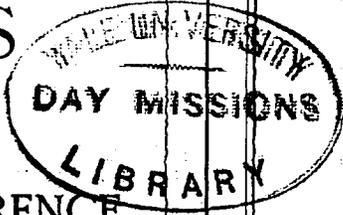


The Rev. Dr. J. F. Youcher  
with compliments of Geo. A. Simons.

MINUTES  
OF THE  
CENTRAL CONFERENCE  
OF EUROPE



※ Methodist Episcopal Church ※

Held in the  
METHODIST CENTRAL BUILDING  
ROME, ITALY.

September 15-20, 1911.

OFFICIAL JOURNAL

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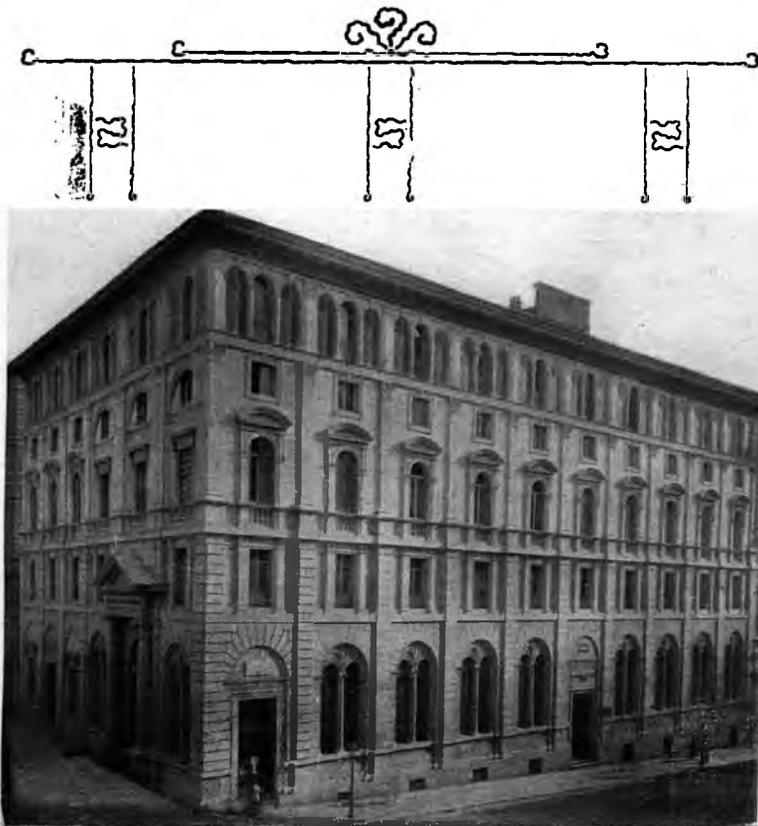
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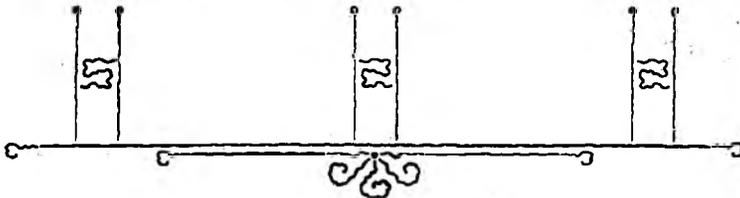
DAY MISSIONS

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**The Methodist Central Building in Rome.**

The Conference assembled in the Central Building on the Quirinal Hill, corner of Via Venti Settembre and Via Firenze. In this great building are the Italian and American Churches, the Theological Seminary and Collegio and the Publishing House.

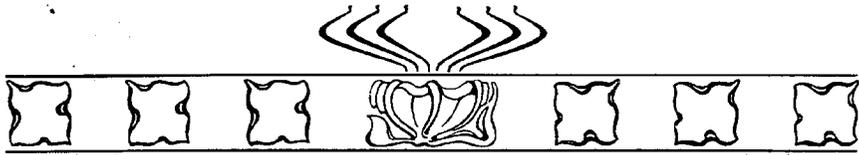




**Delegates and visitors to Central Conference.**

**EUROPEAN METHODISM.**

Conferences and Missions twelve: North Germany, South Germany, Switzerland, Sweden, Russia, Finland, Denmark, Italy, Austria-Hungary, France, Bulgaria, Norway. During this quadrennium: 1) France Mission has been organized into the France Mission Conference; 2) Austria-Hungary has become a Mission Conference; 3) Denmark Mission Conference has become the Denmark Annual Conference; 4) Finland and St. Petersburg Mission Conference has become the Finland Annual Conference; 5) Russia has been organized into a separate Mission. Total number of ministers 572, a gain during the four years of 70. Members and probationers 71,071, a gain of 4,424. Sunday School Scholars and Teachers 95,578; gain 9,069. Total collections 1,770,920 dollars, a gain over the last quadrennium of 278,521 dollars. Total value of property 5,133,586 dollars, gain 1,230,600 dollars. New churches 70, new parsonages and other buildings 35, total new structures during quadrennium 105. These figures are a demonstration of success and of actual strength and also a glorious promise for the future.



