarborough—were able to give many years of service. Ere long the provincial capital, Wuchang, was entered, and, after an abortive effort to occupy Kiukiang in the next province, Hanyang, the third city of the great central cluster at the junction of the Han and the Yangtze, was added. The missionaries opened preaching-halls on the crowded thoroughfares, and the curiosity of the Chinese constantly filled these with interested hearers. These carried the first news of the gospel to remote parts of the Empire. Schools reached the young, hospitals the sick, and both alike the homes of the people.

Meanwhile the Southern Mission expanded along the North River, and in 1866 Shiu Kwan was occupied. The terrible Tientsin riot of 1870, in which a number of Roman Catholic missionaries and others were murdered, with the ill-concealed approval of Peking, revealed the fires that were burning under the surface. It was obvious that the forces of Confucianism were being roused, for in 1873 an Anti-Christian Institution was formed in Canton with rival preaching-halls. The same year a movement a hundred miles down the Yangtze from Hankow led to the commencement of a mission at Kwangtsi; the converts there had to prove their sincerity by suffering social ostracism because of their refusal to pay idol-taxes and to continue ancestral worship. The hospital in Hankow, after ten

years of vigorous and influential work, was most unfortunately left without a physician in 1876; the building fell in ruins, and the mission was deprived of this unspeakable benefit until a dozen years later, when it was recommenced on a larger scale by Dr. S. R. Hodge. For twenty years he spent himself without stint, and when he died, in 1907, left our medical mission work firmly established in the affections of the people. It was not until 1882 that the Southern District opened its hospital in Fatshan under Dr. C. Wenyon.

In 1878 a great call to the charity of Christendom was made by the hideous three-year famine in the province of Shansi. David Hill was spared from the district in order to assist. Hundreds of thousands were saved from death by judicious relief administered over a wide area. The band of workers, chief among whom was Timothy Richard, won the gratitude of the people, and from this vantage-ground offered the gospel as the explanation of their charity. But the Wesleyan Missionary Society was too occupied with the development of its own area to be able to enter this new field, so that other societies reaped the harvest.

A singular chain of events led in 1882 to an entry under most favourable circumstances into the prefecture of Tê An. The early promise was clouded by subsequent riot. The mission premises were wrecked, and it was only through long and tedious processes that patience finally won its way, till to-day the mission stands strong and influential through all the neighbourhood.

Any survey of missionary work in China must take account of these acts of violence. Not to name a number of attempts on individual missionaries in the smaller stations, it may be recorded that the Canton premises were burnt in 1887; Fatshan Chapel was looted in the same year as Tê An. The violence was repeated in Tê An four years later; all the Wusueh premises were destroyed in 1891, and the new houses in Shiu Kwan were burnt down in 1904. Only in the Wusueh riot, however, was there any loss of life; and amidst the serious waves of excitement which

Riots and
deaths.

have endangered the safety of Christians, the church has by God's mercy emerged, persecuted but purified.

Lay
missions.

The vastness of the needs of China led to many attempts to provide workers additional to those whom the somewhat rigid regulations of the Society permitted. In 1875 C. W. Mitchil, a local preacher of independent means, came to Hankow, and during the next quarter of a century gave much willing service. Women and men, ministerial and lay, have come forward as volunteers, working at their own charges. The sight of multitudes of laymen, Methodist as well as others, pressing into the ranks of the China Inland Mission fired the imagination of David Hill and others, so that in 1886 a Lay Mission for Central China was established. The idea was that thus a less expensive and more mobile auxiliary agency might be added. Much pioneer evangelistic work was done, and the selection of new stations was largely determined by the successes of these itinerants. After a while a Blind School was opened wherein the forlorn castaways of an indifferent Confucianism were gathered together, fed, clothed, taught to read, write, sing, knit, weave, and in other ways made useful members of society. The Lay Mission also added a hospital of its own at Tê An, and thus completed the round of its activities. The Joyful News Mission, originally founded by the glowing enthusiasm of Thomas Champness for the evangelism of English villages, turned first to Zululand, then to Central China, to make its experiments in foreign work. A number of its agents found there a congenial sphere and laboured with great success. The murder of William Argent, one of its first missionaries, in the Wusueh riot of 1891 served but to stimulate the zeal of its founder. Other fields in Africa, India, and Ceylon shared the benefits, and until Champness's retirement in 1903 he continued to support a number of these workers in various parts of the world. Meanwhile the Missionary Society wisely took new powers from the Conference, and now these various lay agencies are all included under one central authority.

Native
ministry.

The native Wesleyan ministry in China has grown but

slowly. The policy of ordaining only such as attained a high degree of education and spirituality necessitated this slowness. In 1876 Chu Sao Ngan was ordained in Wuchang, and the following year two others in the South. The life-story of these leaders of the native church has been a noble one. A number of catechists and native pastors have been raised up and taught, and the native churches in their poverty have been trained to the idea of self-support, an ideal to which a number of them have now attained, either entirely or in part, especially in the Southern District. The influence of Christian Chinese returning from Australia has here been felt. In the mission among the Hakkas round Shiu Kwan as early as 1894 there were already two self-supporting churches, and a couple of hundred villages around were regularly being visited; and parallel conditions have been established elsewhere.

In 1898 Wuchow in Kwangsi was opened as a new port on the West River, and was almost immediately occupied by Dr. Roderick Macdonald. His Christlike self-denial and skilful healing made his hospital widely known till his barbarous murder by pirates in 1906.

Along the Yangtze the successful work of pioneer missionaries led to the founding of many village churches in the Ta Ye county, and up the Han in the An Lu and Sui Chow prefectures. Hospital work is being started in the first two of these centres, and the activities of the new Medical Advisory Board, appointed in 1905 in England by the Society, are finding abundant scope in bringing before the home church the great opportunity in these Chinese cities and elsewhere, and the smallness of Methodist medical work in comparison with that of other societies.

The vague turnings of China towards Western education led in 1888 to the opening in Wuchang of a high school to which it was hoped that the sons of the mandarin and mercantile classes would be sent. Its early years were passed under great discouragements which gradually gave way to success. In 1907, Wuchang having become a great government centre of education, new and commodious

premises were erected. An expansion of this educational idea has issued in a normal school for the training of teachers and a theological institution for ministers and catechists. The Southern District has especially developed in the last-named direction, while in Central China boarding schools of a simple type under native superintendence are growing up in several of the inland places.

Women's
work.

The Women's Auxiliary first sent out a worker for school work in Canton in 1876. Ten years later Hankow received two ladies, one for educational, one for medical work. A neat women's hospital was built in 1889, and since then the work was recommenced in Canton. The natural developments have taken place, so that now there are ladies in charge of girls' boarding schools in Canton and Hanyang and others who superintend day schools and visit the homes in Canton, Hankow, Hanyang, Tê An, and Sui Chow. The Hankow hospital continues its valuable work, and now a hospital in Wuchang, a memorial of Dr. Margaret Bennett—early taken from the work she loved—gives opportunity for entrance into the most influential homes in the province. A tremendous loss befell the mission in 1896 when David Hill died. For thirty years he had made beautiful in the eyes of all the Christian name he bore. Possessed of considerable means, he used everything he had for his work. To win the Chinese he became as a Chinese, living on a few pence a day, remaining unmarried, and entering into the inner homes of the people. He was a humble, holy man, honoured by the heathen, believed in by worldly foreigners, idolized by the Christians, and warmly loved by their children. His name and hallowed memory will always be associated with that of the country for which he lived and died.

The immense changes in China since the Japanese War and the Boxer Riots have much altered the conditions of the work. Mass movements are becoming possible, and the danger is that men should seek entrance into the church with the idea of material advantage. The missionaries are most strenuous in their determination never to give ground for misunderstanding, rather to allow their members to

suffer unjustly than to interfere in lawsuits. Hence the probation is long and searching, and happily the church has proved itself sturdy and spiritual. The most remarkable sign of the times is the recent entrance into the province of Hunan, for many years the unassailable centre of intensely fanatical anti-Christian hate. Much quiet missionary work under great danger was done by native evangelists when white men could not enter. The missionaries advanced their line of operations as near as they could to the border, and occupied the frontier city of Ts'ung Yang. Finally, when the province was thrown open by treaty to foreign residence and trade, it was found that the road had been made easier by the isolated converts who were scattered everywhere. Chang Sha, the capital, was occupied in 1902, but the infant church was almost immediately deprived by death of the native minister who had been marked out by special suitability for the work. Many other societies have entered Hunan to share in the labour and the harvest ; the Wesleyan Missionary Society has occupied five central cities lying along the direction of the expected railway between Canton and Wuchang. It is still in the initial stage, but medical missionaries are now sent out, and there are many evidences of success among these the most proud and self-reliant of all the Chinese.¹

Entry into
Hunan.

Never has greater task and opportunity been set before the Christian Church than that offered by the present condition of things in the farthest East. In China, a virile race, self-contained, industrious, educated, practical, has emerged from its age-long seclusion. The cankered hate of the foreign learning and religion is gone ; the self-satisfied Chinese scholar is ready to learn. The effect of China on the world's social and commercial life is sure to be immense. To Christianize this influence is the only hope of the world's peaceful welfare. Methodism in its many branches has a

¹ Of the 175,000 members of the Protestant Churches in China reported at the Shanghai Conference of 1907, some 4,100 belong to the Wesleyan Church. Among these some ninety English missionaries, men and women, are working.

larger number of converts than any other ecclesiastical organization. Its combination of experience with practice and social brotherhood appeals to the democratic and practical Chinese ; assuredly there is here a great future for the church if it keep its spirituality and enthusiasm.

The West
Indies.

The West Indian missions at the time of the Jubilee were in the midst of the economic and moral difficulties of the heritage of slavery and its abolition. Notwithstanding these, the story of the Christian life won there has been one of much simple beauty and success.

San Domingo in 1864 aimed at freedom ; the ensuing Spanish pillage and sacking nearly ruined the external work of the church. The mission was open once more in 1866, but it was carried on mostly by visits from Turk's Island. In 1872 there were still reckoned 311 members. The other independent republic of Hayti has had a similarly checkered career through political instability. In 1866 civil war burst out, and for the time the work almost disappeared. The veteran Mark B. Bird continued alone at his post, and was able still to report 210 members in 1869. A fresh bombardment in 1870 which destroyed the mission premises enforced his removal. But the pertinacious man returned in 1872 ; he rebuilt his church, living himself in the vestry. The ordination of a native helper and reinforcement from home put the mission on a better basis. In 1876 we find Port-au-Prince raising £2,800 for chapel and mission house ; and when Mr. Bird retired in 1880, after forty-seven years of service, he handed on to his successor a prosperous mission of 900 members. The interval has seen repeated revolutions, commercial depression, and much free-thinking indifference, but the faithfulness of individual converts has been of the utmost value.¹ The good educational work of the Bird College for Girls is highly valued and influential. Unfortunately in 1908 a great fire destroyed most of the mission premises.

The densely populated island of Barbadoes has felt the hard times keenly. At times there has been emigration

¹ In 1907 there were six missionaries and 1,100 members.

to Liberia, the emigrants often carrying their Methodism with them to their new sphere. In Jamaica, General Eyre in 1866 drew the attention of the world by his sternness in court-martialing and shooting a negro leader, whom he suspected of stirring up rebellion. These were times of unrest very unfavourable to religious life. The membership in the Island sank as low as 14,000. But better days set in. William Taylor, the Californian evangelist, came to the West Indies in 1868, and his work was so blest that 5,000 were added to the church within two years, Jamaica gaining its full share. The Jamaicans in 1876 organized a high school at York Castle under the veteran Dr. Kessen, formerly of Ceylon. Its good work was carried on for a number of years. A girls' high school was planned in 1880. A similar sense of need led to the commencement of a high school in Antigua in 1871, but it failed to secure support, so that it was not until 1887 that Coke College was instituted there. Even during years of depression the gifts of the people marked their devotion. In 1881, after a year of hurricane, Jamaica reported a subscription list of £20,000. A number of the main chapels in Jamaica, Antigua, and elsewhere were solid brick structures which compared favourably with any other buildings around, but in many places it was impossible to construct of any other material than wood. In such a climate and with such structures insurance and mortgage rates were exceedingly high, and chapel debts showed an alarming tendency to increase. Relief from home was repeatedly afforded from England both at times of hurricane and of other need.

A revival of spiritual prosperity in 1877, giving an increase of 1,000 members with 2,000 on trial, came just at a moment when many at home were strongly feeling that the time had come for the churches in these islands to form their own Conference and gradually cease to receive help from England. In 1878 Marmaduke C. Osborn, one of the Secretaries, visited the West Indies; through his influence there was a considerable development of circuit organization, while the idea of independence was being considered. Notwithstanding

Separation
and re-
inclusion of
the mission.

much hesitation both at home and on the field, the British Conference put objections on one side and decreed the separation, so that in 1884 there met for the first time the two Eastern and Western Conferences, comprising all the work on the islands and mainland except that in the Bahamas and in Honduras, whose inclusion was rendered impossible by the difference of trade routes.

In the Bahamas the oversight of the scattered churches on numerous islands has involved abundant toil and danger. Destructive hurricanes and bad seasons have claimed help from England, but on the whole the mission has prospered exceedingly, being largely self-supporting, ministering at the capital to large congregations in great chapels, and occupying an influential position in the Islands. Queen's College, Nassau, has held an honourable position. The intercourse of the Bahamas with the mainland led to work being undertaken on the Gulf of Mexico at Key West in Florida, where the two Methodisms of Britain and America came into actual contact.

The work in British Honduras has had a similar success, gaining in Belize a fine position of influence with commanding places of worship and a fine high school.

Richard Fletcher, for many years Chairman, translated St. John's Gospel and other Christian books into Maya, the language of the Indians among whom he and his successors took many evangelistic journeys. They formed churches at San Pedro di Sula in Spanish Honduras. Sometimes armed bands of hostile Indians scattered their members, but after the storm the work was gathered together again, and the District Mission worked from this centre seeks to reach these remote heathen. Ruatan and the Bay Islands, which had been British, were handed over to Spain in 1861. The mission there was continued with success; in one strange case in 1868 there was an outburst of *Obeah*, the original negro pagan superstition, and in a pitched moral battle the Christian Church proved itself the stronger. Religious toleration has generally been accorded, with intervals when one of the characteristic revolutions has

brought a bigot into power. The commercial and other difficulties of the West Indies have gradually made it clear that the time for self-government and self-support has not yet come. During the twenty-two years that the difficult fight was fought apart from the Wesleyan Missionary Society the societies held their own numerically. But the parent society resumed control in 1904, and a special fund was raised to relieve the burdened churches of their most distressing debts. No sooner had some measure of relief been felt than a new disaster befell Jamaica, for the great earthquake of 1907 destroyed the noble Methodist chapels of Kingston. A memorable outburst of generosity at the ensuing British Conference repaired the loss and put new heart into the loyal West Indian churches. Methodism with its joyous hymnology and experience meetings will always make a special appeal to the warm-hearted African ; and under the new auspices it will continue a most influential work.

In West Africa the advances of recent years had brought the Wesleyan missionaries into contact with barbarism of the most bloodstained type. Progress therefore was constantly interfered with by intertribal wars, and again and again the whole work of the mission was scattered into small fragments. Obscure martyrdoms sowed the seed of the church. In 1863 a Christian teacher was *crucified* in Dahomey. In 1835 John Aggery was one of the original band who invited Dunwell to Cape Coast, and had been therefore cut off from the chieftainship and flogged. Thirty years later he was elected king. Even where missionaries were excluded we find the native church holding together. A new antagonistic force now began to be felt. The Moslem missionaries had been pressing their way southwards. The permission of modified polygamy and the true brotherhood of believers which is its basal social law made their creed attractive. A number of semi-barbarous tribal governments were formed, and each of them became a new centre of Moslem influence. Wolsley's Expedition of 1874 against Ashanti, which cleared away that main element of unrest,

West
Africa.

Growth of
Islam.

left the ground open for new combinations. Growingly since that time it has been evident that the final conflict in these regions will be between Christianity and an actively propagandist Mahometanism.

In Sierra Leone the influence of the Government in encouraging higher education led to the foundation of a Methodist high school, which was opened in 1874 under the direction of J. C. May, an African trained in Europe. Its boarding department intensified its Christianizing influence on the homes of the Church. A similar institution was opened at the same time in Lagos. Girls' high schools were started in the same two centres, though on a smaller and less effective scale. The same inevitable need was supplied at Cape Coast in 1881, when an excellent high school and a training college for teachers and catechists were established.

The churches in the neighbourhood of Freetown had in 1878 a membership of over 6,000. The danger of old establishment was that the church would lose its missionary character. But a new opening in the hinterland of Sierra Leone came in Limbah Land; a missionary was established there in 1881. A year or two later one of the Limbah princes was brought to England, the Sabbath was established, and a general movement towards Christianity gave much promise. In 1891 a disastrous war largely destroyed the work, which has been but limited since then. The long-established Gambia Mission always suffered from its isolation. Its high school, however, continued to do good work. A few years later new work was commenced at Sherboro, 120 miles to the south of Sierra Leone. Organization has been developed with a view to speedy self-government under the minimum of English supervision. In fact, by the Centenary of Freetown Methodist Missions in 1892 Quarterly Meetings were everywhere constituted and laymen had been duly trained for all the offices of the church. The Centenary was celebrated by the raising of a local fund of £4,000. For many years the Churches have been entirely self-supporting, the annual subscriptions in Sierra

Development
of self-
government.

Leone amounting in 1898 to £6,415. In 1899 dissatisfaction with a hut tax led to a considerable rising of the Mendis and Sherboros in which several missionaries and 200 members were killed, while everything civilized was swept away. A long-felt want was supplied in 1902 by the founding of a theological college under an English missionary at Free-town for the educating of a native ministry for all the West African districts. The students are not only trained in Biblical study, but are made responsible for evangelistic mission work. Moreover some of them are developing a taste for Arabic which promises to be very useful in the coming contest with Mahometanism and its influence.¹

Farther south a fresh series of enterprises have renewed the activities of previous days, and most of the old stations visited forty years before are now occupied. Kumasi has become once more, after long enforced absence, the residence of an English missionary. Dahomey is now French, and the authorities insist, not unnaturally, on the teaching of French in the schools, as do the Germans in their colony of Popo. But the Methodist churches in France and Germany have come to the help of the Society and lend ministers for the work, with notable success. Lack of means made abortive an attempt to open a new work up the Niger. Great centres in Yoruba Land like Oyo and Ibadan have been occupied; the latter has a valuable training institution. Ijebu has been entered once more; a member of the royal house, named Ademuyiwa, settled in Lagos, was particularly active and generous in securing the evangelization of his native land, and an English missionary now lives in it, superintending several stations.

The new importance given to Cape Coast Castle and Lagos by the formation of the Gold Coast Colony in 1874 stimulated church life considerably. During several years there was a great revival at Cape Coast. In more recent times this prosperity has continued, but the high school has suffered from the establishment of rival institutions, and wisdom has been needed to continue a judicious

¹ The communicant roll numbers 8,700.

guidance without hurting the susceptibilities of the Africans. And indeed, when we find that in 1897 the Cape Coast churches were paying all their native workers and contributing £335 beside for outside objects, we can understand that a good deal of independence is natural. In 1897 Aburi, a high station inland from the deadly sea-coast, was occupied. Since then English men and women have found continuous residence possible. A missionary is living among the miners of the Ashanti goldfields, and the building of a Government railway makes possible work and travel with an ease unknown but a few years ago.¹

Home
affairs.

The home administration of the Missionary Society during the second half-century of its existence has had to face a type of difficulty unknown in earlier times. The life of the Methodist Church has become more complicated; social and evangelistic work on a large scale has grown up. The Children's Home, the great missions in the large centres of population, deaconess work—all these have appealed to the heart of Methodism and have worthily broadened her view. At some periods there has been danger that sectional views of the work of God in the world should be taken. With increasing wealth the foreign missionary income rose till it reached high-water mark in 1874 with an amount of £184,000. A rapid decline followed, though the needs of the field grew with increased velocity. A spirit of criticism and even of distrust manifested itself. Criticisms by influential men, who did not fully realize the import of their own suggestions, misled many who had not sufficient acquaintance with the real facts of the case, and serious damage was done spiritually and financially. During the years 1890 to 1896 three Secretaries only were appointed, instead of the four who had for many years done the work. Debt began to increase heavily; in 1895 £40,000 was raised to free the Society from encumbrance, the Committee pledging itself not to allow debt again to accumulate. Happily con-

Rise and fall
of income.

¹ So rapid has been the growth that in 1907 there were in our West African missions 61 native ministers, 23,000 members, with nearly 4,000 on trial.

fidence gradually fully renewed itself. In 1898 the Conference bade the Committee send forth sixteen additional men. But the income, though improving, did not keep pace with the increased demand. The Twentieth-Century Fund gave £100,000 to foreign missions, set aside for improvement in plant. The historic Mission House in Bishopsgate Street had grown quite unsuitable to modern needs. It was pulled down in 1901 and an admirably arranged new structure arose in its place. The destruction due to the Boer War, the return of the West Indies to the Committee's care, the inevitable expanse in China had all thrown new burdens on the finance, and it became evident that unless an altogether new standard of giving were realized it would be absolutely necessary to retire from some of the work already undertaken.

Once more the ugly shadow of debt began to be felt ; in 1906 it had accumulated to £15,000, while the annual income needed an increase of £10,000 to maintain the work already existing. The statement of these facts in the Nottingham Conference of that year led to a wonderful pouring forth of the Spirit of God upon the Assembly. A new vision was given of the responsibility and privilege of supporting the undivided work of God in the world, and a new sense was gained of the due proportion of that section of it in foreign lands. The spiritual love-feast of the great day and its generous givings sent pulses of sympathy through the whole church. All through the year in the circuits the good work went on. The climax was reached when in April 1907 the Albert Hall in London was packed with 9,000 eager Methodists, while a still larger number had been unable to find entrance. There it was announced that the total receipts for the year were nearly £40,000 in advance of those of the year previous. Part of this swept away the debt ; the rest was increase in income, which now stands at over £190,000 a year.

Climax of
enthusiasm.

Nowhere more fittingly can a chapter on Wesleyan missions cease. A new era of hope and love has set in, worthy of our fathers in their simpler days of unstinted

enthusiasm. Strenuous effort, continued faith, more glorious success—these are to be the portion of their sons. The Wesleyan Missionary Society has seen close on a century of work. The churches which, after shelter under its fostering care, are now independent have a membership greater than that of their mother. This number leaves out of account the Methodism of the United States. We have seen how the West Indian slave has been freed, educated, trained ; how his African kin have been won from savagery ; how cannibalism is now unknown in whole groups of islands in the Southern Seas. We have watched the development of a Methodism in Ceylon which is an influential part of the island life, and seen the slow toil which has built up important communities in India where Methodism is sharing in the mass movements now begun in pariahdom. Nor have we omitted the part played by Wesleyan toil in the vast changes in China. After all the triumphs and deaths during a century's work there are to-day 140,000 members living Christian lives in the midst of heathenism. And wider far than the visible area of statistical result are the currents of activity introduced. In Sweden, Germany, France, and Italy the Protestantism of the land has been quickened by a Methodism with which it has not coalesced. Methodism's greatest work is always to be traced outside its own borders. It does not grudge it. It seeks ever to justify Wesley's own claim, to be ' the friend of all, the enemy of none.'

II

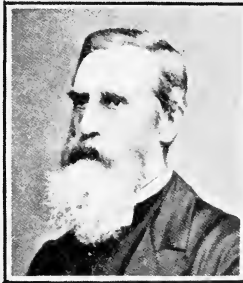
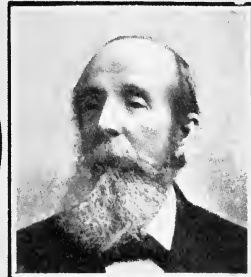
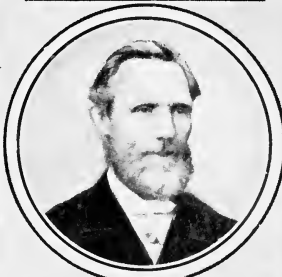
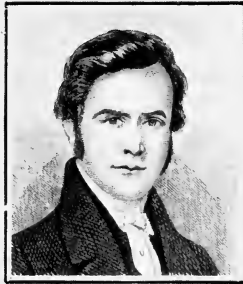
MISSIONS
OF THE
UNITED
METHODIST
CHURCH.

The United Methodist Church in the year 1907 gathered into one communion three sections of Methodism which had been carrying on foreign missionary work for many years. We shall trace separately these lines of toil and success.

METHODIST
NEW
CONNEXION.

The New Connexion is the oldest of the daughter churches of the original Methodism, and attained its centenary in 1897. It was in 1836 that the needs of the Colonies first led to the decision to send a missionary abroad. Upper Canada

PLATE XXVI



ROBERT SPENCE HARDY, CEYLON.
MATTHEW GODMAN, SIERRA LEONE.
DAVID HILL, CHINA.
JOHN INNOCENT (M.N.C.), CHINA.

JOHN HUNT, F.M.I.
W. N. HALL (M.N.C.), CHINA.
EBENEZER JENKINS, INDIA.
JOSIAH COX, CHINA.

JAMES CALVERT, F.M.I.
THOMAS WAKEFIELD (C.M.F.C.),
EAST AFRICA.
JOSIAH HUDSON, MYSORE.
T. G. VANSTONE (B.C.M.), CHINA.

and Australia were thus occupied. In 1858 the question of a mission to a purely heathen country was faced, and China was chosen as the scene of the new endeavour. At the Manchester Conference of 1859 John Innocent and W. N. Hall were set apart for this service. They landed in Shanghai in the midst of the alarms and distractions of the Taiping Rebellion. Tientsin, with its population of half a million, is the natural port for Peking, and the various lines of government and commerce from a huge area must necessarily converge there. It required but little insight to detect the value of such a strategic point, and the missionaries settled there with quickened hope and interest in the year 1861. While learning the language they ministered to their own countrymen, soldiers, sailors, and such of the residents as desired help. Largely by the subscriptions of those on the spot the first Protestant chapel in the province was opened amid great rejoicings in May 1862. In so densely thronged a centre, through which men from all parts of the north were continually passing, all the usual methods of evangelism were soon in full activity. For hours a day the street chapel was thronged with curious crowds listening to the foreigners' exposition of the 'outside doctrine,' thousands every week passed through its doors, books were written, and free schools were opened. Journeys for preaching and book-selling were taken through wide country districts, and the steady initial work of spreading a general knowledge of the truth was faithfully carried on. By the year 1867 there were enrolled thirty-four members, and another large chapel had been opened. When we compare this with the facts from other parts of the field we shall see how grateful the missionaries had reason to be. In the Methodist Episcopal Mission at Foochow, for instance, nine years had to pass before a single convert was baptized.

Opening at
Tientsin.

Then ensued one of those wonderful instances of the Holy Spirit's working which make the romance of missions. In a country region just over the borders of the province of Shantung, 150 miles distant from Tientsin, an old man dreamt

Wonderful
work in
Shantung.

twice over a wonderful dream bidding him find out the teachers who should instruct him how to be purified for life after death. He joined the Roman Catholics, but was made mistrustful by the inconsistencies of some of the lives that he beheld. Determined to go to headquarters, he journeyed to Tientsin, and, asking for the Roman Catholic Church, was by mistake directed to the Methodist Gospel Hall. After some time spent in learning, the old man returned home with a number of Christian books. Some months elapsed ere he came once more, asking for a teacher, offering him a home and promising a preaching-hall. A trustworthy assistant was sent, commissioned to inquire, and received a royal welcome. The spiritual simplicity and earnestness of the first believer had evidently found a deep response in the hearts of many. Colporteurs were then detailed to itinerate in the region; subsequently a catechist and his wife spent some time there, and ere long Hall himself went the five days' journey to Chu-chia-tsai, the village in question. He arrived on a Sunday morning, to find a men's service proceeding with sixty worshippers, while near by a separate assembly of forty women was keeping the Lord's Day. The church was already in being. In a dozen villages round within a radius of fifteen miles were people who were regular attendants at the central chapel. In one village seventeen families had concluded a service by a bonfire in which everything idolatrous had been taken out of their houses and consumed. The English missionaries visited and fostered this work, and ere long forty-five baptisms set the seal to the formal beginnings of the new church life. From this happy start developed a steady growth, so that when Hall died in 1878 there were fourteen native preachers and 636 members, with hundreds on trial.

Tientsin
Riot and
Shantung
Famine.

The year 1870 brought a rude shock in the terrible riot of Tientsin, when the passions of the people, deliberately incited by calumny, suddenly blazed forth, the Roman Catholic premises were wrecked, and the nuns and several others brutally murdered. All the Methodist chapels were

involved in the general destruction. The native Christians suffered heroically, some of them even to death. The need of a training institution for preachers became pressing in view of the increase of the work. More than £3,000 was gathered for this all-important work, and an excellent school built which has been extraordinarily successful in sending out well-trained and effective native ministers.

The terrible Shantung Famine of 1876 gave the missionaries much work and opportunity in distributing relief, but the saintly Hall died in 1878 of the typhus which was prevalent. The following year saw the death of W. B. Hodge after thirteen years of service, while new careers of long-continued usefulness commenced in 1877 for John Robinson and in 1878 for G. T. Candlin. Innocent had the pleasure of seeing his son join the staff in 1882—alas! for only ten years' service, cut short by death.

In 1884 work was opened on the other side of the Liao Tung Gulf at Kaiping, where large mining enterprises were being commenced, attracting numbers from all parts of China. The work in the central city continued to be hard and comparatively unremunerative, but the country districts were most encouraging. In 1887 medical work was begun in the Shantung Mission, where Christianity seemed to have from the first almost entirely avoided the usual reproach of the cross.

Work
beyond the
Liao Tung
Gulf.

By 1897, the Centenary year, medical work had been opened at the mines. A heavy debt of nearly £7,000 had accumulated, but the Centenary Fund gave the Missionary Society a new start. Year by year developments took place from the two foci of activity at the extremes of the district—in the south near the channel of the Yellow River, and in the north under the shadow of the Great Wall. In 1900 there were four thousand members. Then came the horrors of the Boxer Rising, the mission being in the very vortex of the awful storm. The Shantung premises were completely destroyed, the missionaries barely escaping with their lives. Most of the chapels in the north were destroyed. A number of the Christians were killed, some

Boxer
riots.

of the preachers suffering great barbarities. For some years the whole work was disorganized, and there was a terrible sifting in which the church was purged of its chaff. As a whole the Christians proved remarkably steadfast, and the missionaries' faith was strengthened by the knowledge of their faithfulness even unto death. The moderation of the mission when the amount of compensation was under discussion made a most favourable impression on the Chinese. When the era of reaction towards the foreigners set in after the punishment of Peking the country districts in Shantung were less affected than the greater centres, but the dangers of the new popularity were thus avoided.

In 1905 the veterans Innocent and Robinson passed away. The single lifetime of the first-named broad-minded, devoted, and wise man saw the whole growth of the mission. Its ruined buildings have now been restored. Two new cities have been occupied by European missionaries, one in the north, the other in the south of the district; a Women's Auxiliary has been formed which has sent two workers; four medical missionaries are at work. Tentative steps in education have been taken. The whole mission has been singularly successful.¹

BIBLE
CHRISTIAN
MISSIONS.

It was Methodist love and fire which impelled the zealous evangelism of William O'Bryan and James Thorne, and resulted in the forming of the Bible Christian Connexion, whose first Conference was held in 1819.

At the third Conference, held at Shebbear in 1821, these few poor people formed a society 'for the purpose of sending missionaries into dark and desolate parts of the United Kingdom and other countries as Divine Providence might show the way.' It began with an income of less than £100; never in its first decade of existence did it reach £200. In 1830 after a trying time of dissension a blessed meeting at Conference raised enthusiasm, and it was decided to add public meetings to the customary appeals at the

¹ Altogether in 1907 £5,100 was spent in China. There were 104 churches, 218 preaching-places, 161 native helpers, and 4,500 members.

ordinary preachings. Soon after this a labouring man was converted to God. No sooner had he experienced joy in believing than he inquired whether the Bible Christians had any missionaries abroad ; on being told that they had none but were thinking of it, he gave £10, his whole savings, to start the work. Naturally the earliest work was done in the Colonies ; it is outside the purpose of this chapter to follow its details.

In 1884 Hudson Taylor visited the Bible Christian Conference and appealed most powerfully for help. The Assembly was deeply moved ; and when it was realized that Miss Turner, who had already for five years been working among the women of China with the Inland Mission, was a granddaughter of one of the best-known women preachers of the first generation of the Bible Christians, it was felt that God's hand was clearly pointing out the way. At the Conference of 1885 £700 was subscribed in a few minutes, and two men, T. G. Vanstone and S. T. Thorne, were designated for China. It was a great assistance that the China Inland Mission acted as foster-mother to the new mission, that the young missionaries were enrolled on her list, that they learnt the language at her training college on the Yangtze, and that they proceeded to a section of the country specially reserved for them. The field assigned was in Yunnan, the most distant province in the south-west. After twelve hundred miles up the Yangtze, part of the journey through dangerous rapids in which they were wrecked, they left the great river and walked or rode seven hundred miles farther overland. Here in the provincial city of Yunnan, they fixed their new home, and began their mission in November 1886. Chao Tung, a city farther north, was occupied a year later, and Tung Chuan in 1894. Since 1894 the two cities last named have remained the chief centres of the work. The early years of every mission in China have the same story to tell. There is slow steady work with little to show in the way of numerical results. Men and women came, some broke down, some, including both the pioneers, died. There was much preaching in the cities

Commence-
ment in
China.

Yunnan.

and much itinerating and colportage work. Schools were founded and a commencement made in training native teachers. A Women's Missionary League, formed in England in 1892, added its strength of prayer and gave its workers. The enthusiasm and imagination of the home church concentrated itself on this one mission so remote and so fascinating.

In 1894 Australia sent a worker at its own charges, and the following year the hearts of the missionaries were gladdened by the arrival of a medical man. In 1900 they were able to report as the result of thirteen years' work a membership of twenty-eight with twenty-two more on trial.

Boxer
riots.

That year will long be remembered for the terrible unrest caused by the Boxer movement in the north. Its violence was felt even at this remote distance. There was a sudden riot in which the mission premises in Yunnan City were destroyed and all the mission property looted. After several weeks of waiting, the missionaries from Yunnan and Chao Tung were through God's mercy escorted safely on their tremendous journey to the coast; while those at Tung Chuan, Mr. and Mrs. Grist and Mr. Hicks, were able to stay—in danger it is true, but unmolested. For nineteen months the native Christians kept themselves together until they gladly greeted their missionaries when return was once more possible. Since then work has entered on another phase. The bitter experiences of the punishment which followed the siege of Peking and the change of attitude in the Empress-Dowager made the Chinese ready to inquire and learn, and gave a possible importance to the foreigner which was a very doubtful advantage. Often unworthy motives, expectancy of possible help in lawsuits or other assistance, led to requests for missionary visitation. But the opportunities thus given were wisely taken, and often the grains of the true remained while the husks were swept away. In the north of the Chao Tung prefecture hundreds were willing to hear and chapels were built by the people themselves. In one place, where drought had long called forth the people's prayers to the idols, the missionaries were requested to

destroy the idols and to pray to the supreme God. They boldly accepted the challenge, the idols were carried out from the temple; the native Christians apostrophized the things of wood and clay and bade them avenge themselves if they were real, then smashed and burnt them all. Then prayer for rain was offered—with the result that the next morning and ensuing days saw the refreshing soft showers for which the land had pined. The effect was as tremendous as in the days of Elijah on Mount Carmel. Other chapels were built at the people's expense; in fact, in the year 1903 the whole cost of the mission, apart from missionaries' salaries, was only £102. In 1904 a hospital and a boarding school were built in Chao Tung. Ladies for school and medical work have followed and have begun work.

In 1905 came the most interesting development which the mission has known. Round Chao Tung lie in a great circle the villages of the Miao aborigines. These speak a different language, have different customs, and live apart from the Chinese. The descendant of their ancient kings and a few others are large landowners, and the mass of the people are their tenants, almost their serfs. These men heard of the gospel, and in 1905 began to come to listen to its preaching. They came in batches till no less than four thousand had visited the mission. On Christmas Day there were six hundred present at the same time, camping on the mission premises and learning of Christ. The movements of the Miao roused the suspicion of the surrounding Chinese; there was a good deal of persecution and personal violence, and at one time it looked as though there might be serious trouble. But the danger seems to have quieted down. The chieftain gave land, the Miao contributed £100, and themselves put up a chapel to accommodate six hundred people. The main centre of interest is now in this country region; in 1906 a thousand at a time crowded their simple sanctuary, and nearly 6,000 are members or probationers (1907). The House of Shame which some of the Miao maidens, according to custom, had erected for their own disgrace, was destroyed by their own hands.

Work
among
aborigines.

Mr. Pollard has reduced the language to writing, and has translated portions of the New Testament into it; a first edition of 2,000 of the Miao primer has been printed, and hymns are being adapted to the Miao chants. The mission is entering on a great inheritance which will tax and reward all the sanctified wisdom and enterprise of which it is capable.

MISSIONS OF
THE UNITED
METHODIST
FREE
CHURCHES.

The Wesleyan Methodist Association was formed in 1835 and was strengthened by the adhesion in 1836 of the Protestant Methodists and in 1837 of the Arminian Methodists. In the same year Thomas Pennock and his Wesleyan society in Jamaica were received into the Association. The new body was thus linked with foreign work almost from its start. The fortunes of the early years of the mission were varied, marred by ill-health, secession, and other difficulties, so that there was no great development. In 1851 a missionary was sent to Melbourne, Australia. Hence, when, in 1857, the Wesleyan Reformers joined with the Association and the United Methodist Free Churches were formed, their West Indian and Australian missions came as the nucleus of their future foreign enterprise.

Jamaica.

In Jamaica the mission has shared the characteristics attaching to the work of other churches in that island. There has been gradual growth, but it has been slow. The promise of the early years of emancipation has been disappointed. Religion was everything to the slave; freedom meant manhood and the dangers attaching to manhood. The scattering from the community life of the plantations meant isolation; the economic changes meant poverty. Disasters of hurricane, plague, and earthquake have again and again wrecked the external framework of the mission. Good and self-denying work has been done by men like William Griffiths, James Roberts, and Francis Bavin, and constant attempts have been directed towards making the churches self-supporting. There has been a gradual development till there are nearly four thousand members. Among these are to be found many beautiful examples of Christian grace. In 1893 there came through emigrants a

Central
America.

call to the mainland of Costa Rica, and work was commenced at Bocas-del-Toro which spread farther round the Chiriqui Lagoon into Columbia. The stress and strain of the success of other sections of the missionary operations have made the church at home growingly impatient of the payments for the West Indies. In 1906 the deficit of £2,500 and the accumulated debt of £10,000 on the Missionary Funds led the Committee to withdraw its grant, leaving the work in the hands of the men born in the country. The earthquake of 1907, which ruined many of the people, did not make matters easier. But the people raised £2,400 in the preceding year, and, with help from England, it is hoped that the severe test will be answered by growth and new strength.

Very soon after the United Free Methodist Churches were formed they undertook the responsibility of caring for societies of Methodists in Sierra Leone containing 2,300 members who were not in connexion with the Wesleyan Church there. The mission thus commenced in 1859 suffered much from the terrible climate, and many deaths and breakdowns tested sorely the faith and resources of the Committee. But volunteers have always been found. William Micklethwaite, Thomas Truscott, and James Proudfoot with many others have led the development of the church. The numerical progress, however, has never been rapid. In 1892 under the inspiration of William Vivian a new departure was made by the opening up of new stations in Mendiland. Disaster soon followed the first success; a hut-tax led to a rebellion in 1898, and all the property in the hinterland was destroyed, C. H. Goodman was made captive, and escaped with his life only after weeks of anxiety. Happily the waste places have been repaired, and to-day the favour of the king and a prosperous church give good hope for the future. There are now a dozen circuits, and the Government railway which runs for two hundred miles inland from Freetown has brought them all within easy reach. One at least of the native ministers produced on the ground has been a valuable gift to the work on the other side of the continent. A

West Africa.

Government school for the training of the sons of chiefs is now under Proudfoot's charge. In 1905 the native subscriptions amounted to £2,400.

East Africa.

The first new field opened by the United Church was due to the influence of Krapf, the veteran of East Africa. Enthusiasm was roused by his representations of need and opportunity, and in 1861 Thomas Wakefield and James Woolner with two Swiss went under Krapf's guidance to Mombasa, not far north of Zanzibar. A station was chosen at Ribe, there Wakefield was left by himself until he was joined by Charles New. These two worked together for a dozen years amid discouragements and difficulties enough to daunt most men. Ploughing, wood-sawing, road-making, brick-baking, carpentering were all brought to the missionaries' aid. The life was full of danger from the fierceness of roving banditti and the religious fanaticism of hostile Moslems. In 1875 New died, worn out by cruel inhospitality and hard travel. During these years Wakefield translated and issued various parts of Scripture in the Galla and other native languages, thus commencing a national literature. In 1876 a mission on the coast to Mahometans was started. In 1880 a commencement was made in the Galla country, and ere long two English missionaries were stationed at Golbanti to work it. Work there was slow, but had made a good beginning, when in 1886 a horde of Masai destroyed the station and murdered Mr. and Mrs. Houghton, the missionaries in charge. Since then the work has been restored and is quietly progressing. The first generation of workers has passed away, leaving memories of great self-denial and saintliness.

The expenditure of life and health has been great. But the forming of the Uganda railway, and the lessons learnt by experience, give promise of a less costly and more productive future. Itinerant evangelism and dispensary work are regularly carried on; the erection of a sanatorium will be valuable in preserving health. A good training institution for native ministers is ready, though its development has been sadly checked through the death of its

enthusiastic initiator at the moment of its completion. A trained missionary agriculturist is developing the resources of the stations, and cotton is being largely grown with a view to providing a staple industry. There are four hundred members as the nucleus of the future church.

The greatest enterprise which United Free Methodism has undertaken is in the vast field of China. Through the influence of Hudson Taylor, the needs of this great empire were brought before the Free Church Assembly. The proposal to send missionaries was accepted, and in 1864 two men were dispatched to Ningpo. The steady, slow work of learning the language and laying broad foundations occupied the early years. The mission has been blessed with the continuous labours for long periods of three men whose names will always be associated with the great success that has marked its growth. Frederick Galpin and Robert Swallow each gave thirty years. These have been assisted by a number of valuable workers. After a dozen years there were a hundred members ; ten years later three hundred ; in 1898 there were 1,773 members, with 758 on trial ; while the report of 1907 gives 4,400 members with 6,800 on trial. Growth so marked as this tells its own story of special blessing on sensible and continuous labour. In 1877 it was decided to make a new missionary centre at Wenchow, a port between Ningpo and Foochow, where from one to two million people speak a special dialect of their own. The pioneer missionary Exley died early ; W. E. Soothill arrived in 1882, and is still in China. In 1884 a riot resulting from the excitement of the war with France wrecked the mission premises and endangered the missionary's life. Gradually the work has displayed a most gratifying tendency to multiply itself by the missionary efforts of the converts themselves. There are now ten chapels and 140 other preaching-places in the Wenchow District. These are occupied by thirty local preachers, a number of whom are graduates of good position, who without income and with a scant payment for travelling expenses journey long distances in order to minister to these scattered

congregations. The Christians of this great area are being well trained in the art of self-support and self-government. They have repeatedly borne with dignity and patience violence leading to robbery and murder.

Soothill translated the whole of the New Testament into the Wenchow dialect, and there is now a considerable Christian literature in romanized letters. The central stations are well equipped with mission hospitals and with colleges for the training of the hopeful Christian youths, the rising preachers, and the outsiders who are glad to pay for an education they have learnt to value. Under the new conditions in China which give degrees for prowess in Western science the successes of these colleges, specially that in Wenchow, are most marked. Altogether it may fairly be said that in the whole of China no work is more thoroughly and gratifyingly successful.

A Ladies' Auxiliary at home inspires and supports the work abroad.

The newly formed United Methodist Church thus has in three widely scattered parts of China a most flourishing and numerous membership, and among the African races societies still more remote from each other. The great blessing already experienced in the former, and the great expenditure of heroic missionary life and toil in the latter, are enough to rouse its enthusiasm and fire its imagination by the new and larger life into which it is entering.

III

MISSIONS
OF THE
PRIMITIVE
METHODIST
CHURCH.

Primitive Methodism, born in revival and glowing with enthusiasm, early begat in its members an ardent love for their church. Hence when they crossed the seas they continued the old services and formed little societies in the new lands. Thus it was that Primitive Methodism very early gained hold in Canada. In 1843 a Missionary Society was formed for pioneer work both at home and abroad.

Commence-
ment in
Cape
Colony.

In the year 1870 commenced the foreign missions proper of Primitive Methodism. The call of certain English residents in Aliwal North, in the north-east of the Cape

Colony, was answered by the dispatch of Henry Buckenham. The Island of Fernando Po in the Gulf of Guinea had been visited the previous year by a godly ship's carpenter named Hands, who found there a church recently deprived of its Baptist missionaries through Jesuit intolerance. Through him a petition was sent to the Primitive Methodist Conference, and in six months R. W. Burnett and H. Roe and their wives sailed to commence the new mission. After paying their respects to the Spanish governor, who gave them courteous words, they were able to begin work at once. The first sermon was preached the same evening, the first Sunday saw a school of seventy-five scholars, a society class of fifteen members was formed, and the souls of the ardent evangelists were gladdened by a definite case of conversion within a fortnight. The first baptism took place in the following June. This work was accomplished in Santa Isabel, which was the capital of the Island. Inland there were no roads, and a couple of miles brought the missionaries into the pathless bush where the aborigines lived a naked, savage life. A good-sized church was built, and before the year was ended the roll contained sixty-five names. Schools were at once started and gained an established position. It was in this connexion, however, that were to be seen the first signs of what has been the main difficulty all through the mission's history. The English language has a market value in all colonies which have contact with sea-borne trade. The Spanish Government looked with extreme disfavour upon those who sought to acquire it and even threatened imprisonment. But notwithstanding this, and though the Jesuits gave free education in the Island, the people preferred to pay to come to the Methodist schools.

The missionaries early turned their attention to work among the Bubi aborigines, and fixed upon George's Bay (subsequently known as San Carlos Bay) as their first settlement. The climate has always proved a terrible obstruction to European residence and work. While there have been comparatively few deaths on the field, yet return to England and breakdowns have been constant. The

Fernando
Po.

church has as a whole been singularly fortunate in possessing men who have gone out repeatedly for new terms of service, three, four, and even five times. The names of Burnett, Roe, Maylott, Luddington, Holland, Fairley, Bell, and others are graven deep in the hearts of their converts.

Spanish
obstruction.

The native society at Santa Isabel quickly responded to the instruction given and soon gave £220 towards the building of a new church. The obvious success of the movement roused the opposition of the Jesuits. In 1873 the governor issued the order that all children must attend the Government schools during the day. It followed that the mission schools could be opened only from seven to eight in the morning; the pupils were willing to come then and to go on afterwards to their other education. The work among the heathen aborigines at George's Bay was necessarily for long the simple laying of foundations out of sight. In 1877 we find Thomas Parr so possessing the Bubi language that beside preaching in it he began to translate hymns and set the people singing them to native chants. The fanatical Government, jealous of English Protestantism, closed all schools, then interdicted evening services, and finally in 1879 banished Holland. The governor's high-handed action was reversed at Madrid, and within the year Holland was back, to find that in the interval the anxieties had been too much for his colleague Blackburn, who had died. The Spanish law of 1876, under which the restrictive action had been taken, was suspended and the chapel was once more opened for public worship. The Santa Isabel Church now paid for all its own native work, and subscribed £100 towards the European missionary's income. At St. George's Bay the missionaries were cheered by the baptism of two of the local king's daughters in the face of violent persecution. One of the native assistants who had taken the name of Barleycorn was ordained to the ministry and has continued doing valuable work up to the present.

The labours of the missionaries in travelling to their stations were much lessened by the gift from the home

churches first of a boat and then of a steam launch. Much of real peril to life and health was thus avoided. But the Government jealousy was again aroused. The school hours were once more restricted; it was forbidden to give any outward indication that the chapel was a place of worship; no singing might be allowed; those who went were fined and imprisoned.

The missionary Welford was imprisoned on a filthy guardship in the harbour, and was then banished. It was felt to be important to get some permanent understanding with the Spanish Government; accordingly a visit was paid to Madrid, where friendly interviews with the Minister concerned put matters on a better footing. It was definitely settled that Spanish must be taught in the schools, but English might be a subsidiary subject. The full privileges accorded to Protestants in Spain were assured; services were freed from restriction, and the ardent church rejoiced once more in hearty Methodist singing. Barleycorn was sent first to England and then to Madrid, where he took the normal college course of training and thus qualified for the superintendence of schools in a Spanish colony. The success of the visit to Madrid made a marked difference in the treatment by the local governors. Industrial missions are recognized as the great need of the uneducated African. Therefore in 1887 the Mission House at George's Bay was moved to a new estate granted to the missionaries for the development of a cocoa farm. The chief became a Christian, but soon after died. After much patient work and waiting, a similar enterprise was commenced at Banni. Since then development has been quiet but steady; but the mission is still seriously crippled in its school work, which is much restricted by the illiberal laws.

Meanwhile the work in Aliwal North prospered and spread notwithstanding the disturbances of wars and unsettlements of migration and bad times. Not only were good churches built for the English in Aliwal and Jamestown farther south, but a large native church grew up in these centres and at Rouxville over the borders of the Orange Free State,

Industrial
missions.

South
Central
Africa.

whence new developments took place. By the year 1889 there were some four hundred members. The great cry of the unoccupied parts of the continent came with increasing force to the conscience and growing ability of the church, and in this year a party of five, headed by Buckenham, who had initiated the South African work in 1870 and had served also in Fernando Po, started to find a sphere north of the Zambesi. After many months of journeying and delay they gained permission from King Lewanika of Barotseland to effect a settlement. They were greatly helped in this by the saintly veteran Coillard, who had headed the French Mission in these regions for many years. It was not till 1894 that the actual beginnings of settled work took place among the Mashukulembwe, first at Nkala, later at Nanzela, and more recently still farther north. This South-Central African Mission has had to face all the perils of savagery, and has been costly of patience and of life. Evangelism, education, industrial training, medicine, all are being used. In the year 1906 the reports of this remote mission were full of hope. A grammar of the language had been published and Scripture stories were in the press. Everywhere the people are ready to listen, and slowly a Christian conscience and an appetite for the spiritual are being formed. The scattering effects of the Boer War have been fully felt in Aliwal, but the losses have now more than been made up. The Native Training Institution has for many years been a great success, and is providing agents not only for the work among the heathen around, but also for Barotseland.¹

Just when the Zambesi Mission was bringing its first heavy expenses on the funds it was felt also that more should be done for the mainland lying opposite to Fernando Po. A new station accordingly was opened at Archibongville, a town on the Oil River. The kings and peoples of the region were very willing to receive the missionaries; in several places they built churches of their own accord, and congregations were encouraging. The subsequent

¹ There are nearly two thousand members in this section of the work.

declaration that Archibongville is in German territory has rather shifted the centre of gravity of the work to the British Southern Nigeria Protectorate. At present the four main centres are at Oron, Jamestown, Urua Eye, and Idua. At the first named of these an excellent training institution has recently been built by the gifts of the Christian Endeavour Societies in England. Domestic slavery is the custom of the land and makes the chiefs shy of encouraging education among their young people; yet the missionaries are gaining a firm grip on the region.

The original mission in Fernando Po has great difficulties to face, greater in some ways than those which stood in the way at the commencement. The development of the cocoa industry has brought in all manner of outside elements, mostly unchristian; and above all the enormous development of the trade in the vile white-man's-whisky is a terrible force for degradation. Against this the mission is the one great worker for righteousness.

The work in Africa has a firm hold on the affections of the Primitive Methodist Church. In the last published reports we find that some £8,000 was sent out for these missions in the year in addition to the considerable sums raised on the field.

The Independent Methodist Churches made a commencement in foreign missionary work in 1904, by sending out a medical man to labour in Central India in conjunction with the agents of the Society of Friends.

The Wesleyan Reform Union, one of whose local preachers sent a son into the mission field in the person of the renowned Hudson Taylor, itself formed a Foreign Missionary Society in 1895. In 1904 its first missionary, a lady, went to the Congo, but the deadly climate soon claimed its victim. A native evangelist is also supported in the China Inland Mission in Hunan.

INDEPEN-
DENT
METHODIST
AND
WESLEYAN
REFORM
MISSIONS.

Thus, in the providence of God, every section of that great religious movement which started from Wesley's sense of the forgiveness of sin has been impelled to share in a world-wide work. Whatever spiritual truth Methodism may miss or gain, a living experience of God's forgiveness and power is of its very essence. Hence every Methodist must be able to sing—

The arms of Love that compass me
Would all mankind embrace.

The burden of the new century is a heavy one ; sin, sorrow, suffering, at home and abroad, press heavily upon the Christ-like man. They pressed, and still press, more heavily on Christ Himself. And the Methodist Church, in all its sections, growing in numbers, resources, power, will show its kinship with its Lord in bearing that burden after Him and with Him. Methodism has proved itself a world-wide church ; it must own an even more extended world-wide duty. In facing this, its living experience will give joy and assurance. Humbly, firmly let Methodism use its Master's words—

Lo, I am come
To do Thy will, O God.

CHAPTER II

THE WORK OF AMERICAN SOCIETIES

We have no right to take missionary work from the place to which Christ Himself assigned it, the work of His Church in the world, and put it in any subordinate position. It is not allowable to class it among the many desirable agencies for helping on the Redeemer's Kingdom, much less to allow Christ's people to look upon it as among optional benevolences, to be engaged in or not according to their view of present necessity and present resources. We need to get it into the minds and hearts of Christians that there is one great purpose for which the Church of Christ was instituted on earth, and that purpose is the bringing of His gospel to every human heart. Therefore the test by which every proposition to engage in any form of activity ought to be decided is, Will this help to accomplish the work of taking the gospel to every creature?—S. L. BALDWIN (1858-80, missionary in China, later corresponding secretary of the Missionary Society of The Methodist Episcopal Church), *Foreign Missions of the Protestant Churches*.

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CHAPTER II

THE WORK OF AMERICAN SOCIETIES

AUTHORITIES.—To the General List add: For the Methodist Episcopal Church see REID-GRACEY, *Missions and Missionary Society of the Methodist Episcopal Church*, 3 vols., New York, 1895-6 (1st ed. by REID, 2 vols. 1879); MARY SPARKES WHEELER, *History of the Woman's Foreign Missionary Society of the Methodist Episcopal Church*, New York, 1881; BAKER, *Woman's Foreign Missionary Society of the Methodist Episcopal Church*, 1869-95, Cincinnati, 1896, and the reports and other literature issued by the societies at 150, Fifth Avenue, New York, and 36, Bromfield Street, Boston, respectively. For the Methodist Episcopal Church South see A. W. WILSON (later Bishop), *History of the Foreign Missions of the Methodist Episcopal Church South*, Nashville, Tenn., 1882; Mrs. F. A. BUTLER, *History of the Woman's Foreign Missionary Society of the Methodist Episcopal Church South*, Nashville, 1904; and the reports and other literature issued by the boards at Nashville, Tenn. For the Wesleyan Methodist Connexion of America, see the files of the *Wesleyan Methodist*, Syracuse, New York, and chapter x. of JENNINGS, *History of American Wesleyan Methodism*, Syracuse, New York, 1902. For the Methodist Protestant Church see Ogburn, *Foreign Missions of the Methodist Protestant Church*, Baltimore, 1906, and reports, etc., of the Board at Baltimore, Md. For the Free Methodist Church see the full missionary reports in the collected edition of the Annual Conference *Minutes* (Chicago, Ill.). For all the societies see the pertinent articles in DWIGHT, TUPPER, and BLISS, *Encyclopedia of Missions*, New York, 1904 (1st ed. in 2 vols. by Bliss, 1891).

I

IF the American Methodists did not immediately take up foreign missionary work it was not for lack of missionary zeal. But that zeal found sufficient scope in evangelizing spiritually destitute portions of America, or reawakening dead churches. For work among heathen there seemed to be no room. But this limitation was soon thrust aside and the church made deliberate organized effort to evangelize the home heathen. The way it happened recalls

MISSIONS OF
THE METHO-
DIST EPISCO-
PAL CHURCH.

Beginnings.

1816.
John
Stewart,

the prophetic voices of the early church, in that spring-time of faith when men stood in frank attitude toward the Spirit. In 1816 Marcus Lindsay was preaching in Marietta, Ohio. Among his hearers was John Stewart, who is said to have had both coloured and Indian blood in his veins, and who was convicted and soundly converted. Stewart says :

Soon after I embraced religion, I went into the fields to pray. It seemed to me that I heard a voice like the voice of a woman praising God, and then another as the voice of a man saying to me, 'You must declare my counsel faithfully.' These voices ran through me powerfully. They seemed to come to me from a north-west direction. I soon found myself on my feet and speaking as if addressing a congregation.

He could not resist the impression that in the direction of these voices there was work for him to do. He took his knapsack and set off toward the north-west, not knowing whither he went. 'When I set off my soul was very happy. I steered my course, sometimes in the road and sometimes through the woods, until I came to Goshen, where I found the Delaware Indians.' They were singing and preparing for a dance, when Stewart lifted up his voice and won their attention by one of his own songs. 'Sing more,' they said. He sang and preached to them, and then passed on farther to the Upper Sandusky, where the voices seemed to rest, as did the star over Bethlehem.

and the
Wyandot
Indians.

Here he came across the Wyandot Indians, and among them Jonathan Pointer, an escaped slave, and a backslidden Methodist, whom he had formerly known in Kentucky, and who had found that refuge among pagans which was denied him among Christians. 'To-morrow I must preach to the Indians,' said Stewart, 'and you must interpret.' Pointer, in the flood of his old memories, said with tearful voice, 'How can I without religion interpret a sermon?' Then followed a night of prayer. Only one Indian came to the sermon, and she a squaw. But with a true Methodist instinct Stewart preached as faithfully to her as to an audience of a thousand. The next day a man also

attended, the next eight or ten, and soon crowds. Conversions followed, including several chiefs, and Methodism was established among the pagan tribes of the frontier.

The news of Stewart's success among the Indians spread like wild-fire, and made a profound impression. It was felt as a divine call to the church to extend her missionary work. Governor Trimble's family in Ohio were deeply interested. Gabriel P. Disosway, a bright name in the lay annals of Methodism, came to Bangs and urged the immediate organization of a missionary society, such as other churches had formed, as, for instance, the Congregationalists in the noble American Board of Commissioners for Foreign Missions (1810), and the Baptists in their first Foreign Missionary Society (1814), both the result of Williams College haystack consecration, of famous memory, and of Judson's zeal. Local missionary societies sprang up in Philadelphia, Boston, and elsewhere. In 1818, at a weekly meeting of preachers in New York, Laban Clark moved that steps be taken toward a general missionary society. In later meetings the matter was fully discussed, and finally a public meeting was called for at the Forsyth Street Church, April 5, 1819, when a Missionary and Bible Society of the Methodist Church in America was formed. McKendee was made President, the other two bishops, George and Roberts, Vice-Presidents, Bangs third Vice-President, Francis Hall, Clerk, Daniel Ayres, Recording Secretary, Thomas Mason, Corresponding Secretary, and Soule, Treasurer. Of these Hall and Ayres were laymen.

Organization suggested.

1818.

Formed 1819.

Truth to tell, the new society met bitter opposition. This was partly due to the grafting on of the Bible feature, it being felt that that should be left to the American Bible Society (organized 1816, being the union of many older societies, the first organized in Philadelphia in 1808); partly due to local jealousies, as for instance between Philadelphia and New York (both were competitors for the Book Concern, and the former had already a missionary society of its own); partly to a disbelief in, or at least indifference to, foreign missions. (There is to-day in the United States a

Opposition.

church called the Anti-Mission—or Primitive, or Old School—Baptist.) Moreover there was a genuine feeling that the church itself was missionary, that a special organization was therefore unnecessary, that the needs of our growing country demanded all our resources, and that our people were too poor to support another society. But in spite of all opposition, a few in the band of organizers held on, and the noble word of Soule comes down to us from that gloomy time when they could hardly get a quorum to attend the meeting of the managers :

The time will come when every man who assisted in the organization of this society and persevered in the undertaking will consider it one of the most honourable periods of his life

The Female
Missionary
Society.

As always, the women were foremost in Christian work. In the same year (1819) they organized in New York an auxiliary society (the Female Missionary Society), which mightily helped the general society, and which was the first society of the kind in America. It had an honourable history for fifty years. A Young Men's Missionary Society was also formed in New York, which took special charge of the Liberia mission.

The General
Conference
approves,
1820.

The General Conference of 1820 looked the question squarely in the face. The committee which had the matter in hand gave one of the finest reports ever read to a legislative body. It stated :

We owe our very existence to missionaries. Wesley was a missionary, so were Boardman, Pilmoor, Wright, Asbury, and others. Methodism itself is a missionary system: yield the missionary spirit, and you yield the very life-blood of the cause. The British brethren, the Congregationalists and Baptists of our land, are already before us in this field. The time may not be come when we should send our missionaries beyond the seas, but the nations are flowing in upon us in great numbers, especially the French and Spanish. There are the Canadas, the Floridas, Louisiana, Arkansas, Missouri, and the pagan aborigines of this continent: to them we must go. The United States Government has offered us help to establish

schools among the Indians, and we have already had success in preaching to the latter. The organization of the Missionary Society in New York is to be highly approved, and let all the conferences form auxiliaries.

This report was adopted by the Conference, and the society began a new career. The provision for publishing Bibles was dropped from the constitution of the society. On account of the refusal of the Young Men's Bible Society—a society auxiliary to, or associate with, the American Bible Society—to give a grant of Bibles to Methodist Sunday schools, though it was established for the very purpose of assisting Sunday Schools in that way, and was supported in part by Methodists, the General Conference of 1828 authorized the establishment in New York of the Bible society of the Methodist Episcopal Church, which was done in 1828 or 1829, by which society our Bibles were published until 1836, when—a more cordial attitude having been shown—we passed that work over to the American Bible Society, and adopted the latter as one of the regular benevolent agencies of our church.

Bible
Societies.

From the beginning the Missionary Society has been fortunate in its secretaries. Though Thomas Mason was its first Corresponding Secretary, Nathan Bangs was the inspiring genius who more than any other man made the society a success. Though not made Secretary till 1837, he wrote every annual report up to that time, and both before and after up to 1841, when he became President of Wesleyan University, he put his very life-blood into its noble activities. Strong, wise, earnest, he guided the society during the first precarious years into the fullness of life. Charles Pitman (1841-9) succeeded him, and by his eloquence and timely activity extended the constituency of the society and placed it on still stronger foundations. Pitman was succeeded by a mighty name in the American Church, John P. Durbin (1850-72, died 1876), who united business ability of rare order with oratorical power unsurpassed in America. By his thrilling sermons and addresses on the one hand, and

Missionary
officers.

Durbin.

his systematic and painstaking administration on the other, he advanced the cause of missions as no other man had done up to that time on this continent.

No name in the history of our society is so memorable as that of Durbin; and justly so, for the inspiration of his soul and the methodical character of his mind are stamped indelibly on every part. When he entered the office our income was \$100,000, now it exceeds \$600,000. Then but \$37,300 were appropriated to foreign missions, now nearly \$300,000 are devoted to this work.¹ Foochow was then really our only foreign field, for Liberia and South America could scarcely be so regarded; now the sun never sets on our work among the nations. To his wisdom, foresight, comprehensiveness of view and personal influence, these grand results must be largely attributed. His monument is in every land.²

During the latter part of Durbin's life in the society, W. L. Harris (later Bishop) in New York, and James M. Trumble in the West, rendered most efficient assistance.

What a galaxy of men stood at the head of the Missionary Society! T. M. Eddy, a host in himself; R. L. Dashiell, who had a 'tongue of fire, his imagination vivid as the lightning, his heart tender as a woman's, his eye taking in at a glance the needs of a lost world'; J. M. Reid, an able administrator and the historian of the society; C. H. Fowler (later Bishop), a masterful executive officer, with a keen and a well-furnished mind, and a preacher and lecturer almost unsurpassed in America; C. C. McCabe (later Bishop), with his winsome spirit, a heart as large as the world, and his winged words; and J. O. Peck, the great evangelist, efficient minister and noble soul, whose

¹ Until 1907 there was no Home Missionary Society, the home work, whose demands have naturally been imperious in a land like America, being supplied from the funds of the Missionary Society. In other words, that society was both Home and Foreign. The ratio of apportionment has generally been about 45 per cent. for Home fields, and 55 per cent. for Foreign. The General Conference of 1908 made the division final, rearranged the benevolent societies, and confined the Missionary Society to the Foreign work.

² Annual Report, 1876.

radiant life went out so prematurely May 17, 1894; and then, as Recording Secretary, the saintly David Terry, the wise FitzGerald (later Bishop), and the tireless S. L. Baldwin, whose indefatigable labours made the Œcumenical Missionary Conference of 1901 possible, and at the same time killed him—a true knight of Christ, without fear and without reproach.

I wonder did those who doubted the expediency of our latest mission, that to France (1907), remember the inauspicious beginning of our earliest? The very first missionary our society sent out (1820) was Ebenezer Brown to the French in Louisiana. In reaching these it was a failure, but as to the English there it was the opening of a rich mine—the start of Methodism in a great State and in the queen city of the south—New Orleans. Other efforts among the French in different parts of the Union met with almost as little success. It is not generally known that for several years, beginning in 1852, our society made a generous appropriation to the Wesleyan Methodist Church in France; and a continuation of the help, instead of ourselves going there, would seem to some a more fraternal response to the call of one of the most hopeless missionary lands. If any so-called Christian country is without God and without hope, it is certainly France.

The first
missionary,
Ebenezer
Brown.

As missions to heathen are generally more hopeful than those to heathenized Christians, so it proved in our own history. We left Stewart among the Wyandots of Ohio, 1816. His first audience of two was converted, so was the backslidden interpreter, and a white man, Armstrong, who had been captured in boyhood and adopted by the tribe. Roman Catholics had laboured among them, and now they tried to hinder Stewart's work, as they did Mackay's in Uganda. A pagan party was formed, with which the Catholics co-operated. But God raised up new helpers. Miss Harriet Stubbs, sister-in-law of Judge McLean, left her home of refinement to devote her life to this heroic work. One of the pioneers, Finley, speaks of her wonderful

MISSIONS
TO THE
HEATHEN.
Wyandot
Indians.

courage, and the way she won her way into the hearts of the tribe.

In a short time this intrepid female missionary was the idol of the whole nation. They looked upon her as an angel messenger sent from the spirit land to teach them the way to heaven. They called her the 'pretty red bird,' and were only happy in the light of her smiles. This most amiable young lady took charge of the Indian girls, began to teach them their letters, and infuse into them her own sweet and happy spirit.

Reid compares her with Harriet Newell.

Finley.

The great
Quarterly
Meetings.

James B. Finley, the noted path-breaker of the church, was appointed in 1819 Presiding Elder of the Lebanon District, Ohio, of which this field was a part. In November of that year he held a Quarterly Meeting for the Mad River Circuit, forty miles from Upper Sandusky. It was one of those unique features of American Methodism which have now disappeared, but which helped wonderfully toward the Christianization of the West. The great Quarterly Meeting, held on the visitation of the Presiding Elder (since 1908 called District Superintendent), was a series of meetings of one, two, or three days, consisting of preaching, love-feasts, Lord's Supper, etc., and under the mighty sermons of those brave pioneers upon a susceptible people—rude, frank, honest, fearless, not yet gospel-hardened, though many were infidels and sin-hardened—almost miraculous effects took place when hundreds even of the opposers were felled as by a blow, and whole communities were changed from dissolute frontier settlements into moral God-fearing towns, which have remained to this day models for all the world. At this meeting sixty Indians were present and three hundred whites. Wonderful testimonies were given. Chief Scuteash said :

1819.

Some
testimonies.

I am a great sinner, and have been such a drunkard ! The Great Spirit has been very mad with me, so that in my heart I always sick, no sleep, no eat—walk, walk, drink whisky. I have prayed to the Great Spirit to help me quit being wicked and to forgive me. He do something for me. I felt it come

all over me. Now me no more sick, me eat, sleep, get no more drunk, be no more bad man ; me cry, me meet you all in Great Father's House.

Chief Between-the-Logs gave a history of religion among the Indians, of their old faith, of the coming of the Roman priests, of their powerlessness to make them good, of the Shawnee prophet that arose, of the Seneca prophet—how they all proved vain teachers, so that they were tempted to think after all their own religion was best. Finally how the Great Spirit sent Stewart, how badly they treated him at first, how patient he was, how Christ came down upon them at the Council House, how many were converted, how they wished to keep Stewart with them always. It was a high day in Zion, and showed the trophies of grace won by Stewart, the simple-hearted follower of the Voice, like a St. Francis of tawnier blood, among the aborigines of the West.

Finley was soon appointed missionary, and at once began civilizing measures. He erected a saw-mill, enclosed land, taught the Indians agriculture, and was a veritable Oberlin to them. The Government granted \$10,000 to native schools in which trades as well as letters were taught. This was a great help, because the gospel has always been the precursor of civilization among heathen, and civilization without the gospel has always been the precursor of rum. The godly Stewart, worn out by labours and disease, passed away among his faithful converts December 17, 1823. In 1832 Wyandot Indians sold their land in Ohio and removed to the junction of the Kansas and Missouri rivers, in what is now the State of Kansas, where a remnant of them still exists in quiet possession of the fruits of both Christianity and civilization.

The mission to the Creeks of Georgia and Alabama was The Creeks. not so prosperous. Here it met the opposition of the agent of the Government, and of others interested, perhaps, in the vices of the red man. An appeal was made to the Department of War, and Calhoun ordered an investigation, and wrote a noble letter to the agent in 1824 telling him

to cease all opposition to the mission. Some converts were made, societies organized, but not much was done. In 1827, 1828, and 1832 treaties were signed and the great tribe of the Creeks were removed to Indian territory. But the work of Capers was not lost, for in their new home the Creeks gave up their wild hunting life, took to farming and stock-raising, became owners of slaves (associated in their minds with Christian civilization), by whom they were taught much of good, and now have schools, farms, manufactories, and churches.

The Chero-
kees and
others.

Among the Cherokees of Georgia a great work was done in 1822. Hundreds were converted. In 1826 a half-breed invented a syllabic alphabet by which their language could be spoken and read with ease. In 1827, 400 members were reported, in 1828, 800 with circuits. The natives had a civil government and laws, a weekly journal, schools, slaves, churches, and wealth. But the white man coveted their lands, and Congress took steps to open them to white settlers. Great excitement prevailed. Their forced banishment to the north-west the poor Indians did not relish. The missionaries naturally sympathized with them, and the former were accordingly arrested, detained, and some of them sentenced to long imprisonment. These are episodes of American history that we do not look back upon with pride—the forcible transplantation of the Cherokees by the army in 1841 to lands west of the Missouri recalling the famous banishment of the Acadians in 1755 for military reasons, on whom so much sympathy has been expended. In their Indian country the Cherokees kept up their civilized life and their Christian privileges under the efficient leadership of the American Board of Commissioners for Foreign Missions. We also started work among the Potawatamies on the Fox River, Illinois, but they had become so embittered toward the whites that nothing could be done. Among the Choctaws, however, a great work was accomplished. In 1830, 4,000 members were reported. Heathenism and alcohol were banished. Alexander Talley was the hero for Christ among the Choctaws, and when the in-

evitable banishment from the State of Mississippi beyond the Father of Waters came, he saw them safely settled in their new home and going forward in the peaceful exercise of their religion and of the arts of civilized life.

Space does not permit a record of the progress of the gospel among the Oneidas, Shawnees, and Mohawks, but their story must be read in the old reports and contemporary journals, and briefly in the work of Reid-Gracey. But a word must be spoken of the famous Flathead Mission and what came of it.

From some wandering trapper in the depths of what is now the State of Washington, the Flathead Indians had heard of the white man's God, of the home of the soul after death, and especially of a Book which told of the Great Spirit and of how to find Him and the final home. (The Flatheads were so called because a part of the tribe—not all—bound the heads of infants between two boards so that the head sloped up from before and behind to an angle at the top.) This intelligence sunk into the minds of the tribe and awakened strange longings after this new light. Finally they resolved to send four of their number far cast after this Book—two older, one a sachem, and two younger. When did pagans ever go self-sent on such a long quest, 3,000 miles through trackless forests and pathless plains, over untrodden mountains, and down unknown rivers, far off to the rising sun, after the true God and His Book? The history of that journey will never be told; it perished in the silent hearts of those wistful braves who dared more than the Sea of Darkness, not after the gold of India, but after the Book that told of the true trail to the Great Spirit.

The Flat-
head
Indians.

Their
search for
the Bible.

In 1832 they arrived in St. Louis, a frontier town of 6,000 Americans, French, Creoles, fur men, half-breeds, boatmen, and border adventurers. What little religion they had was Catholic—ah! 'a poor place to get the religion of the Book.

Survey three centuries, from the first Indian missions in Florida to the Gulf of St. Lawrence, around the Hudson Bay

basin, and to the Pacific, and on either side of the wild mountain ranges from the Arctic to Panama, it is doubtful whether the Romanists ever put into an Indian tongue and through a tribe an amount of Scripture equal to the shortest Gospel.¹

How long the inquirers remained we know not. The two oldest of the four died in St. Louis. One of the others contracted a disease of which he died before he reached home. With sad faces the survivors turned back again. General William Clark, who had made his famous exploring expedition to their country in 1805, who was a true friend of the Indian, and was now Indian superintendent with headquarters at St. Louis, treated them with kindness, but could not help them in their quest of the Holy Book. Their farewell address to Clark has been reproduced by Barrows :

A pathetic appeal.

I came to you over a trail of many moons from the setting sun. You were the friend of my fathers who have all gone the long way. I came with one eye partly opened, for more light for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers, who came with us—the braves of many winters and wars—we leave asleep here by your great waters and wigwam. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me to where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me the images of good spirits and the pictures of the good land, but the Book was not among them to tell us the way. I am going back the long sad trail to my people of the dark land. You make my feet heavy with the burdens of gifts, my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor blind people, after one more snow, in the big council that I did not

¹ Barrows, *Oregon*, American Commonwealth series, Boston, 1883, 5th edition, 1888, p. 109.

bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting-grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words.

But that unique search was not entirely in vain. A young clerk in Clark's office heard the parting words of the Flathead, and wrote them to his friends in Pittsburg. Catlin, the Indian historian and painter, was on the boat on which the two disappointed Indians went up the Missouri, and though they said nothing to him of the object of their long journey, he got the facts from Clark himself, confirmed the letter to Pittsburg, and said, 'Give that letter to the world.' That letter sent the Methodist and Congregational missionaries into Oregon, and ultimately was one of the factors which brought that vast territory into the Union at the time of the protracted dispute over the matter with Great Britain.

In *The Christian Advocate*, an article appeared giving the facts of that heroic mission of the four Flatheads. President Wilbur Fisk, of Wesleyan University, Middletown, Conn., read the account, and he immediately penned an article to the same paper with the title, 'Hear! Hear! Who will respond to the call from beyond the Rocky Mountains?' He asked for two men with the martyr spirit. 'Were I young and healthy and unencumbered, how joyfully would I go!' He thought he knew an excellent man who would go (Jason Lee, once tutor with him at Wesleyan Academy, Wilbraham, Mass., and now missionary to the Indians in Canada), and he asked for a companion. 'Money will be forthcoming. I shall be bondman for the church.' Lee said he was willing, was ordained at the New England Conference in 1833, and appointed to the 'foreign mission west of the Rocky Mountains'—foreign in two senses; first, as a mission to pagans, and second, as one outside the United States territory. His nephew Daniel

Fisk's call
for mission-
aries, 1833.

Lee, 1833.

Lee joined him, two laymen also offered, and in 1834 they arrived in that vast Columbia River country, peopled then by various tribes of Indians, and a few white adventurers, but to be the home of a mighty civilization. They settled in the Wallamette Valley. The Hudson Bay Company embarrassed them in every way possible; but the Lees held on with indomitable courage and tenacious resourcefulness, starting schools for the Indians, mills, agriculture, stock-raising, the very things the Hudson Bay Company discouraged, and thus prepared the way for a permanent national life.

The effect upon the development of the State.

Two ideals were unconsciously fighting for the possession of the far north-west. One was the chartered company, or monopoly (really a relic of the feudal system), administered from abroad; the other the independent settler with his family, his farm, and his school, whose interests were bound with the locality. The latter had been the American ideal from the beginning. So the New Englanders spread out in New York, Pennsylvania, Ohio, and the Middle West, not to hunt but to live, not to set traps but to plant grain, not to erect a fort but to build a church. It was really that which made American nationality, and caused the British, the Spanish, and the French flags to disappear. 'Blessed are the meek, for they shall inherit the earth.' If the Hudson Bay Company had settled Oregon with English farmers, and given over its rights to them, that immense region would now be a star in the crown of the most beneficent and noble-minded king living; because it did not, it lost even that which it had. 'Nothing runs the boundaries of sovereignty in a wild country like wagon wheels. The plow and the fireside, hoe and bridge, are more powerful than a corps of civil engineers in determining metes and bounds.' It has recently been disputed¹ whether the Oregon country came into the Union through the efforts of the missionary statesman, Marcus Whitman, though Professor Mowry has made a strong putting of the

¹ Notably by the late Professor Edward G. Bourne in *The American Historical Review*, January 1901.

Whitman case ; but there can be no doubt that the far-reaching work of the Methodists and the Congregationalist missionaries there, and the influx of American settlers on the wake of their advent, was one of the determining factors which eliminated the feudal monopoly of the Company and Americanized the territory south of the 49th parallel.

It may be fairly said that the lone far quest of the north-west Indians awakened the missionary consciousness of the Methodist Episcopal Church. Never before was such enthusiasm shown. In 1835 four more missionaries were sent to Oregon (using that term for all that immense north-west territory draining into the Pacific), in 1836 eight more (including wives), and in 1839 thirty-six in all, including seven missionaries, one physician, six mechanics, four farmers, and four female teachers. It was an event, perhaps, unprecedented in American religious history. In ten years (1850) the first Annual Conference assembled in Oregon, only a year after the territorial government of Oregon was organized by the United States.

Its effect
on the
church.

It was long felt that something should be done for the repatriation of the negro in Africa. The rapidly increasing number of slaves was, in the opinion of many, a menace to our national stability, not to speak of its being a blot on our national honour, and a home whither those could return who desired was believed to be necessary. Besides this, other motives worked toward the founding of the Republic of Liberia on the west coast of that country : it would form a barrier against the slave trade, which, though banned by the law, was yet carried on in all its horrors by American skippers who were ready to risk something for its large pecuniary rewards. This led to the founding of the American Colonization Society in December 1816, and the purchase of land around Cape Montserrado in 1821-2, which became the nucleus of Liberia. Dr. Eli Ayres and Ashmun deserve large credit for the intelligence and skill with which they laid the foundations of the future Republic.

TO THE
NEGROES.

Liberia
founded.

Melville
B. Cox.

The Baptists have the honour of sending the first missionary—Calvin Holton—in 1826, who soon, however, sunk in the grave, killed by the miasma of that fatal shore. Before Holton went out, the Methodist Board thought of occupying the land for Christ, but were prohibited by lack of funds and a suitable missionary. It is amazing that when the Board carried out their intentions they sent out a man who, though admirably equipped in other ways, was so weak in health that he had to retire from the pastorate. From 1824 to 1832, when Melville B. Cox was appointed, they were looking toward Africa, only waiting for the money and the man. Cox was a man from Maine, just entering the thirties, who proposed to Bishop Hedding at the Virginia Conference at Norfolk in 1831 that he be sent as a missionary to South America. ‘How would Liberia suit you?’ said the Bishop. ‘We have lately been searching for a man for Africa.’ ‘If the Lord will,’ said Cox, ‘I think I will go.’ Soon he said, ‘Liberia is swallowing up all my thoughts.’ On May 7, 1832, he writes: ‘I thirst to be away. I pray the Lord may fit my soul and body for the duties before me, that God may go with me there. I have no lingering fear. A grave in Africa will be sweet to me, if He sustains me.’ Later he said to Cummings, afterward Governor of Colorado: ‘I know I cannot live long in Africa; but I hope to live long enough to get there. And if God please that my bones lie in an African grave, I shall have established such a bond between Africa and the church at home as shall not be broken until Africa be redeemed.’ During his last visit to Middletown, Conn., he said to one of the students of Wesleyan University, of which he was at one time agent, ‘If I die in Africa you must come over and write my epitaph.’ ‘I will,’ replied the youth, ‘but what shall I write?’ ‘Write: Let a thousand fall before Africa be given up.’

Cox left Norfolk in the sailing ship *Jupiter*, November 6, 1832, and on March 7, 1833, they anchored off the town of Monrovia. He set to work with indomitable energy, organized the Christian forces already there, brought them



REV. (KING) PETER VL. first native missionary in Polynesia.

SHAHWUNDAIS, REV. JOHN SUNDAY, converted chief, missionary to his own tribe at Alderville, Upper Canada.

BISHOP JOHN WRIGHT ROBERTS, LIBERIA.

HEAD MISTRESS OF THE GIRLS' BOARDING SCHOOL CANTON.

NURSE MAY, HANKOW HOSPITAL.

EARLY WORKERS IN LIBERIA :

MELVILLE B. COX,

ANN WILKINS.

BISHOP BURNS.

under the discipline of the church, started Sunday schools, held conferences, hired and erected churches, began a school, and outlined yet greater things for all the surrounding country. Poor Cox! Would that that enthusiastic soul could have lived to carry out his large plans. The African fever seized him repeatedly, and though he bravely struggled against it, he could not resist its ravages, and passed away on Sunday morning, July 21, 1833, crying, 'Come, come, Lord Jesus, come quickly.' The value of that brief life was not its achievements, not its success—to use a word too devotedly worshipped in America—but the inspiration it gave to the church. To this day the words and life of Cox are an appealing challenge.

Space cannot be spared in which to give the chequered history of the Liberia Mission. In May 1834 one of the missionaries wrote: 'Eight missionaries are now dead,' referring not to Cox as one, but to workers of different boards who had recently arrived. The prospects were appalling. But still new missionaries offered, new churches were started, an Annual Conference was organized, all the agencies of a Christian civilization were set on foot, missionaries to the far-lying back country were sent out, mills and other industries were erected, manual-labour schools were provided: and the work has gone on from that day to this—sometimes through fierce opposition, as by Governor Buchanan—to the infinite blessing of Liberia and the surrounding country. Native preachers have taken the place largely of the Americans (in 1907 there were only six white ministers), to the cheating of death, but to the necessary injury of the work.

Mission
work
there.

In 1887 Bishop William Taylor, of whom more later, pushed up the great Cavalla River from Cape Palmas to establish if possible self-supporting stations in that new country. He was cordially received. Seventeen kings offered land and timber, and thirteen sites were accepted. For a hundred miles up the Cavalla River, over rugged mountains and along the Kroo coast, these stations were extended until in 1892 Taylor reported twenty-six of these

Bishop
Taylor.

self-supporting places in south-eastern Liberia. War between the tribes had destroyed a number of the stations, and since then others have been discontinued. Some, however, remain, dovetailed now into the general missionary policy.

It was also Taylor's plan to puncture the vast territory drained by the Coanza and Congo rivers here and there with beacons of light. In 1885 he landed at St. Paul de Loanda a company of forty people—men, women, and children. By September he had settled these for 390 miles up into the country. A fine property was obtained at Loanda, and excellent work was done, especially in schools. Here and at Dondo, Quiongoa, Pungo Andongo, Quessua, Malange, and other places they have done what they could in religious, educational, and industrial ways. It is impossible to send many white men there on account of the climate, and some bright young men have laid down their lives there a short time after arrival. Seven men are working there from America, and they have only 104 members, and about as many probationers. But the amount of good accomplished is by no means commensurate with the conversions. That interrupted line of light up the Coanza tells of a new era in history. For, as Gracey says¹ :

In settling his people on that line of a hundred and fifty miles from Dondo to Malange the bishop walked to and fro an aggregate distance of six hundred miles, over a rough narrow path, the caravan trail for ages. The hundreds of thousands of slaves sold in Loanda for two hundred years trod this weary way with tears and blood—poor captives whose fathers had been slain because they dared defend their houses and their aged kindred, who were burned in the destruction of their towns. On each side of this path is a continuous graveyard one hundred and fifty miles in length. The bishop says that on many a dark night on that dreary road he seemed to hear the dead speaking to him, saying, O Messenger of God, why came you not this way to speak words of comfort to us before we died ?

¹ Reid-Gracey, i. 270-1.

The native workers are said to be men of sense and piety, and the Portuguese confess that the 'American Mission has within its influence the better class of natives.'¹ A mission has also been started on the Madeira Islands.

A wonderful work has been done in the Inhambane district, in Portuguese East Africa. In 1904 there were nine stations and 271 members and probationers. In 1905 there were fifteen stations and 160 full members and 440 probationers. In 1907 there were 285 members and 1,097 probationers. Erwin H. Richards has been the Carey of that section. He has invented the written native language, has published hymnals, composed hymns, primers, parts of the Scripture, edited the Inhambane *Christian Advocate*, and in all up to 1905 had sent out through the mission press, by the help of natives fresh from the forests, 1,600 volumes, amounting to 170,000 pages, of which 150,000 were in the Sheetswa language. Including books and papers printed in English, the mission press in 1907 had printed 11,500 volumes, or 144,500 pages of periodical literature, and 5,500 copies or 375,000 pages of other literature. He also translated the New Testament into Sheetswa, and received from the American Bible Society 1,000 volumes. The mission has 1,084 children in day schools, 1,394 in Sunday schools, and receives an average contribution of \$1.53 per full member. Regular public services are held twice every day in the year at all stations, and are almost universally attended by believers. This among the natives! It reminds us of the 'Many that shall come from the east and the west, but the children of the kingdom shall be cast out.' In Old Umtali and in Umtali, Rhodesia, a promising field is being worked. Umtali Academy is recognized by the Rhodesian Government as one of its schools, and pays half of the salary to the teachers and current expenses. It is the best school in Rhodesia. Mrs. Springer has done some fine work in preparing an English-native dictionary and in translating two books of the Bible and a number of

¹ *Report*, 1907, p. 52 (New York).

hymns. The Methodist Church is planted in that coming empire, and as the climate there is salubrious, the church ought to have a much larger part in the Christianization of that mighty land.

IN SOUTH
AMERICA.

East Coast,

and its
Roman
Catholicism.

From the first the idea of missions to South America was in the mind of the missionary authorities. Fontain E. Pitts was sent in 1835 to Brazil to see what could be done, reconnoitred the field, returned, and made a favourable report. In 1836 Justin Spaulding went to Brazil, where preaching was allowed in any building not built like a church. Bibles could also be distributed, and the British and Foreign Bible Society and the American Bible Society did earnest work in that field. Spaulding began at once in a private room in Rio de Janeiro, and his reports were so favourable that the next year Daniel F. Kidder—a name of noble memory—was sent to reinforce him, to let the light of a pure gospel on the superstition, ignorance, and vice of a degraded Catholicism—a type far different from the fair face it presents in the white light of Protestant lands. Though there were hundreds of priests in Rio de Janeiro, they took but little interest in education, morality, and religion, and seldom preached or prayed in the language of the people. In some places there were no schools, and in others what schools there were were poorly attended, and even when attended, gave instruction almost worse than nothing. Priests were fathers of numerous children, clerical licentiousness abounding. A Catholic gentleman said: ‘There are three hundred priests (padres) in Rio, and probably not more than a dozen good ones among them’—that is, men of moral character. A Frenchman in the same city said:

Here the padres have no shame. When they enter a store or any public place they speak no other language but obscenity. They generally have large families, and do not hesitate to provide publicly for their children every necessary article. Such things are done in Europe, but under cover.

On account of the evil minds and evil living of the priests, some parents would not allow their daughters to go to confession at all. Kidder, who had an excellent knowledge of Portuguese, went through the country—the ignorance of which was appalling—talking, preaching, and selling Bibles. Most of the people had never heard of the Bible, and others had the strangest notion of it, believing that it would turn their children into Jews. As soon as effective work began, the Catholic priests started a furious campaign of falsehoods. In the interior, however, Kidder found a liberal priest, who declared that Catholicism was being abandoned, infidelity taking its place. He said that the Bible was the best antidote, and that he would himself assist in circulating it.

Bible dis-
tribution.

Sometimes the priests tried to stir the authorities and populace against Kidder, and threats were made against him. 'God forbid,' he said, 'that I should swerve to the right hand or the left from the path of duty, let men do what they may.' These threats came to nothing, for the people themselves wanted the Bible, nor would they heed commands from spiritual directors who had lost their respect. Besides, the laws guaranteed religious freedom in the sense of allowing worship in halls and other non-ecclesiastical places, the Roman Catholic remaining the religion of the State. Strobridge¹ gives many illustrations of the ripeness of Brazil for the gospel. Unfortunately Kidder's wife died, and that necessitated his immediate return to New York in 1840 to preserve the lives of his children. A financial distress was going over the land, so that the Missionary Society was unable to send him back to his work. In fact, in 1841 they had to recall Spaulding. In 1880 Brazil was re-entered. Justus H. Nelson, who was imprisoned for three months in 1892, for writing two articles against Catholicism, has done much for Methodist literature in the Portuguese tongue.

Daniel F.
Kidder.

In 1836 John Dempster, later the founder of the first Methodist theological school in America, and one of the

Buenos
Ayres.

¹ In his valuable *Life of Kidder* (New York, 1894).

greatest men in the history of the church, was sent to Buenos Ayres, and did most effective work among foreigners—especially English-speaking residents. Work in Portuguese was not allowed. William H. Norris did a like beneficent work in Montevideo; but in 1841, on account of the chronic state of revolution of the Catholic countries, and the horrible deeds of cruelty enacted by the warring factions, and on account of the financial distress of the society, the latter recalled Dempster and Norris in 1841, waiting for more favourable times. On account of the urgent requests of foreign residents, Norris was sent back to Buenos Ayres in 1842. After a revolution in 1855 larger religious liberty was granted, and the work was extended in various places. A picturesque incident was the invasion of one of their meetings in 1864 by an Auracanian Indian, who was a captain in the Argentine Army. He made a speech in which he said he belonged to a tribe in southern Chili, which had convents, schools, houses, lands, monasteries, all under monkish leadership. The people, however, made no advance, and they did not even teach reading in the schools. 'I like your simple worship. Send a missionary with me to my people. I will build you a church as good as this.' The request of the poor Cacique could not be granted. More detail in the history of our work on the eastern coast of South America cannot be given here. Suffice it to say that there are now 55 stations in Argentina, Uruguay, and Paraguay, with 11 foreign male missionaries, 27 native ordained preachers and 56 unordained, 3132 members, and 1810 probationers. To show the unchangeableness of Rome, it is interesting to note that the Bishop of San Juan, Marcoluio del Carmelo Benavente, in 1905 gathered together all the Bibles he could find and burned them.

West Coast.

In 1877 the indefatigable world-missionary William Taylor began to found missions among the English-speaking communities of the west coast of South America. His ideal was an English school under an educated minister, who would also exercise a pastor's care over the people—

this English work, however, to be but the beginning of evangelism of the Latin races. The United States was to provide the outgoing expenses and perhaps aid in building, but the support of the minister-teacher and his helpers, and all the running expenses, were to come from the locality itself. In pursuance of this daring scheme Taylor visited and made Christian beginnings at several places in Peru, Bolivia, and Chili, besides on the east coast at Para, Pernambuco, and Mandas, and at Colon in Panama, and in Colombia (Santiago and Coquimbo). In 1893 the Missionary Society took over all the Taylor missionary property in Chili, worth about \$200,000.

And here the Penzotti trial is worthy of mention. He was missionary from Argentina sent to Peru in 1887 with a band of colporteurs. On July 20, 1890, he was arrested in alleged violation of some law, and imprisoned in a half-subterranean dungeon for eight months with the worst criminals. During this time the case was proceeding from court to court, until it reached the Supreme Court of Peru, by which he was declared innocent and set at liberty. This case aroused almost world-wide attention, and many influential bodies in Europe and America intervened with their offices to help forward religious liberty.

Imprison-
ment of
Penzotti.

At the organization of the South American Conference in 1893 Superintendent Drees looked back over the past, and summed up some results :

Among these results are to be counted the verification of a genuine providential call to the evangelization of this continent ; the undoubted ascertainment of the fact that among the people of Latin America there is a widespread consciousness of spiritual need and preparation to respond to the truth of the gospel ; the demonstration of the adaptation of Protestant Christianity under the doctrinal and organic forms of Methodism to meet its needs ; the ample testing of the methods showing that the simple direct preaching of the gospel will find a hearing and produce its proper fruits in the conversion and sanctification of the people, and that the place of higher Christian education is that of a necessary complement, and

not that of a substitute or antecedent, to gospel work; the building up of a church community which to-day, after contributing its full contingent to the blood-washed multitude innumerable ever before the throne of the Lamb, numbers about three thousand souls; the creation of a converted native ministry in whose hands the interests of Methodism will be safe, and of a body of communicants who show ample and increasing consciousness of the duty and principle of contributing to the maintenance and spread of the gospel.

Since then one other Annual Conference has been organized, besides a Missionary Conference. In all South America (including Panama) we have 5,236 members, 3,893 probationers, and 110 ordained and unordained native preachers.

Difficulties
in Roman
Catholic
countries

As in all Catholic countries, work in South America is among the most difficult presented by mission fields. Missionary Daniel Hall, of Cordoba, Argentine Republic, gives an illuminating statement of the difficulties.¹

He instances these :

(1) The fearful slanders concerning the Protestants and Protestant teaching scattered abroad by the priests. 'Free-masons, devils, and Protestants are one and the same pestilence.' To Luther almost every crime of the catalogue is attributed; to be 'heretical' is to be 'abominable.' A fierce war is carried on through the confessional and in Catholic prints. 'Buying souls' is one charge. 'Here in Cordoba I have twice met with poor people who came seriously offering to sell me their souls—one of them actually saying to me, "If you will give me fifty pesos (about \$20.00, £4 2s. 4d.) I will sell you my soul, those of my wife and five children."' (2) Popular indifference to religion. The mass of the people, especially of the intelligent, are free thinkers. These are hard to win by the supernatural gospel which is of the essence of Methodism. (3) An ignorance of the Bible absolutely astounding. A chance crowd picked up anywhere by a street preacher in a Protestant land (unless of Catholic or pagan immigrants) will have enough knowledge of the Bible to follow the speaker with a general, if not exact,

¹ *The Christian Advocate*, September 10, 1908.

intelligence. But in South America it is different. Fifty per cent. of the people cannot read at all, and of the other fifty per cent. who are Catholic hardly 'one per cent. have ever read the Bible, and not even one hundredth part of that one per cent. can speak intelligently about it.' Others believe it is an immoral book, or one written by priests to deceive the people. (4) Low standard of morality. 'Lying is practised everywhere, by men occupying the highest positions,' as well as the lowest. The idea that men should speak the truth even to their own disadvantage is looked upon as absurd. Religion itself is looked upon as consistent with immorality. Full-orbed holiness, such as that preached by Methodists from the first, is regarded as utterly impossible save only to a few select souls who have been canonized by the church. A religious intelligent Catholic gentleman of Cordoba told Hall that to live without committing serious sins was a phantasm, and that in regard to the seventh commandment alone there is not a man living—even among the friars—who keeps it. Gambling is universal, the church encouraging it by her bazaars, with their raffles and other gambling devices. (5) Many so-called Protestants who visit South America by their neglect of religion and even vices do nothing to recommend the gospel, and Catholics naturally stumble over them. (6) The inadequacy of the buildings where Protestants are often compelled to hold their services, among a people who are accustomed to associate Christianity with large and imposing churches. (7) Catholics in Latin countries are not used to the voluntary system of Church support. They pay for marriages, baptisms, funerals, masses, etc.; but to give freely and gladly to the gospel is foreign to their thought and custom. Occasionally a rich Catholic gives a large sum, but this is generally for the hope of some grace or reward here or in purgatory, or under moral compulsion. When converted, the people cannot rise at once to the habit of giving, even if their poverty did not compel them to limit their benevolence.

Under all these circumstances, the advance of Methodism in South America seems a miracle.

The Rev. Dr. John Lee, of Chicago, has done a work of world-wide significance in his labours for religious freedom

The crusade
for religious
freedom.

in South America.¹ The goal of his labours was not so much the attaining the right of preaching the gospel to Protestants, which was generally accorded by most of the South American countries when he began (1894), but the doing away with iniquitous marriage laws. What has been the result? In Peru the marriage of Protestants was legalized in 1897, and by an extension of the law in 1903 this was made to include those who had formerly been Roman Catholics. In Ecuador—perhaps the most devoted Catholic country in the world—no marriage was lawful unless performed by a priest. In 1900 it was said that there was a church for every 150 inhabitants, that 10 per cent. of the population were of the priestly class (including friars and nuns), and that 75 per cent. were illiterate.² About that time, however, Ecuador abolished the concordat of 1862, and allowed the free preaching of the gospel, and in 1900 the Government entered into a contract with Thomas B. Wood (Methodist), one of the great missionary statesmen and scholars of South America, looking toward the establishment of normal schools according to the United States model. This last amounted to a complete change of front. By the Patronato law of 1899 the Roman Church, though still remaining the established faith, was placed under strict limitations. Later a law for civil registration of marriages, births, and deaths, a law forbidding priests or monks to teach in any school under government control, except as appointed to teach religion, a law giving rights of burial to non-Catholics, and finally a Civil Marriage Law—all these have been passed in Ecuador since 1900! In 1904-5 a law passed giving full protection of the laws to every religion not contrary to morality or public order. Finally Bolivia by an Act passed August 27, 1906, while retaining the Roman Catholic as the religion of the State,

¹ See his *Religious Liberty in South America, with Special Reference to Recent Legislation in Peru, Ecuador, and Bolivia* (Cincinnati and New York, 1907)—an historical source of the first importance.

² W. E. Curtis, *Between the Andes and the Ocean*, pp. 61, 87 (Chicago, 1900).

'permits the public exercise of every other religious worship.' It was a long, long night, but the morning has dawned even in South America. These noble results are due in large measure to the work of Methodist missionaries, to the speech before the Methodist Preachers' Meeting of Chicago in 1894 by one of the most accomplished of those missionaries, John F. Thomson, and to the indefatigable chairman—John Lee—of the Committee of Three appointed at that time to make representation to Catholic authorities looking to the removal of disabilities on Protestants.

By the treaty of July 3, 1844, the United States gained admission to the treaty ports of China, in which Christianity was allowed by the treaty with France in 1845. In 1835 the Missionary Lyceum of Wesleyan University, Middletown, Conn., proposed the establishment of missions in China, and at the anniversary of the Missionary Society that year Wilbur Fisk made a vigorous speech advocating the same, and money was subscribed at that very meeting for this purpose. The society immediately requested the bishops to select a suitable man. But China was practically closed until 1844. After the American Treaty, Dempster, one of the founders of the South American Mission, proposed to go to China on his own account to make an exploratory tour for missionary purposes. At the anniversary of the society in 1846 Dr. Walter C. Palmer, the husband of the famous Phoebe Palmer, offered to be one of thirty to give \$100 per year for ten years to support a mission in China. Eleven responses to this were sent in to the Board, which determined to send two missionaries as soon as possible. J. D. Collins and M. C. White sailed for China from Boston April 15, 1847, via the Cape of Good Hope, reached Macao August 5, 1847, and were soon at Foochow (Happy Region).

IN CHINA.

Collins and
White, 1847.

It would take a volume to give the history of those wonderful sixty years 1847-1907—the struggles, the vicissitudes, the failures, the triumphs; the early deaths of missionaries, their wives, and their children, due to climate, privation, and other hardships; the martyrdom of native

Other
leaders.

Christians, and others. There S. L. Baldwin did his great work (1858-80), who, after retiring on account of the health of his wife, rendered illustrious service to the society at home; there Isaac W. Wiley consecrated his young manhood to the redemption of the people (1851-4), later (1872) elected Bishop, and finally laying himself down to die on that loved soil (1884); there Robert S. Maclay began his brilliant service (1848-71), who later was so efficient in the building up of Christianity on the Pacific coast of the United States, and the founder of the Maclay College of Theology (1887); there in those first years Erastus Wentworth (1855-62) and Otis Gibson (1855-65)—both names of noble fame in American Methodism—built themselves into a new China; there Leander W. Pilcher (died 1893) started the Peking University, which still remains, in spite of its destruction by the Boxer Rebellion of 1900, one of the greatest and most beneficent institutions in China; there Marcus L. Taft did fine work as missionary, Presiding Elder and as Professor in and President of Peking University (1880 to the present); there H. H. Lowry laid broad and deep for almost forty years the foundations of Christianity, both in educational and directly missionary ways (1867-1905). These and many others equally worthy of mention are the true successors of that flaming spirit, the apostolic Judson Dwight Collins, who first offered for China (1845, the year of his graduation from the University of Michigan), who wrote to Bishop Janes when no funds had as yet been raised, 'Bishop, engage me a place before the mast, and my own strong arm will pull me to China, and support me while there,' and who consumed his young life in earnest and most efficient and wise labours from 1847 till 1851, then had to leave to save any remnant of life, put himself into the Christianization of the Chinese of California, and died there May 13, 1852, in his 30th year—the consecration of China by a life offered, as Africa by Melville B. Cox.

The Chinese
of California.

Methods
adopted.

The methods of the work in China have been the same as in all efficient toil in foreign lands: (1) preaching in the language of the people, (2) schools, (3) printing press,

(4) hospital, (5) special work by women for women. Scholarly work was done by White, Gibson, and others in the translation of parts of the Scriptures, and an alphabetic Anglo-Chinese dictionary of the Fokien dialect was completed. Marvellous results have been attained by the medical work; and by foundling homes and other ways inroads have been made in the age-long custom of the exposure or otherwise killing of infant females.

Perhaps never in history have native converts shown more fidelity to their principles than in China. In 1870 Sia Sek Ong voluntarily abandoned all claim on the Missionary Society in order to avoid the taunts of 'foreign rice' thrown at him by some of his countrymen. The next year he was asked if he regretted the step. 'Not the thousandth part of a regret,' he said. 'What will you do if supplies fail and your family suffers?' 'They won't fail,' was his answer; 'but if they do and I come to where there is no open door, I will just look to my Saviour and say, Lord, whither wilt Thou lead me?' In times of persecution the natives have suffered fearfully, but few have ever given up their faith. In the fearful Boxer insurrection of 1900, when a worse than Decian or Diocletian persecution fell on their devoted heads, it was rare for the Chinese Christians in the face of torture or death to go back to their gods. It was an ever-glorious epoch in church history. Think of the multitudes of Christians who crowded around the pagan altars in Carthage in St. Cyprian's time (A.D. 249-58), and the steel-like heroism with which China gave herself up for Christ not only in 1900, but in every previous attack. In 1900 hundreds of Methodist Christians suffered death for their faith. 'They followed in His train' up the steep ascent. The three Conferences and two Mission Conferences have now 17,736 members, 12,455 probationers, and 1,101 ordained and unordained native preachers.

Native
fidelity.

In 1845 a pastor in the New York Conference, Olaf Gustav Hedstrom, was induced to begin missionary labours among the Scandinavians of the port of New York by the aid of a

AMONG THE
SCANDI-
NAVIAN.

missionary ship. This ship became a veritable Bethel-house of God. Sometimes Germans, Belgians, Swedes, Finns, and Norwegians would crowd around the altar seeking mercy, and the converted would sail thence to all parts of the world carrying the influence of the gospel. Others went to the west and helped to plant Methodism among the Scandinavians, so that in 1848 a regular minister was appointed to look after them. In ten years (1855) there were in the United States 24 Scandinavian missionaries, 853 members, 221 probationers, and 12 local preachers. In 1849 one of these ministers, O. P. Petersen, went on a visit to his native Norway, and his simple story of what God had done awoke longings after similar experiences, and led to a revival. This made the church feel that this was a providential opening, and in 1853 Petersen was sent back to Norway to bring the blessing of a free, full, and present salvation to the Lutherans of Norway. The first object seems to have been to awaken the State Church, but the opposition of the latter led to the organization of the converts into a church of their own, to do which they must appear before a magistrate or a minister and make certain declarations.

Petersen in
Norway,
1849.

Denmark was entered in 1857. In spite of the restrictions, prohibitory laws, discouragements, and persecutions, the Methodist plant has grown in the three Scandinavian kingdoms, and has had especially a mighty influence in stirring up the State Church to all kinds of Christian (and sometimes un-Christian) activities. It can hardly be claimed that there was no need of a Methodist stimulus. In Copenhagen, for instance, where the Established Church taught baptismal regeneration, the general tendency was toward scepticism. Theatres and saloons did a thriving business on Sunday. Prostitution was legalized, and it was almost impossible for a gentleman or lady to pass unmolested. The prisons were closed to religion, except the visitations of the regular priests. Methodist nurses in the hospital were prohibited from speaking to inmates on religion. All open-air meetings were forbidden. Yes,

Denmark,
1857.

Methodism
needed.

Methodism came to those old Lutheran lands, not to take away the people from the church, but to bring them into a living sense of God. While we might prefer to interpret 'all the world' in our missionary sermons as referring to the vast outlying heathendom, we cannot consider any land a preserve walled off from what we are bound to consider the purest type of Christianity preached since the second century. We enter not to proselyte, but to bring the unchurched and godless to Christ.

How did Methodism come to Germany?¹ In 1805 Christopher S. Müller fled from Würtemberg to England in order to escape military rule under Napoleon Bonaparte. He was converted, and became a local preacher among the Wesleyan Methodists. In 1830 Müller returned to his native province, and at Winnenden began to testify to the grace of Christ and to preach the necessity of conversion. Many of the hearers received the word. These he formed into classes, and organized a Sunday school in his father's house: all this by the spontaneous impulse in his Christian heart to do something for his Master. In a short time he had to return to England. But there followed him an earnest petition to come back and minister to them in spiritual ways. They also petitioned the Wesleyan Methodist Missionary Society to send Müller to them once more. Thus naturally and inevitably was Methodism planted in Germany. In 1831 he entered upon his work, and in 1835—the year that William Nast was converted in America—he had 326 members and 23 exhorters. But from the American side, owing to Nast's conversion and the momentous consequence which flowed from it in the establishment of German Methodism in America, there kept flowing back to the Fatherland letter after letter, written by the happy converts, telling of the wonderful work of God and of their new joy in Him. 'Every letter was a missionary.' Calls came to America for a message similar to that which had brought new life to Germans in

IN
GERMANY.

Müller,
1830.