*Give me one hundred preachers  
who fear nothing but sin and desire  
nothing but God, and I care not  
a straw whether they be clergymen  
or laymen, they alone will shake  
the gates of hell and set up the  
kingdom of heaven upon earth.*

JOHN WESLEY.



MINUTES OF THE CONFERENCE  
OF EUROPE

John F. Goucher  
No. ....

**Methodist Episcopal Church**

*Official Journal*

==== First Session, September 15-20, 1911 ====

Held in the Methodist Central Building  
Rome, Italy.

— \* *Edited by the Secretary* \* —

METHODIST PRESS  
ROME  
Via Firenze, 38.



**BISHOP WILLIAM BURT, D.D., LL. D.**  
(Twenty-five years ago).

Bishop Burt is peculiarly dear to Italian Methodism. To this field he came in 1886 and from this Conference he was elected to the Episcopacy in 1904. All over Italy ministers and laity cherish his name and the memory of his service to this Peninsula.



**BISHOP WILLIAM BURT, D.D., LL. D.**

It would be superfluous to give here an extended notice of our honored and beloved Bishop Burt. The various conferences and missions of European Methodism have by word and gift expressed to him their deep appreciation of his leadership. He is now closing the second quadrennium of his Episcopate in Europe. Statistics tell the story, but only in part, of the advances that have been made during this period. He has demonstrated to Europeans that they need Methodism and he has fired his workers with the conviction that God has called them to constitute the great Free Church of Europe.

## **An Italian Welcome.**

*Rome Methodism extends an Italian Welcome to the Methodism of Europe. We are glad to have you come, and we are glad that we are here to receive you.*

**Bertrand Martin Tipple**

**Alfredo Tagliatela**

*Committee on Program.*

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## *Purpose of the Conference.*

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The purpose of this Central Conference of Europe is to bring together in more cordial sympathy and effective co-operation all the Methodist forces on the Continent. We are now in twelve different countries preaching in as many different languages.

We have, however, common interests and common aims. We are one in faith, experience, love, and purpose. Hence it is well for us at least once in four years to come together, that we may compare notes on what is being done and encourage each other by helpful suggestions concerning future efforts in the different departments of our work.

Every four years there are matters of interest to our work in Europe which we wish to present to the General Conference. Through this Central Conference we can speak with one voice to the representatives of the whole Church.

We are happy to note that the spirit of unity has been greatly advanced through the meetings held in Berlin, Zürich and Copenhagen, and we have good reason to hope that still better results will follow the organization of this duly authorized Central Conference.

WILLIAM BURT.



## Extract from the Discipline.

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### Central Mission Conference.

(PARAGRAPH 89).

Paragraph 89. When in any of our foreign Mission fields there is more than one Annual Conference or Mission, it shall be lawful, by order of the General Conference, to organize a Central Conference, to be composed either of the members of those Annual Conferences or Missions, or of Delegates from the same, elected according to such ratio as may be agreed upon between the constituent parties, who may also provide for the admission of Laymen to such Conference, the number of Lay Delegates not to exceed that of the Clerical Delegates.

§ 1. The first meeting of the Central Conference shall be called by the Bishop in charge, at such time and place as he may select, to which all the members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference. The time and place of the future meetings shall be determined by the Conference; provided, that it shall meet at least once in four years.

§ 2. A Bishop, if present, shall preside over the Conference; but in his absence the Conference shall elect a President from among its own Members.

§ 3. This Conference may take under its supervision the educational, publishing, and such other connectional interests and work as may be committed to it by the Annual Conferences and Missions; but never in contravention of the Book of the Discipline, or the orders of the General Conference; and it shall have no authority to involve the Missionary Society in any financial responsibility, nor to hold nor control the property of the Society without the official permission of said Society.

§ 4. In the Central Conference the right shall be reserved to vote by Conferences or Missions whenever the Delegates from one-third of the several Conferences and Missions represented shall so demand. In such cases the concurrent vote of the Delegations from two-thirds of all the Conferences and Missions present and voting shall be necessary to complete an action.

§ 5. A Central Conference may fix the boundaries of the Annual Conferences within its bounds, proposals for changes being first submitted to the Annual Conferences concerned as prescribed in Paragraph 450-452; provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference; and provided, further, that no Conference shall be organized with less than twenty-five Members.