¹ *Vide also supra*, p. 45.

the New World. Nast and other German leaders felt that it was a request that they ought not to turn down. They brought these loud calls to the German Conference in 1848 and to the Missionary Society, which in 1849 sent Ludwig Jacoby, then a presiding elder of a German District in Illinois, to begin work in Bremen or Hamburg, two of the four free cities of Germany. He chose Bremen.

Jacoby
appointed,
1849.

Persecution.

It is hardly necessary to say that persecution, the accompaniment of the founding of Methodism in England and America, was also a mark of her history in Germany. Mobs, sometimes instigated by Evangelical and Lutheran clergymen, made havoc with the meetings, and as these latter were often held among the ruder and wickeder population, one can easily imagine what the result was. But the officers of the State sometimes intervened, and respect for law is so ingrained in the German character, schooled under strict parental and military discipline, that mob violence was never so potent there as in English-speaking lands. In one town where Nippert, the associate of Jacoby, had made an appointment, a mob met him and a colporteur as they were coming toward the place, assailed them with violence, threw the colporteur into the ditch, and told Nippert to depart, never to return. Twenty years after this, the funeral of the leader of that mob was going slowly along the same road, when the hearse was somehow upset and the coffin thrown out into the ditch near the very spot where the poor colporteur was cast.

Legal re-
strictions.

But the legal restrictions on the growth of non-State churches were more annoying and effective than mob violence. The Grand Duchy of Oldenburg and the Free cities of Germany were the only districts where there was full liberty of preaching and organization. Even to-day these statutory State-church partialities greatly impair the progress of aggressive Christianity in Germany. Think of a man who desires to unite with the Methodist Church, being compelled to go before the superintendent of the State Church and humbly state his desire. After a strict examination, and after waiting for four weeks, he appears

before the superintendent again, and, if his opinion is not changed, he receives a certificate that he is a dissenter. But this is not all. He must then present that certificate to the courts and make a payment of money, the amount of which tax depending upon the size of the applicant's family.¹ The wonder is that there are any Methodists in Germany.

The Germans seem uncertain how to regard Methodism. Their judgements are as wide apart as the poles. For instance, Professor Kolde says that—

German
views of
Methodism.

Methodism directs itself not only by its subordinate doctrine of sudden conversion and sanctification against our central doctrine of justification, but it is an attack upon our whole Christian life, a life which stands upon the certainty of salvation and of Christian freedom, a life happy in trust in God, and which penetrates the world, as we have learned it through Luther out of the Scriptures, which life Methodism will strike in the unevangelical fetters of a false flight from the world and despal of it.²

This might be considered the standard orthodox Lutheran opinion. On the other hand, Professor Loofs, in his masterly and exhaustive presentation of Methodism, claims that Methodism has no special doctrinal differences from the general Reformed Protestantism, and he characterizes as 'perfectly foolish' the objection that Methodism in the interest of a pietistic mysticism pushes into the background the objective facts of salvation so dear to Lutherans.³ 'Methodism stands on the foundations of Wittenberg,' says Lutheran Pastor Mummssen,⁴ and he is right. Methodism

¹ This applies especially to Saxony. The reader will find a full account of the German feeling toward the non-Lutheran churches in Kawerau's article *Sektenwesen in Deutschland*, in the 3rd edition of the *Realencyklopädie für protestantische Theologie und Kirche*, xviii. (1906), 157-66. See my article on this, with justification of Methodist work in Germany, in *The Lutheran Quarterly*, April 1907, 273 ff.

² 'Über die Sektenbewegung im 19. Jahrhundert,' in *Neue Kirchliche Zeitschrift*, 1900, p. 197.

³ Herzog-Hauck, *Realencyklopädie*, etc., 1903, xii. 798-9.

⁴ *Wittenberg und Wales*, 1905. See Jüngst, *Der Methodism in Deutschland* (3rd ed., Giessen, 1906), Pref., pp. v., vi.

was born out of St. Paul's and Luther's doctrine of justification by faith alone, the only difference being that Luther's doctrine was neutralized somewhat by his semi-Roman doctrine of the Eucharist, whereas Wesley made that material principle of the Reformation the fulcrum for a world-wide evangelism. 'If one does not judge Methodism,' says Loofs, 'by the paltry sect-forms in which it drives its "Mission" activities among us, it appears as a church in the highest degree worthy of respect.'

Methodism cannot deny its German propaganda without being untrue to its origin. It is essentially a missionary, ecumenical faith. But it does not withdraw the pious from their own churches, as often alleged by German critics—not 5 per cent. of our members, said Pastor Mann, are of this class—but by evangelism to quicken the whole religious life and send back thousands of awakened Lutherans and Evangelicals as lively members of their own folds, while of the whole number of those touched to a higher life by its message it gathers into its societies only a fragmentary fraction. 'A large number of souls,' says Presiding Elder Walz, 'have during the year found pardoning peace. Thousands have been saved through our labours who have never appeared in our statistics and have never been enrolled in our membership.'¹ 'Those who are converted are very slow to join the society,' says Presiding Elder Rohr.² Methodism has given in Germany, as elsewhere, far, far more than she has received. When her preacher, E. Riemenschneider, went to the university town of Giessen in 1851 he was invited to hold meetings in the house of a Herr Müller. The burgomaster and other notables attended as a board of inspection. Not being able to produce his passport, he was thrown into prison. The next day he was brought before a magistrate and ordered forthwith to leave the Grand Duchy of Hesse-Darmstadt. At the same time his tracts were confiscated, read by the officials, and submitted to

Riemen-
schneider,
1851.

¹ *Report of the Missionary Society of the Methodist Episcopal Church for 1901*, p. 57.

² *Ibid.*, 1902, p. 64.

the inspection of the clergymen of the town. This bit of history seems like an echo from the Middle Ages. But in the university in that same little city of Giessen there was a famous historical scholar who bore this testimony to the church of the imprisoned Riemenschneider :

If I read church history aright, among all the churches since the Reformation, the Methodist has been the richest in experience of salvation [*Heilserfahrung*], the most active in work, the most fruitful in results.¹

Much might be said of the later history of our German work—of the founding of the Institute at Bremen, later at Frankfort-on-the-Main, where William F. Warren and John F. Hurst did so much to build up an educated native ministry; the centennial (1866) gift for that Institute by Mr. John T. Martin, of Brooklyn, N.Y.; the scholarly labours of Sultzberger; the wonderful sermon of Matthew Simpson at Heilbronn in 1875, little lessened in its spiritual effect by its interpretation by Nippert; the effect of Methodism in saving from decay the State Church (at one time there were eighteen vacancies in the churches of Baden and only five candidates presented themselves, rationalism destroying the church); the great work of the Inner Mission; the new evangelical tone and zeal in the State preachers; the employment of lay agency by the State Church; the persecution of the Methodists here and there, and the almost prohibitory obstacles set to their activity; the starting of the deaconess movement in 1874²; the division in 1886 into the three conferences of North Germany, of South Germany, and of Switzerland;

¹ Harnack, *Address at the Boston School of Theology*, quoted in Jüngst, *op. cit.* p. vi.

² The deaconess movement has had a large development in the Methodist Episcopal Church, prompted in this by German Methodism. See the following histories, all published by the Methodist Book Concern in New York and Cincinnati: Bancroft, *Deaconesses in Europe and their Lessons for America*, 1889; Wheeler, *Deaconesses Ancient and Modern*, 1889; Meyer, *Deaconesses Biblical, Early Church, European, and American*, 1889, 3rd ed., 1892; and C. Golder, *History of the Deaconess Movement*, 1903.

the taking over of the Wesleyan Methodist Mission in Germany by the Methodist Episcopal in 1897; and all the wonderful way that God led and prospered the work, in spite of many persecutions—all this can only be mentioned.¹ The veteran scholar and educator, the Rev. Dr. William F. Warren, of the Boston University School of Theology, who was himself an influential factor in the consolidating of our church in Germany, calls attention to the providential mission of our church as the one body at work in nearly every European country, the only great catholic Protestant church of Europe, unifying, strengthening, stimulating—a bracing, conservative, healing force.²

IN INDIA.

As early as 1852 Missionary Secretary Durbin called the attention of the church to India as a fitting place to begin missionary work. The Board immediately responded with an appropriation of \$7,500 for the purpose. No missionary presented himself until William Butler, a native of Dublin, Ireland, a student of Didsbury Theological College, Manchester, an itinerant preacher in Ireland, later a member of the New England Conference, came forward to undertake the enterprise. It was a strange coincidence that Butler had been the assistant of James Lynch, who went to India with Coke, and who, after thirty years of toil there, returned to his native Ireland to take up circuit work again, in which work in his old age he was helped by the young Butler. 'Fifteen years after this, Lynch still living, Butler was on his way to India as the representative of the United States, thus linking the two lands, the two Methodisms, and the two missions of the British and American Methodist Churches.' On September 25, 1856, he arrived in Calcutta. He chose the Rohilund and Oude country as the field, a place as yet hardly touched by the gospel. One of the noblest acts of fraternity was the gift of Joel T. Janvier as interpreter and

William
Butler, 1856.

Janvier,
first native
preacher.

¹ Up to 1893 the story can be read in Reid-Gracey, ii. 235-347, after that in periodicals and reports.

² See his article, 'An All-National Evangelistic Church for Continental Europe,' in *The Christian Advocate*, New York, March 12, 1908.

PLATE XXVIII



DR. WILLIAM NAST, 'The Father of German Methodism.'

PIONEER MISSIONARY BISHOP WILLIAM TAYLOR.

DR. JOHN PRICE DURBIN, Missionary Secretary of Methodist Episcopal Church.

DR. WILLIAM BUTLER, founder of missions in India and Mexico.

helper on the part of the American Presbyterian Church of Allahabad, which had trained and educated him as an orphan. Janvier was the first native preacher of our American Methodist Church in India, and was faithful and zealous until his lamented death in 1900.

Butler began his work with enthusiasm ; but its beginnings were shattered by the Sepoy rebellion of May 1857, one of the bloodiest reprisals ever wreaked on foreign conquerors by a subject race. The missionary and his family had some hair-breadth escapes and thrilling experiences in this mutiny, but of these as well as of the whole history of his work in India one must read in his interesting books.¹ Broad and deep were the foundations laid, both in preaching and in schools, since enlarged to orphanages, theological schools, colleges, hospitals, presses, periodicals, and a varied and intelligent effort to meet teeming India's needs.

The success of the Methodist American Mission in India is one of the miracles of the nineteenth century. The lower castes in many sections have come to Christ with a spontaneity and earnestness and in numbers embarrassing to the missionaries, and far beyond the ability of the faith and gifts of the Christians at home to take care of them. Some of the bravest and truest Christian heroes that have ever worked for God under strange skies have given themselves in life and many of them in death for India under the American Methodist Mission, nor has their memorial perished.

One of the toughest fields ever sought to be cultivated for Christ is Bulgaria. In 1857 Wesley Prettyman and Albert L. Long went out, under the Missionary Society of the Methodist Episcopal Church, to see what could be done to bring the gospel to the benighted Christians (in communion with the Eastern or Greek Church) of that land. They were met with bitter opposition. A monk in Ternova warned the people against them because they rejected the

IN
BULGARIA:

¹ *The Land of the Veda* (New York, 1872), and *From Boston to Bareilly* (New York, 1885).

sacraments and all the ordinances of the church. Persecutions of various kinds they had to endure.

Wesley
Prettyman
and A. L.
Long, 1857.

Still there were evidences that they had work to do in Bulgaria. Two priests called on Long and confessed with tears that they could do nothing to lift the people out of their condition. 'When I tell them they must pray, they say, We are not priests; it is your business to do the praying.' One of these priests asked Long for a Bible, saying that he went to the senior priest and asked him to lend him a Bible; but the *oekonom* replied that he ought to have nothing to do with the Bible. 'Now, I am a priest, and I do not see why I should not read the Bible.' A campaign of lies was kept up against our work by the Bulgarian organ of the Greek patriarchate, and by a Jesuit organ. But it is impossible to give in this space the checkered history of the Methodist movement in Bulgaria, the persecutions ever and anon set on foot, the abandonment of the work, its resumption again, the effect on it of the fearful Turkish atrocities of 1876, of the war of 1877-8, and of the war with Servia in 1885-6, the embarrassment of the work by Russian officers whenever possible, the organization of a mission Conference in 1892, and the heroic holding on in spite of small returns. All this makes an instructive chapter in church history.

Ignorance,
persecution,
success.

IN ITALY.

It was one of the ambitions of Charles Elliott, a famous name in the history of American Methodism,¹ to see a Methodist mission planted in Italy. He did not live long enough (died Jan. 3, 1869) to see his son-in-law, Leroy M. Vernon, start the work in 1871. An interesting coincidence was the appearance of Father Gavazzi before the General Conference, in Brooklyn, New York, May 16, 1872, in which he sketched in glowing colours the prospects of a free Italian Church in Italy, but deprecated with all his soul the planting of Methodism from America there. But it seems a peculiarity of Methodism—is it a weakness or strength?—never to desert a territory once entered, other-

L. M.
Vernon,
1871.

¹ Author of the once famous *Delineation of Romanism*, 2 vols., 1841.

wise it would have been discouraged by the frigid soil of Bulgaria. In Italy once,—in Italy for ever! The priests opposed the renting of quarters in Bologna, where the first stroke was made, and tried to hinder the work in every way possible. A system of terrorism was exercised over the people whenever possible, and sometimes mob attacks were incited. But in spite of many enemies, the work went on until in less than ten years (1880) an Annual Conference was organized.

And yet it is instructive of the strength of the opposition of the priests (as well, perhaps, of the smallness of the appropriation and of the poverty of the members) that at that time there were only two church edifices of the Methodist Episcopal Church in Italy—Rome and Florence.

There was no church edifice in Naples, where there were ninety-five communicants struggling for existence in a city of some half a million inhabitants drunken with superstition and mad on their idols. They had no edifice at Terni, with its forty-four communicants combating the fiercest opposition of priests of the valley of the Nera. Fifty-eight members were in Perugia, the capital of the province of Umbria; fifty-two in the ancient and important city of Bologna, in the fertile plain at the base of the Apennines, having a university of wide reputation identified with the medieval and modern history of Italy; eighty-one Methodists were in Turin, the commercial capital of the kingdom, with a dozen more forty minutes by rail at Modena; Turin counted 123 communicants as a Methodist nucleus amid a quarter of a million people in this, the capital of Piedmont; and in one and all of these places Methodism had become what it was without a solitary church structure in which to worship or with which to deepen the impression that Methodism had come to stay. Was ever an Annual Conference organized before with but two churches? ¹

It would be interesting to notice some of the persecutions. At one time a mob of 2,000 threatened with destruction the work at Foggia, but they were dispersed by two majors of the national army. While Bible Colporteur Cocca was

¹ Reid-Gracey, iii. 302-3.

pursuing his work in a mountain district, he was met by two priests who abused him violently, tore up some of his books, and ordered him to leave the village with the final fling, 'With a word we may have you assassinated.' For the sake of others Cocca did not assume entirely the non-resistance attitude, but had the priests arrested; and, thanks to Italian justice, they were condemned to a fine and to eighty-six days' imprisonment! Protestant funerals were sometimes assaulted.

An expert's
view.

The Italy Mission of the Methodist Episcopal Church has had the rare advantage of a competent, frank, but friendly criticism,¹ by one of its own missionaries, the Rev. Dr. Everett S. Stackpole, who went out in 1888 especially to take charge of the theological seminary at Florence, which was later removed to Rome. Missionary societies are sometimes unduly sensitive to criticism, instead of welcoming it as a boon. This attitude was itself severely criticized by Bishop Thoburn, a famous name in the history of missions,² Stackpole calls attention to such matters as these:

The lack of religious experience in the native pastors and of Methodist methods in their work; 'graft,' self-seeking, mercenary aims, laziness, un-Methodist habits such as smoking and drinking (both of which are forbidden to all ministers of the Methodist Episcopal Church entering since 1880) in the native clergy; the buying attendance of children at Sunday school by gifts; the overstating of the numbers attending the services; the indifference of the clergy to their pledges; sometimes the retaining of clergy morally unacceptable, and at other times the paying of such men in order to get rid of them; the ceaseless flow of talk in an Italian Conference; the heavy allowances given to the members of the Conference to pay their expenses at the sessions—so unlike the German method; reluctance or refusal to do evangelistic work by the native pastors, founded on the fact that most of them have never been converted and are out of sympathy with the genius and doctrines

¹ *Four and a Half Years in the Italy Mission* (Lewiston, Maine, 1894).

² In an article in *The Methodist Review*, New York, 1891, pp. 869, 877.

of Methodism ; the much larger salaries given to our workers there than those given by other boards, which cause migration of pastors—often undesirable—from those boards to us ; the absence of testimony, prayer, and class meetings, of personal religious experience, both pastors and people being often held to the church rather by the loaves and fishes than by an inner spiritual attraction founded on a new life in Christ and an apprehension of what Methodism means ; the placing of ex-priests as pastors who are ill-adapted by education to build up Methodist churches ; the lack of supervision of the work and of American missionaries to give it a thoroughly Methodist complexion ; the absence of a Methodist hymn-book set to suitable tunes ; the domineering spirit of the Italian clergy, due to their Catholic inheritance, and their refusal to mingle with the common people or to visit them pastorally.

These and other facts are noted by Stackpole in his exceedingly interesting and instructive book. The author believes thoroughly in applying Methodism in the historic fashion in which it has won its triumphs in other lands, and would not be deterred by the objections of the native pastors, nor their threats to leave if revivals and so-called altar services are introduced. Doubtless some of the evils complained of have been remedied. It is a curious historical evolution which brought the Free Evangelical Church—the very church founded by Gavazzi, who made the speech already mentioned at the General Conference in 1872 against the introduction of Methodism in Italy—into the Methodist Episcopal and Wesleyan Methodist Churches in 1905.

It would be a pleasure to speak with equal length of the Methodist Episcopal Missions in Mexico (begun 1873, Conference organized 1885), Japan (1873, Annual Conference 1884, merged with other Methodist missions into an independent Methodist Japanese Church in 1907—a consummation probably to be repeated in other lands), Burma (1879, Mission Conference organized 1900), Finland (1883), Korea (1885, Mission Conference 1904, where a wonderful

Other
missions of
the church.

outpouring of the Spirit has recently taken place, and where thousands upon thousands of natives could be garnered into the fold if there were missionaries enough to take care of them), Malaysia (1885, Mission Conference 1893), Philippine Islands (1900, Mission Conference 1904), St. Petersburg (1907), France (1907).

A book could be written on the heroic labours, discouragements, failures, and glorious successes of the workers in these fields, as well as on the labours among the heathen, Catholics, and some Protestants in America itself—that is, among the Bohemians, Hungarians, Alaskans, French, Hawaiians, Indians, Italians, Spanish, Norwegians and Danes, Porto Ricans, and Portuguese. The fields are great, the labourers few. Pray ye that the Lord of the harvest may send forth labourers into His harvest.

II

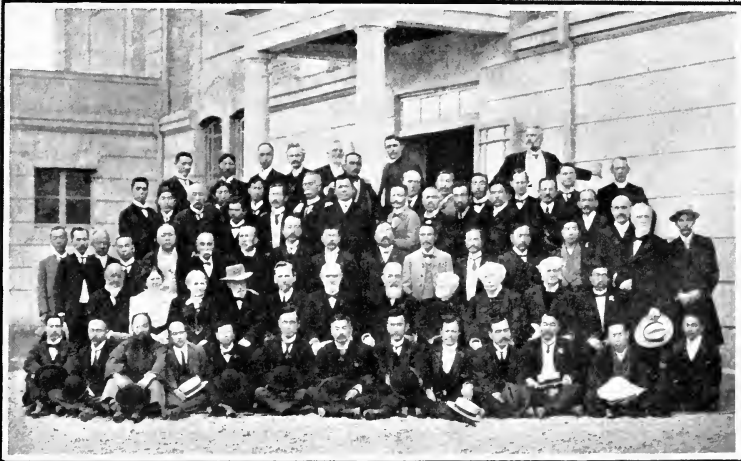
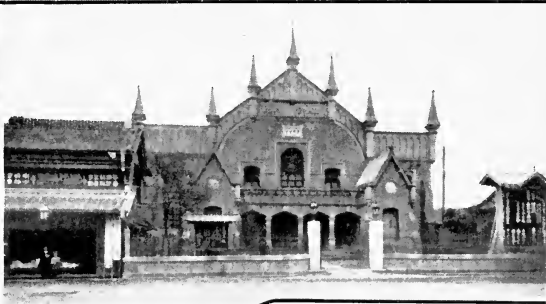
METHODIST
PROTESTANT
MISSIONS.

A Board of Foreign Missions was organized in 1834 in Baltimore by the Methodist Protestant Church, and in 1836 sent out a coloured minister, David James, with a small company from Elkton, Maryland, to begin work at Cape Palmas, West Africa. Unfortunately the mission failed, and nothing is known of it. The same fate befell the attempt to send some one to China in 1851, while the mission of Daniel Bagley to Oregon in the same year was successful. No foreign work was done for several years.

IN JAPAN.
1880

In 1880 a beginning was made in Japan, prompted by the godly zeal of Miss Lizzie Guthrie, already a missionary there under the auspices of the Woman's Union Foreign Missionary Society. The first missionary was Miss Harriet G. Brittain, who immediately opened a school in Yokohama. The first ordained missionary was Frederick C. Klein, who went to the same country in 1883. The first Methodist Protestant Church in Japan was organized in Yokohama, July 11, 1886. Colhour arrived in 1887 to take the superintendency at Yokohama, and Klein removed to Nagoya, where he was instrumental in organizing the Anglo-Japanese

PLATE XXIX



CENTRAL METHODIST TABERNACLE, TOKYO.

THE KWANSEI GAKUIN (MISSION COLLEGE), KOBE, JAPAN.

GENERAL CONFERENCE OF THE JAPAN METHODIST CHURCH, May 22, 1907.

College, which was dedicated in 1891. The work has gone on slowly, steadily, successfully, until there are now 151 members of the Japanese Mission Conference, nine probationary members, and four evangelists. On account of the insistence on large episcopal powers by the missionaries of the Methodist Episcopal Churches in the proposed new Japan Methodist Church—larger than were proposed by the Japan bodies themselves—the Methodist Protestant Church could not go into the union. It is a pity that concessions were not made by the episcopally organized churches in matters which, in the opinion of these churches themselves, are not a matter of divine right.

The theological department at Nagoya is turning out some fine young men for the church. The Nagoya College is now under government recognition, and is thronged by young Japanese. 'Of ninety-nine new students recently enrolled only one was a Christian.' This government relation does not at all interfere with the status of the school as a mission school under Christian auspices, and every year students are converted. The college has seventeen teachers.

Educational
work.

A religious-social achievement of vast significance is recorded by the Methodist Protestant Church in Japan. That is the campaign against the slavery-brothel system, by which fathers could legally sell their daughters into houses of ill fame, and girls thus sold could be held for debt indefinitely. Under the appeal of U. G. Murphy the courts pronounced such retention as virtual slavery, which was unconstitutional and must cease. Since this decision it is estimated that more than 20,000 of the 70,000 girls and women thus enslaved have secured their freedom.

Freedom
and social
purity.

The Methodist Protestant Board is now negotiating regarding North China, with a view to possibly entering that great field. As in other churches, the Woman's Foreign Missionary Society of this church has rendered most efficient service. It is an interesting fact that, whereas the native Italian preachers of the Methodist Episcopal Church refuse to make any pastoral visits except—like the Catholic priests—on the sick when sent for, the Japanese

Women's
work ;
pastoral
service.

preachers of the Methodist Protestant Church in one year (1907-8) made 7,260 such visits.

III

METHODIST
EPISCOPAL
CHURCH
SOUTH.

To the
negroes,
1829.

The Methodist Episcopal Church South has had an honourable record in missionary enterprise both before the division (1844) and after it. In 1829 the South Carolina Conference established two missions to blacks. John Honour and John H. Massey were appointed missionaries, and in one year gathered 417 members. Honour took the bilious fever by exposure in the swamps, and soon passed away. Most of the planters, however, looked with disfavour at the enterprise, and the church itself contributed only \$261 for the work. At the Conference of 1832 James O. Andrew (later Bishop) delivered a long and impassioned address in favour of this form of missionary endeavour, which confirmed the Conference in its course; so that at the end of that year, within the bounds of that Conference there were 1,395 negroes enrolled as members and 490 children regularly catechized. This was certainly a noble beginning, though a late one, as slaves were brought into the country as early as 1619, and by the Treaty of Utrecht (1713) England engaged to carry into the New World 130,000 slaves between 1713 and 1743—a promise she more than fulfilled. In 1800 there were 893,041 slaves in the United States, most of them in the South. The effect of this religious work with the blacks was so favourable, making them sober, honest, industrious, contented, that the planters themselves took the initiative and invited the missionaries to their plantations. The work thus begun extended all over the South and has had enduring success. It became so large that the Methodist Episcopal Church South organized its coloured members into a separate church (the Coloured Methodist Episcopal Church) in 1870, ordaining W. H. Mills and R. H. Vanderhorst bishops.

Large
successes.

To the
American
Indians,
1822.

This church has carried on an effective work among the American Indians. In 1822 Richard Neely of the Tennessee

Conference commenced to preach among the Cherokees of Alabama. Other tribes were reached. In 1830, when many were transferred to the West, there were 4,000 members. In 1844 the converts were organized into the Indian Mission Conference, divided into three districts—the Kansas, the Cherokee, and the Choctaw—and was manned by twenty-five preachers, including several Indians. The Cherokees were most enterprising of all the tribes. Methodism has maintained a vigorous footing among them. Schools have been built, civilizing agencies have been introduced, all the regular religious agencies known among the whites have been applied, and it is worthy of note that from among the Indians themselves able and influential preachers have been raised up, and others equally faithful and self-sacrificing.

Before the outbreak of the Civil War in 1861 there were 4,108 Indian members in the Indian Mission Conference, 181 whites, 320 coloured, 30 missionaries, 8 schools, and 465 pupils. Some of the tribes sided with the South in the war, and a few of their abler men had commissions in the army. After the war the work was taken up again with vigour. 'Thousands still remain in the church prepared by the faith they have received for any providential allotment. They are peaceable, orderly, taking pleasure in religious service, and evincing capabilities for Christian civilization.'

Interrup-
tions, 1861.

The church turned its attention to the Germans in the South, and after 1844 pursued the work with more or less success to the present time. In 1855 it established the *Evangelische Apologete*, changed into the *Familienfreund* in 1870. In 1874 a German Mission Conference of Texas and Louisiana was formed. At that time it was stated that two-thirds of the German members of the church were regular attendants at class- and prayer-meetings, and that their average contribution to missions was far beyond that of the Americans. This has been true of the German Methodists in America generally. They make the most intelligent, the most God-fearing, the most liberal in giving of any class of people.

TO THE
GERMANS,
1844.

In China,
1848.

In 1848 Charles Taylor, M.D., and Benjamin Jenkins, both of the South Carolina Conference, sailed under the Southern Board for Shanghai, China. They bent to the task with earnest zeal. Later reinforced by other helpers, sickness, death, and the Taiping rebellion interfered with their plans. W. G. E. Cunyngham, D. C. Kelly, James L. Belton, and J. W. Lambuth were most efficient workers. They wisely laid the foundations—preaching, teaching, publishing, distributing tracts and Bibles, building, healing; but the fearful climate made inroads in that devoted band.¹ A fine educational system has been put in action by Y. J. Allen, the superintendent of the mission, a mission which has worked with fine tact, discernment of China's real needs, large-minded wisdom, and true Methodist zeal to Christianize the little portion of that empire providentially assigned to this church. It has from the beginning aimed to build up self-supporting churches. Collections are regularly taken, and the converts are taught the duty and privilege of systematic giving. 'They already contribute more largely than many churches in our own land; and the time will come when Chinese Christianity will be behind in no good thing.'

Native
support.

IN
MEXICO.
A. Hernandez.

The founding of the Mexican Mission came about in a very interesting way. A young Mexican, Aejo Hernandez, was sent by his wealthy father to school, thinking the boy might become a priest. During his Freshman year he became an infidel, left college without his father's knowledge and joined the army against Maximilian, was taken prisoner by the French, and after much suffering found himself on the Rio Grande on the border of Texas. While there a book, *Evenings with the Romanists*, fell into his hands. He found it was against his former creed, and therefore, as he supposed, against Christianity. So he read it to confirm himself in infidelity. But he was struck by the frequent quotations

¹ For some welcome side-lights on the awful Taiping movement see the letters of Cunyngham, as quoted by A. W. Wilson in his valuable little book, *Missions of Methodist Episcopal Church South*, pp. 87-97, 105-113 (Nashville, 1882).

from the Bible in the book, which led him to seek a Bible in his own language. He was soon reading a Bible for the first time. Then he discovered that salvation came through faith in the Lord Jesus Christ. His next step was to go over to Brownsville, Texas, to attend a Protestant church. 'I was seated where I could see the congregation, but few could see me. I felt that God's Spirit was there, and though I could not understand a word that was said, I felt my heart strangely warmed.' He was received on trial in 1871 by the Methodist Episcopal Church South, and appointed to the Corpus Christi Mexican Mission. But the work of poor Hernandez was done. Paralysis seized him, and he died at Corpus Christi, September 27, 1875—a short life, but long enough to start the Mexican Border Mission of the Church South. Others took up the work, and earnest Christians were made of Mexicans.

They observed faithfully the usages of the church, and gave proof of the soundness of their conversion. From their ranks the ministry was from time to time recruited, and many able, faithful, and successful workmen in that region have attested the genuineness of their profession of the steadfastness of their faith.

It is hardly necessary to say that it was a most difficult work—a wild country, reckless population full of race antagonisms, the law not enforced, ignorance and superstition characteristic of Spanish Roman Catholicism, etc. But here consecrated men were found ready to undergo its hardships. The evangel was carried down into Mexico itself, and in 1873 the City of Mexico was occupied. In a year or two the Discipline was published in Spanish, also a hymn-book and two of Wesley's sermons, and thus a beginning made with a native Methodist literature. Special difficulties.

The work grew with wonderful rapidity, and this, as well as the China Mission, reflects great credit on the zeal, wisdom, and devotion of the Southern Methodist Church. The

converts are often zealous and appreciative. Presiding Elder Cox says—speaking of Santa Cruz :

In their simple way they receive one with genuine whole-heartedness, and are ready any day at any hour to attend preaching. I was there during the rainy season ; we had a congregation of one hundred and fifty at 8.30 in the morning, who came through the rain. They begged for a pastor for their part of the circuit.¹

Of course the priests offer bitter opposition at times. Presiding Elder Onderdonk says :

A few days ago the lady from whom we rent our chapel told me that the priest had visited and admonished her against renting her property to Protestants. He assured her that she was destroying souls, and that if she did not desist she would be excommunicated. She said she would rent to us, though she had been offered more by a Catholic. This gave me the opportunity of speaking to her about Christ. I assured her that no priest could separate her from the love of Christ, reading Romans viii. 35-9. I reminded her of the fact that the priests did not object to the members renting houses for saloons and houses of prostitution, but when we wanted a place where we might lead men to Christ, educate and help them, this was a 'destruction of souls.' 'You are right, you are right,' she said.²

The same point as to the renting of houses has been made by our missionaries in Italy. Immorality and vice in Catholic eyes are far less heinous than heresy.

One of the most encouraging things about the Methodist work in Mexico is the character of the native pastors. Presiding Elder King of the Monterey district speaks of them as presenting—

a solid phalanx of purity of life and uprightness as to personal character. During the entire year no word or even intimation has reached me derogatory to the moral character of any of the preachers. This is of appreciable worth to us here in this land, where, as I have found, ministers are generally vilified

¹ *Report*, 1904, p. 87.

² *Ibid.*, p. 89.

upon the slightest pretext. I believe our preachers to be good men, not perfect, but surely on the way.¹

It is also an interesting fact that of all the members in the East Mexico district (3015 in 1905), not one was English-speaking ; all were natives. This district raised for missions alone that year \$777.33. There are now three Mission Conferences in Mexico.

In 1876 J. J. Ransome was sent by the Methodist Episcopal Church South to Brazil, and, after exploring the country and learning the language, chose Rio de Janeiro as the headquarters of the mission. J. E. Newman, who went to Brazil on his own account, had been doing gospel work among the English-speaking people of the province of San Paulo, and was recognized as a missionary in 1875. These men found general indifference, with the drift of the country toward infidelity. For a mission in Catholic lands this has had phenomenal success. The modest note in the 1904 Report to the effect that the bishop ordained 5 elders, appointed 37 men to charges which represented a constituency of 4,345 members, and that the members contributed that year \$7,700 for the support of the ministry, besides contributing to schools, building churches, etc., reveals really a tremendous growth, when we consider the obstacles to be overcome. The remarkable fact is stated that in the new healthy and beautiful city of Bello Horizonte, the recent capital of the State of Minas, Brazil, the Government has given (1903-4) to the Methodist Episcopal Church South an entire square near the centre of the city on the condition that the church build there a parsonage, a church, and a college. A parsonage is already built, a church about starting, and the Woman's Foreign Missionary Society has located its college there, and it is to be hoped that the conditions will be fulfilled. Such a grant from a nominally Catholic country is surprising.

IN BRAZIL.
1876.

One of the noblest things done by this church for Brazil

¹ *Report*, 1905, p. 16.

Granberry
College

is Granberry College (named after Bishop John C. Granberry), established in 1890 at Juiz de Fora, regularly chartered by the Government, and said to be the best college in Minas, and one of the best in the country, which has the following departments: preparatory, theological, college, pharmacy, and dental, with 180 students. It has turned out earnest, intelligent, consecrated young men, to man Methodist churches of Brazil. 'The history of Methodism in Brazil,' says Presiding Elder Tilly, 'will be more or less the history of Granberry.'¹

The new relations of Church and State in France have sent over crowds of monks and nuns to Brazil, who have stimulated the dull Catholic atmosphere. Presiding Elder Price, of the Rio Grande de Sul District, says:

How things have changed in this formerly indifferent field, since the influx of the Marist and Jesuit priests from France and the Philippines! To-day we are up against a hard proposition, and face to face with a clergy that stops at nothing that will increase its influence, whether religious or political. There has been some Bible-burning, and consequently some good advertising, for our work has been done.²

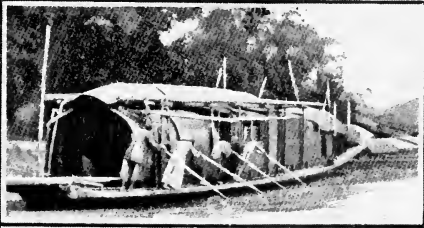
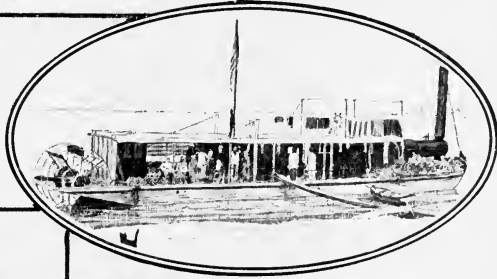
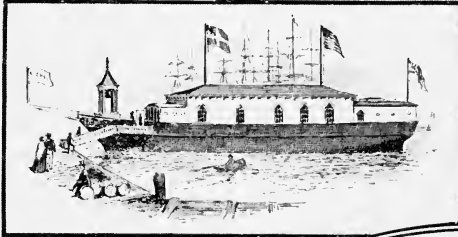
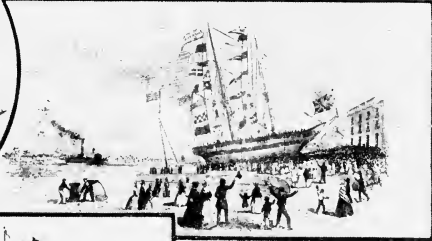
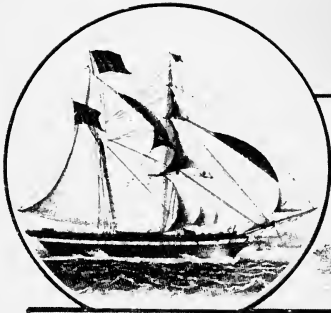
IN CUBA,
1872.

The Methodist Episcopal Church South went into Cuba in 1872. In both schools and evangelization it has done noble work. It has a regular board of Spanish translation, which has translated the fine book of Dean Tillet, *Personal Salvation*, the Hurst-Faulkner *Short History of the Christian Church*, Hendrix's *Skilled Labour for the Master*, besides supplying the ordinary needs for current literature. The latest attempt is to provide a worthy Spanish hymnal. Candler College in Havana is crowded, though it boldly holds aloft the principle of Biblical instruction: 'Christian instruction is considered a matter of primary importance. We believe that the knowledge of the Word of God tends to ennoble character, and that it is essential to any true education. We therefore require that all our pupils study the

Christian
education.

¹ *Report*, 1907, p. 65.

² *Ibid.*, pp. 68, 69.



FIRST MISSION SHIP, 'TRITON,' SOUTH SEA ISLANDS.

BETHEL SHIP 'JOHN WESLEY' (M.E.C.), for use by Pastor Hedstrom among Scandinavians, New York.

'GLAD TIDINGS' HOUSE-BOAT OF M.E.C., CHINA CENTRAL MISSION.

'JOHN WESLEY' MISSIONARY SHIP, launched at Cowes for South Sea Islands. (From Juvenile Offering, 1847.)

HOUSE-BOAT OF M.E.C., CHINA CENTRAL MISSION.

BOAT TRAVELLING MISSION, CANTON PROVINCE.

Bible.' In 1904-5 systematic revival work was set on foot, and with results that showed that the Cubans are as responsive to the Christian message as presented by Methodists as other nationalities. Four hundred and ninety were added by that campaign, bringing the number of members up to 1,476, and probationers up to 1,008 (members reported in 1907: 2,365, probationers 1,447). An American gentleman resident in Cuba has given \$20,000 for the purchase and improvement of church property in Santiago and Comaguey.

In 1907 the Methodist Episcopal Church in Japan, the Methodist Episcopal Church South, and the Methodist Church (Canada) united to form a Japanese National Church. Its membership will consist of more than 11,000. Most fortunately, however, the sympathy, interest, and help of the churches in America are not to be withdrawn. The Methodist Episcopal Church South has a noble girls' school at Hiroshima with 700 pupils, and a fine college, Kwansei Gakuin, at Kobe and thirteen Biblewomen in training at the Lambuth Bible Training School. The mission was begun in 1886. They have three districts, 1,573 members, 19 local preachers, 12 Japanese travelling preachers, 5,147 teachers and pupils in Sunday schools, and 2,038 pupils in their schools and colleges.

THE METHO-
DIST
CHURCH IN
JAPAN.

Korea is the church's opportunity. The Methodist Episcopal Church South entered in 1896, and she has to-day 1,227 members and 1,694 candidates for membership. Presiding Elder Moose thus speaks of the remarkable revival in 1904-5:

IN KOREA,
1896.

A real heart-searching, heart-cleansing, soul-sanctifying revival of religion, such as the little church in Korea had never dreamed of before. This started early in the Conference year on the east coast, in the Wonsan Circuit. From there it crossed the country, taking in the churches on the way till it reached Seoul, and the churches here were greatly revived.

Conviction of sin even on the part of Christians was intense.

It brought new life to the Korean Christians. The membership increased 62 per cent. in 1896-7. Bishop Candler says : 'The people are turning to Christ as I have never seen in any field.' The Christians are liberal in giving to the point of sacrifice. Missionary Gerdine says :

Neither by nature nor education have they the idea that they are to depend upon outside aid in conducting the affairs of the church. It is not infrequent that we visit a group, after an absence of a few months, to find that in the meantime, without asking for aid or even consulting the missionary, they have bought or built a place of worship. We have six native workers supported entirely by the native church.¹

By their medical and other schools this church is doing a fine work in Korea. A great and effectual door is being opened in that interesting kingdom at the very moment when Japan is crushing out its nationality. The falling of its hopes in one direction synchronizes with the lifting up of its gates in another to the kingdom of God.²

IV

MISSIONS
OF OTHER
METHODIST
CHURCHES.
THE
WESLEYAN
METHODIST
CHURCH OF
AMERICA.
West Africa,
1890.

The Wesleyan Methodist Church (or Connexion) of America chose for its foreign mission field the most unhealthy climate in the world—Freetown, Sierra Leone, and Kunso, West Africa. It was started in 1890. Several missionaries and their wives have gone out since that time. Some have died on the field, others have sickened and returned either to die or to get well, and others have stood the climate well and braved successfully the poison of African fever. Buildings have been erected at Kunso, forty acres of land have been set apart for mission purposes, native towns have been visited, schools have been started, many have been converted. It is an heroic enterprise that

¹ *Report*, 1907, p. 43.

² For an able and admirable statement of the present religious situation see the article by Missionary J. Z. Moore, 'Why Korea is turning to Christ,' in *The Methodist Review*, New York, September 1908.

this consecrated little church has taken upon itself. In the summer of 1908 I met Superintendent Clarke, who has been engaged on the mission since 1894, and who was leading a band of earnest souls out to that land of death. He was full of hope for the work, told of some wonderful cases of conversion and fidelity, said that the missionaries were allowed to return at the end of every two years for rest and recuperation, that the inland situation of the mission was healthful, and that with care the missionaries might survive. There is never any lack of volunteers.

In 1880 the Rev. E. F. Ward and his wife went out as foreign missionaries at their own expense, though in part supported by the Free Methodist Church. This led to the organization of the General Missionary Society of the Free Methodist Church (incorporated 1885). The first country touched in 1885 was Africa, and Inhambane has witnessed earnest labours against great odds. School work, preaching, and medical work have been carried on. Natal was entered in 1890, and encouraging work is being done at Fairview. In 1897 Johannesburg was entered, but the great war of 1899 broke up the mission. Itemba, Edwaleni, Greenville, Griqualand, and Umusa are also stations where the Methodists of the primitive heroic type are making inroads on the vast masses of African heathen. In 1885 two ladies went to India from the Free Methodists of America, and since that the work has been extended by schools and orphanages, as well as by the ordinary evangelistic agencies. The stations are in Central India, viz. in Yeotmal, Wun, and Darwha. In spite of the unhealthfulness of the climate, the missionaries have done noble work. Several have fallen on the field. The quality of the industrial work of the orphans in Yeotmal has been highly praised.

In Japan work was begun by a young Japanese educated in America. The Island of Awaji was selected, and there are now stations at Sumoto on that island, and at Akashi and Osaka. At one time there was serious thoughts of abandoning this mission, but the heroism of the native

THE FREE
METHODIST
CHURCH.

In Africa,
Natal.

In India.

In Japan,
1895.

converts, if nothing else, fully justifies the church in holding on. This striking statement appears in the Missionary Secretary's report :

Our superintendent reports that over four hundred persons sought the Lord during the past year, and a goodly number have exhibited clear marks of conversion. Some are regarded as demented because they seek by every means in their power to spread the gospel, and others have suffered the loss of all things in reality—even the loss of home, wife, and children. He says: 'It is also interesting and blessed to watch the effects of the gospel here, and note its resemblance to the primitive church.'¹

It is a striking fact that the native Christians, though poor, gave in the year 1905-6 over \$487 to the work.

In China.

The Free Methodist Board sent missionaries to China in 1905, making Cheng Chow their headquarters. A fine site has been secured, the language is being learned, and it is expected that good results will accrue in due time. An earnest lady of this church is doing very efficient service in Salcedo, San Domingo.

Women's Societies.

It is hardly necessary to say that for all the Methodist churches in America the Woman's Foreign Missionary Societies have done noble and distinguished service, to recount which would alone take a volume.

The Methodist Church in Canada is conducting successful missions among the Indians of North-west Canada, in Japan, and in China. Its work has been recorded in an earlier chapter.

¹ Report, in *Annual Minutes of the Forty Conferences of the Free Methodist Church*, Chicago, 1906, p. 311.

BOOK VI
METHODISM TO-DAY

CHAPTER I
FUNDAMENTAL UNITY

That the world may know that Thou didst send Me, and lovedst them.
JOHN xvii. 23.

All praise to our redeeming Lord
Who joins us by His grace,
And bids us, each to each restored,
Together seek His face.

He bids us build each other up ;
And, gathered into one,
To our high calling's glorious hope
We hand in hand go on.

CHARLES WESLEY.

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CHAPTER I

FUNDAMENTAL UNITY

I

So far as external organization goes, the original unity of Methodism has been lost, and can only gradually be recovered. For rather more than half a century after Wesley's death the story of its advance within the British Isles was marred by a succession of sharp controversies, leading to the creation of distinct churches with varying constitutions. These differences naturally for a time affected the British Colonies, and were reproduced by the different missionary societies throughout the world. The Episcopal constitution of the Methodist Church in the United States, given to it by Wesley himself, created from the first a marked difference of ecclesiastical administration, distinguishing that branch from all the rest. The controversies which led to the various secessions turned exclusively upon either general or particular disagreements in regard to church government. The rights and responsibilities of the ministry on the one hand and of the laity on the other, the powers of the Conference as representing the whole church and the local liberties of particular churches, were the main subjects of controversy.

THE
FUNDA-
MENTAL
UNITY.
External
differences.

It was inevitable that the movement should pass through this phase. And this for two reasons. In the first place, the fact that early Methodism owed its origin to a spiritual revival, and not to a clash of ecclesiastical ideals, forced it to face for itself, and within its own borders, the main issues as to church organization, which had vexed Christendom

Their
inevitable
character.

throughout earlier history. In the second place, the peculiar characteristics of early Methodism forced such questions to the front. The Methodism of John Wesley and his coadjutors had two distinctive features. It was a movement of aggressive evangelism on the one hand, and a return to the vivid spiritual fellowship of early Christianity on the other. Each of these two ideals put a distinctive mark upon its constitution. In order to secure the unceasing aggression which was necessary 'to spread Scriptural Holiness throughout the land,' Wesley created, by means of his Conference, an almost military organization. He was, of course, the commander-in-chief, whose spiritual authority was unquestioned so long as he lived. His itinerant preachers were his superior officers, while under them was created a body of local preachers, class-leaders, and stewards, who held office under the authority of the preachers and were controlled by the decisions of the Conference. The specifically military organization of the Salvation Army in recent times enables us to understand the governing purpose which determined the action of Wesley in magnifying the power of the Conference and of the circuit preachers. Yet, on the other hand, the effect of Methodist evangelism was the creation of societies composed of converts and of such as sought to become converts. The spiritual influence which brought such societies into existence and moulded their common life, of necessity vitalized the whole nature of the converts, and filled them with a deep sense of individual responsibility to which it was difficult to assign limits.

Authority
and liberty.

Here, then, were concealed from the beginning the elements of a new conflict between the principles of authority and of liberty. The real cause of such conflict was masked by general discussions as to the scriptural constitution of the Christian Church and the functions of the ministry. But such formal discussions were in reality governed by the two divergent factors which lay behind them. Differences must needs arise, according as greater weight is assigned to the one set of considerations or to the other. In such

matters practical experience must decide rather than theoretic discussions. The main possibilities became actualized, and were lived out by the different types of organizations which sprang successively into being. Each has its measure of justification for those who view the subject broadly. Each has lent itself to amendment as the result of experience. Meaningless divisions have by this time been almost obliterated throughout the world. The present century will, in all probability, witness the discovery of some *via media* by the Methodism of Great Britain, which will enable it to follow the example of reunion which has already been set in every other part of the world, and to secure such a combination of authority with liberty as will best conduce to the practical efficiency and influence of the whole.

When, however, this difference has been noted and its cause explained, no other disagreement exists. The theology of all branches of Methodism is identical. All attach the same importance, at least in theory, to church fellowship and offer similar means of satisfying it. All enforce the duty of unceasing evangelism, which is based on the will of God that all men should be saved and come to the knowledge of the truth. All admit the right, and enforce the duty, of the laity to take part in evangelism, and in the pastoral supervision of the church. Above all, the emphasis is everywhere laid on the importance of experimental religion, and therefore on conversion, on the possibility of the direct witness of the Spirit of adoption giving the assurance of present salvation, and on the calling to the life of entire sanctification which is brought about by the reign of perfect love in the heart.

It is not implied by this that there is universal fidelity in regard to all these matters, or that the Methodist type is everywhere completely maintained. Methodism owes not merely its existence, but its characteristic theology and institutions, to a revival of religion. It depends absolutely upon the maintenance of the original standard of devotion and experience, not merely for its well-being, but even for

The essential
unity of
Methodism.

Created by
similarity of
standard.

its integrity. This fact in itself exposes it to great risks and temptations. Still more it lays upon it the necessity of unceasing effort after such adjustments as may enable it to hold its own as a spiritual life amid the growingly diversified and vivid interests of the present day. It is no easy matter to maintain the standard of a religious life, which is nothing if it be not enthusiastic, amid the conflicting interests and complex relationships which have multiplied since the eighteenth century. Yet whatever the differences of circumstance and conditions, the old type persists unchanged as a permanent and universal ideal of Methodist life. All branches of Methodism throughout the world respect it and seek to maintain it. If anywhere or in any respect it fails, the endeavour is to restore it and not to find a substitute for it.

Enough has been said to suggest that the fundamental unity of Methodism is created and conditioned by a similarity of spiritual experience and temperament, by a common *ethos* which descends to succeeding generations, and is universally pervasive. Necessarily every distinct church tends to foster a temperament congenial to its theology, observances, and institutions. Where rival churches exist side by side, individual choice selects membership in any one type, not merely because of formal agreement, but by reason of the spiritual sympathies which determine it. Yet that which is only one element elsewhere may fairly be said to be the determinative factor in the case of Methodism. It is this fact which makes it so difficult to explain to a superficial inquirer wherein the *differentia* of Methodism consists. So far as doctrine is concerned, Wesley was not conscious of any departure from the outlines of the catholic theology which he had received through the Anglican Church. The particular institutions of spiritual fellowship which he created might conceivably have come into existence elsewhere. They were, indeed, suggested to him by meetings held within the Established Church in his day, although his constructive genius improved and systematized them. The connexional organization, which was necessary

And a
common
appeal to
experience.

to the inherently aggressive character of Methodism, could not claim to be in itself the sufficient cause of its existence, even in days when questions of ecclesiastical constitution ranked as of first-rate importance. Its creators were concerned primarily with its efficiency and not with its scriptural warrant. Contentions on that matter belong to a subsequent stage of its existence. The origin of Methodism was composite. Some members of all churches, above all of the Established Church, gave in their adhesion to it. In the main, however, it was recruited from those who were outside all churches. So far as it was a movement for cultivating evangelical and experimental religion it would have appealed to a select few, as many pietist movements have done both before and since.

What determined the whole future of Methodism was the decision of Wesley to follow the example of Whitefield and to preach in the open air. By that act Wesley turned from the churches, as such, to the evangelization of the multitudes in town and country. The advance of Methodism was by the spread of a spiritual conflagration. Those who joined the movement did so under the compulsion of an irresistible conviction. They were held together by the force of a common and continuous spiritual experience. Directly that failed the reason of their Methodism perished. They fell away altogether or reverted to whatever organized form of Christianity they had been accustomed to. This has been largely the case ever since. Of course, as Methodist churches have grown into powerful and widely extended organizations the usual causes have tended to maintain their principles and, in a sense, their influence. Multitudes are brought up in them whose adhesion is so customary that its grounds are never questioned. This is especially the case where the church is influential and prosperous. Thus a large body of nominal adherents has everywhere grown up. Moreover, many who become loyal and attached members do so, as in the case of all churches, without distinctly presenting to themselves the grounds of their preference. Yet, when all the qualifications have been made, it remains true

that the maintenance of Methodism in all its branches depends, in a unique degree, upon the persistence of its distinctive religious experience and *ethos*, and that these are fundamentally the same throughout the world and in all the branches.

Illustration
from other
churches.

A glance at other churches will establish this conclusion. In the case of Roman Catholicism manifold influences strengthen allegiance, quite apart from spiritual conditions strictly so-called. Venerable antiquity, the claim of infallibility and authority, stately and even gorgeous ceremonial, world-wide extension, all play a conspicuous part. The imagination is affected, and the whole being controlled by this masterpiece of ecclesiastical statecraft, long after religious susceptibility and active faith have decayed. In the same way the Anglican Church holds multitudes fast, quite apart from the depth or reality of spiritual experience. To say nothing of social influences, her historic position, her dignity and comprehensiveness all play a part in strengthening allegiance. If the non-episcopal churches lack, for the most part, these sources of influence, they have others peculiar to themselves. No doubt they had their rise in the great spiritual movement of the Reformation. The temper of that movement was, however, necessarily controversial. The new-born evangelical experience required theological expression. One of the first tasks of the Reformers was to provide a new confession of faith and to uphold it by all the argumentative resources at their disposal. Moreover, the breach with Rome made questions of ecclesiastical polity of first-rate importance. The Roman system was one of imperial despotism. Its relations with the State had for long been unsettled. Now its authority over the individual conscience was denied. Men claimed a spiritual freedom which the church denied. They were forced therefore to challenge her credentials and to deny her apostolicity, to disprove the scriptural authority both of her constitution and her claims. The result is seen in the rival edifices of Episcopacy, Presbyterianism, and Congregationalism. No doubt the question to what church a man belonged was

often settled for him by local conditions. *Cujus regio, ejus religio*, was the principle according to which sovereigns insisted on determining the religion of their subjects. Yet if the sovereign was a Protestant, an ecclesiastical theory had to be provided for him, and in this his subjects were instructed. If, as in the case of the Protestant nonconformity of England, conscientious dissent from the doctrine and practice of the Established Church forced men to separate from it, still more were they bound to formulate an ecclesiastical theory of their own. In such circumstances such theories were necessarily implicated with politics. Doctrines of civil liberty were bound up with those of ecclesiastical organization and of theological truth. Adhesion to a particular type of doctrine, the acceptance of a particular form of church government, and a distinctive view as to civil obedience, combined to determine allegiance to any particular church, where a choice was possible.

No such influences affected the rise of Methodism. It is not to be understood as a revolt from existing theology, or from any particular ecclesiastical constitution. As a missionary movement it established its existence without reference to any such questions of controversy. Men brought over into it, with comparative ease, whatever convictions on these subjects they had hitherto possessed. The Methodists did nothing to antagonize them. The watchword of Methodism, 'The friends of all, the enemies of none,' signified not merely goodwill, but practical indifference, at least for the time, to the causes which had produced denominational distinctions. As time went on Methodists in spite of themselves became church-builders. The initial organization, as has been seen, was directed towards practical ends, and not laid out to satisfy theoretic principles. Yet as the development proceeded differences inevitably appeared. All the various types of church government were before their eyes. The immanent causes which make some men fashion one type of ecclesiastical organization and some another became active. Differences between Methodists

Such principles of unity in operation in Methodism.

as to ecclesiastical system had to be determined, and divergences had to be justified, by an appeal to the warrant of Scripture.

There was room here, of course, for much difference of opinion, nor were materials as yet available for a final decision. In many respects the perspective of those days differed from that of the twentieth century. Hence, the fundamental unity of Methodism is not due to theological agreement, although that, owing to characteristic features which will be touched upon later on, is complete. Nor is it accounted for by common ecclesiastical principles. Here, as has been noted, is the only existing cause of difference, although existing differences are being softened, and no longer arouse the intense feeling of the past. Yet, even within any particular branch of Methodism, the hold of any particular type of church constitution is comparatively weak. The influence of its ecclesiastical theory is not to be compared to that of Episcopacy, Presbyterianism, or Congregationalism.

If, then, Methodism is not united by a primary insistence upon any particular theology, except as will subsequently be shown in respect to Calvinism, nor by any constitutional doctrine of the church, we are brought back to the assertion made at the outset that the fundamental unity of Methodism is to be sought in a peculiar combination of spiritual experience and temperament. What is it? and how shall we account for it?

Unity in a
peculiar
spiritual
experience—

A good many answers have been given to the question, 'What is the distinctive characteristic of Methodism?'

Not simply
in emotion—

Some have found it to lie simply in emotional religion. They have drawn attention to the deeply stirred feelings, to say nothing of the occasional excitement, which attended the preaching of Wesley, and of which there has been a tradition throughout the whole history of Methodism. They have noted the joy and even rapture of peace through believing, which found expression in experience meetings, and, above all, in many of the most characteristic hymns. Side by side with these are other outpourings of utmost grief

and dejection due to the consciousness of sin. The depth, volume, and prevalence of such feelings have led many hastily to assume that Methodism attached primary importance to them and sought to excite them. The fact that the psychology of the eighteenth century frequently speaks of 'feeling,' where we now use the term 'consciousness,' has done something to strengthen this impression. Strange to say, such a definition, if it be taken as complete, would exclude Wesley himself from Methodism, for Wesley, while undoubtedly from time to time the subject of the deepest religious feelings and able to arouse them in others, was not, in the ordinary sense of the term, an emotional man at all. The appeals by which he justified himself and his movement were entitled *Appeals to Men of Reason and Religion*. They depend for their success upon clear and forcible statement, upon a rigid investigation of the teaching of Scripture, and of the experience of the early Christians, which were urged as setting the standard of the Christian religion for all time. The consuming zeal of Wesley expressed itself not in excessive emotion, but in uncompromising logic, in dauntless courage, in unceasing energy and persistence. The stress he laid upon rational convictions, his ceaseless endeavour to provide by means of literature for an instructed piety, and not least the attitude he took up in regard to the moral evils of his times, are sufficient proof that Methodism is not to be explained as an outburst of emotional religion, although deep emotion may from time to time have attended it.

Others, again, have found the essentials of Methodism in the stress it has laid upon the experience of conversion, and in the cluster of doctrines, called by John Wesley *Our Doctrines*, which have grown out of the experience of conversion. These include the universality of redemption, the direct witness of the Holy Spirit to believers that they are the sons of God, the gift therein of full assurance of present salvation, the need of conscious regeneration, and the possibility of entire sanctification, understood as perfect love to God and man. Such an explanation comes much nearer to the true

Nor in a doctrinal belief.

secret of the meaning of Methodism, and of the fundamental unity of Methodists. Methodism would never have arisen had it not been for the intense determination of the 'Holy Club' at Oxford to take the Christian religion in earnest, and for the ever-deepening consciousness of sin which this endeavour brought about. The spiritual experience of St. Paul and of Luther was repeated in the case of John Wesley. The substance of his preaching and of his theology was, from the subjective standpoint, to be found in the transition through which he passed so far as conscious relations to God were concerned. There are some periods of human history which seem to favour the spread of a deep conviction of sin, just as some others seem unfavourable to it. The end of a long period of spiritual torpor and laxity is marked by a new determination on the part of an elect few to take religion in earnest. Such a spiritual quickening always deepens the sense of the need of redemption and leads to a rediscovery of Christ. The result is a new movement of evangelism which arouses in multitudes spiritual yearnings which have been long repressed. Again and again have such phenomena taken place in Christian history. They are now marked out for the careful study of the psychologist, and are interpreted by means of what is known as subliminal consciousness. The rise of Methodism is perhaps the most remarkable of these manifestations. Its theology and life are stamped within and without by the great experiences of a spiritual revival. Whatever might happen as to its organic persistence, its distinctive notes would be destroyed were the conviction of sin, the experience of conversion, and the realization of direct fellowship with God in Christ to be sensibly weakened. On the side of personal religion, therefore, such an explanation comes very near to the full truth. Such suggested explanations as that Methodism is a restoration of the primitive faith of early Christianity, or that it is an unfettered movement of aggressive evangelism, depend upon this deeper spiritual interpretation.

The only answer, however, which completely sets forth

the meaning of Methodism is that it recovered by experience and set forth in its preaching and teaching the supremacy of the love of God. This rediscovery fixed the type of its religion, created its desire for spiritual fellowship, and inspired its ceaseless evangelism. The critical experience in Wesley's own life is described in his *Journal* under the date of May 24, 1738 :

The
rediscovery
of the love of
God.

In the evening I went very unwillingly to a Society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone, for salvation : and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

This discovery of the love of God gives the keynote to Wesley's preaching. A chance reference to almost any page of his *Journals* will prove the truth of this assertion. Such statements as the following are scattered throughout them : ' I offered about a thousand souls the free grace of God ' ; ' I called to them in the words of the evangelical prophet, " Ho ! every one that thirsteth, come to the waters " ' ; ' I stood and cried in the name of the Lord, " If any man thirst, let him come unto Me and drink. " ' Everywhere the emphasis is on the universal love of God, Who will manifest the fullness of its saving power to every one who will accept it in Christ.

II

Three elements are contained in the relationship of God to mankind as set forth by Christianity. These are revelation, rule, redemption. Every presentation of Christianity involves an attempt to do justice to these three. They are closely connected, acting and reacting upon one another.

THIS UNITY
HISTORI-
CALLY CON-
SIDERED.

This defines
the place of
Methodism.

Yet it is possible to say with truth that the leading types of Christianity are distinguished from one another by the fact that each, almost insensibly, singled out one of these three as determinative of the whole meaning of Christianity. Broadly speaking, revelation has the first place in Greek Christianity; rule, or the divine sovereignty, in Latin; redemption in Reformed.

The Greek, Latin, and Reformed conceptions of religion.

The Greek Church and revelation.

For Greek theology, which is represented above all by the Fathers of Alexandria, Christianity is truth and life finally revealed. Salvation is the effective knowledge of this truth. The means of this effective knowledge is found in the manifestation of the eternal *Logos*, or Son of God; first of all by His incarnation, and subsequently by His indwelling Spirit. The inner reason which constrained Athanasius to carry on his ceaseless warfare against Arianism, not only in its extremer, but in its milder forms, and unhesitatingly to reject all compromise, was his anxiety to construct a doctrine of the Godhead which would give an absolute guarantee of the fullness and finality of divine revelation in and through Christ. This involved both His deity, understood in the fullest sense, and the complete integrity of His manhood. It further involved His constitutive presence throughout the universe in which He appeared manifest in the flesh, and His immanent relationship to the spiritual life of men to whom He revealed the glory of the Father. Undoubtedly Athanasius laid stress upon salvation as participation in the divine nature, and in immortality, as due to the redemptive union of the Son of God with mankind. From this standpoint his formula is that the Son of God 'became human that we may become divine.' Yet the more distinctive conception in Greek theology is that of revelation. It has become so dominant that the Greek Church to this day lays claim to orthodoxy as its most out-standing attribute. On this view the gift of the Holy Spirit is, above all, illumination, and the characteristic fruit of faith is wisdom.

The Latin Church and authority.

For Latin Christianity the meaning of true religion was to be found, above all, in the divine rule. The authority of

the Church set forth the sovereignty of God. So long as Western thought remained under the influence of Augustine, and of the Fathers and schoolmen who derived their philosophy indirectly from Plato, the divine sovereignty was exhibited in forms of thought which did justice both to the transcendence and to the immanence of God. Yet the associations of Roman government prompted men to seek for some visible and institutional expression of the divine sovereignty, and to understand the church as the divinely appointed means of satisfying this need. The Jerusalem that is above had its counterpart in Rome. The sovereignty of God is mediated and made practically effective by the hierarchy which wields the spiritual authority of Christ on earth. Thus the sovereignty of God became for practical purposes something merely external and even political. Sin being in essence lawlessness, the means of salvation lay in the effective assertion of the divine sovereignty by means of the authority the Church and its ministry derived from Christ and the apostles. On the subjective side salvation was brought about by the submission which recognized the authority of the Church, assented without question to her teaching, and yielded obedience to her commands.

The watchword of Reformed religion was neither revelation nor rule, but redemption. And redemption was by grace which operated, not through the magical efficacy of sacraments, but in the mercy which has given the Son to make atonement for sin, and has sent forth the message of divine grace and forgiveness through the Holy Spirit. Hence, as redemption is God's free gift in Christ, saving faith is neither the assent of orthodoxy nor the submission to authority, but trust, which in itself possesses no merit but is simply a child-like acceptance of the free gift of mercy offered in and through Christ. Thus the Reformed Churches laid stress upon justification by faith, and hence upon individual experience. Their claim of private judgement was not merely a revolt against the false, or a demand for personal liberty, but was essential to that direct and personal dealing with God upon which salvation depended.

The
Reformed
Church and
redemption.

In its highest and best forms the Reformed theology set forth the possibility of attaining to direct assurance of salvation. In proportion, however, as Calvinist theology prevailed and vivid spiritual experience gave way, the doctrine of assurance fell into the background. The salvation of each man depended upon the divine decree, and it savoured of presumption for any man confidently to assert his knowledge of what is the decree of God in relation to himself. At this point it is instructive to note that some time after the assurance of his acceptance with God came to Wesley, he inquired of his mother whether her father, Dr. Annesley—a noted Nonconformist divine—had not the same faith, and whether she had not heard him preach it to others. ‘She answered, he had it himself, and declared, a little while before his death, that for more than forty years he had no darkness, no fear, no doubt at all of his being “accepted in the Beloved.” But that, nevertheless, she did not remember to have heard him preach, no, not once, explicitly upon it; whence she supposed he also looked upon it as the peculiar blessing of a few, not as promised to all the people of God.’¹

The
Reformers
and the
sovereignty
of God.

The Reformed doctrine of redemption did not free itself from the Augustinian view of the sovereignty of God. This view prevailed with Luther, and still more with Calvin, whose influence moulded the theology of all the Reformed Churches. The sovereignty of God appeared all the more absolute and awful when the whole of the ecclesiastical apparatus which softened its aspect was swept away. The sovereignty of God appeared as the supremacy of will in God. Every feature of the life of man is absolutely determined from eternity by the divine will. If this man or that receives the grace of forgiveness and regeneration, the assurance and ultimately the possession of eternal life, he does so because God out of a sovereignty the reasons for whose decision no one may ask has willed that it shall be so. If any man remains in sin and is given over to eternal perdition, the explanation of his ruin lies equally in the

¹ *Journals*, entry September 3, 1739. See also *supra*, vol. i. p. 169.

divine will, which has either not elected him to salvation or has actively condemned him to reprobation, because involved in Adam's transgression.

Wesley, when the great experience which marked the turning-point of his life came to him, stood face to face with the current religion of the Church of England and of the Calvinism which has been described. For the most part the religion of the Established Church was institutional in its character, orthodox in its profession, moralist in its temper. Despite the elements of a deeper and more evangelical religious experience to be found in its formulas and Prayer-Book, it had become simply a typically English representation of organized Christianity, as being the witness to an ancient revelation, and as representing in its ordinances the sovereign claims of God. But these claims were satisfied by a decent and unexacting conformity. The Church abhorred, above all things, enthusiasm in religion. Christianity was the complete and final revelation of truth, miraculously revealed to prophets and apostles, and, above all, by Christ Himself. The custody of this revelation was given over to a divine institution, the Church. But there was no living succession of those spiritual experiences by which prophets and apostles had originally received the truth. To suppose for one moment that such experiences could be repeated in the eighteenth century was the height of presumption and folly. The Church represented moderation, common sense, and, in theory at least, a decent morality. Its general tone was conditioned by all these. It had neither vital power nor evangelic message to the heart of man.

Anglicanism is institutional in character.

On the other side was Calvinism, which, while a deeper experience of the essential meaning of evangelical religion lingered on, and occasionally gave striking manifestation of its power, yet, to a large extent, destroyed the testimony of its own inner light by the one-sided prominence which it gave to the fore-ordaining will of God as the source and explanation of all His dealings with mankind. The polemic of Wesley was entirely directed against these two. By his teaching and preaching he restored the love of God to its

Wesley restores the primacy of the love of God.

primacy in His nature ; made the love of God, and neither His will nor His wisdom, the ultimate explanation of His dealings with mankind. The sovereignty of God was made good, and the revelation of God was completed in the abundant mercy made manifest to the sinful race in and through Christ. It is quite true that this restoration was not worked out to its final conclusion in reconstructed theology. Wesley, though both an intellectual and a highly educated man, was a logician and not a philosopher, a man of action rather than a thinker. His life was determined by his insatiable need of conscious acceptance and fellowship with God. His endeavour was directed, so far as his personal life was concerned, not to a theoretic comprehension, but to the perfecting of holiness. For him it was sufficient to take the doctrines of salvation presented in the New Testament as an assurance of what the grace of God would do for all men, and to verify them in his own experience. He then declared what God had done for him, basing the trustworthiness of his own experience, and that of others, upon the guarantee of divine revelation.

Its necessary
universalism.

But the way of salvation as portrayed in the New Testament, and the experience of salvation as conveyed to sinful men, united to emphasize the supremacy of love, and with the supremacy of love its universal scope. The gospel, because it is the revelation of the love of God, is of universal application. Accidentally Wesley established this position by a careful and searching exposition of the letter of Holy Scripture. Yet that which made the interpretation of the New Testament so decisive for him was his living apprehension of the universalism of love. Once grasp the thought in all its fullness that God is not merely sovereign will or self-revealing activity, but the Heart of love, and it becomes impossible to limit that love or to shut out one of His creatures from the fullness of His grace. Therefore Wesley declared with all the authority of prophetic insight, and with the zeal of an apostle, that the divine will is to save all men because the divine heart loves all men.

This emphasis on love transformed his doctrine of human

nature. Wesley believed, as all men of his experience have always done, in the sinfulness of human nature. He believed in the connexion of sin with wrath and judgement. For him the very fact of the primacy of the love of God heightened the sense of the presence and enormity of sin in man. It may be said, and it is essential to the understanding of Methodism, that the sense of the love of God and of the sin of man vary directly as one another. Yet the determining factor is the former. Let the love of God be apprehended in its full spiritual and ethical significance, and the sin of man is thrown into the stronger relief. Let the sense of God's love be weakened, and the sense of sin in its strongest significance fades away. The fact, however, that God loves all men and makes an effective offer to them of salvation shows that they cannot be the totally ruined and helpless victims of sin that Calvinism represented them to be. They must possess a true and genuine freedom which enables them, when appealed to by the divine grace, to accept the offered mercy of God.

Wesley's
doctrine of
human
nature.

This power of man to accept the gospel was made good to Wesley and to the Methodists by two considerations. First of all by the plain fact that Scripture treats each man as responsible for his own salvation or his own perdition. In the next place by the constant verification of practical experience even in apparently the most hopeless cases. The Methodist hymnology is full of this sense of the supremacy and universality of divine love, as inwardly experienced. The following quotation from Charles Wesley's greatest hymn is typical :

'Tis Love ! 'Tis Love ! Thou died'st for me !
 I hear Thy whisper in my heart ;
 The morning breaks, the shadows flee,
 Pure universal Love Thou art ;
 To me, to all, Thy mercies move ;
 Thy nature and Thy name is Love.

The restoration of the primacy of love in the divine character led to a corresponding emphasis on experimental religion

as being love to God, realized by faith in His mercy through Christ. The Methodist definition of Christianity has always been that it is the love of God shed abroad in the heart. The clue to the secret of entire sanctification is, as has already been noted, perfect love. Everything else—orthodoxy, observance, even morality—though good in itself, is pronounced inadequate to express what is peculiar to the Christian. Only the love of God, enthroned in the heart of man as the motive of all action, of all belief, and of all observance, is the true and genuine explanation of Christianity.

In this experience of love we have the fundamental identity of Methodism.

Here, then, we have the explanation of the fundamental identity of Methodism contained in its history. It is the apprehension of the supreme and universal love of God as the essence of the gospel, of man as made for the fellowship of that love, of sin as withstanding it, of grace as atoning for sin and enthroning the love of God once more in the heart. The conditions under which Methodism arose led to its concentration upon this master truth. It attracted those who experienced its vitalizing power. This is the bond of union between its members throughout all its branches. When this bond weakens it falls to pieces at once.

In its theology.

The realization of this truth accounts for whatever is distinctive of Methodist theology. If it lays stress on the assurance of present salvation, it does so by insisting upon the direct witness of the Spirit in the hearts of believers, the reception of the Spirit of adoption crying 'Abba, Father.' If salvation consists in fellowship with God, in the life of love, our acceptance with God cannot be a far distant and uncertain result to be attained by a slow and painful discipline, nor can it be left to be laboriously and doubtfully inferred from the letter of Scripture, or from a survey of our own conduct and a scrutiny of the motives which prompt it. Some measure of confidence may be derived from all these sources, but at the best they can only be secondary. If God be love in any intelligible sense, if the gospel be the declaration of His love in its application to the individual heart, and if religion be the life of love, then one thing above all is certain—God can and will supply the guarantee and

the conditions of the fellowship of love by calling forth the filial response to His Fatherly grace, through the direct act of His Spirit. Hence the spirit of joyfulness is essential to Methodism. The note of its religion is confidence and even rapture. The only response to the unspeakable love of God, manifest in Christ and shed abroad in the heart, is a trust, which, as it fills the heart with love, fills it also with satisfaction and rejoicing. Hence, again, the ideal of holiness is permeated by the spirit of love. It is not to be reached by negations. It is freed from all that is external and austere. It is simply the enthronement of love to God and to man in the heart, producing its natural results throughout all the relations of life.

It is by all this that the importance attached by every branch of Methodism to spiritual fellowship must be explained. Love is social, is intimate, is helpful; love lays open the secrets of the heart and shares its most sacred possessions. Moreover, if love is to be maintained as an unailing fire of devotion, it stands in need of continual inspiration, of practical guidance, and, above all, of expression in the character and conduct. Hence the experimental religion of Methodism revived the desire for spiritual fellowship which had wellnigh died out for ages in the Christian Church. The outstanding feature of its organization was to create manifold opportunities for satisfying this need.

In its
emphasis of
fellowship.

It is by this same spirit of love that the aggressive evangelism of Methodism must be explained. It was this that led Wesley, with great reluctance at first, and with much disinclination for long after, but with ever fuller conviction, to resort to the field-preaching without which the influence of Methodism as a national movement would never have become established. The England of his time, with its religious indifference and unbelief, its practical ungodliness and licentiousness, set to him his task. The organized Christianity of the Established Church on the one hand, and of Nonconformity on the other, still further defined it. The National Church, with its parochial system and its institutional religion, gave a formal witness to the place of Chris-

In its
evangelism.

tianity in the national life. Yet while it provided the services and sacraments of the church, it for the most part was satisfied with teaching a colourless morality, and left the mass of the people entirely neglected, either abandoned to godlessness or satisfied with the mere forms of religion. On the other hand was Nonconformity, lapsed into Unitarianism so far as the Presbyterians of England were concerned, but in its more evangelical sections for the most part aristocratic and exclusive, because pervaded by a Calvinism which so interpreted the decrees of a divine election as to destroy all evangelistic activity. To make the universal Christianity witnessed to by the Established Church real, and the real Christianity of the Nonconformists universal, this may be said to have been the original mission of Methodism. The motive which inspired it at the beginning is still the secret of its power. Directly this evangelistic fervour fails its spiritual identity with its own past becomes unrecognizable. And this not merely because it has lost the superficial marks of active and aggressive fervour, but because it has lost hold of the love of God as the inmost spring of religious life and the inspiring force of unceasing evangelism.

And in its
common
sympathy
with
humanity.

One thing further must be noticed. It may appear at first sight that the intensity of religious zeal and the intimacy of spiritual fellowship left little room for the ordinary concerns and sympathies of humanity. We do not deny that incidentally this was the case, here and there, now and then, with some Methodists. Yet it is untrue both of Wesley himself and of Methodists as a whole. True, Wesley was a man of his own century, and the eighteenth century was not marked by width of culture as we understand it, nor had it reached to that large conception of the unity of life in all its interests and relations which is only now beginning to dawn upon us. Yet Wesley, unlike many of the evangelical revivalists who succeeded him, was not a man of one book in the sense of decrying literature or disparaging ordinary knowledge, nor was he a man of one aim in the sense of neglecting ordinary human faculties. He was,

according to his opportunities, educationist, philanthropist, and reformer. He spent much of his time in seeking to collect and diffuse wholesome literature for his people. He even sought in a 'primitive' way to minister to their physical health. Many of his fearless sayings struck at the root of economic wrong. In all these matters he gave the first intimation of a larger and more liberal spirit in regard to the relation of Christianity to the common life, and to its application to social needs. If he taught no doctrine of political responsibility it was because the rights and duties of general citizenship neither existed nor were conceived. It is sometimes declared that Methodism saved Great Britain from the horrors of the French Revolution. It is perhaps more important to note that its influence in this respect was not merely negative, but that it prepared the way for the extended citizenship which we now enjoy. It was the recognition in the sphere of religion of the unprivileged man, his needs, his responsibility, and his possibilities. That recognition cannot be limited to the sphere of religion. Hence it is by no means accidental that his followers have taken an active part in the work of political emancipation, and have supplied a large proportion of the leaders of industrial democracy.

It may sometimes seem as if Methodism had stumbled upon this breadth of concern. It has frequently been attained in spite of a doctrine of the spiritual life which has been too narrow to contain all its extensions and applications. Its action has often been instinctive rather than preconceived. Yet it is just in this that its inner logic is most apparent. It depends naturally upon its apprehension that love is supreme in God and the most vital element in religion. For love is by nature comprehensive and pervasive. It will not tolerate hard-and-fast distinctions. Its inner reason becomes manifest in its sympathies before it is formulated in a philosophy of life. Hence Methodism has become comprehensive almost without knowing it, certainly without deliberately willing it, and this by reason of the spiritual influences which have made it what it is. Its

And
compre-
hensiveness.

emphasis everywhere on the duty of personal service and its readiness to trust its converts with responsibility have made it the training-ground for social service of every kind.

III

EXTERNAL
SIGNS OF
UNITY.

Hitherto we have dwelt on the fundamental unity of Methodism as evidenced by its temper and ideals. Such unity is far deeper than any mere superficial resemblances, whether of organization or government. Nevertheless, it is possible to overlook the importance and strength of these external unities. For the different branches of Methodism throughout the world are essentially one in their system of church government, in their creeds and symbols, in their emphasis of fellowship, in the stress they lay upon the evangelical factor, and in the main outlines of their organizations. All alike are governed by Annual Conferences; all alike temper what might be dangerous centralization by District Synods, and other local courts; all alike admit laymen freely to a share in the government. In all, the itinerancy of the ministry, if still the rule, is no longer rigidly enforced. All alike believe in the importance of a trained and separated ministry. All alike, while careful to emphasize the need of spiritual fellowship, recognize, at any rate in practice if not in theory, that there are other means and forms of social religion than the class-meeting, and are determined not to dismember for mere non-attendance as distinct from careless spiritual life. All alike hold the same creed, lay similar stress on the two sacraments, sing the same hymns, have the same standards of doctrine and faith, and are moulded by subtle forces, spiritual and mental, into many identities of outlook and life. The Methodist, the wide world over, is recognized by others, and is conscious himself that he belongs to the same family.

Efforts
towards its
further
manifesta-
tion.

The desire for the union or reunion of the several sections of Methodism in this and other lands is therefore entirely natural, and cannot fail of realization, though history and circumstances will condition its manner and time. In

England a standing committee for Methodist concerted action has a valuable record. The mother church has taken a further step which has been gladly responded to. A scheme has been devised for assembling periodically representatives of all the Methodist Churches in this country. The Assembly will have no legislative or administrative functions ; but the communion enjoyed, and the consideration of interests in common, must deepen as well as manifest the fundamental oneness of British Methodists. Some have thought of immediate practical co-operation, especially in regard to ministerial training. It is suggested that all Methodist ministerial students should enjoy a course of training together, the course taken in the college of the section to which the student belongs being preceded or followed by one in a college common to all, say in Oxford, where the name which all bear was first given. But the time for this is, probably, not yet.

IV

We have established the fundamental identity of all forms of Methodism, not by a mere survey of external methods and institutions, still less of formal doctrines, but in the light of a common and constitutive spiritual experience. The unity of Methodism is to be explained not by its institutions and formularies, but by its spiritual inheritance. If this be grasped it will immediately appear that Methodism belongs to the twentieth century still more manifestly than to the eighteenth. Tested from any standpoint this is the case. The emphasis laid by Wesley upon the love of God leads up to and is justified by the doctrine of the Divine Fatherhood, which has become the governing principle of our later theology. A spiritual revival was necessary to make men rediscover the place of the Divine Fatherhood in the revelation of Christ, and to give to it its proper spiritual significance. Again, modern thought assigns ever-increasing weight to the experimental side of religion ; to the spiritual consciousness as containing within itself the best guide to

MODERN
APPEAL
OF
METHODISM.
Unity in a
spiritual
inheritance
and
experience.

Hence its
modern
appeal.

and the most convincing verification of the faith of Christ. The moderatist conception of the days in which Wesley lived—that Christianity was a supernatural revelation artificially conveyed by experiences which came to a complete end with the apostles, and that then it was committed to the custody of a divine institution, while the world was at the best to run on in moralized secularity—is laughed to scorn to-day, as much by philosophic thought as by experimental religion. The spiritual experiences which were renewed in the Methodist revival, are admitted by all to give the surest clue to the meaning and worth of religion.

Again, the fellowship of Methodism finds a congenial place in an age when the conception of brotherhood supplies the highest standard to all efforts after human progress. The permanence and growth of Methodism, in all its branches, depend upon its simple response to the truth that God is love, and upon its faithful expression of it. Its future depends upon its power to single out, translate and give expression in daily life to this master-truth. Only as Methodism does this will it justify the claim of Wesley that it is simply the rediscovery and restoration of primitive Christianity.

Jan. 29. 1752

It is agreed by us whose names are underwritten

1. That if we hear any Ill of each other, we will not listen, or willingly inquire after any Ill concerning each other:

2. That if we do hear any Ill of each other, we will not be forward to believe it:

3. That as soon as possible we will communicate what we hear, by speaking or writing to the Person concerned:

4. That till we have done this, we will not write or speak a Syllable of it, to any other Person whatsoever

5. That neither will we mention it, after we have done this, to any other Person:

6. That we will not make any Exception to any of these Rules, unless we think ourselves absolutely obliged in Conscience so to do.

John Jones
John Nelson
William Sherril
John Stairne

John Wesley
Charles Wesley
John Furber
Perronet
Jonth Reeves
Toth - Cowley
Perronet
Toth Marjiclo.
J. Dorrer.



CHAPTER II

UNIONS AND REUNIONS EFFECTED

Behold, how good and how pleasant it is for brethren to dwell together in unity! There the Lord commanded the blessing.

Ps. cxxxiii. 1, 3.

Thou, O man of God, think on these things! If thou art already in this way, go on. If thou hast heretofore mistook the path, bless God who hath brought thee back! And now run the race that is set before thee, in the royal way of universal love.

WESLEY, Sermon xxxix., *Catholic Spirit*.

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CHAPTER II

UNIONS AND REUNIONS EFFECTED

AUTHORITIES.—To the General List add: *The Minutes of Conference* of the churches referred to; the volumes of collected pamphlets and articles entitled *Methodist Union*, in the Hobill Library, Ranmoor College, Sheffield; TOWNSEND, *Story of Methodist Union* (1906); and for Canada, chap. vii. of SUTHERLAND, *Methodism in Canada* (1903).

I

IF the history of Methodism, during the first half of the nineteenth century, is, in the main, the record of progress and consolidation, of evangelical revivals at home and missionary expansion abroad, it is also the record of calamitous disruptions which had the effect of disintegrating Methodism in many parts of the world. The causes of these divisions are dealt with elsewhere in this volume, and we have no need to do more than simply recall them. In recent years, however, a most significant, auspicious, and happy change has taken place. Methodism is now an unbroken fellowship. Not only has the spirit of conflict disappeared, but it has given place to an unmistakable desire for reconciliation and reunion. On both sides of the Atlantic, as well as in Australia, it has led to organic union or reunion; it is steadily increasing in volume and momentum; and it promises to bring about results on a larger scale than, as yet, have been attempted. It is this movement we propose to follow.

INTRO-
DUCTORY.

At a first glance it may seem that some events in this great movement were merely the outcome of extraneous circumstances. The union effected in the Protestant

Influences
helping
reunion.

Methodist Church of America, for example, was made possible, as we shall explain, by the emancipation of the slave after the Civil War ; the amalgamation in England in 1857 between the Wesleyan Association and the Reformers was the natural sequence of the agitation of 1849 ; the union in Ireland was rendered necessary by the disestablishment of the Irish Church ; and the union in Canada, at least in its earliest stages, was not unconnected with Canadian politics. All this must be borne in mind. It only serves to show that the stream of church life does not flow by itself. It is part of the wider manifold life of the world. But no delusion could be greater than to imagine that the progress of Methodist Union is a result of accident. It has originated in other and far deeper springs.

Kinship.

Perhaps the deepest of all has been the indestructible sense of kinship cherished by all true Methodists. However cruelly they might be severed from each other, and however fierce their internecine conflicts, they could not but feel that they had much in common. All alike they had entered into the one inalienable inheritance. They were the children of John Wesley, preached the same faith, testified to the same spiritual experience, sang the same hymns, adhered to the same methods of evangelistic work, and, whatever their diversities of polity, adhered in a very striking degree to the principles of connexionalism and circuit unity. In the troubled times of conflict this sense of kinship was, no doubt, apparently obliterated ; but in due course it asserted itself, as indeed it could not but assert itself. This sacred sense of birthright, family affection, natural affinity, belong, one might say, to the life-blood of Methodism and will always tend to draw Methodists nearer together.

The spirit
of the age.

Another fact hardly less influential lies in the spirit of the age. Two centuries ago the prevailing tendency was towards individualism—sometimes a strident, aggressive, militant individualism. A reaction was bound to follow ; and to-day in commerce and politics, in labour and capital, in literature and religion, the tendency is towards combination. When basely directed it is an immense evil ; when

nobly and wisely directed it is an unspeakable good ; but, evil or good, it is an obvious and indisputable fact. It affects all classes of people and all departments of life. Everywhere the tendency is towards combination. And as Methodism is not a water-tight compartment, impervious to outside influences, but has to yield, more or less, to the spirit of the age, Methodist union is rendered less difficult.

But there is a third contributory fact of great importance ; it is that of the spiritual life of the churches. The nearer men are to God the nearer to one another ; and whenever the visitation of God is given to the churches in rich fullness and plenitude, the more eager is their desire for fellowship. We do not suggest for one moment that the lamentable disruptions of the past were due to unspirituality ; but we do mean that disruption, however justifiable, is accepted by a church in which Christ abundantly dwells as an abnormal necessity which requires to be fully justified and which cannot be regarded as permanent. As a matter of history the call for union has been the clearest when the vitality of the churches has been the strongest. It has come from the people just in proportion as they have been moved and guided by divine inspiration. Union is never attained by any policy of panic or any betrayal of principle ; but always by the desire of regenerated souls for a closer communion, and an ampler opportunity for doing the work of the Lord Jesus Christ.

In this analysis of the causes of Methodist Union some reference must be made to the three Methodist Ecumenical Conferences held in 1881, 1891, and 1901. On the one hand they were, more or less, the product of the three forces already mentioned ; but, on the other, they have themselves yielded far-reaching results. At the first Conference the subject of union was hardly mentioned, yet almost unawares it gave impetus to the movement. It brought representative Methodists together from all parts of the world, quickened their mutual confidence, stirred their hearts, awakened many slumbering thoughts, and helped to dispel prejudice. At the second Conference, held ten

The
Ecumenical
Conferences.

years later, the cause was advocated with great boldness and an almost glowing enthusiasm ; and at the third Conference, held in 1901, it was not only advocated by its supporters, but it was formally sanctioned and recommended by the Conference in the passing of a definite resolution. The first Conference was followed by the crowning act of union in Canada—the formation of one undivided Methodist Church ; the second helped in no small degree to accomplish union in Australia ; and the third was at least one factor which started the negotiations between the United Methodist Free Churches, the Methodist New Connexion, and the Bible Christian Methodists, which happily have now culminated in the birth of the United Methodist Church. So prominent have been the Ecumenical Conferences in the history of Methodist union, that they may be taken as milestones to measure the progress of the movement. The events of union which took place previous to 1881 may, on the whole, be regarded by themselves, and are easily distinguishable from what took place afterwards.

Success of
previous
unions.

Further, it will be found that Methodist union has been powerfully aided by actual experience. Wherever it has been attained, and its practical advantages, as well as its intrinsic reasonableness, have been more clearly seen, it has stood out both as an instructive object-lesson and a worthy example. Canada prepared the way for Australia. The mother-country has followed in the steps of its colonies. Indeed it has been found, as we shall see, that in the most recent instance—that of the union represented in the United Methodist Church—even the abortive attempts of the past were not lamentable failures, as had been supposed, but had an educative and stimulative power. In this way the movement is continually growing stronger.

II

THE AMAL-
GAMATION
OF TWO
ENGLISH
SECTIONS,
1857.

The Wesleyan Methodist Association and the Wesleyan Reformers became united in 1857 in one body, known as the United Methodist Free Churches. A brief summary

only is needed of this, as the history is given in the first volume. The event was significant as indicating that even then a new spirit was beginning to make itself felt in Methodism. The Wesleyan Association might be truthfully described as a product of union, for in 1836 it had been joined by the Protestant Methodists who had seceded from the parent body in 1829. Shortly afterwards it was strengthened by the addition of about a thousand members in the neighbourhood of Derby, who were known as Arminian Methodists.

At the time of the amalgamation the Wesleyan Association had been in existence about twenty-two years, it having seceded in 1835. The Reformers had hardly yet, as an organized body, come into existence. The 'Agitation,' as it was called, had started in 1849, in consequence of the expulsion of Everett, Griffith, and Dunn from the Wesleyan ministry. The withdrawal and expulsion of members continued for several years, during which period the Wesleyan Church lost 100,000 members, besides adherents and Sunday scholars. The Reformers had soon to consider how they could be kept together. Many thousands of them had drifted hopelessly away, and the rest had formed themselves into societies bound together by no clearly defined connexional bonds. These societies, thus loosely related to each other except by strong mutual sympathy, had called out their ministers, built chapels, and embarked upon other financial undertakings; and so, by the inexorable logic of circumstances, they were compelled to reshape their policy. How were they to conserve their interests? How could they best vindicate their principles? How could they guarantee their future? How could they, as a body, be perpetuated?

It will be seen, therefore, that, on both sides, the instinct of self-protection worked in favour of amalgamation. But it was not the creative force. The fact to be kept clearly in view, explaining what followed, is that the secessions of 1835 and 1849 were stages in the same movement. The protest of the Wesleyan laity had been silently growing

The
Wesleyan
Methodist
Association
and the
Wesleyan
Reformers.

Similarity
in their
origin.

long before 1835, and it reached its culmination in the Reform disruption. The principle involved was always the same—that of lay representation.

Amalgamation proposed, 1854.

The question of amalgamation was first considered at the Delegate Meeting of Reformers in 1854; and it was then decided, upon the motion of Mr. Joseph Massingham of Norwich, to open negotiations with the Wesleyan Association with a view to union. A similar resolution was passed by the Assembly of the Wesleyan Association in the same year, and its committee was instructed to take whatever action might prove to be expedient. These steps soon led to definite results. A joint committee, made up of twelve persons from each party, was at once formed. 'The Union Committee,' writes Dr. Townsend—

met at Nottingham on February 27, 1855. An elaborate paper was read to the meeting containing a statement of principles held by the Wesleyan Reform Societies, and which they now avowed as being the fundamental principles of the church order which they were prepared to establish. These principles were discussed with the utmost candour and freedom in several sittings of the United Committee. Then each section discussed them separately and passed resolutions, both of them expressing the view that there was no insuperable difficulty in the way of union, and also the hope that the negotiations so happily begun would result in the two denominations being united in the closest bonds of church fellowship.

Accepted, 1856.

At a second meeting of the Committee a basis of union was agreed upon, and this was accepted at the following Assembly. During 1856-7 the Committee was engaged in adjusting matters of detail.

First United Assembly, 1857.

The first Annual Assembly of the United Methodist Free Churches was held in Baillie St. Chapel, Rochdale, in 1857. The Connexion now formed was at once divided into Districts, and District Meetings were established. The union of the people was perfect, for in a very short time the distinction between Associationist and Reformer was entirely forgotten.

III

On New Year's Day, 1808, by virtue of an Abolition Bill introduced by Earl Grey, the slave trade under the British flag was declared to be illegal, and in the same year the infamous traffic was prohibited by the United States of America. In spite of these enactments, however, slavery continued to thrive. By the English it was carried on under cover of the Spanish and Portuguese flags. The slave-ships were more crowded than ever, from the necessity of avoiding capture. Not until 1834, and then only after an indemnification of £20,000,000 had been paid to the slave-owners, was freedom given to slaves throughout the British Colonies. In America, in spite of the statement in the Declaration of Independence that all men are born free and equal, the slave continued to be a slave; and when the traffic from Africa was made illegal, slavery was fostered in Maryland and Virginia to a large extent, for the supply of the other States in the south. It was contended that this inter-state slave trade was for the cultivation of sugar and cotton. In the interests of an unholy peace the traffic was left to itself. By slow degrees was the conscience of the United States awakened. The line was sharply drawn between free territory and slave territory. State was set against State; and only in course of the cruel civil war was the negro emancipated, in 1863, by President Lincoln.

It can be readily understood that slavery was a disturbing element in American Methodism. On the one hand there was an influential section which deprecated any inter-meddling with the subject. Even in England this policy was pursued with reference to slavery in the West Indies. 'Your only business,' so Richard Watson instructed the missionaries, 'is to promote the moral and religious improvement of the slaves to whom you have access, without in the least degree, in public or private, interfering with their civil condition.' As long as was possible the same policy was sanctioned by the official party in the American

IN THE
UNITED
STATES,
1876, 1877.

The
Slavery
Question.

Methodism. On the other hand, the anti-slavery party held the trade in unspeakable abhorrence and gave it no quarter. As might be expected, the anti-slavery agitation was fiercest in the Northern States ; while in the Southern States the Methodists fell back on their pro-slavery education, habits, and traditions, and denounced the Reformers as 'schismatics, attempting to destroy the constitution of the church itself.' So the great Methodist Episcopal body was at war with itself.

The division came to a head in 1844, when, by the action of the General Conference, Bishop Andrew was suspended from office because he was an owner of slaves. Separation between the North and South became inevitable ; and very soon both parties accepted what was called the Plan of Separation, 'a constitutional plan for a mutual and friendly division of the church, provided they cannot, in their judgement, devise a plan for an amicable adjustment of the differences now existing in the church on the subject of slavery.'

Fraternity
established
between the
North and
South
Methodist
Episcopal
Churches,
1876.

On May 1, 1845, the Methodist Episcopal Church South was organized as a separate community. Its first General Conference was held in Pittsburg in 1846, and at that Conference it had 19 Annual Conferences, 1,519 travelling preachers, and 327,284 members. The reconciliation between the two churches did not come until after the Civil War. In 1869 the official overture of friendship was made by the North to the South, and was sincerely reciprocated. On both sides it was agreed that as slavery had been abolished there ought to be at least 'formal fraternity' between the two churches, and after some negotiations this was embodied in the historic document adopted in 1876, and known as the 'Declaration and Basis of Fraternity between said Churches'—'Each of said churches is a legitimate branch of Episcopalian Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784. Since the organization of the Methodist Episcopal Church South was consummated in 1845, by the voluntary exercise of the right of the Southern Annual

Conferences, ministers, and members to adhere to that communion, it has been an evangelical church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connexions.'

This was satisfactory as far as it went ; but more satisfactory still was the healing of a division in another section of American Methodism. The Methodist Protestant Church was formed in Baltimore in 1828, having seceded from the Methodist Episcopal Church. The first claim of the seceders was that the preachers should have a voice in the appointment of the Presiding Elders, who hitherto had been appointed exclusively by the bishops. But this soon developed into a further claim that the laity should be able to exercise their just rights and privileges in the control of church affairs generally. The agitation spread until secession was felt to be unavoidable. In two or three years the newly formed church reported a membership of nearly 25,000 members.

Hardly had it started, however, than it began to be disturbed by the slavery question. In the Southern Conference most of the representatives came from slave-holding States, while the Northern Conferences were made up almost exclusively of abolitionists. The former party took its stand on the Articles of Association which formed the basis of the body, and which provided that they should not be 'construed so as to interfere with the rights of property belonging to any member, as recognized by the laws of State within the limits of which the member may reside.' The latter contended that a slave-owner was unworthy of membership in the church. Petitions and memorials were submitted to the General Conference in 1838 and led to hot debate. Compromise after compromise was attempted by this and succeeding Conferences, but all to no purpose. The abolitionists were determined that in their church there should be no recognition, direct or indirect, of slavery. In 1858 the body was torn into two

pieces, the Southern portion of it continuing as the 'Methodist Protestant Church' and the Northern portion known as the 'Methodist Church.'

The civil war was already in sight. In February 1861 seven of the seceding States formed a provisional government, and a month later President Lincoln was inaugurated at Washington. The country was now in full flame, and for four terrible years the conflagration continued. Methodists who had once belonged to the same religious communion now met face to face on the field of battle. They saw their churches used as stables and barracks. Peace was declared in 1865 and with it the freedom of the slave. But at what an appalling cost! The Federal losses were estimated at 316,000; the losses on the Confederate side have never been disclosed.

The
Protestant
Methodist
Church
and the
Methodist
Church
unite, 1877.

Scarcely was the war over than the desire for reunion began to be felt by both of the severed churches. In 1870 a deputation from the Methodist Episcopal Church went with fraternal salutations to the General Conference of the Methodist Protestant Church, then meeting at East Baltimore. Now that slavery was gone, why should not both sides acknowledge each other as brethren? At the Methodist Conference in 1871 a deputation attended from the Methodist Protestant Church. Three or four years later a joint committee met to consider plans and methods, and ultimately agreed upon a basis of reunion. The two Conferences met together in 1877, for the first time since the rupture. Marching in procession, their respective Presidents arm in arm, followed by the secretaries, and then by the united body of representatives, they assembled together in the Starr Methodist Protestant Church in Baltimore. The chair was occupied by the Rev. Dr. Smith of the Methodist Episcopal Church, and the formal resolution, consummating the reunion, was moved by the Rev. Dr. Bates of the Methodist Protestant Church. While the Doxology was being sung strong men spontaneously grasped hands and were locked in each other's embrace.

IV

After a severance of about sixty years the Primitive Wesleyan Church of Ireland was, in 1878, reunited to the Wesleyan Methodist Conference. The cause of the division was the Sacramentarian controversy, which was started immediately after Wesley's death. Although this controversy did not touch, even indirectly, the negotiations for reunion, and indeed had long been forgotten, it must not be entirely ignored if the significance of the happy event of 1878 is to be clearly understood.

IN IRELAND,
1878.

The Plan of Pacification giving the Methodists the power, under certain specified conditions, to have their own Sacraments, had been in operation several years before it made itself felt, to any considerable degree, in Ireland, where the feeling among Methodists generally was in favour of allegiance to the Established Church. Soon, however, some of the circuits began to petition the Irish Conference for the right of having the Sacrament administered by their own preachers. The Conference declined the petitions time after time until it could do so no longer, and in 1814 it somewhat reluctantly conceded the right. In view of opposition it suspended the operation of the vote for one year, and in 1815 for a second year. In 1816 a Plan of Pacification for Ireland was definitely adopted, but only such circuits as were specified by the Conference were to have the right, and in those cases the Sacrament was to be administered exclusively by the Superintendent.

The Sacra-
mentarian
controversy,
1814.

The opposition was led by Adam Averell, an estimable and able man who had made great sacrifices for Methodism, but who, while being a Methodist preacher, was also a Churchman and an ordained clergyman. Under his leadership several thousands of members seceded from the Wesleyan body. In 1818 the Primitive Wesleyan body was formed, protesting against the administration of the Sacrament by Methodist preachers, and affirming its connexion with the Established Church. The following year it reported 53 chapels and preaching-rooms and upwards of 12,000 mem-

The
Primitive
Wesleyans.

bers. Any church departing from its provisions was to forfeit its chapel to the Crown.

The extent of the mischief wrought by this division can hardly be exaggerated. Methodism in Ireland was very dear to Wesley's heart. Twenty-one times that great man had presided over the Irish Conferences. After his death the chair was occupied by Dr. Coke for more than twenty years, except when he was absent on his missionary tours, when it was occupied by Averell, John Crook, and Dr. Adam Clarke. On the other hand, Ireland had produced some of the noblest of early Methodists—Thomas Walsh, scholar, poet, and preacher; Henry Moore, mighty in winning souls, and Wesley's trusted counsellor; William Thompson, the first President after Wesley's death; James M'Quigg, the eminent Irish scholar who edited the Irish Bible; Gideon Ouseley, converted in 1789 and for fifty years the most remarkable evangelist in Ireland; and greatest of all, Adam Clarke, as magnanimous and child-like as he was scholarly and mighty—a veritable king among his brethren, and probably the finest commentator of his time. The churches which produced such brilliant, intrepid, and devoted men must have developed into a most powerful instrument for good had they but kept united. Torn by division they were compelled to fight Popery as best they could, and the poverty, ignorance, and social barbarism which Popery entailed. The difficulties of Methodism were aggravated by costly lawsuits which are best now forgotten, and also by Irish emigration to America. Still, it held its own bravely. It ought also to be added that the Primitive Wesleyan body, although it did not grow numerically to any great extent, preserved its purity of faith, its fervour of piety, and its fidelity to its Methodist inheritance.

In 1870 the Irish Church was disestablished. By this Act it was decided that no portion of the surplus remaining should be applied for the maintenance of any church or clergy, or other ministry, nor for the teaching of religion. From January 1, 1871, religious equality in Ireland was recognized by law.

It was at once evident that this change in the status of the Irish Church involved a change in the position of the Primitive Wesleyans. Accordingly, in 1871 an Act of Parliament was passed enabling them to unite with any other Protestant church as the Conference might determine. Several attempts were made to induce them to unite with the disestablished Church, now 'sent naked and bleeding into the wilderness'; but happily without success. After all, they were Methodists by inheritance and faith. In 1873 negotiations were opened with a view to reunion with the Wesleyan Conference. A joint committee appointed by both parties met at Cork, the Rev. Luke H. Wiseman presiding. The discussion was continued for five years, a basis of polity was agreed upon, funds were adjusted, and at last, in 1878 in Dublin, union was finally consummated. The union has proved itself to be perfectly cordial and satisfactory, and the future of Methodism in Ireland is, apparently, permanently secured. In 1905 the mission stations of the Methodist New Connexion were taken over, and now, with the exception of a few Primitive Methodist Churches which are contemplating cession to the Irish Wesleyan Methodist Church, there is one Methodist Church in Ireland.

Their union with the Wesleyan Methodists, 1878,

which also receives the Methodist New Connexion Mission, 1905.

V

Methodism found its way into Canada in the later years of the eighteenth century. At first it was sustained almost exclusively by preachers sent by the Methodist Episcopal Church over the border, but in 1814 missionaries were also appointed by the English Wesleyan Conference. Between the two agencies painful dissensions arose, and it was then mutually decided that the American missionaries should be appointed to the churches in Upper Canada and the English to those in Lower Canada. As a further step towards harmony, it was, in 1824, agreed that there should be a separate Conference in Upper Canada, under the superintendence of the American bishops. Four years later

IN CANADA, 1874, 1883

Early Divisions: Methodist Episcopal and Wesleyan Methodist Churches.

Canadian Methodism became an independent church, taking the name of the Methodist Episcopal Church in Canada. Owing, however, to certain difficulties, which it is not necessary here to particularize, it was deemed desirable a few years later to unite the Canadian with the English Conference, the Episcopacy being superseded by an Annual Presidency.

Then followed other disputes. The Methodist Episcopalians, or, at any rate, a considerable proportion of them, withdrew, and formed the Methodist Episcopal Church. The uneasiness continued; and in 1840, as a result of the policy pursued by the English Missionary Committee, which, wise or unwise, was unacceptable to the Canadian preachers, the union with England was dissolved. Fortunately the fierce temper of friction which now threatened to decimate the societies began to give place to the wiser spirit of tolerance and conciliation; and in 1847 the breach was healed and the two Conferences were reunited. The causes of this chronic unrest are not far to seek. They may be found to a large extent in the history of Canada—the remarkable development of its people, the gradual welding together of its provinces, the collisions between England and the United States, the feuds of races, the misunderstandings, almost unavoidable, between a thriving lusty Colonial people and a conservative Government at home, and similar misunderstandings between the Canadian Methodists and the English Wesleyan Conference.

Other
Methodist
com-
munities.

Besides the Wesleyan Methodist and the Methodist Episcopalian bodies there were three other smaller Methodist communities—the Methodist New Connexion, the Primitive Methodists, and the Bible Christians. The first of these three commenced its mission in Canada in 1837, the Rev. John Addyman being appointed. Four years later it was strengthened by a union with the followers of Elder Ryan, numbering nearly two thousand members, and two years later still by a further union with Protestant Methodists of Eastern Canada. The Primitive Methodist Church sent its first missionary—Rev. R. Watkins—in 1830, and rapidly multiplied its stations. The Bible Christians began their

work still earlier, by means of emigrants who had settled in the country. In 1831 there were 6,650 members. Until 1874 these five bodies worked separately, each in its sphere, with very limited resources, and against most serious reverses and discouragements, ministering to the people and being rewarded by not a little prosperity.

Then began the era of consolidation. It found expression first in Canadian political life. The federation of the provinces was finally completed in 1867; they were henceforth to be known as the Dominion of Canada, comprising the provinces of Upper and Lower Canada, New Brunswick, and Nova Scotia. Other provinces were included at a later date, and then the Dominion extended from the Atlantic to the Pacific. The same spirit had entered into the religious life of the people, and in 1861 a union was effected between the United Presbyterian and Free Churches. The question of the unification of Methodism was naturally raised for discussion. In 1863 the subject was introduced in an article by the Rev. J. H. Robinson, Methodist New Connexion minister, in the *Christian Witness*, and soon became the theme of conversation among the leading men of all the Methodist churches. The visit of Dr. W. M. Punshon in 1867 was itself a great inspiration to the cause of union. 'The sacrifice of personal position in this country,' he wrote, 'will be a small price to pay if I can aid in the establishment of a grand Methodist confederacy which shall be one of the great spiritual powers in the New World.'

At that time there were, roughly speaking, about 1,231 ministers and 125,264 members reported by the Methodist bodies in Canada.¹ Never had these churches been more adequately equipped, more abundantly prosperous, and more hopeful of their denominational future, than when this new

	Ministers.	Members.
¹ Wesleyan Methodist Church	718	76,455
Methodist Episcopal Church	228	25,671
Methodist New Connexion Church	117	8,312
Primitive Methodist Church	88	7,425
Bible Christian Church	80	7,400

spirit of mutual *rapprochement* began to influence them. Then they found themselves asking whether their divisions, however justifiable once, were to be regarded as permanent, and the vision of a larger Methodist fellowship enchanted them. The perfect fulfilment of it was to be delayed for some years, but in 1874 the first instalment of it was realized in the union of the Wesleyan Methodist Church with the Methodist New Connexion.