§ 6. When a Central Conference has been duly organized, the organization shall not be discontinued except by order or consent of the General Conference.

§ 7. The Journal of the proceedings of the Central Conference, duly signed by the President and Secretary, shall be sent to the General Conference for its consideration.

§ 8. The Central Conference of Southern Asia is authorized to fix the residences of the Missionary Bishops of Southern Asia.

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## History of the Central Conference.

In a paper on "The Promotion of the Spirit of Unity and Fraternity in European Methodism," which Dr. N. Walling Clark, of Rome, read at the Third European Congress in Copenhagen in September, 1907, he said that "we should continue to hold, if possible, more frequently such gatherings as the present one. It was my privilege to suggest and then to help organize the first reunion of European Methodists which was held at Berlin in 1895 under the presidency of our lamented Bishop Fitzgerald. A similar meeting was held in Zürich by Bishop Vincent in 1903. During this quadrennium Bishop Burt has brought together representatives of all the Conferences at Frankfurt-am-Main, and now again with the approval of the several Annual Conferences he has assembled regularly appointed delegates in this European Congress. It seems to me, brethren, that the time has now come when we should request the permission of the General Conference to organize according to the provisions of the Discipline (Para. 87) a *Central European Conference* which would unite all our Conferences in one common bond and would certainly strengthen and make more efficient our whole Methodist movement in Europe." Out of this suggestion of Dr. Clark came the following resolutions of the Conference at Copenhagen:

" *We recommend.*

1) That this European Congress request the General Conference, to be held in Baltimore in May, 1908, to grant permission for the organization of a *Central Conference in Europe*, according to the provisions of the Discipline in paragraph 87.

2) That if this request be granted, the question of the organization of the Central Conference shall be submitted to each of the Annual Conferences and Mission Conferences in Europe during their sessions in 1909.

3) That if the Annual Conferences and Mission Conferences approve the organization of the Central Conference, we recommend that the first Central Conference be composed of two ministerial delegates and two lay delegates from each Annual Conference and of one ministerial and one lay delegate, from each Mission Conference."

The above was duly submitted to the General Conference of 1908, which passed an Enabling Act as follows;

“ The Conferences and Missions in Europe are hereby authorized to organize a Central Conference of Europe, according to the provisions of Paragraph 89. ” (Discipline Paragraph 459, § 7).

In compliance with the aforesaid actions of the European Conference and the General Conference, Bishop William Burt submitted the matter to the various Annual Conferences and Missions in Europe, with the result that all voted in favor of organizing a Central Conference, electing delegates and choosing Rome as the meeting place for 1911. Bishop Burt appointed the following committees to make all preliminary arrangements for the gathering at Rome :

*Committee on Program:* Dr. Bertrand Martin Tipple  
Rev. Alfredo Tagliatela.

*Entertainment Committee:* Rev. Carlo M. Ferreri  
Rev. Amedeo Autelli.

*Finance Committee:* Dr. N. Walling Clark  
Dr. A. W. Greenman.

*Press Committee:* Dr. Luigi Lala  
Rev. Vincenzo C. Nitti.



**His Majesty Victor Emanuel III.**

*To His Majesty, the King of Italy, Rome.*

The Central Conference of the Methodist Church in Europe, composed of delegates from twelve nations, joins with enthusiasm in the patriotic jubilee celebration, and honoring Your Majesty, wishes to assure you of their earnest desires for the prosperity and greatness of the Italian nation.

WILLIAM BURT, *President.*  
GEORGE A. SIMONS, *Secretary.*

*Rev. William Burt, President,*  
*European Methodist Conference.*

The sentiments expressed by you in the name of the Congress are most welcome to His Majesty, who acknowledges them with heartiest thanks.

Minister MATTIOLI.



**Honorable Ernesto Nathan**  
Mayor of Rome.

Mr. Nathan is not only a national but an international personage as well. Born in 1845, the fifth of twelve sons, his mother an Italian, his father an English banker, until his thirteenth year he lived in England. Since the day-break in Italy he has rendered invaluable services in the work of reconstruction as editor, author, lecturer, university professor, social reformer, and political leader. Four times he was elected a member of the City Council and was appointed member of the Municipal Executive Board. In 1907 he was chosen Mayor of Rome and reelected in 1910. At the dedication of our International Institute in Rome the following message from Mayor Nathan was read: « Would have come very willingly but unfortunately I have a meeting of the Junta to preside over. Most sincere wishes for the success of your most excellent institution ».

ROMA - Colosseo ed Arco di Costantino



The Coliseum.