In 1870 the Canadian Wesleyan Conference, having expressed its judgement that a union of all the Methodist bodies in Canada was desirable, appointed a committee, consisting of an equal number of ministers and laymen, to consider how this could best be carried into effect. Similar resolutions were passed by the other conferences. At a meeting of a representative joint committee, held at Toronto in March 1871, a general basis of union was discussed and generally accepted. It was agreed that if the people claimed direct legislative representation it should be conceded, provided 'there should be no interference with the recognition of the ministerial order and office, with the ministerial power of stationing ministers, and with the ministerial privilege of trial by their own peers.' This provision was so unsatisfactory that three of the negotiating parties—the Methodist Episcopal, Primitive Methodist, and the Bible Christian Churches—withdraw from the Committee. The English Methodist New Connexion Conference of 1873 also strongly objected to it on the ground that it completely surrendered the 'right of the laity to co-operate with the ministry in all the legislative and disciplinary acts of the church.' For this reason the sanction of the Conference was withheld, and union seemed to be imperilled. During the year, however, some modifications in matters of detail were introduced into the scheme, and the following Conference gave a somewhat reluctant consent.

On September 16, 1874, the union was consummated in the Metropolitan Church, Toronto; and the united body was named the Methodist Church of Canada. The General Conference was to meet once in four years to transact the

Union of
two
churches.

general business of the church, the other business being done by the six Annual Conferences. By many it was felt that in the new polity the rights of the laity were recognized very inadequately, but experience soon proved that these rights were bound to assert and to justify themselves as years went on. Moreover, the practical success of the union was itself an argument. When the next General Conference met in 1878 the net increase of members was reported to be 20,659. Churches were being erected in all the populated districts of the Dominion, and missionary fields were opened in the Far East. No doubt it was this remarkable development which prepared the way for the larger union of 1883, when all the Methodist bodies became organically united.

The three Methodist Churches—the Methodist Episcopalian, the Primitive Methodist, and the Bible Christian—which stood aloof from the partial union of 1874, were animated by no temper of hostility or caprice, but contended for the recognition of two great principles of polity. The first related to the power of the superintendent—a power too drastic and assertive to be acceptable in communities which had been trained in democratic ideas. But, as was afterwards shown, this was not so important as the second principle, which was the right of the laity to a place and a voice in the Annual Conferences. As to minor matters of government there was not any serious conflict of opinion. In the hearts of the people there was still cherished the hope that, sooner or later, there would be only one Methodist Church in the Dominion of Canada.

This hope was fulfilled sooner than many of the leaders anticipated. One unmistakable factor in bringing this about was the overflowing prosperity which had followed the incomplete union already effected. Who could doubt that the blessing of God was resting upon that union? Besides, not only had the Canadian provinces been fused into one, but the Dominion gave promise of untold development. The north-east country was being opened out, and multitudes of enterprising emigrants, many of them

The other communities contend for fuller recognition of lay rights.

godly Methodists, were crossing the Atlantic to find in the Dominion their adopted home. How could this wonderful territory, extending over many thousands of miles and being rapidly occupied by settlers, be evangelized except by a united Methodism ?

The
Œcumenical
Conference,
1881.

Then, in 1881, came the first of the Œcumenical Conferences. For several years the desire had been growing that the representatives of the 'people called Methodists' throughout the world should meet together for consultation, and in 1878 the suggestion was made by the Methodist Episcopal Church of America. The moment was opportune. The Civil War was over, the relations between all the English-speaking races were perfectly cordial, the facilities for inter-communication were rapidly multiplying, and there were many questions, affecting all the Methodist churches throughout the world, which needed to be discussed. The suggestion was approved by the Wesleyan Conference, and a General Committee was appointed to embody it in a carefully considered scheme. Accordingly the Conference was held in September 1881, in Wesley's Chapel, City Road, London. It represented twenty-nine separate Methodist denominations. Although the subject of organic union was not introduced, the influence of the Conference in stimulating union sentiment, especially in Canada, was profound and far-reaching. 'The Canadian representatives,' says Dr. Sutherland, 'returned from the Conference prepared to sympathize with any effort toward unification.'

Owing to these and other things a perceptible change had come over the Canadian Methodists in eight short years. At the Quadrennial General Conference which was held in 1878 nothing was done further than to send friendly messages to the Methodist bodies which still remained separate ; but at the following one, which met in Hamilton on September 6, 1882, many resolutions and memorials on the subject of the larger union were presented from the circuits and no fewer than eleven District Meetings. These were referred to a specially appointed committee, which gave its report at a later stage of the Conference proceedings. The

report stated that memorials in favour of organic union had been sent up from several of the lower courts of the Methodist Church, resolutions had been passed by the three Annual Conferences of the Methodist Episcopal Church and by at least one Quarterly Board and two District Meetings of the Primitive Methodist Church, and also that union conventions had been held in several centres. It therefore strongly recommended the General Conference to take immediate action with a view to the organic union of all the Methodist bodies.

As there was now a confident anticipation all round that something would be done immediately, it was regarded as desirable that whatever action was taken should be taken simultaneously by all the parties concerned. All the churches were ready for mutual consultation. A large committee of forty-two members was elected, and it was instructed to meet the committees of the other churches in the month of November. The Conference also decided that, should a scheme of union be agreed upon by the joint committee, it should be submitted to the Quarterly Boards, and also to the next ensuing Annual Conferences. And it further empowered the joint committee, if they thought desirable, to ask the President to convene a special meeting of the Quadrennial General Conference in order to give effect to the proposed union.

In pursuance of this very important resolution, the joint committee met in Toronto in November, 1882. The constitution of 1874 was, in the main, accepted as a basis of negotiation. The only real difficulty was that relating to the two principles already mentioned, viz. the power of the superintendent and the rights of the laity. A workable compromise was, however, agreed upon. On the one hand, it was conceded that the power of the superintendent should remain intact, 'provided the duties of the office were so defined as to prevent interference with the duties and powers of Annual Conference officers and of church courts'; and on the other, that, in some form, lay representation should obtain in the Annual Conferences as well

A basis
proposed.

as in the District Meeting and the Quadrennial General Conference, 'provided that no change be made in regard to the examination of ministerial character or the composition of the Stationing Committee.' This difficulty being settled, there was no room for further controversy.

The next step was the appeal to the Circuit Quarterly Meetings held in February 1883. The question submitted to them was: 'Are you willing, for the sake of union, to accept the basis agreed upon by the joint committee?' A favourable answer was given by an immense majority of members who voted: 640 Quarterly Meetings out of 749 decided for union. The real crisis came, however, when a few months later the subject was brought for discussion before the Annual Conferences of the Methodist Church. These important courts consisted exclusively of ministers, and it was not certain that they would even then be willing to relinquish their prerogatives. Should they be unwilling they would not only postpone and imperil union, but they would place themselves in dangerous hostility to the people. These Conferences were seven in number: Montreal, London, Toronto, Nova Scotia, New Brunswick, Newfoundland, and Manitoba. The first, Montreal, met on May 30, and adopted the basis of union by a majority of only fifteen out of 117. The next, London, met on June 6, and rejected it by a majority of thirteen out of 189. The Toronto Conference, which met in the following week, declared itself on the side of union, and its good example was followed by the two remaining Conferences.

It was now for the President to convene a special session of the Quadrennial General Conference, which under ordinary circumstances would not meet before 1886. The session was held in the city of Belleville in September 1883. The President was the Rev. Dr. Rice, who made an introductory statement on the legal aspects of the question. A resolution was then moved by Dr. Sutherland, Secretary of the Conference, accepting and ratifying the basis recommended by the joint committee as a basis of union with the Methodist Episcopal, Primitive Methodist, and Bible Christian Churches.

An amendment was moved by the Rev. Dr. J. A. Williams. The debate continued for five days, and at last, by mutual agreement, the hour arrived for the vote to be taken. The most dramatic incident occurred at the close, when there was a general call for Dr. Douglas, the distinguished blind preacher, and who was known to be averse to union. At length he rose and simply said: 'Mr. President, the solemnities of this hour, the tremendous responsibilities of the undying future, alike call upon the church to—advance.' The effect was overwhelming, and union was carried by 123 votes against 38. 'Nothing now remained,' says Dr. Sutherland, 'but for the United General Conference to assemble and adopt a constitution and formulate a discipline for the United Church.' And this was done 'the day after the morrow' in the Methodist Episcopal Church. By a unanimous vote, Dr. J. A. Williams, who had moved the amendment, was elected to the chair. On September 19 the first United Conference in Canada was brought to a close.

Complete
union,
1883.

Pentecostal prosperity has followed the union. In all its departments—literature, membership, foreign missions, Sunday schools, finances, chapel-building, education, and ministerial training—the Methodist Church of Canada has prospered far beyond the most sanguine expectations. In nine years the membership increased from 160,000 to 250,000, and it continues to grow at the same rate. At the Ecumenical Conference of 1901 Canada reported 284,901 members and 267,000 Sunday scholars.

VI

The precise date of the origin of Methodism in the colonies of Australasia will probably never be known. Early in the nineteenth century, when the rush for gold began, Methodist emigrants, drawn by the prospect of making a fortune or perhaps by the higher love of adventure, settled in their far-off land; but wherever they settled, in the newly built town or the lonely bush, they carried with them their early

IN AUSTRALIA,
1900.

faith. In the most simple way societies were created and then grouped into circuits. Missionaries were sent out by the Wesleyan Conference and gradually in all the inhabited parts of the southern continent the good work was more and more firmly established. For a while the Wesleyans had the field to themselves, but in 1840 they were joined by the Primitive Methodists, in 1850 by the Bible Christians, and afterwards by the Methodist New Connexion and the United Methodist Free Churches. The Wesleyans were, of course, the predominant church. They had churches in all the colonies. In due course they established colleges for the training of their ministers and sent agents to preach to the heathens of the Pacific Isles. At the time of Union they numbered about 80,000 members and 450,000 adherents. The other Methodist churches numbered nearly 25,000 members and 100,000 adherents.

The call
for union.

Under the conditions of colonial life the folly of division soon became apparent, and the question naturally arose whether, in face of the work to be done and the difficulties to be encountered, it ought to be perpetuated. The practical inconveniences caused by unnecessary competition were felt by many to be unjustifiable. To use the words of the Rev. W. F. James, who went out as a Bible Christian minister and soon became one of the most prominent advocates of the movement for union :

Zeal often outran discretion and marred brotherly love. In hundreds of cases there were two or more Methodist churches where there was only room for one. Ministers and local preachers often travelled long distances to preach to a few units where, with union, each might have had a good congregation. Gradually the woeful waste became a source of grief to far-seeing men.

Rather than allow the interests of the kingdom of Christ to suffer, would it not be better for the divided Methodist churches to make even substantial concessions in order to come together under one name and one administration ? This question began to work like leaven.

At first it was treated with scant respect. In 1866, when the Rev. G. Daniell moved a resolution in the Wesleyan Conference of Victoria and Tasmania in favour of union, he failed to find a seconder. Not until fifteen years later was serious action decided upon, and not until ten years after that did the goal actually appear in sight. Hope deferred made the hearts of good men sick. Year after year the subject was the theme of talk in private circles, correspondence appeared in the newspapers, and, occasionally, able articles, favourable or unfavourable to union, were inserted in the Connexional magazines. Still, nothing was done. In 1881, however, the Bible Christian Conference in South Australia adopted a resolution expressing its readiness to confer with other Methodist churches with a view to union, and in response to this the Wesleyan General Conference, held in Adelaide the same year, resolved: 'That in the interest of Christian charity and union, and in the hope of economizing the energies of the various Methodist churches, this Conference declares its readiness to consider any well-devised scheme that may come before it for effecting a union of those churches.' After these important deliverances, although they couched their approval of union in only the most general terms, the outlook was distinctly brighter. Similar resolutions were passed in 1883 by the Conferences of Victoria and Tasmania and New Zealand. Again, in 1884, an important resolution was passed by the Wesleyan General Conference 'commending the subject to the favourable consideration of the Annual Conferences and directing them to open communications with other branches of the Methodist family in their respective colonies.' It also declared its belief that the basis of union that had taken place in Canada would be found to be generally suitable to the circumstances of Methodism in Australasia. The language of this resolution was fairly explicit and definite, indicating that the feeling in favour of union was steadily increasing in firmness. Also it was evident that the great object-lesson of union in Canada was exercising a powerful influence and teaching valuable lessons.

Slow
response.

1881.

Still no practical step was taken. Other controversies were at that juncture rife in the Wesleyan Church, and further it is likely that delay was encouraged by the natural timidity of all the Methodist churches alike. However that may be, the fact was that all the resolutions of Conferences passed since 1881 remained inoperative.

Proposals
for partial
union, 1887.

Was nothing ever going to be done? Was complete union at one stroke unattainable? What if, as in Canada, it was to be reached only by stages? With these questions in mind the leaders of the Primitive Methodist and the Bible Christian churches of South Australia began to look towards each other to ascertain if union on a smaller scale was practicable at once. In 1887 their Conferences passed resolutions approving of such a union, and appointed a joint committee to commence negotiations forthwith. The meetings of the joint committee were characterized by great heartiness and a basis of union was quickly agreed upon. It was during these negotiations that the Primitive Methodist Church expressed its willingness, for the sake of union, to accept the principle of an equal number of ministers and laymen in the Conference and other church courts, and also, under certain conditions, to make concessions in the matter of chairmanship. The newly prepared basis of union, on being submitted to the circuits, was endorsed by them. It was clear, however, that a considerable minority was really in favour of a union of all the Methodist churches in the colony, and, recognizing this fact, the joint committee agreed to suspend for a time any further negotiations. So failure followed failure. The failure was really victory in the making, for, as was afterwards seen, it was preparing the way for a permanent and satisfactory settlement. In the hearts of the people the union sentiment was rapidly gaining strength.

Lay
leaders.

For three or four years no further official action was attempted. The leaders of the crusade continued their appeals unweariedly. The Rev. Dr. H. T. Burgess, the statesman and general of the movement, continued his powerful advocacy both in the press and in the Conferences.

But virtually all that the Conferences did was to pronounce in favour of co-operation and united services among the Methodist denominations, and to recommend the fostering of friendly relationships. It became now the turn of the laymen to lead. A number of them, interested in the cause, met at Crystal Brook, in South Australia, formed a committee, drafted a scheme, and submitted it to the Quarterly Meetings of the Methodist circuits throughout the colony. This action was itself a sign of the times, and gave some impetus to the union sentiment.

It was now 1891, and still the issue was by no means 1891. certain. On the other hand there were indications that in the minds of the Methodist people generally opinion was quickly ripening in favour of union. Some powerful letters written by the Rev. W. F. James made a deep impression and aroused considerable attention. At the following Bible Christian Conference a Committee was appointed to confer with other committees on the subject, and at the Wesleyan Conference Dr. H. T. Burgess, followed the same course. This joint committee was strengthened by the addition of important representatives from the other churches. In the month of November 1891 a memorable meeting was held in Pirie Street Church, Adelaide. Twenty-two members were present, and the chair was occupied by the Rev. J. Nicholson. Union was discussed for five hours. The general opinion was that the movement had now passed into its last stage and the goal was almost within sight. During the following month a large number of the Quarterly Meetings declared by resolution that the time had come for immediate action. Dozens of secular and religious newspapers expressed the same judgement.

At this point some reference should be made to the Methodist Ecumenical Conference which was held at Washington in October 1891, and particularly to its notable discussion on Methodist union. The day of that discussion was probably one of the most eventful in recent Methodist history. Papers on the subject of union were read by the

Influence
of the
Ecumenical
Conference,
1891.

Rev. T. G. Selby, Dr. S. A. Hunt, and others. The present writer was one of the appointed speakers in the afternoon, and towards the close of his address he made a direct appeal to the President of the Wesleyan Conference, Dr. T. B. Stephenson, to confer with the other British Presidents with the aim of bringing the Methodist churches in England nearer together. The appeal touched the deepest chord in the heart of the Conference. Dr. Stephenson was not present at the moment of the appeal, but the Rev. Ralph Abercrombie immediately secured an interview with him, informing him of what had taken place. An hour later Dr. Stephenson intervened and said it would be the greatest joy to him to meet his brother Presidents of the Eastern section, and, if possible, devise some plan which might tend towards union. All the other Presidents most cordially accepted his overture.

One signal result of this incident was entirely unexpected, namely, the influence it had upon affairs in Australia. When the Rev. Dr. Berry read his remarkable paper at the London Œcumenical Conference in 1901, in which he gave an account of Methodist union in Australasia, he declared that the report of the historic incident at the previous Conference in 1891 gave considerable impetus to the movement there at a most critical stage in its progress. It was felt at the Pirie Street meeting in November. The Rev. W. F. James, who acted as its secretary, writes: 'A repetition of some striking words uttered in the union demonstration in the Œcumenical Conference at Washington in the United States the previous month inspired the meeting.' By an absolutely unanimous vote the meeting expressed its firm conviction 'that the organic union of all the Methodist churches in Australia is desirable in the general interests of the work of God,' and 'that the time had come for practically dealing with the subject.' It requested 'the South Australian Annual Conferences to earnestly consider the matter and to appoint members of a council which might prepare a basis of union, and report to the Conferences of 1893 for further consideration.' A joint committee,

appointed by the South Australian Conferences and other Methodist Conferences, prepared a basis of union, with statistics and a schedule showing how circuits might be grouped in the proposed united church. This was brought before the Conferences of 1893 and then submitted to the Circuit Quarterly Meetings. In the meanwhile a pamphlet, prepared by the Rev. W. F. James, in which he gave a sketch of Canadian Methodism and many striking testimonies as to the success which had followed union, was very widely circulated. 1893.

The Wesleyan General Conference was held in 1894, and its vote on the question was awaited with the most eager interest. The subject had already been discussed in the Annual Conferences, and in one or two had been passed by only narrow majorities. What would be the vote of the General Conference? was a question upon many lips. The resolution in favour of organic union was moved by Dr. Fitchett, and the discussion continued through the whole of the day. As the debate proceeded, the feeling in favour of the resolution steadily gained in force and the vote declared 101 for it and only fourteen against it. This vote made union certain once for all. The date of its consummation was now, in large degree, a matter of arrangement.

The Wesleyan General Conference of 1894.

Great popular demonstrations were arranged in different centres, addressed by Dr. Fitchett, Dr. Burgess, Dr. Berry, Sir Samuel Way, and other leaders. Prejudices melted away like snow before the enthusiasm of these meetings. The voting of the Circuit Quarterly Meetings evinced the strong desire of the people for union. The smaller bodies of Methodism, after they had sanctioned the basis of union, had to obtain the consent of the English Conferences. Several reverses occurred which somewhat delayed matters. It was decided by the Wesleyan Conference of 1897 to invite the other Methodist churches to a United Conference in 1898-9, when the conditions and time of union could be definitely fixed. Some delay was caused by financial difficulties; but on August 14, 1899, organic union was

Union in South Australia, 1899.

consummated in South Australia. The bond of union was signed by the three Presidents of the Wesleyan, Primitive, and Bible Christian Conferences. When the Œcumenical Conference met in Wesley's Chapel, City Road, London, in September 1901, Dr. Berry was able to announce one United Methodist Church in Australia. Said he :

When last we met in Washington there were in Australia four distinct and separate Methodist churches. Since then in New Zealand all the Methodist churches have united, with the exception of the Primitive Methodist. In three of the six States in Australia, Methodist union has been completed, and in the remaining three States there will be complete union on the first day of January next. It is practically accomplished already. So that in the vast Australian continent we have but one Methodism.

New
Zealand.

Union in
Australia
completed,
1902.

VII

IN ENG-
LAND,
1907.

Fruitless
negotia-
tions.

The last disruption in English Methodism was in 1849, but, notwithstanding the fact that many attempts to effect reunion were made, the painful divisions still continued for the long period of fifty-eight years. Whatever negotiations were attempted proved to be abortive, not because they were conducted by incompetent leaders, but simply because they were premature. Time was required for the sad memories of division to die out among the people, and for the union sentiment to become so strong as to supply the needful momentum.

The
Methodist
New
Connexion
leads, 1837.

In the early stages of the movement a very worthy place was taken by the Methodist New Connexion. This church, being the first to secede from the parent body, was able to look on the spectacle of a divided Methodism dispassionately, and, being essentially democratic in its polity and sympathies, it was naturally drawn towards the other seceding bodies. Moreover, it was admirably guided by men of broad views and patient, tolerant temper. So early as 1837, when Methodism was in the very throes of conflict, its Conference made overtures (somewhat timid and cautious,

it must be admitted) with a view to an amalgamation with the newly formed Wesleyan Association. Previous to the Amalgamation of 1857, fresh negotiations were commenced between this body, on the one hand, and the Wesleyan Association and the Reformers, on the other, but all to no purpose. The Reformers had only just emerged from the fire, and were little disposed to accept a polity which, in their judgement, gave to the itinerant ministry an unjustifiable status. Still the desire for Methodist union lived and grew. In 1863 the Methodist New Connexion Conference passed a resolution expressing the 'hope that the day might not be far distant when the several bodies of liberal Methodism should become united in more intimate bonds.' Probably the aim of this resolution was to reopen the way for a union with the United Methodist Free Churches, and indeed the actual effect of it was to lead them to empower their Connexional Committee to enter at once into friendly negotiations. Nothing practical, however, was done. Progressive men like Dr. William Cooke, who strongly desired a closer union between all the liberal sections of Methodism, had again and again to suffer disappointment. But leaders, however enthusiastic and hopeful, cannot act alone; they must have their followers in the rank and file of the membership; and these were as yet a minority.

Then a rather unexpected episode arose. In the Methodist New Connexion Conference of 1866 when Dr. Cooke suggested the renewal of negotiations with the United Methodist Free Churches, a resolution was passed inviting all the denominations without exception to consider whether something could not be done 'to unite them all into one visible organization.' The results of this resolution were not in the end altogether satisfactory. When it was sent to the Wesleyan Conference it was accompanied by a somewhat vaguely worded letter by the Rev. Samuel Hulme, the President, and was hastily understood as a prayer of the prodigal to return to his 'father's house.' The Conference sent a gracious reply, but declared that 'it was unable to offer any suggestion for the organic union of

All
Methodist
churches
invited,
1866.

the two Connexions,' and moreover 'did not see its way to any fundamental change in its ecclesiastical system.' The resolution of the United Methodist Free Churches Assembly was more practical, instructing, as it did, its 'Connexional Committee to meet the Annual Committee of the Methodist New Connexion, should the said committee desire such a meeting.' The joint committee met on May 8, 1867, placed on record its desire for union, found certain legal difficulties in the way, and forthwith appointed a sub-committee. Subsequently the matter was referred to the Quarterly Meetings of the Methodist New Connexion, and the vote was so unsatisfactory that no further action was considered advisable.

The
Methodist
New Con-
nexion and
Bible
Christians
confer, 1868.

Communication was now opened between the Methodist New Connexion and the Bible Christian Conferences. The initiative was taken by the former in 1868, on the motion of Dr. Cooke, and a joint committee was duly appointed. The Rev. F. W. Bourne visited the Conference of 1869 as the Bible Christian Deputation, and Dr. Cooke was appointed to visit the ensuing Bible Christian Conference held in August of the same year. Ultimately it was suggested by the joint committee that no action should be taken for the present 'beyond the accomplishment of a federal union,' and a scheme embodying this idea was submitted to the Circuit Quarterly Meetings. A small majority declared itself in favour of it, another section supported organic union, while a third was opposed to union altogether. It was then mutually agreed by the two denominations that the scheme should be abandoned, with the hope that in due course the way would be made plain for 'a closer and more substantial union.'

English
reunion
again
proposed,
1886.

In the year 1886 the subject of Methodist reunion was reopened in the columns of *The Methodist Times*, by the action of its editor, the Rev. Hugh Price Hughes. Four important letters appeared signed by the Revs. William Arthur, Dr. Ebenezer Jenkins, Alexander Macaulay, and Charles Garrett, all of them Wesleyan ex-Presidents and having considerable influence among all sections of the Methodist

people. These eminent men, although they carefully refrained from committing themselves to any definite principle, exhibited a spirit which was generally appreciated and reciprocated. The Methodist New Connexion Conference and the United Methodist Free Church Assembly passed cordial resolutions and instructed their Committees to take whatever friendly action might be advisable. The Wesleyan Conference, however, after a long and important discussion, declared its conviction 'that any attempt to promote organic union was not at present desirable.' The real question in dispute, in addition probably to the suspicion with which at that time Mr. Hughes was regarded by some of the Wesleyan leaders, was evidently that of ministerial authority, and with regard to this the Conference was not prepared to make any concessions. Under these circumstances the feasibility of a larger Methodist reunion could not be expected, and attention was once more called back to the matter of union between the liberal Methodist bodies.

An important step was taken in this direction the following year, when both the Methodist New Connexion Conference and the United Methodist Free Churches Assembly expressed themselves willing to co-operate in any movement which might tend towards union. Important articles appeared in the Connexional Magazines from the pens of the Revs. Marmaduke Miller, W. Longbottom, and Dr. Townsend, in advocacy of union. An informal conference took place between the leading ministers and laymen. The effect of all this on connexional opinion was seen in the Conference of 1889. An influential joint committee was appointed to have a preliminary consultation on the subject of organic union, and 'to ascertain how far conditions could justify them in proceeding further in that direction.' The report of this united committee was brought before the Methodist New Connexion Conference at Dewsbury in 1890. It was soon apparent to the friends of union that disappointment once more stared them in the face. A motion was submitted against union, chiefly on the ground that there were

The Methodist New Connexion and the United Methodist Churches confer, 1889.

grave differences between the two bodies, 'especially in relation to the authority of Conference, the dependence and unity of circuits, and the authority and status of ministers.' This was followed by an amendment, 'generally approving of the findings of the committee.' After a discussion lasting over two days both the motion and the amendment were withdrawn in favour of a motion drawn up by a special committee, the gist of which was that as 'the report failed to secure the position of the minister as president of circuit and church meetings,' this most important matter be respectfully submitted to the judgement of the Annual Assembly of the United Methodist Free Churches. This was at once carried, only fifteen voting against it.

The Annual Assembly met in Leeds. With regard to the 'most important matter' submitted to it by the Methodist New Connexion Conference it replied that 'the report did not interfere with the position of ministers in the New Connexion circuits, and that it was the general usage of our circuits to elect the superintendent preacher as circuit chairman.' The resolution, which was moved by the Rev. Richard Chew, further authorized the Connexional Committee to take such provisional action as might be advisable during the year. To all intents and purposes the scheme was now dead. The negotiations were not continued during the year, and all that remained for the Methodist New Connexion Conference of 1891 was 'to conclude that further action in relation to the proposed union was not advisable.' This was respectfully acknowledged by the Free Methodist Assembly of the United Methodist Free Churches Assembly.

One more disappointment was in store; this time for the Primitive Methodist and the Bible Christian Churches. In 1894 a united committee was appointed by the Conferences of these two denominations, and its report was presented in the following year. An attempt was also made to bring the Methodist New Connexion and the United Methodist Free Churches into the proposed union, but without success. This abortive attempt caused some

delay, and not until 1897 did the Conferences of the two denominations finally accept the report. It was then decided to send the report to the districts for their careful consideration. In 1898 it was found that the Primitive Methodist District Meetings were in favour of continuing the negotiations, but seriously divided on the question of the constitution of the Conference. The Bible Christian District Meetings supported the union almost unanimously. In the following year the revised report was submitted to the circuits. It was now found that the question of the constitution of the Conference had exercised the minds of the Primitive Methodist people very profoundly. A large majority of the members present voted against the proposal, and consequently the Conference of 1900 had no other alternative than to discontinue the negotiations.

From 1835 to 1900 these negotiations had been conducted in different ways, yet with one unvarying result. Methodism was still split up into seven separate, though not hostile, camps. The most remarkable fact, however, was that, disheartening as had been the experiences of half a century and more with regard to Methodist union, the desire for it steadily deepened. The family affection of the Methodist people refused to be suppressed. There was awakened a certain uneasiness of conscience as to the perpetuation of needless divisions. In the United Methodist Free Church Assembly, for example, which was probably the most democratic of all the Methodist Conferences, a resolution of fraternal greetings to the mother church was moved annually for thirty years by the Rev. J. S. Withington, and, generally speaking, carried unanimously. Indications of the same spirit might be found in the other churches. It came to be assumed that organic union, in some form, must come sooner or later. And when it did come the happy discovery was made that the very failures of the past had been victories in disguise, strengthening the union sentiment, and furnishing lessons of the greatest value.

Fraternal
relations.

In 1907 the United Methodist Free Churches, the Metho-

Successful
achievement.

The
Œcumenical
Conference
of 1901
proposed
the reunion
of British
Methodism.

dist New Connexion, and the Bible Christian Methodists were formally united, under the name and title of the United Methodist Church. The genesis of this union is to be found in the deep, ardent longing of the general membership, but the actual negotiations may be traced to the third Methodist Œcumenical Conference which met in London in 1901.

At that Conference considerable attention was given to the subject of union. The story of the movement in Australia, told by Dr. J. Berry, made a deep impression ; and this impression was still further deepened by an address delivered by Dr. Stephenson, who stated his conviction that as much had been done in the direction of interdenominational fellowship in England as could be done, and that the next step must be union. This was followed by sympathetic words from representatives of the smaller denominations ; and on the following day the Rev. Thomas Mitchell gave notice of a motion, which was somewhat weakened by the Business Committee, but which fortunately proved to be strong enough for its purpose, suggesting to the Methodist churches in England that they should follow the example set by the Methodist churches in Canada and Australia. The resolution was adopted. During the Conference, on the initiative of Dr. D. Brook and the late Robert Bird, the representatives of the Methodist New Connexion, the United Methodist Free Churches, and the Bible Christian Methodists were invited to meet together, and conversation took place as to the feasibility of organic union. Many informal talks on the subject occurred during the intervals between formal gatherings. All these circumstances tended to give point and significance to the resolution of the Œcumenical Conference.

In due course the resolution was brought before the Conferences of 1902. The Methodist New Connexion Conference, which met first, responded to it by authorizing its Annual Committee to consider any communications on the subject from other Methodist bodies. The Primitive Methodist Conference, although sympathetic, was not able to take any definite action. The Wesleyan Conference

passed no resolution at all. In the United Methodist Free Churches Assembly, on the motion of the Rev. Ralph Abercrombie, a resolution was readily passed empowering the Connexional Committee 'to send communications to, or receive communications from, other Methodist Conferences, or committees representing those Conferences, in favour of union, and to report to the next Annual Assembly.' In doing so it took a very important step further than had yet been ventured upon, the significance of which became manifest afterwards.

The
United
Methodist
Free
Churches
lead.

The writer had the honour to be President of the Assembly of the United Methodist Free Churches in 1902, and he felt that the resolution passed by the Assembly placed upon him some official responsibility. There was a danger of its not being carried out. The Bible Christians had not yet spoken, and, smarting as they were under the disappointment of their recent failure with the Primitive Methodists, it was quite possible that their Conference might decide upon some action which would render the resolution partially inoperative. Along with the Rev. Andrew Crombie (Connexional Editor) and Mr. Robert Bird (Connexional Treasurer), he had the honour to visit the Conference, and make a personal appeal to it. The decision of the Conference was, on the whole, satisfactory, inasmuch as it opened the door for any further approaches. 'In the event of any proposals towards this end' (that is, organic union), so runs the resolution, 'from any one or more of these churches, we at once affirm our willingness to seriously consider them.' The one qualifying condition inserted in the resolution was that any negotiations, if commenced, should be likely to lead to a successful issue.

In the early part of October 1902, the writer ventured to take on himself the duty of writing to the Presidents of the Methodist New Connexion Conference and the Bible Christian Conference, suggesting that the three denominations through their Committees should appoint persons to act together as a provisional joint committee to consider whether organic union was practicable, and, if so, to prepare

a rough draft of a scheme which would afterwards be considered by the three Connexional Committees. This suggestion having been carried out, the provisional committee met in the following December, and a tentative basis of union was agreed upon. A second meeting was held in March 1903, at which representatives of the Wesleyan Reform Union were present. It was then decided to send copies of the report to all the Methodist Conferences.

A tentative basis proposed, 1902.

The Primitive Methodist Conference (1902) decided to maintain, at least for a while, an attitude of sympathetic observation only. Its recent fruitless efforts disinclined it at this juncture to do anything further. The Wesleyan Reformers and the Independent Methodists definitely withdrew from taking any active part in the negotiations. Nevertheless the sentiment in favour of amalgamation continued to grow. Leaders in the Wesleyan Reform Union noted with interest the increasing influence of the church member in Methodism; and they also heard with growing clearness and insistency the call of the time for a fully equipped ministry and a closely knit organization. The Wesleyan Conference appointed a committee to inquire into the conditions of the minor Methodist churches. The remaining three Conferences adopted the report almost unanimously, and decided to submit the question at once to the Circuit Quarterly Meetings. They also appointed an official committee, which was somewhat larger than the provisional one of the previous year, to continue the negotiations; and that committee, with certain additions, was reappointed by successive Conferences until union was consummated.

Adopted by the Methodist New Connexion, United Methodist Free Churches, and Bible Christians, 1903.

Several meetings were held during the ensuing year, and in 1904 the report was submitted to the Conferences for their approval or otherwise. It was then declared that, of the members voting at the Quarterly Meetings, ninety-three per cent. had voted in favour of union, and the joint committee was instructed to develop the outlines of the proposed constitution, and to prepare a scheme which would be brought before the Conferences of 1905, and, if approved

A constitution proposed.

by them, referred to the Circuit Meetings. The Wesleyan Conference also received the report of its separate committee, which practically meant that the three denominations concerned should be encouraged to promote their own organic union. Instead of adopting this report, or rejecting it, the Conference resolved to make an overture to the Methodist New Connexion with a view to union. Several eminent leaders deprecated this action; others attached impossible conditions to the invitation. Probably many others voted for the overture under a misapprehension. The resolution caused a good deal of comment at the time, but there prevailed a general conviction that it could not seriously imperil the cause of union, and this confidence was afterwards abundantly justified.

The Methodist New Connexion Conference of 1905, in very respectful but unmistakable terms, declined the overture, by a resolution carried by 145 votes against 16. The only other debatable point before the Conferences of that year was that of the ministerial chairmanship, and it was satisfactorily settled by a compromise that the right of chairmanship should be accorded not only to superintendents but also, under certain specified conditions, to ministers having charge of sections. It may here be added that the Wesleyan Conference, having received the Methodist New Connexion reply to its overture, gave its hearty good wishes to the proposed union and expressed its hope that the negotiations might 'prove a valuable contribution to the ultimate complete unity of British Methodism.'

The constitution of the new church, having been completed by the joint committee and adopted by the Conferences of 1905, was referred to the Circuit Meetings. Nearly all of them suggested alterations in matters of detail, but only four voted against it as a whole. The total result was that 8,612 votes were recorded in favour of the union, and 285 in opposition to it; 343 members remained neutral. This remarkable result was reported to the Conferences of 1906, and the Union Committee was now charged with the duty of adjusting all matters

Accepted by
the three
Conferences
1905,
and by their
circuits.

of administration and finance, of procuring an enabling Act of Parliament,¹ and arranging for a Uniting Conference in 1907.

The
Uniting
Conference,
1907.

The Uniting Conference was held in London.² Union having been formally consummated by a unanimous vote of the Conference, the Deed Poll of Foundation was signed by the President and by the Presidents of the Methodist New Connexion, Bible Christians, and United Methodist Free Churches. The historic event commanded national attention, telegrams or letters being received from His Majesty the King, the Archbishop of Canterbury, the President of the Wesleyan Conference, and many other Presidents and official representatives of public bodies. A visit of state was paid by the Lord Mayor of London. He was accompanied by the Lord Mayors of Bristol, Cardiff, and Leeds and twelve Mayors who were all adherents of the United Methodist Church. Many deputations were received, among them one from the National Free Church Council, which included the most prominent leaders of the Free Churches.

¹ *Vide infra*, Appendix E.

² *Vide* vol. i p. 550.

CHAPTER III

*LINES OF DEVELOPMENT AND STEPS TOWARDS
REUNION*

I. IN BRITISH METHODISM

II. IN AMERICAN METHODISM

Not by might, nor by power, but by My Spirit, saith the LORD of
Hosts.—ZECH. iv. 6.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

WHITTIER, *Our Master.*

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CHAPTER III

LINES OF DEVELOPMENT AND STEPS TOWARDS REUNION

I. IN BRITISH METHODISM

PROPHECY is either a very easy or a very difficult subject, according as you give free rein to your imagination or endeavour to keep it within the limits of probability. And however sane you try to be, in estimating the direction and rate of the movements of opinion in any community, prediction is a hazardous enterprise, for such movements do not proceed on mathematical lines ; they are dependent on forces which are not yet apparent, or, even if visible, are not calculable, and they are sure to be diverted by events which no human being can foresee. The forecasts which are attempted in this chapter are therefore presented as not only vague, but possibly very defective. Nevertheless, we are all made to look forward. Our eyes are placed in the front of our heads, and look, not whence we come, but whither we are going. Most people are far more keen on what is to happen to-morrow, than on what happened yesterday ; that is why politics interest us so much more than history. Especially is this true in thinking of our religious community, which not only deals with the future immortal interests of its members—and they have no past immortality to deal with—but is itself an organism of a perpetual kind, which may last for untold generations. While there are not a few who revel in the stories of its heroic origin or the organized efforts of its growing strength, there is an intenser interest in considering whereto it will grow, what spiritual power it will attain to, what will be

IN BRITISH
METHODISM.
Looking
forward.

its future developments, alliances, scope, reputation, fidelity to the plain universal Christian principles which it was born to carry out and enforce.

General
tendencies
of life and
thought.

One thing may be safely laid down. No picture of a future Methodism would deserve the least credit which failed to take full account of the probable tendencies of the life and thought of the other religious bodies of our country, or of the nation itself, or of the Christian world. Of all questions involved, the most decisive would be : what of the future of religion in general ? For not only is Methodism keenly sensitive—in spite of all its absorption in its own church life—to the ideas of the surrounding world, but it is increasingly so as its members rise in the social scale or take larger views of their social, municipal, and political duties. Wealth is a great transformer of ideas—not always for good. Education comes, as a rule, with wealth—alas ! too seldom in just proportion. Wealth enlarges the sphere of life : the man who makes a good Circuit Steward becomes a good Town Councillor, and then a more or less good member of Parliament ; his range of thought on religious as well as worldly matters widens at each step ; he mixes with people of other churches, or of no church at all, and his views react on his own Church if he remains in it. The religious life of the nation also grows ; popular literature, religious as well as secular, spreads and is read by the younger members. Social habits change, and religious habits alter with them. In all ways the environment of the Church permeates it, develops and changes it, and even its most inward and spiritual attributes are affected, and strengthened or weakened, or at all events profoundly altered. The tendencies of Methodism will therefore be, more and more clearly as time goes on, the tendencies of the age it lives in, and perhaps those may be even more difficult to estimate than the actual movements of thought which are obviously in progress within our Church itself.

Within the last thirty or forty years a marked change

has come over the whole spirit of English theology. It dates from the time of Frederick Denison Maurice, and consists mainly in giving a far more dominant place than before to the over-riding doctrine of the Fatherhood of God. The doctrine itself, of course, was not new, nor indeed was it stated in new terms. It is not easy to produce a brand-new doctrine. But it was newly emphasized. Professor Maurice indeed carried it so far as to hold Universalist opinions, and many have followed him. But the Christian world in general, while taking a more cautious view of the tremendous subject of the last things, has been profoundly affected by the method of interpreting all Christian theology by reference to this one master principle. The idea of the Sovereign Judge administering criminal justice has largely given place to the idea of the Father educating His children, not by blurring the difference between right and wrong, or treating sin as a matter of no account, or evil as a form of good, but still by a process of healing and reformatory treatment rather than a strict enforcement of equity. Consequently the doctrine of the Atonement, conceived as a propitiatory sacrifice for sin, occupies a less primary place in theology than it once did. The rise of the scientific theory of evolution has worked in the same direction, bringing forward the principle of continuous growth, by force of large and slow influences, as against the idea of volcanic—or dramatic—catastrophe. It was boasted at first, by some of its more audacious supporters, as an explanation of all things without the need of a Creator. This delusion is passing away, though its effects are not yet effaced; but the influence of the evolutionary idea in all subjects of human thought is permanent, and has deeply affected theology.

THEOLOGY
AND SPIRIT.

Divine
Fatherhood.

Again, the growth of democracy in the world, and especially in this country, exerts an immense influence over the course of thought. It is the most visible sphere of the development of justice, regarded as a tendency to equalize men and to exalt the essential human qualities of the soul, common to all, over particular superiorities of

The growth
of
Democracy.

wealth and station, or even the natural advantages of intellect. The effect of these great thoughts upon theology is incalculable. As opposed to that Calvinism which refers everything to an absolute and inscrutable Will, it places right, qualified and fortified by love, on the throne of the universe, and thus gives a religious position to what are called the rights of man. However necessary it may be to resort to the Divine Will as the ultimate philosophic ground of morals, that will is interpreted by its own character, as revealed through Christ to and in the growing moral sense of mankind; and, the element of arbitrariness being removed, there remains a standard of right which gives to every man a due place, as of right, in the face even of God Himself. But modern theology exhibits the Divine Being not only as conforming to right and acknowledging just claims, but as governing men at the cost of self-sacrifice, relying on persuasion and the appeal to generous feeling more than on the argument of justice. Hence the softened aspect of theology as compared with the severe old times; hence the enormous force of the obligation of all men to copy the love of the Father and Pattern and carry out His will; hence, in our own day, the overmastering strength of the impulse of the Christian Church to deal with all forms of evil at once and to reform the world at large, as well as to aim at the individual. For justice and love are social qualities, the laws of the Kingdom of God, and the Kingdom itself is seen to be the whole race of men in all their relations to each other and to Him.

Effect of
these
changes on
Methodism.

This is not the place, however, for any detailed discussion of modern theology. The point is that Methodism is undergoing the same process of theological development as the rest of the Christian world. It does not follow that its creed will undergo any rapid change. It has two great advantages in this respect over most Churches. In the first place, the Wesleyan creed, being contained in several volumes of *Sermons* and *Notes*, is far more elastic than that of the Church of England or that of the Presbyterians; in one place or another it may be found to include all the

great lines of Christian thought. It would be difficult to prove a minister heterodox while he could put passage against passage and show that the discrepancies were involved in the very substance of Christian theology itself. Where there is no precise, unmistakable form of words by which to judge him—and even then the power of interpretation is very great—any discussion as to conformity must be a very loose and general argument, and the case would in the end be decided not as a matter of creed, but of antipathetic tendencies. Some other Methodist churches have adopted statements of doctrine, and to that extent are bound by creeds, though these are of a very general character and not easy to enforce as tests.

But it is a far greater advantage that Methodism is an extremely practical religion. Its more educated classes read much modern theology. But it has the habit of testing ideas by immediately applying them to practice. A minister who is struck by a new presentation of Christian doctrine asks himself not only: 'How far is this consistent with the general system of Evangelical doctrines?' but: 'How far will this view tell on the careless or just-awakened man whom I have to induce to-morrow night to give up his sins and come to Christ?' This is clearly a great conservative force, and though Methodism will move with the progress of thought, it will move slowly, and will give itself time to get new thought into practical order, reconcile it with the substance of the old ideas, sharpen it to striking effect, test it by its results, and accept only what proves to be a practically saving gospel. The hymn-book, again, being in the main a book of experience, lyric rather than didactic, is a moderating and very conserving force in Methodist theology. As contrasted with some modern poetical efforts which try to uphold orthodoxy by bald rhymed creeds, it works by maintaining the tone of religious experience—a far safer and stronger course.

Its
practical
tests.

The practical counterpart in experience of the newer theology is the comparative weakening of the conviction of sin—that terror-stricken, or at all events conscience-

Its modern
appeal.

stricken, sense of guilt which in the early days of Methodism forced the sinner to instant decision, to dire soul-agony, sometimes to physical convulsion. It has not entirely passed away; but it is no longer considered as normal. Revivals are, in truth, treated as exceptional—and indeed they are mysterious enough; the main effort of the Church is more and more directed to persuasion, argument, teaching, sympathy. We must expect that tendency to grow. Duty, rather than danger, is the plea. The peril involved in breach or neglect of duty is immediate—peril to character, loss of the real self, injury to others; these topics will replace the old appeal to the King of Terrors. And there will be more patience with the gradual approach of the soul, the slow-dropping influence of truth, and experience of the inner life. Awakening is still the first object, but it is an awakening of powers already present and only inert, the play of the divine environment upon the creature made to recognize and know Him. While therefore the Methodists will never cease to treat the conversion of the careless and impenitent as their grand duty, they will take more and more pains to develop the cultivation of religious thought, will study the careful working of the Church, the promotion of the Christian life and its various phases and methods in dealing with the life of the world. The question is still how to get a man to resolve to give up his sinful will and accept the yoke of Christ; but even more how to get him, when he has come to conversion, to work out and strengthen that resolution, to carry that yoke and bear his share in the vast Christian crusade. For the wider thought of the day is taking the stress off the mere duty of saving one's own soul (a duty, none the less, and not, as is often falsely alleged, a mere selfish act of prudence), and is placing it in the life of service as a disciple and soldier of Christ.

All branches
of
Methodism
affected,
and are
drawing
together.

It is hardly necessary to remark how strongly this modification of the theological climate, affecting all branches of Methodism, makes for their unity and so facilitates their union. The spirit of sect, which seems to be a neces-

sary force in some stages of religious growth, rests, so far as Methodism is concerned, rather upon matters of ecclesiastical habit and social difference than upon creed; but in a wider range of Christian thought these things weaken down and leave room for the larger principles to exert their harmonizing power.

In its general system of work, Methodism is not likely to make any great changes. Its speciality has always been the class-meeting. Here the organizing genius of Wesley showed its great strength. It is not to the purpose to prove that originally it was not intended as a meeting. All the same it was a stroke of genius to divide the members of the Society into groups under leaders, and thus to create an order of sub-pastors who, under their chief, would, like a sergeant with a company, look closely after the character and efficiency of each separate member. That this inspection and discipline might be the more readily accomplished the weekly meeting was instituted, and has had so great success that it is only recently and with great difficulty that an authoritative pronouncement has been obtained in the mother-church, ruling that attendance at the meeting is not an essential condition of membership. In the junior Churches in Britain, and still more in American Methodism, great variety has been introduced in the character and methods of class-meetings: a matter of little consequence, so long as the spirit of brotherhood is maintained. But the spirit of brotherhood is best kept up in secular as well as in spiritual matters by regular meetings. There have been many who have thought that attendance at class, if not compulsory, would soon decline. That has occurred abroad and will no doubt occur in some places, at least for a time, but the fear assumes that attendance at class is an irksome duty, and is connected with the feeling that religion altogether is a disagreeable, though necessary business, to be enforced by spiritual compulsion. There is room certainly for the hope that, by proper adaptation, the class-meeting may be made more generally acceptable

METHODS.

The class-meeting.

and popular. It is mainly a question of leaders. Where, as in many country districts, there are few people of intelligence and zeal capable of leading a religious meeting, there attendance fails and the spiritual life is also slack. In large towns, again, hours of work are so late, and engagements so multitudinous, that it is not easy to get a full attendance. It is also a question of method. In times of quickened spiritual life—and fluctuations must always be reckoned for—new converts are coming in, new and interesting experiences are brought out, attendance is strong, and meetings of the older type go on vigorously. But the same result is found everywhere where there are capable and earnest leaders, and these can and will be found in an active church. The Missions have not found much difficulty in the matter of either leaders or attendances. But the meetings must be adapted to the times and the members. There is a distinct advance in the efforts of good leaders to give scriptural instruction. It might perhaps be well, in proper cases, to make the Leaders' Meeting an opportunity of Bible-teaching at the hands of the minister. The assembling of the pastor with his sub-pastors would seem to call for common study and prayer; and as it is proposed that the ordinary Leaders' Meetings should take on a more general quality and be something of a Church business committee, it might be possible to hold a special Leaders' Class for cultivation of the means of keeping alive the purely spiritual interest of the members. In one way or another it seems more reasonable and more likely that the class-meeting will be revived under various forms than that it will sink into decay. A church with no spiritual officers between the pastor and the mass-meeting of members is weak, weak for want of organization; and when the organization is too difficult to maintain to the full extent of a weekly meeting, there seems no reason why a less frequent one might not be kept up. The experiment has been made, with spiritual success, of a monthly class-meeting, consisting of the ministers and the chief officers of a circuit. It has the advantage of bringing into closer

religious fellowship the most responsible officers, who commonly meet each other only on business matters. Prayer in church business meetings is often perfunctory, too perfunctory; and it would be a strength to any circuit that the superintendent and his helpers should now and again exchange those deeper spiritual confidences which bind Christian men in the closer ties of fellowship. Again, the general meeting of Church-members, the Society or Church Meeting, is readily capable of development. In this matter some of the branches of Methodism are more successful than the parent stock; and the Congregational and Presbyterian Churches are in advance of the Methodists in general; but Methodism is likely to avail itself increasingly of this powerful organ of Church life.

With regard to public worship; it is, on the whole, growing more orderly and reverent, qualities essential when men meet regularly for so high a function. In times of revivalistic excitement there is an inevitable tendency to give place to immediate strong feeling, and throw aside the laws which must rule rational assemblies of men. But in the life of the Church, orderly and regular devotion is necessary not only to the intensity of spiritual life, but to steady work and to a lofty standard of conduct. The advance of public education imposes this upon us more than ever. There still remain a considerable number of Wesleyan churches which to this end use on Sunday morning the Church of England Prayer Book; and those cultured Church members who have been brought up to its use are generally loth to part with it. But the bulk of modern congregations, especially where largely composed of country-bred Methodists, find in it no religious sympathy. Its archaic, though stately and rhythmic, language is too remote from their common speech; they cannot enter into the prayers read from a book, and it does not come home to them that a prayer listened to from the pulpit is very difficult to follow. I believe that the most part of worshippers follow extemporaneous prayer very negligently, and at times not at all. The minister often prays briefly because he is

Public
worship.

conscious that he is not holding the attention of his congregation. The result is that large numbers of the audience do not pray at all, or if they do, pray silently to themselves, as pious Roman Catholics do, without reference to what is going on.

Liturgical
services.

The feeling, however, is so widespread against the use of a liturgy that it is quickly dying out, though it will linger in some Methodist churches for a time. Attention, therefore, should be directed to supplying in some other way the elements of worship in which the liturgical service is strong. Very careful prayers, sufficiently long and varied to carry those of the congregation who listen through the main topics for which public prayer should ordinarily be made; full and well-marked reading of scriptural lessons, anthems, select psalms, and one or two of the finer prayers of confession or of thanks culled from the Prayer Book or other sources, will be sufficient to train a congregation to make common prayer for the great things, public as well as private, which ought to raise their desires and keep alive the conception of the God of the Church and the nation as well as of the individual soul, of the kingdom which our Divine Master made the substance of His preaching. The man of business sometimes complains—or others complain for him—that he comes tired from a week of work, and wants a change of topics. No doubt he wants his soul awakened; but he also wants it directing to the spirit in which the business has been or ought to be conducted, to the motive, object, and end of all business, the business of the King. In this view, we have much to gain from the wider choice of hymns, and the wider range of their topics, which all the Methodist Churches are adopting in their frequent revisions of standard hymn-books.

The
Sacraments.

With regard to the Sacraments, their reverent observance will grow. Methodists have no authoritative theory of Baptism, nor are they likely to adopt any very decisive theory; for the Christian world is very deeply divided in opinion, and the division is reflected in the Methodist churches. But the Wesleyans at least insist on Baptism

as a condition of membership, and all Methodists value the rite for its practical lessons as a formal dedication of the young life to God and to His Church, and as the pledge of a Christian training, besides accepting the Master's command without too precise a definition. The Lord's Supper preserves on the whole among Methodists its character as described in the Church of England Communion Service, and is increasingly observed and revered. But even here the Anglican form is so supplemented and varied by hymn and prayer as to bring out strongly its purpose of immediate edification. In this sublime and universal fellowship meeting all Methodists are at one, not only in their sense of its spiritual power, but in their freedom from the debasing superstitions which even to this day cling around it in some other churches.

The circuit system is in no danger of breaking down. In recent times the plan has been tried of endeavouring to fix responsibility by creating small circuits, especially in towns, comprising only one, two, or three congregations, or even single stations. It is now, however, the prevailing view that this has not been a successful experiment, and the tendency is to reunite these small areas into large and strong circuits. Methodism is not going to become Congregational; both in town and in country the aggregation of circuits into larger areas is working well. It opens the possibility of placing the general superintendence in the hands of the abler men, who are always few in number. In the constitution recently adopted for the United Methodist Church, formed by fusion of the New Connexion, the Free Methodist, and the Bible Christian Churches, the circuit system is emphasized and strengthened.

The circuit system.

A large circuit, however, calls more than others for internal arrangements which maintain the individuality of the different congregations. The congregation is the primary cell of church organization: the differences in church systems lie in the way the different cells are grouped and co-ordinated. The larger the group, the more needful it is that each congregation should be so worked as to maintain

its own health. The practice is therefore growing of letting the ministers serve each his own church at least once on a Sunday, and avoiding that constant interchange of pulpits which, where there are many clergy, prohibits a proper relation between the congregation and its special pastor. This is especially needful where, as in our larger towns, the population is fluctuating, so that a church member, resident say for a couple of years in one neighbourhood, hardly finds out who his immediate minister is. This practice will certainly grow; and it is also applicable to rural places where the minister is seen only every few weeks. It is obvious that, under Methodist Union, the number of churches and church members in a given area being greater, the difficulties of supervision will be much lessened.

The
Itinerancy.

Under such a system of large circuits, sub-divided as to ministerial work, it becomes necessary that the superintendent, if he is to exercise any real superintendence, should be for a considerable time on the same ground. Indeed in the large towns this is the case with other ministers also, because there it is impossible for a man to become generally known or to act with effect on the public life of the place in the short three years at present allowed by the Wesleyan Deed Poll. And the junior branches of English Methodism have abandoned altogether the rule of limiting the duration of a pastorate. In the Wesleyan City Missions the three-years' plan has been given up, and by divers expedients the letter of the law is nowadays evaded. Evasion, however, is by a large number of Methodists deemed unworthy of a great church, and a movement has now been begun which will lead to a reform of the Deed itself. The need for a longer residence is enhanced by the growth of the social work of the Church.

Social
work.

Evangelism is nowadays closely connected with social work, and this is specially recognized in the great town missions which are so conspicuous a feature of modern Methodism. There are forty of these missions in the Wesleyan Church alone, and they have cost a million sterling. They have sprung from the conviction, brought home

to some of the leading spirits among the Methodist clergy, that the great masses of artisans in the industrial centres do not attend public worship, and that the reason for this neglect largely lies in the fact that the tone and methods of the services have in the past been framed to fit the middle classes and not the wage-earners. Now, it is perfectly true that the greatest danger to England to-day is that the artisans and labourers, who are rapidly growing in political power, do not go to church. We need not discuss whether their presence or absence is a safe test of their religion. But their attendance is certainly the broadest known means of their civilization. If the workmen as a rule went to worship it would mean that their minds were open to idealism, to the contemplation of abstract realities, which are most clearly presented in religion. Religion is a great human fact, and it is exhibited all the world over in public acts of worship, pagan or Christian, rising from the most barbarous practices of human sacrifice to the purely spiritual thought and simple form of the Protestant communities. Roughly speaking, the character of worship is a test of civilized religion, and the attendance at it is a test of its success in the community. So that to bring within the influence of an educational, ethical, and soul-moving worship the mass of the people is the most vital service that a church can do to the nation. Modern Methodists have learned, as I think no others have learned (for the Salvation Army, with all its devotion and success, is not a sufficient training body for any but the very roughest) how to get at the artisan classes; and they are very unlikely to go back upon this new method, which has so far had an extraordinary success. It is difficult at first to believe that the success is due in any considerable degree to a mere change of method, but the fact cannot be gainsaid, and it is not impossible to discover why. The modern artisan is very democratic. Professor Seeley long ago shocked the world by suggesting that the first Christian Church was a sort of club. It was true; and it is because the modern town mission, with its offer of brotherhood, its men's meeting—

to which the worshipper is admitted as an equal member, with a share in the management—its open acceptance of the equality of men, its brief and simple forms of service, appeals to the mechanic as far more Christian than the more cultivated form of the ordinary congregation of middle-class families. Add to this recommendation that in some of the meetings at least there is no hesitation in discussing the social problem, without being afraid of politics either, that there are no reserved pews, and that a successful missionary is not scattered about among several congregations, or removed summarily at the end of three years, and you have the plain reasons for a movement into which Methodism is to-day putting its strength and will continue to do so. Here again we have a development which gives the go-by to the differences between the sections of Methodism, and offers a field in which all must necessarily work on the same system of tillage, a new and intensive culture.

Its influence
towards
reunion.

Connexional-
ism : the
Conference.

The central authority of Methodism must of course remain in the Conferences. But the Wesleyan Conference has undergone most important changes within the last thirty or forty years, and is obviously destined to undergo considerable modifications in the future. It is a strange peculiarity of the Wesleyan Methodist Church that its government rests upon a fiction—one of those legal fictions by which in all times mankind have ingeniously contrived to make changes without seeming to do so or even admitting to themselves that they are making them. It is the theory that the supreme governing body sits in two sections, composed of different persons, dealing to some extent with different subjects, and meeting at different times. In reality there are two Conferences, and the government is divided between them ; and yet neither has the legal authority, which is vested in the Legal Hundred. The power of the Legal Hundred, like the assent of the Crown to British legislation, is a function which is exercised as a matter of mere formality, and could not be otherwise dealt with, except at the cost of a revolution. It is convenient, because it enables all sorts of constitutional changes to be

made without affecting any legal position ; it gives perfect freedom to the actual Conference. For this reason it is not likely to be disturbed at present, though serious questions will arise when the time comes for union with the other Methodist bodies, whose constitutions are not quite so elastic. But the two sections of the Wesleyan Conference are destined before long to be fused into one :¹ and perhaps, when the time comes for a single united Methodist Church, all the peculiarities of Pastoral Conference, Guardian Representatives, and other checks upon a single elected chamber may be replaced by some appeal to synodal consent.

The tendency of all the Methodist communities, carried along by the movements of the day, is to strengthen their demands for the education of the ministry. If the laity, growing in wealth and culture, are to be retained in Methodism, they must be taught and led by ministers who assimilate the thought of the day and retain, intellectually as well as morally, the respect of the people, especially of those younger members who receive university education. It is a very hopeful feature that a rapidly increasing number of its clergy are graduates, and not a few are men who have the *cachet* of an Oxford or Cambridge degree—which counts for a good deal, probably more than it is intrinsically worth, but which so counts in the eyes of multitudes whom it is very important to influence. It is the duty of the Methodist churches to qualify themselves for all departments of religious service.

At the same time the business-like tone of Methodism is emphasizing the demand for a practical professional training in its ministers. It has to be recognized that all grades of education and equipment have their place in the ranks of the ministry, and the roughest evangelist with zeal and ability will often accomplish in his own way as much as the most refined and erudite who has not the gift of expression or full sympathy with evangelistic work. It is

The
education
of the
ministry.

¹ Questions of ministerial discipline and the examination of candidates for the ministry may, possibly, if only because of practical considerations, be reserved for the ministerial sessions.

a mere popular prejudice that learning and style tend to disqualify for the plainest pastoral work ; but the dread of machine-made clergy is a very sound one. Nevertheless the need of the time is an increase in the higher culture of the clergy. Methodism ought to have, and will have, a Theological College at Oxford or Cambridge, and will one of these days establish it. Meanwhile it can take advantage of all the Universities, so long as it is careful not to substitute intellectual ambition in its candidates for that thorough devotion to the work of the Ministry which is the highest proof of vocation. Growing attention is nowadays paid to the education, so far as it can be carried, of the lay preachers. Here is a movement of great promise, not only on account of the immense service which can be done by them as lay preachers, but because they are the nursery of the regular Pastorate. In these times the nation is waking up to the truth that every one should be technically trained for his work as well as taught something of knowledge in general. Under the Methodist system the number of congregations is never to be confined to the number of available ministers ; the lay preacher is essential, and it is very wasteful not to afford him an opportunity of obtaining some, even if slight, teaching of a regular kind how to do his work. The Wesleyans have now opened a college for this purpose, and the movement will no doubt be extended.

And of
lay
preachers.

CONSTITU-
TIONS.

Church Government has presented an immense variety of types, moulded in most cases by the ideas of civil government prevalent at the time. But, broadly speaking, they fall under two heads : the hierarchic and the democratic. In the first, power is vested in the clergy, and, from one point of view, they are bureaucratic in character. The Church is managed by its professional class, and the profession is self-elected. Sacerdotal churches are of this order, and its type is the Roman Church, which is governed by clergy grouped in ranks—priests, bishops, archbishops, patriarchs, headed by the absolutist Pope. The form of government is supposed to be of divine right, and the re-

ligion tends to be one of rites and ceremonies, regulated and administered by a perpetual succession of hierophants. In the other type of Church the source of power is, as in all democratic theory, in the mass of the people; all members of the Church are in communion with God; all His people are prophets; conscience, enlightened by the collective conscience, is the seat of authority, and the church jurisdiction is derived from the body of members and responsible to them. This doctrine is to be found in some dim way in all churches, but those only can be called democratic in which it is effective. It is carried out in a typical Presbyterian Church, where authority is vested, as to a particular congregation, in a mass meeting of the church members, who elect the elders and deacons and appoint the pastor by universal suffrage, and as to general church affairs by a representative assembly consisting of the pastors and of lay delegates elected by the congregations. These two models of church government, therefore, differ not only in method but in principle; they follow two divergent conceptions of the nature of the Church, they represent two incompatible views of the Christian religion.

Standing between these two models there are many forms which are compromises; but the great mass of the Protestant Churches, even those which are not nominally Presbyterian, are of the democratic stamp. Congregational churches are Presbyterian, only with all government outside the single congregation left out. They answer to what the French people call the *commune*, the small, independent community, owing no allegiance to any general State. Methodism sprang originally from the clerical principle; it was governed by Wesley as sole head, who consulted his preachers as the Pope might hold a consistory of Cardinals; and when Wesley laid down his life and office the Conference of preachers, who were, though they did not at first acknowledge themselves to be, clergy, succeeded to his powers, and for two-thirds of a century kept them mainly in their own hands. The different secessions from the mother Methodist Church have arisen from disputes as to the right-

ness of this clerical system, the democratic spirit warring against the clerical, and to meet this spirit concessions have been made by the clergy from time to time. All this is writ large in the constitutional history of Methodism. In 1877 the Wesleyan Conference was divided into two sections, one consisting of clergy alone, and theoretically consisting of all the clergy who chose to attend, though in practice limited to about one-third of them, the other consisting of special members of clergy and laity, elected by the Synods, and transacting all the business except matters affecting doctrine, the stationing of the pastors, and the discipline of the clergy. Such is the position of the main British Methodist body; the minor off-shoots of it, recently reduced by two, differ in the extent of their clericalism, but all work in the democratic direction.

Presby-
terian or
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ment.

1908.

It requires no gift of prophecy to perceive, therefore, that the future development of the Wesleyan Methodist constitution must be in the direction of the Presbyterian or democratic type. Its own history displays that trend; its last Conference conferred a limited suffrage on the church member as such; the strong tendency to union with the other Methodist bodies operates in the same direction. The theory of the divine right of the pastorate cannot long survive modern New Testament criticism, and when once the sacerdotal and levitical view is given up, to be exploited by the Roman and in part by the Anglican churches, there is no other principle which can hold its ground except that of the right of the body of the faithful, which flows directly from the doctrine of justification by faith and is the legitimate outcome of the Reformation. On these lines the ecclesiastical principles of all the Methodist Churches tend rapidly to assimilation.

A constitu-
tion for
United
British
Methodism

It would be hazardous to attempt an exact sketch of the constitution of the Methodist Church of England, when formed, as it will probably be in the course of another generation, by the reunion of all the Methodist Churches in this country. But granted a single representative Conference, and a Quarterly Meeting and officers elected by

general vote of the church members—changes which might be smoothly introduced without disturbing the course of the church work—and the whole of the Methodist churches of the country might accept a common constitution which would make little apparent difference in any of them. Such effect as it would have would lie in a certain change of spirit. To many minds the rough-and-tumble habits of a comparatively uneducated democracy are very repulsive, and there will always be a minority who prefer to have all church government, and indeed all civil government, conducted in silence, behind a screen, by autocratic hands. That is well, until the autocracy produces something they dislike, and then, even if it be supposed to be divinely guided, which is the sacerdotal delusion, the system chafes and ultimately, in ecclesiastical as well as civil affairs, breaks down in corruption and revolution. In neither sphere can the citizen live a quiet and private life absorbed in his own concerns, of body or soul, without taking his due share of responsibility for the common management of the common life. Where there is life there is more or less of tumult; and though in church affairs vulgarity, self-assertion, and violence are especially odious, on the other hand, where the force of true religion is felt, there should be, and generally is, an effective appeal to the better nature which can hardly be expected of the worldly citizen, fighting for power or pelf. It is for the clergy, by influence rather than prerogative, to maintain so high a spiritual tone as not only to conserve their dignified position but to keep in smooth and reverent, not to say affectionate, temper the conduct of the whole of the affairs of the Church, even those which affect money or the sense of justice.

But if the inclusion in a single Methodist Church in England of large masses of members, many of whom have not reached a high level of education, should be thought to endanger the tone of the church meetings and business, there is a possible remedy which I cannot but think will one day come up for consideration. I mean the question of union

Effect of
a wider
union of the
Churches.

with the Presbyterian Church of England. Such a Methodist constitution as is suggested would be in substance almost identical with Presbyterianism. The Presbyterian Elder is virtually a class-leader; the deacon a steward. The Presbyterian pastorate is for life or good behaviour; it might work more efficiently if it were subject to an adjusting authority in the Presbytery and Synod. The immense traditional respect in which the pastor is held would be a corrective for any self-asserting tendency on the part of ambitious church members; while the high level of culture required of the Presbyterian clergy would emphasize the determination of modern Methodists to aim high for their own ministers. At the same time the members of the English Presbyterian Church would gain a far wider sphere of influence, would acquire an English status from which their predominantly Scotch character debars them, and would also gain by a greater freedom and elasticity of church method and by the superbly victorious traditions of evangelism which inspire the Methodist churches. Before long we shall see such a union as this in Canada, and if it could be accomplished in this country we should be near to a general free Evangelical Church of England, whose influence might yet save the Anglican Church from Rome. For the two great congregational bodies, jealous as they are of their local rights, are feeling the need of closer federation, and the larger conception of church organization cannot but make progress under the influence of the National Free Church Council and of the growing energy of our democratic State.

Sectional
Conferences.

It is thought by many that, even apart from Methodist union, the size of the Wesleyan Conference and the increasing volume of its business will soon necessitate a greater devolution of authority to the Synods. With such a union even this change, already in progress, would probably prove inadequate, and the American plan of subordinate Conferences would have to be considered. According to this policy England would be divided into a few larger areas, Wales forming another, and in each an administrative repre-

sentative Conference would be held annually—a general Conference, for legislation and for business affecting the whole Church, meeting every three or four years. This scheme is yet a good way off, and it may well be that before it is reached some other way may be found of compassing the object. But if some such remedy be not found there will be a danger of the church business falling into the hands of that bureaucracy which is always waiting for the indolence or indifference of a democracy. If the people will not do their own work others will be found to do it for them, at the price of power. This is largely the history of the rise of clerical, and then of sacerdotal, authority. The price of liberty is not only eternal vigilance, but also unwearied toil. If the church members will live for the Church and its manifold service, and not for the world with its lusts and passions, the body of Christ will be in healthy activity and will keep the liberty with which Christ has made it free.

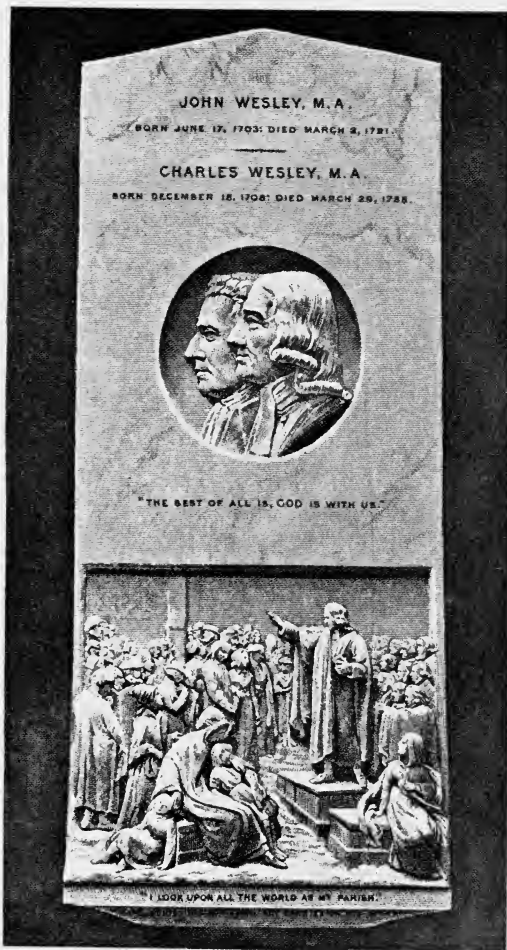
I cannot hope to have touched on all the tendencies even of English Methodism, but I think we may conclude that Methodism is in principle a democratic Church, informed by the modern spirit, and still retaining a large share of its original popular impulse. A recent French writer says it is compounded of both the Catholic and the Reformation elements, holding still within it a view of the Ministry and a tradition of ritual which are Anglican and Conservative, along with a really Puritan system and *ethos*. There is truth in this; but the Levitical and liturgical traces are gradually disappearing, and the divine-right notion of the ministerial office will not long prevail. The Methodist churches all the same hold the central position between the heterogeneous Anglican Church, at this time harking back to Romanism, and the extreme left in ecclesiastical parties. They are essentially Puritan, they are organized for work, and are, as popular communities, open to new lights and new methods. No organization and no methods can dispense with the vital requirement of zeal and inspiration. The more quiet and orderly conduct of much of the Metho-

Notes
common to
all sections
of British
Methodism.

dist work must not mislead us into supposing that there is any real decline of the early enthusiasm. Whenever a testing time has come Methodism has shown itself ready for the new call. It has had periods of expansion and declension, but its advance is clearly marked, and it is an infinitely more powerful influence on England than it was fifty years ago. It is entering into more cordial relations with the other evangelical churches, and will receive something from their special culture ; but it will give more to them. If it is faithful and in earnest, it may have in its hands the shaping of the future of English religion.

Methodism has always been a religion of the lower and middle classes. But these are the very classes who are the strength of the country and are rising every year into greater power and influence. Their Church must rise with them. There will always be some who find a less exacting church life or a more cultivated worship more congenial to their minds. But the success of Methodism in America and the Colonies shows that the sturdy English stock has here found a suitable method for its religious life, and there is no fear for the future. The greatest danger Methodism has to encounter is the one which Wesley foresaw and in which social as well as religious reformers find now their greatest peril—the effects of wealth. Wealth is increasing, and will increase. Religion itself creates it. But there are only two legitimate uses for wealth, philanthropy and culture. It is for the Methodists to betake themselves to both, to scorn display and idleness and social ambition, to despise the mere vulgar lust of possessing or of being valued for one's possessions rather than for oneself. Plain living and high thinking, the devotion of personal service and of money on a large scale freely to the service of the poor and ignorant, the employment of leisure for the cultivation of knowledge and taste—these are the objects to which the mind of modern Methodists, following Wesley, should ever be given. These will give Methodism its due place in the nation and the world.

Their
dangers.



THE WESLEY MONUMENT
IN
WESTMINSTER ABBEY.

THE WESLEY MONUMENT IN WESTMINSTER ABBEY, UNVEILED BY DEAN STANLEY IN 1878.
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II. IN AMERICAN METHODISM

It is a very difficult task to distinguish and declare the lines of development in American Methodism. The territory affected is so immense. To say nothing whatever about Canada with its wide domain, the Eastern sections of the United States are very different from the Western sections, and they in turn are not the same as those on the Pacific coast. There is a North, and there is a South. There is a German Methodism, and a Scandinavian Methodism, both of large proportions. There are negroes by the million. There are seventeen distinct kinds of Methodists, bearing that name; besides the Evangelical Association and the United Brethren, which have close affiliation with the family. Who is authorized or qualified to speak for this vast aggregation, no two units of which are precisely alike? Who has sufficient breadth of vision to take in the whole? Who can be fully acquainted with all parts of the continent and all sorts of churches? The claim would be preposterous. It is impossible, then, to speak of such a subject with any approach to dogmatism, or to offer anything but a tentative and somewhat hesitating judgement. It should also be said that, in the following brief estimate, the Methodist Episcopal Church, to which the writer belongs, will of necessity be chiefly in mind; although the remarks will, it is believed, be true in the main of varying degrees of the other Methodist bodies. This short survey of general tendencies will be followed by a notice of the trend towards the reunion of the several churches.

GENERAL
TENDENCIES.
A vast,
complicated
subject.

As to government or polity, which has been from the beginning the principal cause of dissension in American Methodism, it can be confidently stated that the tendencies are, and for some time have been, toward democracy. The aristocratic and autocratic influences, so strong in the earlier days, have steadily declined. The growing power of the laity is manifest on every hand. It appears not only in their admission in equal numbers into the law-making body, but also in their increasing control of the appoint-

Constitu-
tional
trend.

Growing
power of
the laity.

ments. More and more they assume to say who shall be their pastors, tendering 'calls' to the favoured ones, which calls, with rare exceptions, are duly ratified by the bishops, who still nominally have charge. The admission of women also to the General Conference and sometimes to the pulpits, though not as yet to orders, is in the same line of development.

Some
causes
of it.

This movement arises partially, no doubt, from the great advance on the part of the laity in wealth, education, and social standing. They pour forth from our numerous educational institutions by the thousand yearly, they fill high political and official positions, they have acquired great fortunes. And this intellectual progress, both with them and with the ministry, has led, and probably will still further lead, to some doctrinal modifications of a minor sort, as well as some changes in evangelistic agencies. The tendency is to greater theological freedom in non-essential matters—in those things, to use Wesley's words, 'which do not strike at the root of Christianity.' There is less insistence on certain technicalities of terminology, once very much pressed; there is a decided lessening of the fetters of a traditional, conservative orthodoxy which required subscription to very clearly cut creeds; there is a realization that much less is known with certainty about many matters that in other times were considered absolutely settled. The fundamentals are not less firmly held, but they are now fewer in number, and in other things there is greater liberty.

Doctrinal
tendencies.

Improve-
ments in
equipment
and
facilities.

The above-mentioned alteration in the make-up of the constituency of the churches (which seems likely to continue in the same line) has greatly increased the stateliness and beauty of our houses of worship, and the number and comfort of the parsonages; has given us a great variety of philanthropic institutions— orphanages, hospitals, deaconess homes, and training schools; and has marvellously increased our contributions to benevolent causes. Whether the increase has been proportionate to the enlarged means and numbers is not so clear. Also, it is doubtful whether genuine

spirituality has progressed. Many factors enter into the question, some of them very perplexing. There is much less attendance at class-meetings, love-feasts, and camp meetings; there is less readiness to take part in prayer-meetings, less familiarity with the Bible, greater laxity as to frequenting worldly amusements, larger conformity to fashionable follies of various sorts. There is also less readiness to engage in personal labour for the unconverted, and less success attending revival campaigns. The percentage of increase in the numbers added to the churches yearly also tends to diminish. There would seem, therefore, to be some ground for the conclusion that as Methodism has come to take its place in the seats of the mighty, has attained large influence, high rank, enrichment, it has experienced the usual change which is nearly always noticed in the case of individuals whom God has favoured with magnified fortunes.

Some
signs :
disquieting—

But if Methodism is losing some of her earlier peculiarities and is drawing nearer to other denominations in many things, it must also be said that she has greatly influenced those denominations, that she has had a large share in greatly elevating the tone of society and impressing herself powerfully upon the nation. It is chiefly owing to her that the prohibition of the liquor traffic is marching forward with such conquering strides; she never was so much in earnest as now to wipe off the poisonous saloon from the face of the earth. She was never so much in earnest to spread the gospel to the remotest bounds of creation, or so successful in doing it; never so active in labours to ameliorate the hard condition of the masses who are slaves of toil. She speaks with no uncertain sound as to the imperative duties of Christian citizenship, the imperilled sacredness of the marriage tie, and the immeasurable importance of putting religion into all parts of daily life. Her moral state, we believe, is unprecedentedly high. Church trials are almost unknown. Fraternal feeling is immensely advanced.

and re-
assuring.

It will be seen, then, that American Methodism keenly

A twofold development.

feels the tendencies of the age, as is inevitable, is yielding in a considerable measure to them, and may yield yet more. Its lines of development are double. Its formative principles still strongly work, and stamp it as substantially the same. It is full of hope, courage, vigour, expansion, extension. Its future is bright. If that future shall be different from the present at some points, even as the present is from the past, may we not fairly assume that God is guiding it, and, in His own time and way, will bring forth, through it, wondrous glory to His holy name ?

REUNION.

The need of the reunion of Methodism in the United States of America is conspicuously evident. As already stated, there are no less than seventeen direct branches of the great tree, the seed of which was cast into the soil by John Wesley, to say nothing of two other large limbs having a less immediate connection with the main trunk. Methodism, it should be said, is not unique in this. Most of the other sections of Protestantism in this country are offenders to an equal degree. If 'diversity of belief is a sign of religious vitality,' as has been said, then indeed America can claim a plentiful supply of spiritual life. Counted among the religious forces of the United States, whose statistics were gathered in the eleventh national census, are very nearly 150 separate denominations. It is generally thought that one hundred of these, at the very least, are entirely superfluous and might be eliminated by processes of absorption and combination, with very decided gain to the cause of Christ in the land. While it may be, and doubtless is, a token that people are thoroughly alive to the importance of religion when they think enough about it to have very positive opinions on a large variety of minute points, and while it also indicates the completest kind of religious liberty when there is no hindrance to their forming separate denominations or church organizations based on these small differences—and we would deprecate either that apathy or that bondage which would make such separations impossible—nevertheless, all will admit that this independence may be carried too far. A forced

Its desirability.

unanimity is not desirable. A nominal, external union which does not reach the heart or command the free assent of the mind is farcical. On the other hand, that crotchety, erratic, rampant irrelation and isolation which cannot work in harmony with others, which magnifies trifles out of all ratio to their real significance, puts personal ambition or personal grievances above the interests of the kingdom of God, keenly perceives little peculiarities of doctrine or discipline, and has no large grasp of great truths, no wide vision of mighty movements, no sense of proportion, is equally objectionable. It is doubtless this spirit which is responsible for the needless divisions in the army of the Lord. Yet not for all. Let it be freely admitted that in several cases there have been reasonable grounds for division, and that to-day it is a question susceptible of strong debate whether a union of all the Methodists of the country in one gigantic body is either feasible, or, on the whole, desirable. There is a point beyond which compromise cannot profitably be carried. There are phases of thought and varieties of polity, nay, there are social cleavages, which make separate organizations pleasanter for the workers and more effective in the work. It is also possible for a church to be too big for its best good. The organic unity of all Christ's people, or even that part of them which wish to be called Methodists, is not a fetish which we feel bound to worship superstitiously or unmeaningly; nor is it so plain a demand of Scripture that men cannot be allowed freely to differ about it. We regard it as something to be settled by calm reflection and sober argument, by a calculation of the reasons for and against in the light of all the facts that each age has to furnish. The Spirit of God is surely with His people to direct in this matter, and may be trusted to lead them so far as they are willing to be led.

Should all
be included ?

We therefore approach this question of the reunion of American Methodism with no preconceived theories or hard-and-fast ideas to which all facts must be made to bend, but with an open mind, inquiring what is the state of the case now, and what, in view of past history and

An inquiry
and survey.

present indications, is probable as to the future. It will be found helpful to take first a rapid survey of the seventeen different Methodist churches in the United States, that we may see what has parted them asunder.

The present communities.

The history of the mother-church, from which the others in most cases have gone forth, and which still constitutes the main body, the METHODIST EPISCOPAL CHURCH, need not be dwelt upon now, save to say that out of the 6,660,784 communicants in American Methodism it has nearly half, or 3,036,667—without counting the 290,886 communicants in foreign Conferences—having advanced to this from 2,240,354 at the time of the national census in 1890. Next in point of importance comes the METHODIST EPISCOPAL CHURCH SOUTH, numbering 1,673,892. In 1890 it had 1,209,976. This body grew out of the differences between the Northern and Southern States on the subject of slavery, and fully set up for itself at its first General Conference, May 1, 1846, in Petersburg, Virginia, the very place where the great conflict between the North and South was finally settled under Grant and Lee in April 1865.

The coloured Methodists.

Of the coloured Methodists, taken together (besides some 300,000 in the Methodist Episcopal Church), there are just about as many as the total membership of the Methodist Episcopal Church South, namely, 1,678,228, having grown to this from 940,581 in 1890. Unfortunately this number is split into eight divisions. The largest is the AFRICAN METHODIST EPISCOPAL, which was organized in Philadelphia in April 1816, Richard Allen, who was practically its founder, being elected the first Bishop. The cause of the separation was the friction which arose in St. George's Methodist Episcopal Church, Philadelphia, in 1786, about the assignment of seats to the coloured brethren. There came to be a settled feeling that the coloured folks could have more freedom of action and more unembarrassed, unrestricted enjoyment of their religious exercises if they kept to themselves, than would be the case if they continued in close association with their white brethren. Hence the new body, which was small in numbers and grew for a

African Methodist Episcopal.

long time very slowly, having less than 8,000 members at the end of the first decade of its existence. In 1856 it had 20,000, in 1866 75,000. After the close of the war and the emancipation of the slaves, the denomination spread extensively through the South, as it had not been at liberty to do before, and the growth was rapid, there being a very natural disposition on the part of the coloured Methodist population to form their own combinations for religious as well as other work. In 1876 there were 212,000 members, in 1890 this had risen to 452,725, and in 1907 there were 850,000. In doctrine, government, and usage this Church scarcely differs at all from that of the body out of which it sprung.

Next in rank is the AFRICAN METHODIST EPISCOPAL ZION CHURCH, which dates from 1820, and sprang from a congregation of coloured people organized in New York City, in connexion with the Methodist Episcopal Church, in 1796. Zion was inserted in the name to commemorate the particular church which was the nucleus originally. At the first annual Conference in 1821 there were nineteen preachers and 1,426 members. Progress was slow, quite naturally, as there could hardly be shown any real reason for another coloured Methodist Episcopal Church. In twenty-five years the ministers had increased to 75 only, and the membership to 5,000. An effort was made at the beginning to induce the 'Zionites' to unite with the African Methodist Episcopal, or 'Bethelites,' but in vain. In 1864 the Zion General Conference passed resolutions favouring union with the African Methodist Episcopal Church, but for some reason, difficult to discern, no union was consummated. Since the war growth has been rapid. In 1890 there were 349,788 members, and at present there are 578,310. Its doctrines are the same as those of all Methodists, and its polity nearly the same, save that lay representation has long been a prominent feature. There are laymen in the Annual Conferences as well as in the General Conference, and there is no bar to the ordination of women. Presiding Elders are elected by the

African
Episcopal
Methodist
Zion.

Annual Conferences on the nomination of the presiding Bishop.

Other
smaller
sections.

Third in rank in this special class is the COLOURED METHODIST EPISCOPAL CHURCH, numbering in 1890 128,758, and in 1907, 219,713. This grew directly out of the Civil War. The Methodist Episcopal Church South, which had in 1860 207,776 coloured members, found that in 1866, at the close of the war, it had only 48,742. A plan was then inaugurated, though not consummated till 1870, to set off the coloured members into a separate organization. It has precisely the same articles of religion and discipline as the parent body, and receives from it considerable care, especially in the support of its educational institutions. The fourth community to be named is the UNION AMERICAN METHODIST EPISCOPAL CHURCH, which had in 1890 2,279 communicants, but claims now 18,500, an astonishing advance. It was organized, with the same general doctrines and usages as other branches of Methodism, in 1813, in Wilmington, Delaware, splitting from the Methodist Episcopal Church for some obscure or unknown reason. The EVANGELIST MISSIONARY CHURCH was formed in 1886 in Ohio by ministers and members who withdrew from the African Methodist Episcopal Zion Church for various reasons. It has no creed but the Bible, but, according to its Bishop, it 'inclines in belief to the doctrine that there is but one divine person, Jesus Christ, in whom dwells all the Godhead bodily.' It had 951 communicants in 1890, and has now 5,014 in the States of Ohio, Illinois, Wisconsin, and Michigan. The AFRICAN UNION METHODIST PROTESTANT CHURCH, which has a few congregations divided among eight States—mainly in Maryland, Pennsylvania, and Delaware—came into existence at about the same time as the African Methodist Episcopal Church and for the same causes, but differs from the former chiefly in objecting to the itinerancy, to a paid ministry, and to the episcopacy. It had in 1890 3,415 members, and has now about 4,000. The ZION UNION APOSTOLIC CHURCH is also a coloured Methodist organization formed at Boydton, Virginia, in 1869, but

what causes it had or still has for its being it is difficult, if not impossible, to ascertain. It has somewhere in the neighbourhood of 2,000 members in Virginia and North Carolina. Eighth in this list comes the COLOURED CONGREGATIONAL METHODISTS of Alabama and Texas, about three hundred of them, with five ministers and five churches, in all respects similar to the Congregational Methodist Church, save that the latter invites the white population and the former the coloured.

The CONGREGATIONAL METHODISTS withdrew from the Methodist Episcopal Church South in 1852, that laymen might have more voice in church government; yet it is not a purely congregational system, but retains a series of Conferences leading up to the General Conference, which meets once in four years. It has 24,000 members, having grown to that from 8,765 in 1890. There is also a body called the NEW CONGREGATIONAL METHODISTS, numbering about 4,000, originating in Georgia in 1881, having the same doctrines and polity as the previous body. It was organized by members of the Methodist Episcopal Church South, who were grieved by what they considered the arbitrary action of a certain Quarterly Conference.

There are still five other Methodist bodies, besides the two Methodist Episcopal, the two Congregational Methodist, and the eight Coloured Methodist already described. Chief of the five, and earliest to start, was the METHODIST PROTESTANT, so called, though not Protestant in distinction from the Catholics any more than other Methodists. It was organized in 1830, mainly to secure the admission of the laity to a share in the government. They began with 5,000 members, had 141,989 in 1890, and have now 183,894. The WESLEYAN METHODISTS were organized in 1843, by ministers and members of the Methodist Episcopal Church, mainly in consequence of dissatisfaction with the attitude of that body toward slavery. It has no itinerancy, and admits no members of secret societies. Beginning with about 6,000 members, it had 16,000 in 1890, and now has 19,000. The FREE METHODISTS, originating in 1860 at

Pekin, New York State, with members who had left the Methodist Episcopal Church, also makes a strong protest against secret societies, and emphasizes a few other questions of discipline, including the prohibition of the use of tobacco. Its preachers lay great stress on the doctrine of entire sanctification. In 1890 its members numbered 22,000, and are now 31,000. The PRIMITIVE METHODIST CHURCH is not a branch of American Methodism at all, but came from England, being introduced into Canada in 1843, and later, gradually, into a few parts of the United States. There are churches in only eight States, nearly one half being found in Pennsylvania, and nearly all are composed of English people. In 1890 there were 4,764, and in 1907 there were 7,013. This concludes the list, save that there are fifteen churches, eight ministers, and about 2,500 members in Maryland and Tennessee who call themselves INDEPENDENT METHODISTS ; they are too independent to belong to any Annual Conference, and apparently are not to be especially discriminated from the Congregational Methodists.

Is their
separate
existence
justified ?

As our readers must now have seen, there would not appear to be any sufficient justification for the separate existence of most of these Methodist churches. We have drawn out a brief abstract of their history in order that this might appear as it could not in any other way. It seemed necessary, as a proper prelude to any discussion of reunion tendencies or lines of development. A survey of the scene thus laid before us very plainly suggests (and this should certainly be reckoned with) the influences against unity which have brought about this condition of things, and which still in great measure operate. Unity is difficult where people are scattered over large spaces between which there are no special or immediate connecting links. A movement in one section of the country may be almost exactly paralleled in another section, springing from similar and independently acting causes. The two may be entirely ignorant of each other for a very long time, until indeed each has rooted itself firmly and sees nothing to be gained by an amalgamation which, owing to the distance,

Distance
from one
another.

could be only formal and external. Particularly is this the case if the leading spirits are men who do not read much, men of narrow views, men without breadth of conception or largeness of thought, whose minds are wholly and sufficiently occupied with the small affairs of a small concern. Unity, as they conceive of it, is against their personal interests, for if they were merged in a large body they would be lost sight of and be esteemed of less consequence; they would be forgotten in the distribution of the offices of honour and emolument, and would be surpassed by others with better abilities. Local affairs in such cases are apt to be accounted of pre-eminent consequence, and there is small attention given to anything far away or not immediately visible.

Again, when for any cause separate denominations have come into existence and have continued for a generation or two, a disturbance of the *status quo* is sure to be attended with much friction. There are now vested interests to be protected, there are property rights to be guarded, there are legal complications involved in any change. Use and wont are on the side of things as they are, and any proposition to have them otherwise must run a searching gauntlet of challenges. Long-time associations make a privileged plea of much strength. Especially if there is a fair degree of success and progress, the cry is raised, 'Let well enough alone; in disturbance there is danger of defeat.' It will be seen, from the figures given above, that nearly all the various sections of Methodism, even those which would seem to have the smallest excuse for being, have been doing very fairly well in the past seventeen years; have made, in fact, in many cases, much larger proportionate gains than the parent body. So that they might, with a good show of reason, say, 'Why should we give up our independence, when God is plainly seen to be very graciously blessing our endeavours to build up His kingdom in our own way?'

Differences of colour, race, nationality, and language furnish a barrier to unity, a ground for cleavage, that can

Vested
interests
and
historic
associations.

Racial
difficulties.

in no way be ignored or dismissed as baseless. We have seen that of the nearly two million Methodist members of African or Negro lineage now in the United States, 1,678,228, or more than eighty per cent., prefer to belong to churches composed exclusively of their own colour. Considering the whole history of the relation of the white and coloured people in this country, and also considering the marked peculiarities of the Negro race as distinguished from the Anglo-Saxon, this preference need not be a matter of surprise. The wonder, perhaps, rather is that so large a number as 290,000 and more still cling to what they love to call 'the old John Wesley Church.' It is safe to say that they would not do so except for the fact that they are placed in Conferences of their own colour. A persistent endeavour was made for some time after the war, by those who looked only at the theoretical doctrine of the basal equality of all men before God and ignored the practical working of average human nature, to perpetuate mixed Conferences, and it was even deemed a sort of treason to fundamental human rights to take any other position. But when it was found that the blacks themselves greatly preferred to have, so far as possible, entire charge of their own affairs, and that close mingling in ecclesiastical relations was no more agreeable to them than to their white brethren, the effort was abandoned. The coloured members of the Methodist Episcopal Church, the more intelligent of them at least, are fully aware of the advantages they receive from their connexion with it—advantages in the way of white supervision, direction, and help, from the presidency in their Conferences of our great bishops, the visits of our secretaries, the presence in some instances of white presiding elders, also of white principals in the chief educational institutions, and of the large amounts of money which by our various benevolent societies have been expended among them. They are gaining more and more recognition in the way of General Conference offices, and may, before this book sees the light, have been given something which they have long desired—a full-fledged bishop of their own

colour. While this liberal and helpful policy is pursued toward them they are hardly likely to break off into a new denomination, or to join either of the African Methodist churches: although, if these latter should come together into one grand aggregate, there would undoubtedly be strong pressure brought to effect the detachment of our coloured Conferences (twenty-one in number); and there are not wanting prominent leaders in our own Church who think it would be a good thing if this were accomplished.

Is there any likelihood that the two million coloured Methodists will draw together, or that they will ever be connected again with the whites in one grand organization? As to the latter there is something to be said in favour of it from the standpoint of absolute idealism. Dr. Abel Stevens, writing forty years ago in his *History of the Methodist Episcopal Church*, after describing the formation of the first two African Methodist churches, adds this:

Probable maintenance of the colour line.

As these bodies differ in no fundamental respect from the parent Church, and as a difference of the human skin can be no justifiable reason for a distinction in Christian communion, the time may come when the parent Church may have the opportunity of making an impressive demonstration against absurd conventionalism, and in favour of the sublime Christian doctrine of the essential equality of all good men in the kingdom of God, by receiving back to its shelter, without invidious or discriminative terms, these large masses of the African people, and by sharing with them its abundant resources for the elevation of their race. Such an act would seem to be the necessary consummation of that revolution of public opinion which has been providentially effected by the great war of the rebellion.

This sounds well, but things have changed not a little since it was written. Latest observers report that everywhere there is a growing race consciousness among the Negroes, a building up of a more or less independent Negro community life within the greater white civilization. Every force seems to be working in that direction, the direction of Negro enterprises for the Negro population, separate

banks, separate periodicals, separate industrial or mercantile companies, separate schools, separate churches. They feel that their self-respect is better promoted in this way, that they have a fairer chance for the development of their resources. It is one thing for us to be ready to 'receive back' the African masses, and another thing for them to wish to come back. We may say, then, that there is no present likelihood or tendency whatever for any such union as will bring the two races into a single denomination.

Union of
coloured
Methodists.

Is there any trend toward union among the eight coloured Methodist bodies? We have seen that five of them are extremely insignificant, having, all told, only thirty thousand members, if the largest claims are allowed. They seem to be of purely local significance, if of any at all, with no just grounds to rank as other than temporary factions, and having no real standing in the great Methodist family. Their past is unintelligible, their present unascertainable, their future unimportant. Among the three bodies of some size—the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Coloured Methodist Episcopal—there has been considerable discussion with regard to union. We have already mentioned an effort toward union in 1864, which came to nothing. At the second Œcumenical Conference which met in Washington in 1891, much interest was excited on the subject of union, and the leaders of the African Methodist churches held a private meeting to discuss the matter. But nothing of consequence seems to have come from it. Nor can it be said that in the seventeen years which have followed any great amount of definite progress toward organic union has been recorded. That there is a decided tendency toward fraternal union is quite manifest. Old acerbities have been mollified, warmer friendships cultivated, and encouraging steps taken in the direction of larger oneness. This year (1908), a very significant gathering bearing on the matter was held in the city of Washington. The bishops of the three churches under discussion met in joint session, twenty-six of them, two being detained by illness. They

agreed that the three churches shall have a common hymnal, catechism, and liturgical service. It was agreed likewise that the evils of the transfer system shall be checked by the refusal to accept a transfer of any minister except it be backed by a clean bill of moral health signed by the bishop from whose district he hails. A few other steps were taken looking toward the binding together of these three influential bodies in closer relations. Fraternity is evidently in the air ; and though at present nothing further is practicable, a still more intimate welding in the somewhat distant future is by no means impossible.

Very much has been written and spoken concerning the possibilities and probabilities of a union between the two great Methodist churches of America—the Methodist Episcopal Church and the Methodist Episcopal Church South. The relation between the two bodies has been a matter of agitation and debate ever since the momentous separation inaugurated at the General Conference of 1844. While slavery still existed that relation was, of course, antagonistic. After the echoes of the war had fully died away and a new generation began to have influence, movements toward fraternity became more active ; delegations of leading men passed to and fro between the respective General Conferences. One speedy result of this was a Joint Commission held at Cape May, New Jersey, in August 1876. After prolonged discussion they heartily agreed on a plan by which disputed titles to church property might be adjudicated, and other difficulties in the way of perfect harmony removed. This agreement being recognized by both General Conferences, a good foundation for future intercourse was laid, and the tide of fraternal feeling has been steadily rising since that day. Very many influences are working that way. During the past quarter of a century intercourse between the two sections of the country has wonderfully increased. Northern resorts are much patronized in the summer by people from the South, and Southern resorts in the winter by people from the North. Large amounts of Northern capital have gone South for the

The two
great
churches.

development of business there. Students from the South have come North to complete their education. The Spanish war, engaged in with equal enthusiasm by soldiers and sailors from both sections, mightily cemented the union. The result of this social and commercial, educational and military interchange has been to bring about a kindlier, heartier feeling between all classes, and this has strongly affected the churches. The three Ecumenical Conferences have had an effect, of course, in the same direction. Bishop R. S. Foster, of the Methodist Episcopal Church (whose father lived and died a member of both churches, insisting to the last on keeping his name on the register of a congregation in each church and contributing equally to the support of both his pastors) in 1892 published a book entitled *Union of Episcopal Methodisms*, in which he argued strongly for such union. But Dr. W. P. Harrison, Book Editor of the Methodist Episcopal Church South, published a book, also in 1892, in which he took the opposite view. He was clear in the position, and represented in this, apparently, the dominant sentiment in his church: that 'for the present, at least, the interest and welfare of our Southern Methodism imperatively demand the jurisdictional independence of the Methodist Episcopal Church South.'

Since that time there has been, we judge, no fundamental or far-reaching change in the attitude of the churches. Not that these two books precisely indicate that attitude. There are many in the Methodist Episcopal Church South who agree with Dr. W. B. Palmore, Editor of the *St. Louis Christian Advocate*, that the time has fully come when both 'Yankee and Dixie Methodisms,' as they are sometimes called, 'should quit their wasteful follies and arrange for a united readjustment to take the world for Christ during the twentieth century.' So, too, there are many in the Methodist Episcopal Church who doubt if the time is very near when the two Methodisms can be with advantage organically united. This doubtless is the prevalent sentiment in both bodies. There is a feeling that the resultant church would be so big as to be unwieldy, that the General

Conference under such circumstances, if of manageable size, could but poorly represent the wide-spread and enormous aggregate of its constituents, that there are radical differences in the views held in the two sections as to the powers of the General Conference which would be very difficult of reconciliation. Each Church has indeed in the sixty years since separation made quite a number of changes which they would be very reluctant to abandon. On the other hand, the centripetal tendencies, not only in Methodism, as shown by the unions of Canada, Australasia, and Great Britain, but also in the entire Protestant world, have a constant and abiding influence. The two Methodist Churches of which we speak (together with that of Canada) have effected a successful union in Japan which promises to be of great service to the cause of Christ in that country. They have also united in a common Publishing House at Shanghai; they have united in the Epworth University of Oklahoma; and this year a Bi-Methodist Missionary Convention was held in Oklahoma City, which brought together very successfully the leaders of the two great Churches for conference, prayer, and closer fellowship, and for studying anew the unfinished task of Jesus. These things are certain to increase. There has been considerable talk about a great University, at some centre like Louisville, for all Kentucky Methodism. It will probably come in time. The American University at Washington, D.C., has among its officers and trustees ministers and members of both churches. All along the border, between the sections, it would be a wonderfully helpful thing if rivalry could cease and union be effected. There would be economy in many directions. The Methodist Episcopal Church South has no less than six Conferences in the North, composed of fifteen thousand lay members, for the sustaining of which work \$15,000 a year of missionary money is appropriated. Similarly the Methodist Episcopal Church has (besides its twenty-one coloured Conferences) seventeen white Conferences in the South, with 267,674 members, for whose aid between \$50,000 and \$60,000 is annually granted.

Hopeful
signs.

The minimizing of the friction natural under such circumstances and the prevention of harmful competition has been for a long time the study of the supreme governing bodies of the two Methodisms. In January 1898, there was held in Washington City a joint session of the Commission on Federation, appointed by the General Conferences of the two Episcopal Methodisms, which led to excellent results. Among other things recommended, and subsequently effected, was the adoption of a common hymnal for the two Churches, also a common order of service and a common catechism. These have now been for some years in use with much satisfaction. The General Conferences, with increasing heartiness and unanimity, have shown themselves disposed to take all practicable steps to increase fraternity by facilitating the transfer of ministers and members, and by avoiding the needless duplication of ecclesiastical organizations.

Present
movements.

This growing feeling manifested itself in remarkable strength at the last General Conference of the Methodist Episcopal Church in its quadrennial session in Baltimore, in May 1908. Important steps were taken by that great body of eight hundred delegates which may lead to the reunion of several of the Churches. Very early in the session the Conference adopted the following statement :

Proposed
union of
the
Methodist
Episcopal
and
Methodist
Protestant
Churches.

Such has been the growth of the Methodist Episcopal Church and of the Methodist Protestant Church along the lines of their individual development, each gradually modifying its policy and practice to meet the enlarging demands confronting it, that providentially the radical differences of policy which occasioned their separation have been so nearly eliminated that many among the most godly in both churches are convinced there is no longer sufficient cause for the maintenance of two distinct ecclesiastical organizations. Having a common origin, holding a common faith, possessing so much of discipline and policy in common, and above all the deep-rooted and growing conviction that the union of the various Methodisms would strengthen the local churches, secure economy of resource, make for aggressive evangelism, and hasten the kingdom of our

Lord, they earnestly desire that the Methodist Episcopal and Methodist Protestant Churches shall become organically one. Therefore, Resolved that the Methodist Episcopal Church in General Conference assembled hereby most cordially invites the Methodist Protestant Church to unite with the Methodist Episcopal Church in order that as one great Methodist body they and we may fulfil the better our individual commissions by preventing the waste of rivalry and exalting the God of peace.

A committee headed by Bishop Warren conveyed this invitation to the General Conference of the Methodist Protestant Church then in session at Pittsburg, Penn., and were most enthusiastically received. That Conference entertained the proposition favourably and appointed a commission, to confer with a like commission appointed at Baltimore, to adjust the details of the union. It will of necessity take some time, this union; but it seems quite certain to come. The President of the Methodist Protestants, the Rev. T. H. Lewis, D.D., in his fraternal address to the General Conference at Baltimore, later in the month, said, 'That such a union is honourable and possible and desirable, I have not the slightest doubt. Nay, I will go farther and say, that if we have any right to interpret God's will by the signs of the times, Bishop Warren is right in saying that the watchword of this new crusade is, "God wills it."' He added that since the Methodist Protestants had drawn their membership from both North and South he cherished a fervent hope that it might be given to them to have the very great honour, before the union now in contemplation was consummated, to be the instrumentality of uniting the mighty hosts of divided Methodism.

That this, however, is still a question requiring much consideration is evident from another report adopted by the Conference at Baltimore, which begins by saying, 'The time does not seem to have fully come for organic union between the Methodist Episcopal Church and the Methodist Episcopal Church South.' It provided, however, under some circumstances, for a union of local churches connected

A Federal
Council of
the
Methodist
Episcopal
North and
South
Churches.

with the two denominations. The following was also heartily adopted :

That the growth of the spirit of fraternity and of practical federation in evangelical churches in many communities, and especially in this country between the Methodist Episcopal Church and the Methodist Episcopal Church South, suggests the advisability of instituting a Federal Council for these two churches, which, without interfering with the autonomy of the respective churches and having no legislative functions, shall yet be invested with advisory powers in regard to world-wide missions, Christian education, the evangelization of the un-churched masses and the charitable and brotherly adjustment of all misunderstandings and conflicts that may arise between the different churches of Methodism.

This resolution had been previously adopted by the General Conference of the Methodist Episcopal Church South, held in Birmingham, Alabama, May 1906. A Federal Council is accordingly now constituted, and in operation ; it will be attended, we trust, with encouraging results.

Still another significant report on this subject of union or federation was adopted at Baltimore. It provided that a Commission on Federation, to be appointed by the Bishops, should—

invite the Evangelical Association, the United Brethren, and such other branches of Methodism as were believed to be sympathetic, to confer through similar Commissions concerning federation or organic union as in the judgement of the said churches respectively might be most desirable, and to report to the General Conference of 1912.

Gladness was expressed at the increasing evidence of closer fellowship and prospective union between the various branches of coloured Episcopal Methodism in the United States as one of the most striking and hopeful indications of the growth of the spirit of Christian unity ; and the Commission on Federation was instructed to further these results as far as practicable. A special Commission of

Other churches invited to consider union.

Seven, to report in 1912, was appointed to confer with similar Commissions, if such were appointed, from the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Coloured Methodist Episcopal Churches concerning such questions as would lead to more harmonious co-operation in extending the kingdom of Christ.

As to the minor Methodisms (other than coloured) mentioned in the earlier part of this chapter, we are not aware that there is just now any very promising proposition for amalgamation. Some years ago there was an effort made to bring together the Methodist Protestants and the Primitive Methodists, which would have been to the advantage of both, and would have benefited particularly, perhaps, the smaller body; but for some reason it fell through. More recently there was a prolonged endeavour to form a union between the Methodist Protestants, the United Brethren (a semi-Methodist Church), and the Congregationalists; but this came to naught. One can but think that if there were not so much human nature in most people, so much insistence on one's rights, so much stickling for utterly unimportant ideas, so much clinging to old customs, so much fear lest the other party should get a little more advantage—these union movements would not be so exceedingly slow and hard to accomplish. As the Spirit of Christ increases in the so-called followers of Christ, difficulties of this sort will disappear.

There is very little occasion for comment on lines of development or tendencies toward union among the forces of Methodism in British America, since the work, which yet lingers in most other parts of the world, has there for some time been finished. It is their glory and pride that, throughout the length and breadth of that immense field, there is but one Methodist Church.¹ They have attained this great desideratum, showing other lands the way. Still outside this central body are a few coloured Methodist churches, known as the British Methodist Episcopal Church, scattered and declining; also a few German Methodist

Efforts among the smaller communities.

The example of the Canadian Methodist Church.

¹ *Vide* Book iv. chap. iv., and book vi. chap. ii.

churches belonging to the Evangelical Association having affinities with a similar body in the United States, Methodist in spirit though not in name. A small fragment has also broken off from the Church since the union, called 'Hornerites,' from their leader, who adopted eccentric views on the subject of 'holiness.' But these trifling exceptions need not detract at all from the statement that Canadian Methodism is one. Of larger importance is the fact that Canada, having shown how easily various diverse Methodisms can be welded into one, seems about to give the world another much-needed lesson in the same direction by showing how evangelical non-sacerdotal Protestantism may also become one to the greater glory of God and the further progress of the kingdom. The proposed union of the Methodists, the Presbyterians, and the Congregationalists, which has now been for some years under consideration, has met with such hearty approval and seems so certain to advance the interests of Christ, that there can be little doubt of its final consummation, though it may take some further years yet, as there is no disposition to hurry or force it.

The call
of the age
for united
effort.

We deem it to be in line with the best thought and best feeling of the day which is getting more and more impatient of everything which, without full warrant, keeps apart the followers of the Lord and prevents the use of their entire energies in contending against the embattled forces of sin. In different lands different steps will be deemed advisable. Not always by organic unity, but, where that is impracticable, by close federation and a definite removal of all mutual antagonisms, should Christ's people get together in His name. The world, which so long has wondered at unnecessary and unseemly divisions, will be far more inclined, when this stumbling-block is removed, to accept the leadership of the Church and march with fast-increasing numbers under the all-conquering banner of Emmanuel.

CHAPTER IV

STATISTICS OF WORLD-WIDE METHODISM

And the Lord added to them day by day those that were being saved.—
ACTS ii. 47, R.V.

O the fathomless love,
That has deigned to approve
And prosper the work of my hands !
With my pastoral crook
I went over the brook
And, behold, I am spread into bands !

Who, I ask in amaze,
Hath begotten me these ?
And inquire from what quarter they came !
My full heart now replies,
They are born from the skies,
And gives glory to God and the Lamb.

CHARLES WESLEY.

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CHAPTER IV

STATISTICS OF WORLD-WIDE METHODISM

AUTHORITIES.—*Minutes of Conference* of the British churches (1908); *The Methodist Year Book* (U.S.A., 1908), ed. by Stephen V. R. Ford; *The Free Church Year Book* (1908); *The Wesleyan Methodist Kalendar* (1909), etc.

THE appended statistics of ministers, lay preachers, members and scholars in the several Methodist churches, and of their church property and foreign-missionary income, give a general numerical view of world-wide Methodism. These particulars have been compiled from the latest returns. All the churches do not furnish this information with completeness. The totals given at the foot of the statistical table must be viewed in the light of this fact; and in every case the impression given by these figures should be supplemented by the statements made in the relative chapters of this *History*.

Statistics and statements.

For comparative purposes it is important to note that the conditions of membership in the Methodist churches are, in most cases, of a special kind, and also that, generally, adults only are reckoned as members. In the British Wesleyan Methodist Church, for instance, junior church members (99,939 in 1908) are not included as members in the numbers here given; nor are Sunday scholars whose age is over fifteen. These number 259,118. In order, therefore, to estimate the number of adherents and worshippers attached to Methodism, the number of church members given in this table must be multiplied by four. An illustration of this is furnished by Australian Methodism. The membership return is 150,751; but the number of worshippers in Methodist churches there is nearly four and

Comparisons

Thirty millions of adherents.

a half times that number, viz. 669,476. The editor of *The Methodist Year Book*¹ of the United States, referring to the order of religious denominations there, as indicated by their membership, states :

The position of the Roman Catholic Church at the head of all statistics is due simply to their method of computing as members of their church the whole Catholic population, old and young ; whereas in our church, and most other Protestant denominations likewise, only those who have taken upon themselves the vows of the church are enumerated. In the Methodist Episcopal Church not even our baptized children are counted.

Significance
of these
statistics.

It is not necessary to dwell on the significance of totals of such magnitude ; albeit all Methodists do not yet realize the vastness of their fellowship, and, unhappily, the insularity which too often limits the interest of sincere men to their own faith, leaves many such uninformed as to this world-wide Christian community. Hugh Price Hughes² found it very difficult to convince Mark Pattison, the Rector of Lincoln College, Oxford, that the followers of Wesley, perhaps its most distinguished Fellow, numbered then (*circa* 1881) twenty-five millions. He thought the number was twenty-five thousands. Their numbers have greatly increased since that interesting discussion.³ They may be compared with those recorded at the death of Wesley.⁴ 'Where is boasting ? It is excluded.' Methodists produce their debt, not their discharge, when they enlarge upon the divine blessing which has rested upon their church.

1791 and
1908.

This *History* of it may fittingly close with the words which Wesley frequently quoted, and which stand upon its first page : 'According to the time it shall be said, What hath God wrought !'

¹ 1908, p. 229.

² *Vide* his *Life*, by his daughter (1904), p. 161.

³ Compare the statements in vol. i, pp. 280, 281.

⁴ In 1791 : 511 preachers and 120,233 members ; of whom 198 preachers and 43,265 members were in the United States.

STATISTICS OF METHO

GENERAL CONFERENCES AND THEIR MISSIONS	MINISTERS	LAY PREACHERS	CHURCH MEMBERS AND PROBATIONERS	SUNDAY SCHOOLS
BRITISH CHURCHES—				
Wesleyan Methodists: Great Britain ..	2,455	19,804	522,721	7,570
Ireland	246	697	29,095	352
Foreign Missions	616	3,962	138,598	1,766
French Conference	43	94	1,661	70 ⁴
South African	250	5,641	116,455	767
Primitive Methodist	1,099	15,939	207,034	4,156
Africa and New Zealand	57	250	5,170	—
United Methodist Church	833	5,577	159,095	2,239
Foreign	48	640	29,759	174
Wesleyan Reform Union	21	527	8,489	181
Independent Methodist Churches ..	432	—	9,404	154
AUSTRALASIA—				
Methodist Church, comprised in 6 annual Conferences	975	4,576	150,751	3,973
UNITED STATES—				
Methodist Episcopal Church, comprised in 131 Annual Conferences and 12 Mission Conferences	Bishops 26 19,190	14,057	3,036,667	34,356
Foreign membership	—	—	290,886	—
Methodist Episcopal, South, comprised in 47 Annual Conferences	Bishops 11 7,038	4,800	1,656,609	14,892
Foreign	170	500	20,000	—
Union American Methodist Episcopal ..	138	—	18,500	—
African Methodist Episcopal	6,190	15,885	850,000	—
African Union Methodist Protestant ..	150	750	3,867	350
African Methodist Episcopal Zion	3,871	1,520	578,310	2,034
Methodist Protestant	1,551	1,135	183,894	2,034
Wesleyan Methodist	539	—	18,587	465
Congregational Methodist	415	—	24,000	—
Congregational Methodist, Coloured ..	5	—	319	—
New Congregational Methodist	238	—	4,022	—
Zion Union Apostolic	30	—	2,346	—
Coloured Methodist Episcopal	2,673	2,786	219,713	4,007
Primitive Methodist	83	138	7,013	108
Free Methodist	1,032	1,299	31,376	1,175
Independent Methodist	8	—	2,569	—
Evangelist Missionary	92	27	5,014	—
CANADA—				
Methodist Church, comprised in 12 Annual Conferences	2,304	3,707	323,343	3,574
Totals of available returns	52,829	104,311	8,655,267	84,397

¹ Reference should be made to statements and explanations, pp. 531, 532.

² Official estimate for England, Scotland, and Wales.

³ Other preaching-places, 1,616.

⁴ Sunday and Thursday schools.

⁵ Late M.N.C. only.

IODISM, 1908¹

OFFICERS AND TEACHERS	SUNDAY SCHOLARS	CHURCHES (BUILDINGS)	COST OF CHURCH PROPERTY, ETC.	SITTINGS PROVIDED	FOREIGN MISSION INCOME
132,201	990,264	8,574	£25,000,000 ²	2,359,268	£221,157 ¹¹
2,587	25,864	425 ³	£660,526	—	—
7,527	142,508	3,691	—	—	—
189	2,100	125	—	—	—
3,047	40,306	3,779	—	—	£10,000
59,568	465,726	4,913	£4,860,034	1,057,673	£8,237
—	—	223	£62,613	12,758	—
42,452	315,993	2,520	£4,394,377	746,075	£24,404
566	8,833	525	£17,389 ⁵	—	—
2,762	22,312	196	—	47,665	£176
3,032	27,324	156	—	33,000	—
24,322	231,553	6,418 ⁶	—	—	—
			£34,994,939		£263,974
361,375	3,007,677	29,523 ⁷	\$186,924,024	—	\$2,213,271
—	—	—	—	—	—
111,137	1,084,238	15,542 ⁸	\$39,036,904	—	\$1,455,316 ⁹
—	—	255	—	—	—
—	—	5,321	—	—	—
900	2,770	96	—	—	—
14,404	122,467	3,206	—	—	—
16,680	126,031	2,242	—	—	—
—	18,344	609	—	—	—
—	—	425	—	—	—
—	—	5	—	—	—
—	—	417	—	—	—
—	—	32	—	—	—
7,098	79,876	2,619	—	—	—
—	11,754	110	—	—	—
7,376	40,660	1,106	—	—	—
—	—	15	—	—	—
—	1,200	47	—	—	—
34,479	290,835	4,738 ¹⁰	\$21,223,727	—	\$442,629
			\$247,184,655 equals £49,436,931 add from above £34,994,939	[The dollar is taken at $\frac{1}{5}$ th of a £]	\$4,111,216 equals £822,243 add from above £263,974
831,702	7,058,635	97,853	£84,431,870	4,256,439	£1,086,217

⁶ Besides parsonages, 677.

⁷ Besides parsonages, 13,079.

⁸ Besides parsonages, 4,543.

⁹ Including Church Extension contributions.

¹⁰ Besides parsonages, 1,322.

¹¹ Including Women's Auxiliary expenditure, £20,489.

APPENDIX A
GENERAL LIST OF AUTHORITIES

The following list of books, which makes no claims to be exhaustive, gives some of the authorities and sources which will be found of most service for the study of Methodism, its relation to the 18th century, its origin and common history. For special matters, and the history of the several sections of Methodism, the reader should refer to the authorities given at the head of the separate chapters. For literary matters see *supra*, Vol. I. pp. 105 ff. For movements, etc., later than the death of Wesley the reader should consult Vol. I. pp. 335-57. Some of the works mentioned in the following pages dealing with Methodist history, especially in the Colonies, though not uncommon in private collections, are unfortunately in few public libraries, including the British Museum. Such works are generally indicated by the omission of date. In order that the young student should not find this list too bewildering, a few works which are specially recommended are marked with an asterisk.

A. GREAT BRITAIN IN THE EIGHTEENTH CENTURY

I. SOCIAL AND POLITICAL CONDITION

(a) ENGLAND

- ANON. : *Letters concerning the Present State of England.* (1772.)
- ASHTON, J. : *The Fleet ; its River, Prison, and Marriages.* (1888.)
- *Social Life in the Reign of Anne.* 2 vols. (1882.)
- *Old Times ; Social Life at the End of the 18th Cent.* (1885.)
- BURKE, E. : *Select Works.* (Ed. E. J. Payne. 2 vols. 1866.)
- [The complete *Works of Burke* have been edited at different dates in 8, 12, 16, and 9 vols. Best eds. in 8 vols. (1852), or 9 vols. (Boston, 1839), or 12 vols. (Boston 1865-7).]
- BURNET, BP. G. : *History of His Own Times.* (1st vol. 1723 ; 2nd vol. 1734 ; best eds. 1823, 1833.)
- BURTON, J. H. : *Hist. of Brit. Empire during the Reign of Anne.* 3 vols. (1880.)
- CHESTERFIELD (EARL OF) : *Letters to his Son.* (Ed. Strachey and Calthrop, 1901.)
- *Letters.* (Ed. Lord Mahon. 5 vols, 1845-53, 1892.)
- COXE, W. : *Life and Administration of Walpole.* (3 vols. 1798.)
- GILLRAY, J. : *Caricatures Political and Social.* (1851.)
- GODLEY, A. D. : *Oxford in the Eighteenth Century* (1908.)
- HERVEY, LORD JOHN : *Memoirs of the Reign of George II.* (3 vols. Ed. J. W. Croker. 1848, 1884.)
- HOWARD, JOHN : *State of the Prisons in England and Wales.* (1777, 1780.)
- JESSE, J. H. : *Selwyn and his Contemporaries.* 4 vols. (1843, 1882.)
- *Glimpses of Country Life when George III. was King.* (1893.)
- KING, GREGORY : *Natural and Political Observations and Conclusions upon the State of England [in 1696].* (First pub. in 1801 by G. Chalmers.)
- KINGSTON, ALF. : *Fragments of Two Centuries.* (1893.)
- *LECKY, W. E. H. : *Hist. England in 18th Cent.* 8 vols. (1878-90. New ed. with Ireland separated in 7 vols., 1892.)
- MACKNIGHT, T. : *Life and Times of Burke.* 3 vols. (1856-60.)

- McCARTHY, J. AND J. H.: *Hist. of the Four Georges and William IV.* 4 vols. (1901.)
- OLIPHANT, MRS.: *Historical Sketches of the Reign of George II.* 2 vols. (1869.)
- PASTON, G. (i.e. Miss M. E. Symonds): *Sidelights on the Georgian Period.* (1902.)
- SEELEY, L. B.: *Horace Walpole and His World.* (1884, 1895.)
— *Fanny Burney and Her Friends.* (1890.)
- SLATER, G.: *English Peasantry and the Enclosure of Common Fields.* (1907.)
- STANHOPE (LORD MAHON): *Hist. England from the Peace of Utrecht.* 2 vols. (1870, 1872.)
— *Hist. England from the Peace of Utrecht to the Peace of Versailles.* 7 vols. (1836–54.)
- STEPHEN, LESLIE: *Eng. Literature and Society in the 18th Cent.* (1904.)
- SYDNEY, W. C.: *England and the English of the 18th Cent.* 2 vols. (1891.)
- THACKERAY, W. M.: *The Four Georges.* (1861, 1887, many reprints.)
- WALPOLE, HORACE: *Letters.* (Ed. Cunningham, 9 vols. 1857, 1891.)
— *Letters; Selection of, by C. D. Yonge.* 2 vols. (1890.)
— *Reminiscences of the Courts of George I. and II.* (Ed. Cunningham, 1857.)
— *Memoirs of George II.* (Ed. Holland, 3 vols. 1846.)
— *Memoirs of George III.* (Ed. Barker. 4 vols. 1894.)
- WENDEBORN, F. A.: *A View of England towards the Close of the 18th Century.* (First pub. in German. Berlin, 4 vols., 1785–88; trans. in 2 vols. by G. G. J. and J. Robinson, London, 1791.)
- WITT, CORNELIUS DE: *La Société Française et la Société Anglaise dans le XVIII. Siècle.* (1880.)
- WRIGHT, T.: *England under the House of Hanover, illustrated from caricatures.* 2 vols. (1848, 1849, 1852.)
— *Caricature History of the Georges.* (1868.)
Dictionary of National Biography (= DNB).
Gentleman's Magazine.

[These two series are invaluable for a study of the period.]

The novels of Fielding, Smollett, Sterne, Richardson, Brooke (*Fool of Quality*), and others, should not be neglected, for the picture they give of the age.

(β) SCOTLAND AND IRELAND

- BRYCE, J., and others: *Two Centuries of Irish History.* (1689–1870, 1888.)
- FROUDE, J. A.: *The English in Ireland in the 18th Cent.* 3 vols. (1872–4, 1881, 1886.) (Needs care.)
- GRAHAM, H. G.: *Social Life of Scotland in the 18th Cent.* 2 vols. (1899.)
- *LECKY, W. E. H.: *Hist. Ireland in 18th Cent.* 5 vols. (1897.)

(γ) AMERICA

- BANCROFT, G. : *History of the United States*. 6 vols. (1834-1854 ; many eds.)
- BURKE, E. : *Account of the European Settlements in America*. (1st ed. 1757, 6th ed. 1777.)
- CHANNING, Ed. : *The United States of America*. (1896.)
- DOYLE, J. A. : *The English in America*. 3 vols. (1882.)
- HILDRETH, R. : *History of the United States*. 6 vols. (1849, 1852, 1854-5.)
- LODGE, H. C. : *Short History of the English Colonies in America (to 1765)*. (N. Y., 1881.)
- TREVELYAN, G. O. : *The American Revolution*. 3 vols. (1899, 2nd ed. 1905.)
- WINSOR, JUSTIN : *Narrative and Critical History of America*. 8 vols. (1886-9.)

II. CONDITION OF RELIGION

(α) GENERAL RELIGIOUS OUTLOOK (including Anglican Church).

(i) *Contemporary Works of Chief Importance*

- BAXTER, R. : *Reliquiæ Baxterianæ. Baxter's Life and Times*. (Ed. M. Sylvester. 1696.)
- CLARKE, S. : *Scripture Doctrine of the Trinity*. (1712.)
- CLAYTON, ROBERT : *Essay on Spirit*. (1751.)
- HARTSHORNE, ALBERT : *Memoirs of a Royal Chaplain (i.e. Edmund Pyle)*. 1729-1763. (1905.)
- HERVEY, JAMES : *Meditations among the Tombs*. (1746 ; with life, 1803.)
— *Reflections on a Flower Garden*. (1746.)
— *Dialogue between Theron and Aspasio*. 3 vols. (1755.)
[Complete Works in 6 vols., 1769.]
- HOADLY, BP. : *Works*. 3 vols. (1773.)
— *A Preservative against the Principles and Practices of the Non-jurors*. (1716.)
- HUTCHINSON, JOHN : *Moses' Principia*. (1724-7.)
[Collected Works in 12 vols., 1748.]
- JONES, WM. : *The Catholic Doctrine of the Trinity*. (1756.)
- JONES, JOHN : *Free and Candid Disquisitions relating to the Church of England*. (1749.)
- LOCKE, J. : *Four Letters on Toleration* (7th ed. 1758, repr. 1870.)
- TOPLADY, A. : *Historic Proof of the Doctrinal Calvinism of the Church of England*. (1774.)
— *More Work for John Wesley*. (1772.)
- WILBERFORCE, WILLIAM : *A Practical View of the Prevailing Religious System, etc.* (1797.)
- WILSON, BP. : *Maxims of Piety and Christianity*. (1781.)
— *Sacra Privata*. (1781.)

WOODWARD, JOSIAH: *Rise and Progress of the Religious Societies.* (1698-1701, 6th ed. 1744.)

(ii) *Critical and Biographical*

- *ABBEY, C. J., AND OVERTON: *The Eng. Church in the 18th Cent.* [Ed. in 2 vols is the best. (1878, 1881, 1896.)]
- ABBEY, C. J.: *The Eng. Church and its Bishops.* 2 vols. (1887.)
- BUTLER, BP.: (See also *infra*, § 8 II.)
- BARTLETT, T.: *Memoirs of Butler.* (1839.)
- COLLINS, W. LUCAS: *Butler.* (1881.)
- EGGLESTONE, W. M.: *Stanhope Memorials of Bp. Butler.* (1878.)
- GLADSTONE, W. E.: *Works of Bishop Butler.* 3 vols. Vol. III., *Subsidiary Studies.* (1896-7.)
- SPOONER, W. A.: *Life of Butler.* (1891.)
- CANTON, WM.: *Hist of the Brit. and Foreign Bible Soc.* 2 vols. (1904.)
- FIGGIS, J. N.: *Guardian*, Oct. 11, 1905. (For Hoadley's position.)
- GRAHAM, H. G.: *Scottish Men of Letters in the 18th Cent.* (1901.)
- HARRIS, G.: *Raikes, the Man and His Work.* (1890.)
- HUNT, J.: *History of Religious Thought in England.* 3 vols. (1870-73.)
- KEBLE, J.: *Life of Bp. Wilson.* 2 vols. (1863.)
- MANT, R.: *History of the Church of Ireland to 1800.* 2 vols. (1845.)
- OVERTON, J. H.: *Life in the English Church, 1660-1714.* (1885.)
[See also *supra*, Abbey and Overton.]
- OVERTON, J. H., AND RELTON: *Ch. of England from 1714-1800.* (1906 ; *i.e.* vol. 7 in the *Hist of Eng. Church.* Ed. Hunt and Stephens.)
- PERRY, ARCHDEACON: *Hist. Eng. Church from 1603*, vol. 3. (1861-4.)
- SIDNEY, E.: *Life, Ministry, and Remains of Samuel Walker.* (1835, 1838.)
- SIMON, J. S.: *The Revival of Religion in the 18th Cent.* (1907.)
- STOUGHTON, J.: *Religion in England under Anne and the Georges.* 2 vols. (1878.)
- WATSON, J. S.: *Life of Bp. Warburton.* (1863.)

(β) MORAVIANS

- HUTTON, J. E.: *Short History of the Moravian Church.* (1895.)
- LOCKWOOD, J.: *Peter Böhler.* (1868.)
- SCHWEINITZ, EDW.: *The History of the Unitas Fratrum* (Amer.). (1885.)
[The reader may also consult *Moravian Hymns and Liturgy.* (1793.)]
- SPANGENBERG, A. G.: *Life of Zinzendorf.* Trans. S. Jackson. (1838.)
- *Missions of the United Fratrum.* (1788.)
- *Idea Fidei Fratrum.* Trans. La Trobe. (1796.) (Gives the best account of the Moravian theology.)
- WAUER, G. A.: *The Beginning of the Brethren's Church in England.* Trans. J. Elliott. (1901.)

(γ) INDEPENDENTS AND BAPTISTS

- BOGUE, D., AND BENNET, J. : *History of Dissenters*, 1689-1808. (3 vols. 1809 ; 4 vols. 1812.)
- CALAMY, E., AND PALMER, S. : *The Nonconformists' Memorial*. (2 vols. 1778. 2nd ed. 3 vols. 1803.)
- *DALE, R. W. : *History of Congregationalism*. (1907.)
- DRYSDALE, A. H. : *History of the Presbyterians in England*. (1889.)
- SKEATS, H. S. : *Hist. of Free Churches in England*. (1869, 1892.)
- SOCIETY OF FRIENDS : *Book on Christian Discipline*, 1672-1883. (1883.)
- WADDINGTON, J. : *Congregational History*. (Vol. iii.) (1869-80.)
- WILSON, WALTER : *History and Antiquities of Dissenting Churches*. (4 vols. 1804-14.)

(δ) THE DEISTS AND THEIR OPPONENTS

I

- BLOUNT, CH. : *Oracles of Reason*. (1693.)
- CHUBB, THOS. : *The True Gospel of Jesus Christ*. (1738.)
- COLLINS, A. : *A Discourse of the Grounds and Reasons of the Christian Religion*. (1724.)
- *Discourse on Freethinking*. (1713.)
- *Historical and Critical Essay on the 39 Articles*. (1724.)
- *Scheme of Literal Prophecy considered*. (1727.)
- DODWELL, H. (the younger) : *Christianity not founded on Argument*. (2nd ed. 1743.)
- TINDAL, M. : *Christianity as old as Creation*. (1730 ; 2nd part never published.)
- TOLAND, J. J. : *Christianity not Mysterious*. (1696.)
- WOOLSTON, T. : *Six Discourses on the Miracles of our Saviour*. (1727-9.)

II

- BENTLEY, RD. : *Remarks on a Late Discourse of Freethinking*. (1713, 8th enlarged ed. 1743.)
- BERKELEY, G. : *Alciphron or the Minute Philosopher*. (1732.)
- BUTLER, BP. : *The Analogy of Religion*. (1736, many reprints and editions.)
- *Sermons*. (1726.)
- CHANDLER, E. : *Defence of Christianity from Prophecies*. (1725.)
- CONYBEARE, J. : *The Defence of Revealed Religion*. (1732.)
- LAW, WM. : *Case of Reason, or Natural Religion, fairly stated*. (1731.)
- NICHOLS, WM. : *A Conference with a Theist*. (4 vols., 1698-1703, 3rd ed., 2 vols., 1723.)
- PEARCE, Z. : *The Miracles of Jesus Defended*. (1729.)
- SHAFTESBURY, ANTHONY : *Characteristicks of Men, Manners, etc.* 3 vols. (5th ed. 1732.)

- SHERLOCK, T. : *Trial of the Witnesses of the Resurrection of Jesus*. (1729.)
 — *The Use and Interest of Prophecy*. (1724.)
- STEPHENS, W. : *Account of the Growth of Deism in England*. (1709.)
- WARBURTON, WM. : *The Divine Legation of Moses Demonstrated*. (1737, 1741.)
- WATERLAND, D. : *Scripture Vindicated*. (1730–2.)
 — *Eight Sermons in Defence of the Divinity of Jesus Christ*. (1720.)
- WATSON, BP. R. : *Apology for Christianity*. (1776.) (Against Gibbon's 15th Chapter.)
- WOLLASTON, W. : *Religion of Nature Delineated*. (7th ed. 1750.)

III

- FARRAR, A. S. : *A Critical Hist. of Freethought*. (1862.)
- LECHLER, G. U. : *Geschicht. d. engl. Deismus*. (1841.)
- *LELAND, J. : *View of the Principal Deistical Writers*. 2 vols. (1745, 1764, 1807.)

(ε) NON-JURORS

- HICKES, DR. G. : *The Spirit of Enthusiasm Exorcised*. (1680, 1681, 1683, 1709.)
 — *Two Treatises on the Christian Priesthood and the Dignity of the Episcopal Order*. (2nd ed. 1707.)
 [Hickes's works are reprinted in three vols. in the Library of Anglo-Catholic Theology.]
- *LATHBURY, T. : *History of the Non-Jurors*. (1845, 1862.)
- LAW, WM. : *A Practical Treatise on Christian Perfection*. (1726.)
 — *Defence of Church Principles*. (Ed. J. O. Nash and C. Gore. 1893.)
 — **Serious Call to a Devout and Holy Life*. (1729, many reprints.)
 — *Spirit of Prayer*. (1749, repr. 1893.)
 [App. entitled, *The Way to Divine Knowledge*, contains part of Law's exposition of Behmen.]
- *Spirit of Love in Dialogues*. (1752, repr. 1893.)
- *Of Justification by Faith and Works*. (1760.)
- *Works of William Law*. (Ed. Richardson. 9 vols. 1762; reprinted and ed. G. Moreton, 1893.)
- OVERTON, J. H. : *The Non-jurors*. (1902.)
 — *William Law, Nonjuror and Mystic*. (1881.)
- WALTON, C. : *Notes and Memorials for a Biography of Law*. (1854.)
 [Walton's unique collection on Law is in Dr. Williams's Library.]
- WHYTE, DR. A. : *Character and Characteristics of Wm. Law*. (1893.)

(ζ) THE ARMINIANS.

- BANGS, NATHAN : *Life of Arminius*. (New York, 1843.)
- CUNNINGHAM, W. : *Essays on the Theology of the Reformation*. (1865.)
- CURTISS, G. L. : *Arminianism in History*. (Cincinnati, 1894.)

GUTHRIE, J. : *Life of Arminius*. (1854.)

[An English translation of Mosheim's ed. (1725) of C. Brandt's *Historia Vitæ J. Arminii*. (1724.)]

LAURENCE, RICHARD : Bampton Lecture. (1805, 1820, 3rd ed. 1838.)

NICHOLS, JAMES : *Calvinism and Arminianism Compared*. 2 vols. (1824.)

WHITBY, DANIEL : *Discourse on the Five Points*. (1710, 1735, 1812, 1816, 1817.)

III. PHILOSOPHY AND THOUGHT

(a) PHILOSOPHY. ORIGINAL WORKS

BERKELEY, G. : *Essay towards a New Theory of Vision*. (1709, 1732.)

— *Principles of Human Knowledge*. (1710, 1734, 1776.)

— *Siris*. (1744, 1746, 1748.)

[Berkeley's disquisitions on the merits of Tar-water may be compared with Wesley's *Primitive Physic* (1747).]

— *Collected Works*. Ed. A. C. Fraser. 4 vols. (1871.)

[The reader may content himself with Fraser, A. C., *Selections from Berkeley's Works* (3rd ed. 1884, 1891).]

CLARKE, S. : *Demonstration of the Being and Attributes of God*. (1705-6.)

CUDWORTH, R. : *The True Intellectual System of the Universe*. (1678, 1743, 1820.)

HOBBS, T. : *Leviathan*. (1651, 1668 (in Latin), 1680, 1881, 1885.)

— *Of Liberty and Necessity*. (1654.)

HUME : *A Treatise of Human Nature*. (1739-40, 1817, 1888.)

— *Essays Moral and Political*. (1741-2, 1748.)

— *An Enquiry concerning the Principles of Morals*. (1751.)

[The best ed. of Hume's Works is that edited in 1874-5 by T. H. Green and T. H. Grose, with Green's exhaustive criticism of the philosophical standpoint.]

LOCKE : *An Essay concerning Human Understanding*. (1690; 20 eds. before 1700.)

— *Some Thoughts concerning Education*. (1693, 14th ed. 1772.)

— *The Reasonableness of Christianity*. (1695.)

[Collected editions in 1714, 8th ed. 1777, 1791, 1801, 1822.]

MANDEVILLE, B. : *Fable of the Bees, or Private Vices Public Benefits*. (1714, 1723, 9th ed. 1755.)

(β) LATER CRITICISMS

In addition to the recognised Histories of Philosophy, e.g. F. Ueberweg (trans. G. S. Morris, 1872), G. H. Lewes, A. Schwegler, the reader may consult with advantage :

FISCHER, K. : *Descartes and His School*. Trans. by J. P. Gordy. (1887.)

FRASER, A. C. : *Berkeley*. (1881.)

— *Locke*. (1890.)

GREEN, T. H., and GROSE, T. H. : See *supra*, s.v. Hume.

- KNIGHT, W. : *Hume*. (1880.)
 ROBERTSON, G. C. : *Hobbes*. (1886.)
 *STEPHEN, L. : *English Thought in the 18th Cent.* 2 vols. (1876, 1881.)

IV. TOPOGRAPHICAL

[Useful for comparison with, and elucidation of, Wesley's *Journals*.]

- CARY, J. (Postmaster-General) : *Surveys and Maps*. (1794.)
 DEFOE, D. : *Tour through the whole Isle of Great Britain*. 3 vols. (1724-7, 1738.)
 ELLIS, J. : *Atlas ; Complete Chorography, etc.* (1768.)
 MACKY, J. : *Journies through England and Scotland*. 4 vols. (1732.)
 MOORE, F. : *Voyage to Georgia* [in the year, 1735]. (1744.)
 PATERSON, D. : *Road Book*. 6th ed. (1784.)
 PENNANT, T. : *A Tour in Scotland*. (1769, 4th ed. 1776.)
 — *A Tour in Wales*. (2 vols., 1773. 3 vols., 1778-84, 1810. 1883.)
 — *London*. (1790, 5th ed. 1813.)
 YOUNG, A. : *The Farmer's Tour through the East of England*. (1771.)
 — *A Six Months' Tour through the North of England*. (1770.)
 — *Six Weeks' Tour through the South of England*. (1772.)
 — *A Tour in Ireland in 1776-9*. 2 vols. (1780.)

B. THE LEADERS OF EARLY METHODISM

I. THE WESLEY FAMILY

- BEAL, WM. : *The Fathers of the Wesley Family*. (1862.)
 CLARK, A. : *Memoirs of the Wesley Family*. (1822, 1836.)
 CLARK, ELIZA : *Susanna Wesley*. (1886.)
 DOVE : *Biographical Hist. of Wesley Family*. (1833.)
 KIRK, J. : *The Mother of the Wesleys*. (1868.)
 STEVENSON, G. J. : *Memorials of the Wesley Family*. (1876.)
 TYERMAN, L. : *Life and Times of Samuel Wesley*. (1866.)
 WAKELEY, J. B. : *Anecdotes of the Wesleys*. (1878.)
 WESLEY, SAMUEL : See *supra*, vol. i. p. 167.
 WESLEY, SUSANNA : *Conference with her Daughter*. (1711-12, repr. by Wes. Hist. Soc., 1898.)

II. JOHN WESLEY

[The primary documents for the study of Wesley are his *Letters* and *Journals*. Of his *Journals* (1735-90) no complete edition has yet been published. But this discredit to the trustees of his remains will shortly be remedied. Of editions we may mention the edition collected by himself in 32 vols. and printed at Bristol (1771-4), also same ed. T. Jackson, 14 vols. (1829-31). Many popular abbreviations. Of J. W.'s *Letters* there are several eds. ; see *infra*, § D. I. But none are yet complete.

(a) LIFE OF J. WESLEY

[Unfortunately no standard *Life of Wesley* has yet been published.]

- BRADBURN, S. : *Select Letters of Wesley, with Sketch of His Character.* (1837.)
- COKE, T., AND MOORE, H. : *Life of Wesley.* (1792.)
 [Issued to forestall Whitehead, who had Wesley's papers and denied their use to his co-trustees.]
- FITCHETT, W. H. : *Wesley and His Century.* (1906.)
- FRENCH, A. J. : *John Wesley.* (1871.)
 [A trans. from the French of Lelièvre ; see *infra*.]
- GREEN, R. : *Bibliography of the Works of J. and C. Wesley.* (1896.)
 — *John Wesley, Evangelist.* (1905.)
 — *An Itinerary in which are placed the Rev. J. Wesley's Journeys, 1735-1790* (published by W.H.S. 1908.)
- HAMPSON, J. : *Life of Wesley.* 3 vols. (Sunderland, 1791.) See *supra*, vol. i. p. 161n.
- MOORE, H. : *Life of Wesley.* 2 vols. (1824-5.)
 [A new ed. of Coke and Moore ; borrows largely from Whitehead.]
- OVERTON, J. H. : *John Wesley.* (1891.)
- *RIGG, J. H. : *The Living Wesley.* (1875. Revised and enlarged, 1891.)
 — *Churchmanship of John Wesley.* (1868, 1879, 1886, 1907.)
- *SOUTHEY, R. : *Life of Wesley and Rise and Progress of Methodism.* 2 vols. 1820.
 [Many reprints. A good ed. is that of 1846 with Coleridge's *Notes* and Alex Knox's *Remarks* ; ed. J. A. Atkinson, 1889. Southey's *Life of Wesley* was translated into German by F. Krummacher (Hamburg, 1827-8).]
- TAYLOR, ISAAC : *Wesley and Methodism.* (1851, 1863, 1865.)
- TELFORD, J. : *Life of John Wesley.* (1899.)
- *TYERMAN, LUKE. *Life and Times of Wesley.* 3 vols. (1870-1 ; sixth ed. in 1890. An indispensable storehouse of facts.)
- URLIN, R. D. : *Wesley's Place in Church History.* (1870.)
 — *The Churchman's Life of Wesley.* (1880.)
- WATSON, R. : *Life of Wesley.* (1831. Trans. into French in 2 vols., 1843, with additions. Trans. into German, Frankfurt, 1839.)
- WEDGEWOOD, JULIA : *J. Wesley and the Evangelical Revival of the 18th Cent.* (1870.)
- WHITEHEAD, J. : *Life of Wesley.* 2 vols. (1793-6.)
 [See note under Coke.]
- WINCHESTER, C. T. : *Life of John Wesley.* (1907.)
- WORKMAN, W. P. : *The History of Kingswood School.* (1898.)
- WRIGHT, R. : *A Memoir of Gen. Oglethorpe.* (1867.)
 [For Georgia see also American Colonial Tracts, N. York, vol. i. No. 2, 1897. *An Account of the Establishment of Georgia.*]

(β) FOREIGN TRANSLATIONS AND LIVES

[See also *supra* under French, Southey, and Watson.]RÉMUSAT, CH. DE : *John Wesley et le Méthodisme*. (1870.)LELIÈVRE, M. : *J. Wesley, Sa Vie et son Œuvre*. (1868.)SCIARELLI, F. : *Alcuni guidizi su Giovanni Wesley*. (1880.)

(Trans. into Italian of Lelièvre.)

III. CHARLES WESLEY

[Much material will be found *supra*, B, §§ I. and II.]JACKSON, T. : *Life of C. Wesley*. (1841 ; abridged as *Memoirs*, 1848.)

Index published by Wes. Hist. Soc., 1899.)

— *Journals of C. Wesley*. 2 vols. (1849.)OSBORN, G. : *The Poetical Works of J. and C. Wesley*. 13 vols. (1868–72.)TELFORD, J. : *Life of C. Wesley*. (1886.)WHITEHEAD, J. : *Life of C. Wesley*. (1793.)

IV. LEADERS OF THE EVANGELICAL REVIVAL

(a) WHITEFIELD (see also *infra*, iv. β ii. s. v. RYLE).ANON. : *Life and Times of the Countess of Huntingdon*. 2 vols. (1839–40.)GILLIES, J. : *Memoirs of Whitefield*. (1772.)GLEDSTONE, J. P. : *The Life and Travels of Whitefield*. (1871.)HARSHA, D. A. : *Life of G. Whitefield*. (1866 ; American.)MACAULAY : *Whitefield Anecdotes*. (1886.)NEWELL, D. : *Life of G. Whitefield*. (1846 ; America.)PHILIP, R. : *Life and Times of Whitefield*. (1832.)*TYERMAN, L. : *Life of G. Whitefield*. 2 vols. (1876.)TYTLER, SARAH : *Selina, Countess of Huntingdon and Her Circle*. (1907.)WAKELEY, J. B. : *Anecdotes of Whitefield*. (1872.)WHITEFIELD, G. : *Works*, ed. Gillies, 6 vols. (1771–2.)— *Journals*. (1738, 1741, 1744.)— *The Two First Parts of His Life*. (1756.)

(β) ANGLICAN EVANGELICALS

I

COWPER : *Letters*. Ed. Wright. 4 vols. (1904.)HAWES, T. : *Authentic Narrative of John Newton*. (1764.)MILNER, JOS. : *Hist. of the Church of Christ*. (4 vols., fourth in part by Isaac Milner. York, 1794–1809, 5 vols., London, 1810.)NEWTON, J. : *Cardiphonia, Letters to a Nobleman*. (1781.)— *Olney Hymns*. (1779.)ROMAINE, W. : *Life, Walk, and Triumph of Faith*.SCOTT, THOMAS : *Commentary on the Bible*. (1788–92 ; best ed. 1822.)

VENN, H. : *Complete Duty of Man*. (1763, many eds. ; ed. with memoir, 1838, 1841.)

II

- CADOGAN, W. B. : *Works and Life of W. Romaine*. 8 vols. (1809.)
 FLETCHER : (See also *infra*, s.v. Tyerman, and *infra*, § D. I.)
 BENSON, J. : *Life of Fletcher*. (11th ed. 1839. Trans. into German by Tholuck, Berlin, 1833.)
 MACDONALD, F. W. : *Fletcher of Madeley*. (1885.)
 SCOTT, A. : *Life of Fletcher*. (With works.) 2 vols. (1829.)
 GLADSTONE, W. E. : *The Evangelical Movement*. (*Brit. Quart. Rev.*, July 1879.)
 HARDY, R. S. : *Life of William Grimshaw*. (1861.)
 *RYLE, J. C. : *Christian Leaders of the Last (18th) Century*. (1869, 1880.)
 SEELEY, MARY : *The Later Evangelical Fathers*. (1879.)
 *TYERMAN, L. : *The Oxford Methodists*. (1873.)
 — *Wesley's Designated Successor*. (1882.)

III

- HARRIS, HOWELL : *A Brief Account of the Life of Howell Harris*. (1791 ; in Welsh, 1838.)
 HUGHES, H. J. : *Life of Howell Harris*. (1892.)
 STEPHEN, SIR J. : *Essays in Eccl. Biog., The Evangelical Succession*. (1867.)

(γ) EARLY METHODIST PREACHERS

- ASBURY, FRANCIS, Lives by :
 BRIGGS, F. W. (1879.)
 JONES, E. L. (1822.)
 SMITH, G. G. (1896.)
 STRICKLAND, W. P. (1858.)
 TIPPLE, E. G. : *The Heart of Asbury's Journal*. (New York, 1904.)
 ETHERIDGE, J. W. : *Life of Thomas Coke*. (1860.)
 — *Life of Dr. Adam Clarke*. (1858.)
 *JACKSON, T. (editor) : *Lives of the Early Methodist Preachers*. (Mainly autobiographies.) 6 vols. (1838, 1865, 1871.)
 LARABEE : *Asbury and his Co-labourers*. (New York, 2 vols. 1852.)
 NELSON, J. : *Journal*. (1745, 1767, 1807. See also Jackson above.)
Arminian Magazine. (1778-97 ; from 1787 onwards called *The Methodist Magazine*.)

C. HISTORIES OF METHODISM

I. ENGLISH AND GENERAL

- DECANVER, H. C. : *Catalogue of Works in Refutation of Methodism* (from 1729 onwards ; New York, 1846, 1868).
 GREEN, R. : *Anti-Methodist Publications in the Eighteenth Century*. (1902.)

- HURST, J. F.: *History of Methodism*. 7 vols. [Vols. I.-III., *British Methodism*, by T. E. Bridgen, who also contributed to Vol. VII. on *France and Switzerland*. (1891.)]
- JACOBY, S: *Geschichte des Methodismus*. (Bremen, 1870.)
- KENDALL, H. B.: *History of the Primitive Methodist Church*, 2 vols. (1905.)
- LOOFS: *Methodismus* (article in Herzog and Hauck, *Realencyklopädie*, xii. 747-801, 1903).
- MYLES, W.: *Chronological History of Methodism*. (1803, 1813.)
- OSBORN, G.: *Outlines of Methodist Bibliography*. (1869.)
- PETTY: *Hist. of Primitive Methodism*. (1861.)
- Proceedings and Publications of the Wesley Historical Society*. (1898-1908.)
[These contain much material carefully gathered from special sources. The publications are: Bennet and Wesley, *Minutes*, 1744-8, 1749, 1755, 1758; *Articles of Religion* (1806) and others named above.]
- RIGG, J. H.: *Methodism*. (*Encyc. Brit.*, 9th ed. xvi. 185-95.)
- SIMPSON, BP. M.: *A Hundred Years of Methodism*. (New York, 1876.)
- SMITH, G.: *Hist. of Wes. Methodism*. 3 vols. (1859, 1862, 1865.)
- STEVENS, DR. A.: *Hist. of Methodism*. 3 vols. (1858, 1861, 1875.)
- TINDALL, E. H.: *The Wes. Meth. Atlas of England and Wales*. (1870.)
[For historical and biographical works in the several sections of Methodism see the authorities cited in the various chapters.]

II. WALES, IRELAND, AND SCOTLAND

- BUTLER, D.: *J. Wesley and G. Whitefield in Scotland: the influence of the Oxford Methodists on Scottish Religion*. (1898.)
- CROOKSHANK, C. H.: *History of Methodism in Ireland*. 3 vols. (1885-8.)
- YOUNG, D.: *Origin and Hist. of Methodism in Wales and the Borders*. (1893.)

III. UNITED STATES

- ALEXANDER, G.: *History of the Methodist Episcopal Church South*. (1839-41; 6th ed., 1860; later editions, 1894.)
- ATKINSON J.: *The Beginnings of the Wesleyan Movement in America* (New York, 1896): *Centennial Hist. of American Methodism*. (New York, 1884.)
- BANGS, NATHAN: *History of the Methodist Episcopal Church*. 4 vols. (New York, 1839-41.)
- BUCKLEY, J. M.: *A History of the Methodists in the United States*. (2 vols. New York, 1896.)
- CROSS, A. L.: *The Anglican Episcopate and the American Church*. (Harvard Hist. Studies, vol. ix.)
- CURTIS, G. L.: *Manual of Meth. Episcopal History*. (1892.)

- DANIELS, W. H. : *History of Methodism*. (New York, 1879.)
- DRINKHOUSE, E. J. : *History of Methodist Reform with Special References to the Methodist Protestant Churches*. (2 vols. ; Baltimore, 1898.)
- EMORY : *History of the Discipline of the Methodist Episcopal Church*. (New York, 1844.)
- FAULKNER, J. A. : *The Methodists*. (New York, 1903.)
- GORIE, P. D. : *Hist. of Amer. Ep. Ch. in U.S. and Canada*. (New York, 1882.)
- HURST, J. F. : *History of Methodism*. (New York, 7 vols., 1902-4. Vols. iv., v., vi. *American Methodism*.)
[A book of composite authorship, edited by Hurst.]
- JENNINGS, A. T. : *History of American Wesleyan Methodism*. (Syracuse, 1902.)
- LEDNUM, J. : *History of Rise and Progress of Methodism in America*. (Philadelphia, 1859.)
- LEE, JESSE, *Short History of Methodism in U.S.A.* (Baltimore, 1810 and 1859.)
- MC TYEIRE, H. N. : *History of Methodism*. (Nashville, Tenn., 1884.)
- NUELSEN AND MANN : *Geschichte des Methodismus*. (Bremen, 1907-9.)
- REDFORD, A. H. : *Organization of the Methodist Episcopal Church South*. (1871.)
- STEVENS, A. : *Hist. of Meth. Epis. Church*. 4 vols. (New York, 1864-7.)
[An illustrated Eng. abridgement in 1888.]
- *Life and Times of Nathanael Bangs*. (New York, 1863.)
[For the authorities for American Foreign Missions see Vol. II., bk. v. ch. ii.]
- WAKELEY : *Lost Chapters Recovered from the Early History of American Methodism*. (New York, 1858, new ed., 1880.)

IV. CANADA

- CORNISH, G. H. : *Cyclopaedia of Methodism in Canada*. (Toronto, 1881.)
- COUGHLAN : *Account of the Work of God in Newfoundland*.
- MEACHAM : *Rise and Progress of the Methodist Church*. (1862.)
- PLAYTER, G. F. : *History of Methodism in Canada*. (1862.)
- RYERSON, EGERTON : *Story of My Life*. (Ed. J. G. Hodgins, Toronto, 1884.)
- *Canadian Methodism*. (1882.)
- SUTHERLAND, A. : *Methodism in Canada*. (1903.)
- SMITH, T. WATSON : *History of Methodism in Eastern British America*. 2 vols. (Halifax, 1877, 1890.)
- The Centennial Volume of Canadian Methodism*. (1891.)

V. AUSTRALASIA

[For a further list see also *supra*, vol. ii. p. 237.]

- COLWELL, J. : *History of Methodism in New South Wales*.

MORLEY : *History of Methodism in New Zealand.*

SMITH AND BLAMIRE : *Jubilee History of Victorian Methodism.* (1886.)

VI. OTHER COUNTRIES

FOSTER, H. B. : *Rise and Progress of Wesleyan Methodism in Jamaica.* (1881.)

HURST, J. F. : *History of Methodism.* 7 vols. (New York, 1902; vol. vii. on France and Switzerland.)

JUNGST, J. : *Der Methodismus in Deutschland.*

[This was the 2nd ed. (Gotha, 1827, 3rd ed.; Giessen, 1906) of a work the 1st ed. of which was entitled *Amerikanischer Meth. in Deutschland.* (Gotha, 1875.)]

MANN, H. : *Ludwig S. Jacoby.* (Bremen, 1892.)

[Jacoby was the first preacher of the Methodist Episcopal Church in Germany and Switzerland.]

WHITESIDE, J. : *History of the Wesleyan Methodist Church in South Africa.* (1906.)

D. THEOLOGICAL POSITION OF METHODISM

I. PRIMARY STANDARDS

WESLEY, J. : *Notes on the New Testament.* (1755. 1768; with O.T. added, 1764.)

— **The Fifty-Three Sermons.* (1755; see Tyerman, J. W., ii. 226. Many eds.)

— **Earnest Appeal to Men of Reason and Understanding.* (5th ed., Dublin, 1750.)

— *Further Appeal.* (4th ed., Bristol, 1758.)

— *Doctrine of Original Sin.* (1757.)

[In addition to the above, which may be termed the Primary works, there are many volumes of Wesley's Sermons and Pamphlets.]

Of Wesley's *Collected Works* the following editions may be mentioned : 32 vols (1793); 16 vols. (1809); 17 vols. (1818). First American ed. (Phil., 1826), 14 vols. (1829-31; 1842, 1849); 15 vols. (1856-7.)

*FLETCHER, J. W. : *Five Checks to Antinomianism.* (1771.)

[Fletcher's *Works* have been published in 8 vols. in 1803, 10 vols. in 1806, 2 vols. in 1825, 1829, in 8 vols., with *Life*, in 1836.]

II. SYSTEMATIC THEOLOGICAL TREATISES

[Modern Methodism unfortunately possesses no recognized standard theological treatises. The outside student will learn much from its Hymn-Books as to its doctrinal leanings. He may also study the following.]

ALLIN, T. : *Discourses.* (1828.)

- BANKS, J. S. : *A Manual of Christian Doctrine*. (1887.) (Several eds.)
 COOKE, W. : *Christian Theology*. (1846 ; 6th ed., 1879.)
 — *Theiotes*. (1849.) 2nd ed. enlarged and title changed to *The Deity*.
 (1862.)
 CURTIS, O. A. : *The Christian Faith*. (1905.)
 POPE, W. B. : *Compendium of Theology*. (2 vols. 1875 ; 2nd ed. in
 3 vols., 1880.)
 — **Higher Catechism of Theology*. (1883.)
 — *Person of Christ*. (1871 ; 2nd ed. 1875.)

[The influence of Dr. Pope on the development of Methodism was more profound than the student, unacquainted with his personality, might gather from his works.]

- RAYMOND, M. : *Systematic Theology*. (3 vols. 1877-9.)
 SCOTT, A. : *Eternal Sonship of Jesus Christ*. (1825.)
 SHELDON, H. C. : *System of Christian Doctrine*. (1900, new ed. 1907.)
 STACEY, J. : *The Christian Sacraments Explained and Defended*. (1856.)
 SULZBERGER, A. : *Christliche Glaubenslehre* (Bremen, 1886.)
 WATSON, R. : *Institutes*. (1823-9, 1877.)

[For many years recognized as the standard authority, but now out of date. His complete works were edited in 12 vols. (1834-7), reprinted in 13 vols. (1847.)]

III. OTHER DOCTRINAL WORKS

[In this section only such works by British Methodist ministers are given as illustrate the general theological position or outlook of Methodism, especially in its later developments.]

- BEET, A. : *Through Christ to God*. (1892.)
 — *Epistle to the Romans*. (7th ed. 1902.)
 — *Manual of Theology*. (1908.)
 BENSON, J. : *Apology for the People called Methodists*. (1801.)
 CROWTHER, J. : *Portraiture of Methodism*. (1815.)
 FINDLAY, G. G. : *Christian Doctrine and Morals*. (1894.)
 GREEN, R. : *The Mission of Methodism*. (1890.)
 JACKSON, T. : *Wesleyan Methodism : a Revival of Apostolical Christianity*.
 (1839.)
 LIDGETT, J. S. : *The Spiritual Principle of the Atonement*. (1897.)
 — *The Fatherhood of God*. (1902.)
 — *The Christian Religion*. (1908.)
 MOSS, R. W. : *The Range of Christian Experience*. (1898.)
 POPE, W. B. : *The Peculiarities of Methodist Doctrine*. (1873.)
 RIGG, J. H. : *Oxford High Anglicanism*. (1895, 1899.)
 SLATER, W. F. : *Methodism in the Light of the Early Church*. (1885.)
 TASKER, J. G. : *Spiritual Religion*. (1901.)

IV. ECCLESIASTICAL POLITY

[The Primary authorities are the *Minutes* of the Conferences from 1744 to the present time.]

(a) WESLEYAN METHODISM

- CROWTHER, J. : *The Methodist Manual*. (1810.)
 GREGORY, B. : *Handbook of Scriptural Church Principles*.
 PEIRCE, W. : *Eccles. Principles and Polity of the Wesleyan Methodists*.
 (1st ed., 1854; 3rd. ed., 1873.)
 RIGG, J. H. : *A Comparative View of Church Organizations*. (1887, 1891 ;
 3rd ed. enlarged, 1896.)

[This was the development of an earlier work : *The Connexional Economy of W. M. in its Ecclesiastical and Spiritual Aspects*. (1875.)]

- SIMON, J. S. : *Summary of Methodism Law and Discipline*. (1906.)
 WALLER, D. J. : *Constitution and Polity of the Wesleyan Methodist Church*.
 (Continual reprints to date.)
 WANSBROUGH, E. E. : *Handbook and Index to the Minutes*. (1890.)

(β) OTHER BRITISH METHODIST CHURCHES

- KENDALL, H. B. : *Primitive Methodist Church Principles*. (1898.)
 TOWNSEND, W. J., AND W. LONGBOTTOM : *Our Church Principles and Order, and Other Methodist Churches*. (Methodist New Connexion. *Centenary vols.*, 1897.)

(γ) AMERICAN CHURCHES

- BAKER, O. C., and HARRIS : *A Guide in the Administration of the Discipline*. (1876.)
 BUCKLEY, J. M. : *Constitutional History of (American) Methodism*. (In print, 1909.)
 CRANE, J. T. : *Methodism and Its Methods*. (1876.)
 SHERMAN, D. : *History of the Revisions of the Discipline of the Methodist Ep. Church*. (New York, 1874.)
 TIGERT, J. J. : *Constitutional History of American Methodism*. (1894.)
 — *Making of Methodism. Studies in the Genesis of Institutions*. (1898.)

APPENDIX B

WESLEY'S DEED OF DECLARATION (Vol. I. p. 232)

TO ALL to whom these presents shall come, JOHN WESLEY, late of Lincoln College, *Oxford*, but now of the *City Road*, London, Clerk, sendeth greeting :

WHEREAS divers buildings commonly called chapels, with a messuage and dwelling-house, or other appurtenances to each of the same belonging, situate in various parts of Great Britain, have been given and conveyed, from time to time, by the said John Wesley to certain persons, and their heirs, in each of the said gifts and conveyances named, which are enrolled in his Majesty's High Court of Chancery, upon the acknowledgment of the said John Wesley, (pursuant to the Act of Parliament in that case made and provided,) UPON TRUST, that the trustees in the said several deeds respectively named, and the survivors of them, and their heirs and assigns, and the trustees for the time being, to be elected as in the said deeds is appointed, should permit and suffer the said John Wesley, and such other person and persons as he should for that purpose from time to time nominate and appoint, at all times during his life, at his will and pleasure, to have and enjoy the free use and benefit of the said premises, that he the said John Wesley, and such person or persons as he should nominate and appoint, might therein preach and expound God's holy word : and upon further trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being, should permit and suffer Charles Wesley, brother of the said John Wesley, and such other person and persons as the said Charles Wesley should for that purpose from time to time nominate and appoint, in like manner during his life, to have, use, and enjoy the said premises respectively for the like purposes as aforesaid : and after the decease of the survivor of them, the said John Wesley, and Charles Wesley, then upon further trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being for ever, should permit and suffer such person and persons, and for such time and times as should be appointed at the yearly Conference of the people called Methodists in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid : and whereas divers persons have in like manner given, or conveyed, many chapels, with messuages and

dwelling-houses, or other appurtenances to the same belonging, situate in various parts of Great Britain, and also in Ireland, to certain trustees in each of the said gifts and conveyances respectively named, upon the like trusts, and for the same uses and purposes as aforesaid (except only that in some of the said gifts and conveyances, no life estate, or other interest, is therein or thereby given and reserved to the said Charles Wesley :) and whereas, for rendering effectual the trusts created by the said several gifts or conveyances, and that no doubt or litigation may arise with respect unto the same, or the interpretation and true meaning thereof, it has been thought expedient, by the said John Wesley, on behalf of himself as donor of the several chapels, with the messuages, dwelling-houses, or appurtenances before-mentioned, as of the donors of the said other chapels, with the messuages, dwelling-houses, or appurtenances to the same belonging, given or conveyed to the like uses and trusts, to explain the words *Yearly Conference of the People called Methodists*, contained in all the said trust-deeds, and to declare *what persons* are members of the said Conference, and how the *succession and identity* thereof is to be continued: *Now therefore these presents witness*, that, for accomplishing the aforesaid purposes, the said John Wesley doth hereby declare, that the Conference of the people called Methodists in London, Bristol, or Leeds, ever since there hath been any yearly Conference of the said people called Methodists, in any of the said places, hath always heretofore consisted of the preachers and expounders of God's holy word, commonly called Methodist preachers, in connexion with, and under the care of, the said John Wesley, whom he hath thought expedient, year after year, to summon to meet him, in one or other of the said places of London, Bristol, or Leeds, to advise with them for the promotion of the gospel of Christ, to appoint the said persons so summoned and the other preachers and expounders of God's holy word, also in connexion with, and under the care of, the said John Wesley, not summoned to the said yearly Conference, to the use and enjoyment of the said chapels and premises so given and conveyed upon trust for the said John Wesley, and such other person and persons as he should appoint during his life as aforesaid; and for the expulsion of unworthy, and admission of new persons under his care, and into his Connexion, to be preachers and expounders as aforesaid; and also of other persons upon trial for the like purposes: the names of all which persons so summoned by the said John Wesley, the persons appointed, with the chapels and premises to which they were so appointed, together with the duration of such appointments, and of those expelled, or admitted into Connexion, or upon trial, with all other matters transacted and done at the said yearly Conference, have year by year been printed and published under the title of "*Minutes of Conference.*" *And these presents further witness*, and the said John Wesley doth hereby avouch and further declare, that the several persons herein-after named [Here follow the names of one hundred preachers],

being preachers and expounders of God's holy word, under the care and in connexion with the said John Wesley, have been, and now are, and do, on the day of the date hereof, constitute *the members of the said Conference*, according to the true intent and meaning of the said several gifts and conveyances, wherein the words *Conference of the People called Methodists* are mentioned and contained. And that the said several persons before-named, and their successors for ever, to be chosen as hereinafter mentioned, are and shall for ever be construed, taken, and be *the Conference of the People called Methodists*. Nevertheless upon the terms, and subject to the regulations hereinafter prescribed, that is to say,

First, That the members of the said Conference, and their successors for the time being for ever, shall assemble once in every year, at London, Bristol, or Leeds (except as after-mentioned) for the purposes aforesaid ; and the time and place of holding every subsequent Conference shall be appointed at the preceding one ; save that the next Conference after the date hereof shall be holden at Leeds, in Yorkshire, the last Tuesday in July next.

Second, The act of the majority in number of the Conference assembled as aforesaid shall be had, taken, and be the act of the whole Conference ; to all intents, purposes, and constructions whatsoever.

Third, That after the Conference shall be assembled as aforesaid, they shall first proceed to fill up all the vacancies occasioned by death, or absence, as after-mentioned.

Fourth, No act of the Conference assembled as aforesaid shall be had, taken, or be the act of the Conference, until forty of the members thereof are assembled, unless reduced under that number by death since the prior Conference, or absence, as after-mentioned ; nor until all the vacancies occasioned by death, or absence, shall be filled up by the election of new members of the Conference, so as to make up the number of one hundred, unless there be not a sufficient number of persons objects of such election : and during the assembly of the Conference, there shall always be forty members present at the doing of any act, save as aforesaid, or otherwise such act shall be void.

Fifth, The duration of the yearly assembly of the Conference shall not be less than five days, nor more than three weeks, and be concluded by the appointment of the Conference, if under twenty-one days ; or otherwise the conclusion thereof shall follow of course at the end of the said twenty-one days ; the whole of all which said time of the assembly of the Conference shall be had, taken, considered, and be the yearly Conference of the people called Methodists, and all acts of the Conference during such yearly assembly thereof shall be the acts of the Conference, and none other.

Sixth, Immediately after all the vacancies occasioned by death, or absence, are filled up by the election of new members as aforesaid, the Conference shall choose a president, and secretary, of their assembly, out of

themselves, who shall continue such until the election of another president or secretary, in the next or other subsequent Conference ; and the said president shall have the privilege and power of two members in all acts of the Conference, during his presidency, and such other powers, privileges, and authorities, as the Conference shall from time to time see fit to intrust into his hands.

Seventh, Any member of the Conference absenting himself from the yearly assembly thereof for two years successively, without the consent, or dispensation of the Conference, and being not present on the first day of the third yearly assembly thereof at the time and place appointed for the holding of the same, shall cease to be a member of the Conference from and after the said first day of the said third yearly assembly thereof, to all intents and purposes, as though he was naturally dead. But the Conference shall and may dispense with, or consent to, the absence of any member from any of the said yearly assemblies, for any cause which the Conference may see fit or necessary ; and such member, whose absence shall be so dispensed with, or consented to by the Conference, shall not by such absence cease to be a member thereof.

Eighth, The Conference shall and may expel, and put out from being a member thereof, or from being in connexion therewith, or from being upon trial, any person member of the Conference, or admitted into connexion, or upon trial, for any cause which to the Conference may seem fit or necessary ; and every member of the Conference so expelled and put out shall cease to be a member thereof to all intents and purposes, as though he was naturally dead. And the Conference, immediately after the expulsion of any member thereof as aforesaid, shall elect another person to be a member of the Conference, in the stead of such member so expelled.

Ninth, The Conference shall and may admit into connexion with them, or upon trial, any person or persons whom they shall approve, to be preachers and expounders of God's holy word, under the care and direction of the Conference ; the name of every such person or persons so admitted into connexion or upon trial as aforesaid, with the time and degrees of the admission, being entered in the Journals or Minutes of the Conference.

Tenth, No person shall be elected a member of the Conference, who hath not been admitted into connexion with the Conference as a preacher and expounder of God's holy word, as aforesaid, for twelve months.

Eleventh, The Conference shall not, nor may nominate or appoint any person to the use and enjoyment of, or to preach and expound God's holy word in, any of the chapels and premises so given or conveyed, or which may be given or conveyed upon the trusts aforesaid, who is not either a member of the Conference, or admitted into connexion with the same, or upon trial, as aforesaid ; nor appoint any person for more than three years successively to the use and enjoyment of any chapel and premises

already given, or to be given or conveyed upon the trusts aforesaid, except ordained ministers of the Church of England.

Twelfth, That the Conference shall and may appoint the place of holding the yearly assembly thereof at any other city, town, or place, than London, Bristol, or Leeds, when it shall seem expedient so to do.

Thirteenth, And, for the convenience of the chapels and premises already, or which may hereafter be given or conveyed upon the trusts aforesaid, situate in Ireland, or other parts out of the kingdom of Great Britain, the Conference shall and may, when, and as often as it shall seem expedient, but not otherwise, appoint and delegate any member or members of the Conference, with all or any of the powers, privileges, and advantages hereinbefore contained or vested in the Conference; and all and every the acts, admissions, expulsions, and appointments whatsoever of such member or members of the Conference so appointed and delegated as aforesaid, the same being put into writing, and signed by such delegate or delegates, and entered in the Journals or Minutes of the Conference, and subscribed, as after-mentioned, shall be deemed, taken, and be, the acts, admissions, expulsions, and appointments of the Conference, to all intents, constructions, and purposes whatsoever, from the respective times when the same shall be done by such delegate or delegates, notwithstanding any thing herein contained to the contrary.

Fourteenth, All resolutions and orders touching elections, admissions, expulsions, consents, dispensations, delegations, or appointments, and acts whatsoever of the Conference, shall be entered and written in the Journals or Minutes of the Conference, which shall be kept for that purpose, publicly read, and then subscribed by the president and secretary thereof for the time being, during the time such Conference shall be assembled; and, when so entered and subscribed, shall be had, taken, received, and be the acts of the Conference; and such entry and subscription, as aforesaid, shall be had, taken, received, and be evidence of all and every such acts of the said Conference, and of their said delegates, without the aid of any other proof; and whatever shall not be so entered and subscribed, as aforesaid, shall not be had, taken, received or be the act of the Conference: and the said president and secretary are hereby required and obliged to enter and subscribe as aforesaid, every act whatever of the Conference.

Lastly, Whenever the said Conference shall be reduced under the number of forty members, and continue so reduced for three yearly assemblies thereof successively, or whenever the members thereof shall decline or neglect to meet together annually for the purposes aforesaid, during the space of three years, that then, and in either of the said events, the Conference of the people called Methodists shall be extinguished, and all the aforesaid powers, privileges, and advantages shall cease; and the said chapels and premises, and all other chapels and premises, which now are, or hereafter may be settled, given, or conveyed upon the trusts aforesaid,

shall vest in the trustees for the time being of the said chapels and premises respectively, and their successors for ever; *upon trust* that they, and the survivors of them, and the trustees for the time being, do, shall, and may, appoint such person and persons to preach and expound God's holy word therein, and to have the use and enjoyment thereof for such time, and in such manner, as to them shall seem proper.

Provided always, that nothing herein contained shall extend, or be construed to extend, to extinguish, lessen, or abridge the life-estate of the said John Wesley and Charles Wesley, or either of them, of and in any of the said chapels and premises, or any other chapels and premises wherein they the said John Wesley and Charles Wesley, or either of them, now have, or may have, any estate or interest, power or authority whatsoever. In witness whereof the said John Wesley hath hereunto set his hand and seal, the twenty-eighth day of February, in the twenty-fourth year of the reign of our Sovereign Lord George the Third, by the grace of God, of Great Britain, France, and Ireland, king, defender of the faith, and so forth, and in the year of our Lord one thousand seven hundred and eighty-four.

JOHN (seal) WESLEY.

WILLIAM CLULOW, Quality-court,
Chancery-lane, London.

Sealed and delivered (being first
duly stamped) in the presence of

RICHARD YOUNG, Clerk to the
said William Clulow.

The above is a true copy of the original deed, which is enrolled in Chancery, and was therewith examined by us,

WILLIAM CLULOW,
RICHARD YOUNG.

APPENDIX C

EARLY METHODIST PSALMODY,¹ WITH A NOTE ON WESLEYAN METHODIST HYMN-BOOKS (Vol. I. p. 254)

AUTHORITIES.—*The Foundery Tune-Book* (1742); *Sacred Melody* (1761); LIGHTWOOD, *Hymn-Tunes and Their Story* (1905); CURWEN, *Studies in Worship Music* (1880); Articles in *Wesley Studies* (1903).

HYMN-SINGING in England is practically a creation of the Evangelical Revival. At the time of the rise of Methodism the custom was unknown in English churches. Under Genevan influence the Established Church sanctioned the introduction of the metrical psalm, but drew the line there. The Dissenters followed suit. At the beginning of the eighteenth century an effort was made in two or three of the more liberal of their churches to introduce the hymns of Dr. Watts, but for some time they gained but a precarious and oft-challenged footing. Little wonder, then, that with nothing to carry it forward save the metrical psalms of Sternhold and Hopkins the flood tide of the Reformers' enthusiasm for song soon turned. At the time of the rise of Methodism it was at the lowest ebb. For the version of Sternhold and Hopkins the Wesleys appear to have entertained scant respect. John Wesley does not hesitate to speak of it as 'miserable scandalous doggerel.' And certainly, with a few notable exceptions, the version is unworthy. The language is homely, the rhythm often uncouth, and the metre monotonous. Nor did the singing please him better than the version. The efforts of the parish clerk he characterizes as 'execrable droning'; and as that functionary seems frequently to have had the singing to himself, the effect could not have been particularly edifying.

The Wesleys' love of sacred song was born not in the church, but in the home. In Epworth Rectory psalm-singing was sedulously cultivated. From early youth therefore they would be familiar with the grand old psalm-tunes from the Day and Ravenscroft psalters, which they would doubtless sing not only to the metrical psalms, but also to the hymns of John Austin, Henry More, Ken and Mason, and of their own father also.¹ The practice of the parsonage was resumed at Oxford, and became a distinguishing feature of the Holy Club. The intercourse of the Wesleys

¹ Samuel Wesley's fine hymn 'Behold the Saviour of mankind,' set to the tune 'Burford,' was discovered on a charred piece of paper the day after the Rectory fire.

with the Moravians quickened their interest and introduced them to new realms of Christian song. Their evangelical conversion supplied the one motive still lacking. Thenceforth they sang because they could not help singing. Whitefield had made the lanes echo with his praises as he sang his way from village to village ; Charles Wesley made all the welkin ring with the rapturous strains of the great multitudes in whom a knowledge of personal salvation had awakened both the necessity and the power of song.

My heart is full of Christ, and longs
Its glorious matter to declare !
Of Him I make my loftier songs,
I cannot from His praise forbear :
My ready tongue makes haste to sing
The glories of my heavenly King.

Of their hymns we have spoken elsewhere ;¹ here we deal only with the melodies to which they were sung.

So long as Charles Wesley's muse was content with the Common, Long, and Short metres, the 10's and 11's, and one or two other measures used in the metrical version of the psalms, there were enough good tunes for all reasonable requirement. Nothing could be finer or more satisfying than the grand old English church-tunes of the sixteenth and seventeenth centuries, 'full of the breath of the Lord.' Characterized by a remarkable dignity, simplicity, restfulness, and winsomeness, these melodies formed an excellent foundation for Methodist psalmody, and an admirable model for imitation ; and they exercised a wholesome restraint upon conformity to the light and florid style then in vogue, whose adoption the buoyant verses of Charles Wesley seemed to justify and demand. For the 'peculiar metres,' in which so many of the hymns were written, other sources had to be sought. These Wesley partly found in the great treasury of German Chorales with which he had become acquainted in his association with the Moravians.

There being no tune-book fulfilling his requirements, with the possible exception of a little volume published in 1708 entitled *Lyra Davidica*, Wesley made an attempt to supply the lack, and in 1742 published 'A Collection of Tunes Set to Music as they are commonly Sung at the Foundery.' This first Methodist tune-book is a thin duodecimo containing some forty tunes, of which only the melody is given. Its first tune is from the German, and several more in the selection are from the same source. It bears marks of haste and inexperience, and is not very correctly printed. In 1761 Wesley issued a second and far worthier tune-book. It is usually bound up with 'Select Hymns,' and is entitled *Sacred Melody*. It consists of 115 tunes practically the same as those found in Butt's *Harmonica Sacra*, but given here in the melody only. In the delightfully characteristic preface Wesley says 'the following collection contains all the tunes in

¹ Vide vol. i. p. 242, et seq.

common use among us. They are pricked true, exactly as I desire all our congregations may sing them. . . . The volume likewise is *small*, as well as the *price*. This therefore I recommend preferable to all others.'

This book is therefore the court of appeal, the law and the testimony, in early Methodist matters musical. Within its compass we should find the chief characteristics of early Methodist melodies. We may briefly describe some of its conspicuous features.

(a) It is noticeable that comparatively few of the old psalm-tunes are inserted. The omission is probably due to the same cause that excluded the psalms from the hymn-book. The Methodist meeting was supplementary, not alternative to the Church worship. At the parish church the Methodists would have the psalms and their appropriate psalm-tunes; there was therefore no need to include either the one or the other in the hymn- and tune-book.

(b) About one-third of the entire number of tunes is in the minor scale. When we reflect that one-fifth of all the hymns in the Standard Hymn-Book are hymns of penitence, it will be seen that a goodly number of sad and plaintive tunes to which the minor scale is adapted would be necessary. But the minor mode, while it can sob and wail, can also march and dance and exult, as many old English and Gaelic melodies attest, and a fine tune, 'True Elijah,' ascribed to Purcell, in the metre of 'Worship and thanks and blessing,' illustrates. So that it is not necessary to suppose that the Methodist services lacked brightness and liveliness.

(c) There are a number of tunes from German sources, especially for the six-lines-eights and the 'peculiar metres.' These include the old 113th 'Vater Unser,' 'Marienbourn,' 'Irene,' 'Old German,' and others.

(d) In listening to music the ears of the Wesleys were always open to hear a melody that could be set to some of their hymns. Sacred melody contains arrangements from Handel, Purcell, Arne, Holcombe, and others. Thus 'Christ the Lord is risen to-day' is set to 'See the conquering hero comes,' 'Soldiers of Christ arise' to the march in *Richard I.*, and 'Happy souls that free from harm' to an excerpt from Arne.

(e) As in every age of missionary advance since the fourth century, secular melodies are boldly commandeered. The evangelist feels that the words of the hymns must be set to music the people know. The story of how in order to win some sailors who were boisterously singing a popular music-hall ditty called 'Nancy Dawson' Charles Wesley wrote words to its strains is well known. In the same way at the time of the great earthquake he wrote, 'He comes, he comes the judge severe,' that it might be sung to Carey's popular song 'He comes, he comes, the hero comes.'

(f) There is a good sprinkling of new tunes, chiefly by J. F. Lampe, a bassoon player and writer of opera who was converted under Charles Wesley, and took to writing music for the Methodists. Charles Wesley was very partial to his tunes, and stated that they were 'universally admired.'

His L.M. 'Wednesbury' is said to have been John Wesley's favourite tune. Though seventeen of his compositions have a place in *Sacred Melody*, few have survived to this day. 'Invitation' is the only one in the new Methodist Hymn-Book. His tunes are conceived in a lighter vein than the older psalmody. They are mostly written in 'aria' form with repeat, and show a tendency to the florid style of Italian opera of that period.

Lampe's influence did much to pave the way for the prodigies of the succeeding generation which are called 'Old Methodist Tunes.' Whatever the merit or demerit of these compositions, the name is a misnomer. They represent the musical spirit of mediæval rather than original Methodism, and came into vogue after Wesley's death. Moreover, they are not indigenous, but were imported into Methodism. Fortunately the tendency of to-day is toward the simplicity, strength, and restraint of the earlier psalmody.

At the services the hymns were 'lined out' two lines at a time (not one line as in the Established Church), and not more than three hymns were permitted at one service. Unlike the Anglicans of the period, the Methodists stood to sing. The men and the women, ranged on opposite sides of the building, were exhorted to sing their own part. Occasionally dialogue hymns, of which Cennick wrote many, were introduced, one sex singing the question, the other the answer. Every effort was made to get all to sing with intelligence and heartiness. New tunes were only to be introduced when the old ones were known. Repetitions were discouraged as tending to formalism. Diligence was used to keep out 'complex tunes which it is scarcely possible to sing with devotion.' Anthems were not tolerated; they were not thought 'joint worship.' The use of instruments was rare. The introduction of organs in the earlier part of the last century was the cause of much dissension, and finally led to a schism. But Methodist singing proved a great attraction. A clergyman writing at the end of the eighteenth century says, 'For one who has been drawn away by doctrine, ten have been induced by music.' Indeed, the saying of Cardinal Cajetan concerning Luther might be applied with equal truth to Wesley, 'He has conquered us by his songs.'

Shortly after his return from Georgia, where he had published the 'Charlestown' Collection, Wesley in 1738 issued a *Collection of Psalms and Hymns*. It was probably intended for use in the societies with which he was connected. Only two copies of this book are known. In 1741 he published another volume under the same title. This little book was used in the Methodist societies for nearly a century. After Wesley's death Dr. Coke published an enlarged edition of it, which the Conference of 1816 recommended for 'use in Methodist congregations in the forenoon.' Hence it was known as *The Morning Hymn-Book*. Most of the 160 hymns it contained are by Dr. Watts. Not a quarter of the whole are by Charles or John Wesley. But, however well adapted to the needs of public worship, a volume which lacked Charles Wesley's glowing presentation of

the great doctrines of personal salvation could not finally satisfy the Methodists, who speedily had recourse to the small volumes of hymns on special subjects which came at frequent intervals from his eager and prolific pen. To obviate the necessity of bringing to the meeting a number of these small books, Wesley published in 1753 *Hymns and Spiritual Songs intended for the use of real Christians of all denominations*. It is a duodecimo containing 84 hymns, many of which are divided into two or three parts. The great majority are the work of Charles Wesley, and all are concerned with experimental religion. This book was used in Methodist congregations until the publication of the large hymn-book in 1780.

So far no hymn-book had been published with tunes. To meet the demand for music as well as words, and to incorporate some of his brother's more recent compositions, in 1761 Wesley published *Select Hymns with Tunes Annexed*. Designed chiefly for the use of the People called Methodists. Of the music something has already been said. The 149 hymns the book contains for the most part differ from those in the 1753 collection. The arrangement is metrical, not topical, commencing with the metre 5.5.12.

Still the flow of small volumes from the pen of Charles Wesley continued and the inconvenience which the 1753 book was designed to meet again presented itself. Yielding to numerous and urgent representations, John Wesley set himself to prepare another Hymnal, making selections from the forty different hymn-books which he had already published. In 1780 he published that incomparable collection, *Hymns for the use of the People called Methodists*. This volume of 525 hymns has been described in the chapter on 'Charles Wesley and the Hymns.' For 120 years it remained the standard hymn-book, and has been circulated in millions. But *The Morning Hymn-book* continued in use, for Wesley preferred that at public worship general hymns of praise and thanksgiving should be sung rather than hymns descriptive of religious states. In the first ten years after its publication the new collection went through seven editions. In 1800 a supplement was added, bringing up the number to 560 hymns, and significantly including seven hymns on the Lord's Supper. In 1831 a further supplement, containing hymns of Charles Wesley and Dr. Watts, made the total number of hymns 769. In this book 668 hymns are by the Wesleys, 66 by Dr. Watts, and the remainder by 19 different authors.

In 1876 the Conference, through lapse of copyright, had again to face revision. The 1800 edition as far as hymn 539 was retained intact, though here and there a hymn was removed—an instance is quoted *supra*, vol. ii. p. 145n.—and another inserted, some verses were omitted, and a new supplement containing 687 metrical psalms and hymns was added. This book continued to be used until the publication of *The Methodist Hymn-Book* in 1904. In this last the method of arrangement is entirely altered, and follows the theological order now usually adopted in hymnals. Many of Charles Wesley's hymns are omitted. This volume of 981 hymns contains

some 300 hymns not in the edition of 1876, most of which are by hymn-writers of the nineteenth century. It is one sign of growing unity that the book is intended for the use not only of the Wesleyan Methodists and the United Methodists of Great Britain and Ireland, but also for the Methodist Church of Australasia. It is not, we think, too much to hope that in the near future there will be one standard hymn-book for the 'people called Methodists' throughout the world, with special supplements to meet local needs and usages. But the first realization of this dream must be in our own country.¹

¹ For the history of the American hymn-books see *supra*, vol. ii. pp. 142 ff.

APPENDIX D

RULES OF THE UNITED SOCIETIES (Vol. I. p. 285)

1. In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) I gave those advices, from time to time, which I judged most needful for them; and we always concluded our meeting with prayer suited to their several necessities.

2. This was the rise of the United Society, first in London, and then in other places. Such a Society is no other than 'a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'

3. That it may the more easily be discerned, whether they are indeed working out their own salvation, each Society is divided into smaller companies, called 'classes,' according to their respective places of abode. There are about twelve persons in every class; one of whom is styled 'the leader.' It is his business, (1.) To see each person in his class once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give toward the relief of the poor. (2.) To meet the minister and the stewards of the Society once a week; in order to inform the minister of any that are sick, or of any that walk disorderly and will not be reprov'd; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

4. There is one only condition previously required in those who desire admission into these Societies,—a desire 'to flee from the wrath to come,

to be saved from their sins:’ but, wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, by doing no harm, by avoiding evil in every kind; especially that which is most generally practised: such is, the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury, that is, unlawful interest; uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as the ‘putting on of gold or costly apparel;’ the taking such diversions as cannot be used in the name of the Lord Jesus; the singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasures upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them.

5. It is expected of all who continue in these Societies, that they should continue to evidence their desire of salvation,

Secondly, by doing good, by being, in every kind, merciful after their power; as they have opportunity, doing good of every possible sort, and as far as is possible, to all men;—to their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison;—to their souls, by instructing, reproving, or exhorting all they have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that ‘we are not to do good unless our heart be free to it:’ by doing good especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only: by all possible diligence and frugality, that the Gospel be not blamed: by running with patience the race that is set before them, ‘denying themselves and taking up their cross daily;’ submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should ‘say all manner of evil of them falsely for the Lord’s sake.’

6. It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of salvation,

Thirdly, by attending upon all the ordinances of God. Such are, the public worship of God; the ministry of the word, either read or expounded;

the supper of the Lord ; family and private prayer ; searching the Scriptures ; and fasting, or abstinence.

7. These are the General Rules of our Societies ; all which we are taught of God to observe, even in His written word, the only rule, and the sufficient rule, both of our faith and practice. And all these, we know, His Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul as they that must give an account. We will admonish him of the error of his ways ; we will bear with him for a season ; but then if he repent not, he hath no more place among us. We have delivered our own souls.

JOHN WESLEY,
CHARLES WESLEY.

May 1st, 1743.

APPENDIX E

THE UNITED METHODIST CHURCH ACT, 1907

(Vol. I. p. 550, and Vol. II. p. 482.) (7 EDWARD VII., CAP. LXXV.)

AN Act to authorize the union of the Methodist New Connexion the Bible Christians and the United Methodist Free Churches under the name of 'The United Methodist Church' to deal with real and personal property belonging to the said churches or denominations to provide for the vesting of the said property in trust for the United Church so formed and for the assimilation of the trusts thereof and for other purposes.

[*Royal Assent, 26th July, 1907.*]

[*Recitals as to the founding and history of the three churches.*]

And whereas the said churches or religious denominations or connexions or associations (in this Act referred to respectively as 'the Methodist New Connexion Church' 'the Bible Christian Church' and 'the United Methodist Free Churches' and collectively as 'the said churches or denominations') are formed into or arranged in circuits and districts and the government of each of the said churches or denominations is vested in an annual assembly or conference the meeting whereof ordinarily takes place in the month of June or July in every year: And whereas the religious doctrines held by each of the said churches or denominations are in substance identical but their respective internal organizations differ in certain respects in relation to the constitution procedure and powers of their respective annual assemblies or conferences and otherwise: And whereas divers churches chapels colleges schoolhouses schoolrooms printing and publishing offices (commonly and hereinafter called 'bookrooms') dwelling-houses and other buildings lands tenements and hereditaments situate in various parts of the United Kingdom the Channel Islands and the Isle of Man and also divers moneys funds stocks shares securities goods chattels and other personal estate and effects are held on various trusts for the use and benefit of the said churches or denominations respectively which trusts are similar in all essentials in the case of each of the said churches or denominations respectively though they differ to some extent in particulars relating to the administration and management of the

respective trust properties : And whereas the respective annual assemblies or conferences of the Methodist New Connexion Church the Bible Christian Church and the United Methodist Free Churches respectively after mature consideration and prolonged negotiations and after ascertaining the wishes of the members of the said churches or denominations respectively through their respective circuit district and other meetings have by large majorities resolved that it is expedient that the said churches or denominations be united and form one denomination under the name of ' the United Methodist Church ' to comprise all the members of the said churches or denominations such union to be effected in such manner and under such constitution as is in this Act provided : And whereas the said respective annual assemblies or conferences after the like consideration and negotiations and after ascertaining such wishes as aforesaid in like manner as aforesaid have by like majorities resolved that it is expedient that the said churches chapels colleges schoolhouses schoolrooms book-rooms dwelling-houses and other buildings lands tenements and hereditaments and the said moneys funds stocks shares securities goods chattels and other personal estate and effects now held in trust for the use and benefit of the said churches or denominations respectively should after the union thereof and the formation of such one denomination as aforesaid be held in trust for the use and benefit of such one denomination nevertheless upon trusts and for purposes and objects the same as or similar to those upon and for which the same were respectively previously held for the benefit of the said churches or denominations respectively : And whereas the said respective annual assemblies or conferences after the like deliberation and negotiations and after ascertaining such wishes as aforesaid in like manner as aforesaid have by the like majorities resolved that it is expedient that all such of the said buildings lands tenements and hereditaments as are now held and also all such buildings lands tenements and hereditaments as may after the date of the passing of this Act be purchased given or otherwise acquired by or on behalf of the said churches or denominations respectively or the United Methodist Church upon trusts for or for the purposes of or in connexion with any church or chapel or any vestry minister's or other dwelling-house school-room lecture hall mission room or other building or burial ground in connexion with such church or chapel should be held as far as may be upon trusts and with and subject to powers and provisions of a uniform character and that such provision in that behalf as in this Act is contained should be made : And whereas it is expedient that such provision should be made as in this Act is contained with respect to buildings at the date of union belonging to any of the said churches or denominations and registered as places of worship and for the solemnization of marriages : And whereas the purposes of this Act cannot be effected without the authority of Parliament :

MAY IT THEREFORE PLEASE YOUR MAJESTY That it may be enacted

and be it enacted by the King's most excellent Majesty by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled and by the authority of the same as follows (that is to say) :—

1. This Act may be cited as the United Methodist Church Act 1907.

2. In this Act unless there be something in the subject or context repugnant to such construction—The expression ' the Methodist New Connexion Church ' means the denomination church or connexion commonly described by that name founded in or about the year one thousand seven hundred and ninety-seven and the constitution whereof is declared by the said deed poll of the eighth day of June one thousand eight hundred and forty-six and the members of that denomination church or connexion ; The expression ' the Bible Christian Church ' means the denomination church or connexion commonly described by that name or by the name of ' Bible Christians ' founded in the year one thousand eight hundred and fifteen and the constitution whereof is declared by the said deed poll of the eighth day of August one thousand eight hundred and thirty-one and the members of that denomination church or connexion ; The expression ' the United Methodist Free Churches ' means the denomination church or connexion commonly described by that name established in the year one thousand eight hundred and fifty-seven under that designation upon the amalgamation of the Wesleyan Methodist Association with the Wesleyan Methodist Reformers and others and the constitution whereof is declared by the said deed poll of the eighteenth day of August one thousand eight hundred and forty as amended by the said deeds of the twenty-eighth day of July, one thousand eight hundred and eighty-one and the tenth day of November one thousand eight hundred and ninety and the members of the said denomination church or connexion ; The expression ' the said churches or denominations ' means collectively the Methodist New Connexion Church the Bible Christian Church and the United Methodist Free Churches ; The expression ' the United Methodist Church ' means the united church or denomination formed under the provisions of this Act by the union thereunder of the said churches or denominations and the members of the said united church or denomination ; The expression ' church lands ' includes all lands tenements and hereditaments of whatever tenure and chattels real which now are or which may at any time hereafter be held in trust for or on behalf of or in connexion with or for any of the purposes of the Methodist New Connexion Church the Bible Christian Church or the United Methodist Free Churches or any constituent part of any of the said churches or denominations as the case may be or for or on behalf of any society institution or charity subsidiary or ancillary to any of the said churches or denominations (including all lands tenements and hereditaments and chattels real at the date of union held or occupied by any person in trust for or on behalf of or in connexion with or for any of the purposes of any of the said churches or denominations or for any purpose

of any society institution or charity subsidiary or ancillary to such church or denomination notwithstanding that such church or denomination society institution or charity is not named or referred to in any declaration of trust or other instrument relating to such last-mentioned lands tenements or hereditaments or chattels real) together with all churches chapels colleges schoolhouses schoolrooms bookrooms dwelling-houses or other buildings thereon and also all fixtures and fittings rights easements and appurtenances whatsoever relating thereto respectively or enjoyed and held therewith; The expression 'bookrooms' includes any printing or publishing offices carried on by or on behalf of or in connexion with any of the said churches or denominations; The expression 'the Central Office' means the Central Office of the Supreme Court of Judicature; The expression 'the date of union' means the date on and from which the Methodist New Connexion Church the Bible Christian Church and the United Methodist Free Churches respectively shall become by virtue of this Act united in one denomination under the name of 'the United Methodist Church;' the expression 'Registrar-General' in the section of this Act the marginal note whereof is 'Provisions as to buildings certified as places of religious worship and registered for solemnization of marriages,' shall mean 'Registrar-General in England;' The expression 'Registrar-General' in the section of this Act the marginal note whereof is 'Extent of Act,' shall mean 'Registrar-General of the Isle of Man.'

3. In the event of the respective annual assemblies or conferences of the Methodist New Connexion Church the Bible Christian Church and the United Methodist Free Churches respectively holden in the year one thousand nine hundred and seven determining by resolution passed either before or after the passing of this Act to adjourn their meetings at the conclusion of their respective ordinary business to one and the same day in the months of August September or October in the year one thousand nine hundred and seven and one and the same place such day and place respectively to be appointed by such resolutions such meetings respectively shall by virtue of this Act be adjourned to such day and place as aforesaid pursuant to such resolutions and it shall be lawful for the said assemblies or conferences when assembled at such adjourned meetings to unite and sit together as one United Conference (in this Act hereafter referred to as 'the United Conference') and to continue their united sittings for such period with power to adjourn the same from time to time and to continue any adjourned sitting for such period as the business to be transacted by the United Conference shall require.

4. The United Conference shall be opened and (until the election of a president thereof as hereinafter is provided) presided over by the senior in age there present and willing to act of the presidents of the said respective annual assemblies or conferences of the said churches or denominations holden in the year one thousand nine hundred and seven and in the event of none of such presidents being present and willing to act then by any

member of the United Conference elected for that purpose. The United Conference shall then proceed forthwith before the consideration of any other business to the election by ballot of a president and secretary thereof who shall be respectively chosen from among the members of the United Conference by a majority of the members thereof present and voting at such election. In the event of the absence death resignation or incapacity of the president or secretary of the United Conference another person shall be forthwith chosen if the United Conference shall be sitting at the time of such death resignation or incapacity as aforesaid occurring in manner hereinbefore provided or in the event of the same occurring while the United Conference is not sitting then by any committee of the United Methodist Church which shall be empowered in that behalf by the United Conference.

5. (1) Subject to the provisions of this Act the procedure of and conduct of business by the United Conference shall be regulated by the rules of procedure and the regulations for the conduct of business which previously governed the annual assembly or conference of that one of the said churches or denominations of which the first elected president of the United Conference shall have been a member so far as such regulations shall be applicable. (2) The declaration of the president of the United Conference shall be conclusive evidence as to the numbers voting respectively for and against any resolution submitted to the United Conference and shall not be questioned by any person or in any manner.

6. It shall be lawful for the United Conference by resolution carried by the votes of not less than three-fourths of the respective representatives of each of the said churches or denominations present at the United Conference and voting upon the said resolution (the representatives of each of the said churches or denominations voting first separately and then as one body) to declare that the said churches or denominations shall be united in and form one united church or denomination under the name of 'the United Methodist Church' and under such constitution and upon such terms and conditions as may be declared and defined in a deed poll of foundation to be settled and adopted by the United Conference as in this Act provided.

7. It shall be lawful for the United Conference by resolution carried by the votes of not less than three-fourths of the respective representatives of each of the said churches or denominations present at the United Conference and voting upon the said resolution (the representatives of each of the said churches or denominations voting first separately and then as one body), to settle and adopt a deed poll of foundation (hereinafter referred to as 'the deed poll of foundation') declaring and defining the constitution and doctrinal tenets of the said united church or denomination under the name of 'the United Methodist Church' and the terms and conditions of such union as aforesaid and containing all such provisions as to the election powers duties and privileges of the conference of the

United Methodist Church and all such other provisions (including powers from time to time to alter amend or repeal any of the conditions of the deed poll of foundation or of the constitution of the United Methodist Church as declared and defined thereby and to adopt any new provisions with respect to any matter to which the deed poll of foundation relates or to the constitution of the United Methodist Church) as in the judgement of the United Conference may be necessary or desirable for the government and discipline of the United Methodist Church and the management and administration of the affairs thereof. After any such alteration amendment or repeal or the adoption of any such new provision as aforesaid reference to the deed poll of foundation in any document (whether executed before or after any such alteration amendment or repeal or the adoption of any such new provision as aforesaid) or in this Act shall be construed and take effect as reference to the deed poll of foundation as modified or added to by any such alteration amendment repeal or new provision.

8. The deed poll of foundation when the same has been adopted by such resolution of the United Conference as aforesaid shall be forthwith signed sealed and delivered by the president for the time being of the United Conference and by any of the presidents elected in the year one thousand nine hundred and seven of the said respective annual assemblies or conferences of the Methodist New Connexion Church the Bible Christian Church and the United Methodist Free Churches who may be present at the united conference and be willing to execute the deed poll of foundation and the same shall within three months thereafter be enrolled in the Central Office.

9. On and from the date of the enrolment of the said deed poll of foundation in the Central Office the Methodist New Connexion Church the Bible Christian Church and the United Methodist Free Churches shall by virtue of this Act become and be united in and form one united church or denomination under the name of 'the United Methodist Church' and under the constitution terms conditions and provisions defined and declared in the said deed poll of foundation.

10. Until the meeting of the first annual conference of the United Methodist Church in the year one thousand nine hundred and eight the United Conference shall have and may exercise all powers rights authorities and discretions and shall discharge all duties vested in or imposed upon the annual conference of the United Methodist Church under or by virtue of the constitution thereof as declared and defined by the deed poll of foundation and all elections appointments or admissions to any office or position all resolutions orders or directions and all acts or things held made taking place passed given or done by or under the United Conference or under the authority of the same in the exercise or performance of any such power right authority discretion or duty as aforesaid whether before or after the date of union shall be valid or effective for all purposes

whatsoever and shall be deemed to have been held or made or to have taken place or to have been passed given or done by or under the annual conference of the United Methodist Church or under the authority of the same.

11. Except as in this Act otherwise provided on and after the date of union all church lands of the Methodist New Connexion Church whether held upon the trusts of the Methodist New Connexion Church model deed dated the twenty-ninth day of December one thousand eight hundred and forty-six and enrolled in the High Court of Chancery on the fourth day of January one thousand eight hundred and forty-seven or upon the trusts of or in conformity with the said deed poll of the eighth day of June one thousand eight hundred and forty-six or otherwise howsoever and all church lands of the Bible Christian Church whether held upon the trusts of the Bible Christian Church model deed dated the thirty-first day of December one thousand eight hundred and sixty-three and enrolled in the High Court of Chancery on the twelfth day of February one thousand eight hundred and sixty-four or upon the trusts of or in conformity with the said deed poll of the eighth day of August one thousand eight hundred and thirty-one or otherwise howsoever and all church lands of the United Methodist Free Churches whether held upon the trusts of the model deed dated the twenty-seventh day of January one thousand eight hundred and forty-two and enrolled in the High Court of Chancery on the fourth day of April one thousand eight hundred and forty-two or the deed of reference of the United Methodist Free Churches of the first day of November one thousand eight hundred and sixty-five and enrolled in the High Court of Chancery on the tenth day of November one thousand eight hundred and sixty-five or upon the trusts of or in conformity with the provisions of the said respective deeds poll of the eighteenth day of August one thousand eight hundred and forty the twenty-eighth day of July one thousand eight hundred and eighty-one and the tenth day of November one thousand eight hundred and ninety or any of such respective deeds poll or otherwise howsoever shall as from the date of union be held in trust for or for the purposes of the United Methodist Church under the constitution declared and defined in the deed poll of foundation for or for the purposes of the society institution or charity subsidiary or ancillary to the United Methodist Church corresponding to any society institution or charity subsidiary or ancillary to any of the said churches or denominations for or for the purposes of which such church lands were previously held and as if the words 'United Methodist Church' were substituted for any words referring to or describing the Methodist New Connexion Church the Bible Christian Church or the United Methodist Free Churches or any of the several bodies which have become merged or united in the last-mentioned church or denomination wherever such words occur in any declaration of trust or other instrument relating to any of such church lands but in other respects upon the existing trusts and with and subject

to the existing powers and provisions upon and with and subject to which the same were held at the date of union so far as circumstances will permit but subject and without prejudice to any mortgage charge encumbrance lien lease or agreement at the date of union affecting the same respectively.

12. It shall be lawful for the United Conference by resolution carried by the votes of not less than three-fourths of the representatives of each of the said churches or denominations respectively present at the United Conference and voting upon the said resolution (the representatives of each of the said churches or denominations voting first separately and then as one body) to settle and adopt a form of model trust deed for the settlement by reference of any church lands which shall by virtue of the section of this Act the marginal note whereof is 'Church lands to be held in trust for United Methodist Church' be held or any buildings lands tenements or hereditaments which shall at any time after the date of union be acquired by or on behalf of or in connexion with the United Methodist Church or any congregation of members thereof upon trusts for or for the purposes of or in connexion with any church or chapel or any vestry minister's or other dwelling-house schoolroom lecture hall mission room or other building or burial ground in connexion with any such church or chapel and as soon as any trust deed shall have been completed and executed in accordance with the form so settled and adopted such trust deed (hereinafter referred to as 'the new model deed') shall be forthwith enrolled in the Central Office.

13. At any time after the date of union and from time to time it shall be lawful for the annual conference of the United Methodist Church by resolution carried in one year by the votes of not less than three-fourths of the members of the annual conference of that year present and voting upon such resolution and confirmed in the next subsequent year by a resolution of the annual conference of that year similarly carried to alter amend or repeal any of the provisions of the new model deed and to adopt any new provisions with respect to any matters to which the new model deed relates. Such alterations amendments repeals or new provisions or any of them may at any time and from time to time if the annual conference shall so determine be embodied in a deed poll under the hand and seal of the president for the time being of the annual conference of the United Methodist Church and any such deed poll shall within three months after execution be enrolled in the Central Office. Every such alteration amendment repeal and new provision as aforesaid shall have effect and be binding on the United Methodist Church as from the date of the confirmatory resolutions in this section mentioned and thereafter the new model deed and all and any of the trusts and provisions therein contained shall be construed and take effect as modified or added to by such alteration amendment repeal or new provision as aforesaid and reference in any document (whether executed before or after the said date) to the new model deed shall be construed and take effect as reference to the new

model deed as modified or added to by such alteration amendment repeal or new provision.

14. (1) If at any time after the enrolment of the new model deed in the Central Office the trustees of any of such church lands as are referred to in the section of this Act the marginal note whereof is 'Power for United Conference to adopt new model deed' or a majority of them with the concurrence of the members (if any) of the United Methodist Church occupying or using the same shall be desirous that such church lands shall be held upon the trusts declared by the new model deed and by any such alteration amendment repeal or new provision as aforesaid (if any) then made or adopted or thereafter to be made or adopted (as the case may be) instead of the trusts upon which the same shall have been previously held it shall be lawful for such trustees or a majority of them to execute and transmit to the president for the time being of the annual conference of the United Methodist Church (elected pursuant to the Deed Poll of Foundation) a declaration in the form contained in the schedule to this Act and thereupon such church lands shall thenceforth be and be deemed to be held upon and with and subject to the trusts powers and provisions declared and contained in the new model deed and in any such alteration amendment repeal or new provision as aforesaid (if any) then made or adopted or thereafter to be made or adopted (as the case may be) instead of the trusts powers and provisions upon and with and subject to which the same were previously held subject nevertheless and without prejudice to all (if any) mortgages charges encumbrances liens or leases or agreements at the date of such declaration as aforesaid affecting the same respectively. The concurrence of the members as aforesaid shall be evidenced by a resolution carried by the votes of the majority of such members present and voting at a meeting to be called by or on behalf of the said trustees by notice given at one at least of the public services held in any building situate on such church lands in which public religious services are held on the two successive Sundays immediately preceding the meeting of the time and place and purposes of such meeting and a declaration in the minutes of such meeting signed by the chairman thereof that such resolution has been passed shall be conclusive evidence of the passing of the same and shall not be questioned by any person or in any manner. (2) For the purposes of this section the president for the time being of the United Conference shall be deemed to be the president of the annual conference of the United Methodist Church.

15. All personal property (other than chattels real or the several funds mentioned in the section of this Act the marginal note whereof is 'As to certain superannuation and other funds') at the date of union belonging to or held in trust for or on behalf of or in connexion with or for any of the purposes of the Methodist New Connexion Church the Bible Christian Church or the United Methodist Free Churches respectively or for or for the purposes of any society institution or charity subsidiary or ancillary

to any of the said churches or denominations shall as from that date be deemed to belong to or to be held in trust for or for the purpose of the United Methodist Church or the corresponding society institution or charity subsidiary or ancillary to the United Methodist Church nevertheless in other respects upon the same trusts and with and subject to the same powers and provisions as those upon with and subject to which the same were previously held so far as circumstances will permit.

16. Subject as in this section provided the trustees for the time being of or other the persons having for the time being the legal control of or power of disposition over the respective funds following (namely): (1) The Annuity and Auxiliary funds of the Methodist New Connexion Beneficent Society; (2) The Annuitants' Home Furnishing Fund of the Methodist New Connexion; (3) The funds of the Bible Christian Preachers' Annuitant Society; (4) The Superannuation and Beneficent Annuity Fund and the Superannuation and Beneficent Auxiliary Fund of the United Methodist Free Churches; (5) And all other funds (if any) whether created before or after the passing of this Act applicable for the benefit of retired or superannuated ministers or the widow or children of a deceased minister of any of the said churches or denominations; shall from and after the date of union continue to hold and apply or permit to be applied the said respective funds in accordance with the trusts and for the benefit of the members and other persons in accordance with which and for the benefit of whom the same shall be held and be applicable at the date of union: Provided that it shall be lawful for the trustees for the time being of or other the persons having for the time being the legal control of or power of disposition over any of the said respective funds at any time after the date of union to enter into and carry into effect upon such terms and conditions and in such manner generally as the said trustees or other persons may think proper and as may be approved by the annual conference of the United Methodist Church any agreement or arrangement for the amalgamation of such fund with and the transfer thereof to the trustees for the time being of any superannuation or beneficent fund of or in connexion with the United Methodist Church which may be instituted at any time after the date of union and from and after such transfer as aforesaid the trustees or other persons by whom the same is made shall by virtue of this Act be released and discharged from all claims demands actions and proceedings in respect of the said fund and the trusts thereof or in respect of any sale investment or transposition of investment payment or other dealing or anything done or omitted by them in respect thereof or otherwise howsoever in relation thereto.

17. (1) Any bequest contained in the will of any person living at the date of union in favour of or directed to be administered by or in connexion with any of the said churches or denominations or a charity subsidiary or ancillary to any of the said churches or denominations shall take effect in favour of or be administered by or in connexion with the

United Methodist Church or (as the case may be) the corresponding charity or charities subsidiary or ancillary to the United Methodist Church and shall be held by the trustees for the time being thereof upon with and subject to such trusts powers and provisions as are by such will expressed concerning the same save and except that in any case in which a power or discretion shall be by such will reposed in any officer or officers body or bodies of or connected with any of the said churches or denominations such power and discretion shall be and be considered as having been conferred upon and reposed in and shall be exerciseable by the annual conference of the United Methodist Church or any committee of the said conference or any officer or officers of the United Methodist Church to whom the conference shall delegate the same save and except also that in any case in which a person or persons or a class or classes of persons or an institution or institutions society or societies charity or charities fund or funds standing in any relation to any of the said churches or denominations shall be an object or objects named or designated in the said bequest the object or objects of the same bequest shall be a person or persons or a class or classes of persons or an institution or institutions society or societies charity or charities fund or funds standing in a similar relation to the United Methodist Church generally. (2) In and for the purposes of this section the expression 'will' shall include a codicil.

18. Receipt by treasurer or secretary a discharge in certain cases.

19. Power to sue and be sued in name of president and secretary of conference of United Methodist Church.

20. Service of process on United Methodist Church.

21. Affidavits, etc., may be made by president and secretary.

22. President and secretary to be indemnified.

23. President and secretary of United Conference deemed for certain purposes president and secretary of conference of United Methodist Church.

24. Except where in this Act expressly provided nothing in this Act contained shall render the United Methodist Church subject to any liability or responsibility either directly or by way of indemnity or otherwise for or in respect of any mortgages charges liens encumbrances or obligations created or contracted in respect of any church lands or church property or shall relieve any property or any person from any liability or responsibility to which they would be otherwise subject in respect of any such mortgage charge lien encumbrance or obligation.

25. Nothing in this Act contained shall deprive any trustee of church lands or of church property of any rights which but for this Act he would have to be indemnified out of such lands or property in respect of any mortgage charge lien encumbrance or obligation in respect of which he shall have become personally liable.

26. Copies of certain documents to be evidence.

27. Provisions as to buildings certified as places of religious worship and registered for solemnization of marriages.

28. The union of the said churches or denominations pursuant to the provisions of this Act in that behalf in one united church or denomination under the name of the United Methodist Church shall not nor shall anything in this Act contained nor shall any act or thing done or suffered by any of the said churches or denominations pursuant to this Act be deemed to be or operate as either—(A) In the case of the Methodist New Connexion Church ceasing or extinction of the conference of the Methodists of the New Connexion within the meaning of the provisions in that behalf contained in the said deed poll of the eighth day of June one thousand eight hundred and forty-six; or (B) In the case of the Bible Christian Church a dissolution or coming to nothing of the Bible Christian conference within the meaning of the provisions in that behalf contained in the said deed poll of the eighth day of August one thousand eight hundred and thirty-one; or (C) In the case of the United Methodist Free Churches an extinction of the annual assembly of the Wesleyan Methodist Association within the meaning of the provisions in that behalf contained in the said deed poll of the eighteenth day of August one thousand eight hundred and forty.

29. Nothing in this Act shall take away abridge or affect any power or jurisdiction of the Charity Commissioners or Board of Education who may deal with modify or vary any of the provisions of this Act relating to or affecting any charity (educational or otherwise as the case may be), whether already dealt with by a scheme of the Charity Commissioners or Board of Education or not by a scheme in the exercise of their ordinary jurisdiction as if those provisions had been contained in a scheme of the Charity Commissioners or so far as they affect educational charities of the Board of Education provided that nothing in this section contained shall take away abridge or affect any exemption from the operation of the Charitable Trusts Acts 1853 to 1894, conferred upon any charity by the said Acts or by any of them.

30. The United Methodist Church may by a resolution of the annual conference of the United Methodist Church carried and confirmed as hereinafter is provided unite or amalgamate with any church or religious body or association upon such terms and conditions as the United Methodist Church by a resolution carried and confirmed as hereinafter is provided of the said annual conference may determine. Provided always that the power conferred by this section shall not be exercised except subject to and in conformity with such provisions (if any) relating to such union or amalgamation as aforesaid as shall be contained in the deed poll of foundation or in any alteration or amendment thereof made or new provisions adopted under any power in that behalf contained in the deed poll of foundation. Provided also that notwithstanding any provision to the contrary contained in the deed poll of foundation or in any such altera-

tion amendment or new provision as aforesaid every resolution to which this present section refers shall be carried in one year by the votes of not less than three-fourths of the members of the annual conference of that year present and voting upon such resolution and confirmed in the next subsequent year by a resolution of the annual conference of that year similarly carried.

31. (1) This Act shall extend to the United Kingdom the Channel Islands and the Isle of Man, etc.

32. Costs of Act.

DECLARATION BY THE TRUSTEES.

WE the undersigned being [¹ majority of] the trustees of the church lands above referred to [² with the concurrence of the members being eighteen years of age or upwards of the United Methodist Church using the said church lands evidenced by a resolution duly carried by the vote of a majority of such members present and voting at a meeting summoned in pursuance of the provisions in that behalf contained in the United Methodist Church Act 1907] hereby declare in accordance with the section of the United Methodist Church Act 1907 the marginal note whereof is ' Power for trustees of church lands to adopt new model deed ' that we will henceforth hold the said church lands on the same trusts and with and subject to the same powers and provisions as are declared and contained in the new model deed of the United Methodist Church in the said Act referred to with respect to the church lands comprised therein [³ or as near thereto as the difference in tenure will permit].

¹ These words to be inserted if a majority and not all the Trustees sign.

² If there are no members of the United Methodist Church using the lands the words enclosed in the square brackets should be omitted.

³ If the church lands referred to are freehold the words enclosed in the square brackets should be omitted.

INDEX

NOTE

THE following abbreviations are frequently used in the references, notes, and Index.

B.C.M. . . .	Bible Christian Methodists.
CW	Charles Wesley.
DNB	<i>Dictionary of National Biography.</i>
EMP	<i>Lives of Early Methodist Preachers.</i>
HM	<i>History of Methodism.</i>
HWM	<i>History of Wesleyan Methodism.</i>
JAMES, VRE	<i>Varieties of Religious Experience.</i>
JW or JW	John Wesley or <i>John Wesley.</i>
LQR	<i>London Quarterly Review.</i>
LW	<i>Life of Wesley</i> (except Rigg, LW, <i>infra</i>).
M. . . .	Methodist, Methodists, or Methodism, as required by context.
M.C.A. . . .	Methodist Church of Australasia.
M.C.C. . . .	Methodist Church of Canada.
M.E.C. . . .	Methodist Episcopal Church.
M.E.C.S. . . .	Methodist Episcopal Church, South.
M.N.C. . . .	Methodist New Connexion, or Methodist New Connexionists.
P.M.C. or P.M. . . .	Primitive Methodist Church, or Primitive Methodists.
Rigg, LW	<i>Living Wesley.</i>
RYLE, CL	<i>Christian Leaders of the Eighteenth Century.</i>
STEPHEN, ELS	<i>English Literature and Society in the Eighteenth Century.</i>
U.M.C. . . .	United Methodist Church, or United Methodists.
U.M.F.C. . . .	United Methodist Free Churches, or Free Methodists.
W.H.S. or WHS	Wesley Historical Society.
W.M.C. . . .	Wesleyan Methodist Church, or Wesleyan Methodists.
WMM	<i>Wesleyan Methodist Magazine.</i>
WM	<i>Minutes of the Wesleyan Methodist Conference.</i>
WW	<i>Wesley's Works.</i>
n. . . .	Footnote on the page cited.

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