The Coliseum has been said to be the most imposing and the most characteristic relic of Pagan Rome. Titus inaugurated it with a fête of a hundred days and five thousand animals were killed. Under Domitian the days were not long enough for the combatants; they fought at night by the light of torches. Trajan flung into the arena at a single festival, ten thousand captives. Commodus gave more than a thousand gladiatorial combats. The height of the Coliseum is said to be 160 feet, while the length and breadth of the arena are respectively 281 and 176 feet. Eighty seven thousand spectators were accommodated within the walls. The building was of the rich and warm travertine stone, encrusted with marble; the most conspicuous parts shone with precious gems and metals. The name Coliseum first occurs in the seventh century.

I  
**ORGANIZATION**

---

1. Conference Officers

**President**

BISHOP WILLIAM BURT, D.D., LL.D.

**Secretary.**—G. A. Simons, W. O., Ninth Line 34, St. Petersburg, Russia. *Assistant Secretaries*, W. Esslinger and A. Tagliatela.

**Statistician.**—J. G. Spörri, *Assistant*, E. W. Bysshe.

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2. Committees

**Entertainment.**—C. M. Ferreri, A. Autelli

**Finance.**—N. W. Clark, A. W. Greenman.

**Program.**—B. M. Tipple, A. Tagliatela.

**Press.**—L. Lala, V. C. Nitti.

**Resolutions.**—R. Wobith, E. E. Count, F. Ahgren, A. Tagliatela, J. Holstad.

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II  
**PROCEEDINGS OF 1911**

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1. Daily Journal

FIRST DAY—Saturday, September 16

The first session of the Central Conference of Europe of the Methodist Episcopal Church was opened in the American Methodist Episcopal Church, Rome, Italy, September 16, 1911, Bishop William Burt, D.D., LL.D., presiding. At 8.30 A. M. the Bishop

conducted the devotional services. I Corinthians XIII being read by Bishop Burt in English, by A. Tagliatela in Italian, by R. Neupert in German, and by G. A. Gustafson in Swedish, whereupon the Bishop administered the Sacrament of the Lord's Supper, assisted by N. W. Clark, District Superintendent of the Rome District, B. M. Tipple, Pastor of the American Church, and A. Tagliatela, Pastor of the Italian Church in Rome.

**Organization.**—After a recess of ten minutes the Conference was called to order, and organized in harmony with the Enabling Act of the General Conference of 1908 and according to the provisions of Paragraph 89 of the Discipline.

**Roll Call.**—The roll of the delegates was called and the following responded to their names:

F. Ahgren, H. H. Aulanko, V. Bani, S. von Bohr, A. Bryhn, E. W. Bysshe, E. E. Count, F. Dardi, S. Delord, W. Esslinger, G. Frei, I. Garibaldi, O. Goericke, G. A. Gustafson, G. Gisler, C. Hansen, J. Holstad, H. Jacobsen, M. Lattu, F. Lauffer, T. Mann, F. H. O. Melle, R. R. Neupert, S. Nielsen, K. E. Norström, G. Orsetti, J. Petander, G. Rognerud, L. Schwab, G. A. Simons, J. G. Spörri, H. Stehl, A. Tagliatela, C. J. M. Thaarup, R. Wobith, G. Wold.

**Absentees.**—The following delegates were not present: G. Oechsle of Vienna, Austria; G. Popoff of Plevan, Bulgaria; K. Rosendahl of Esbjerg, Denmark; C. Thielé of Lyon, France; H. Salmi of Wiborg, Finland; I. Chiara of San Marzano Oliveto, Italy; G. Baur of Stuttgart, Germany; E. Lundgren of Stockholm, Sweden; E. G. Svenson of Elmhult, Sweden; and J. U. Wuhrmann of Basel, Switzerland.

**Reserves and Substitutes.**—F. H. O. Melle took the place of G. Oechsle. E. W. Bysshe came as Reserve from France, H. H. Aulanko as substitute for H. Salmi, G. Wold as substitute for E. Lundgren, and W. Esslinger came as Reserve from Switzerland.

**Secretary and Assistants.**—On motion of S. von Bohr, G. A. Simons was elected Secretary by acclamation with power to nominate his Assistant. He named W. Esslinger as such. A. Tagliatela was chosen Assistant Secretary for the Italian minutes.

The nominations were confirmed.

**Statistician and Assistant.**—J. G. Spörri was elected Statistician and E. W. Bysshe his Assistant.

**Resolutions: Committee on.**—On motion of E. W. Bysshe a Committee on Resolutions, to consist of five and to be appointed by the Bishop, was ordered. The following were appointed:

R. Wobith, E. E. Count, F. Ahgren, A. Tagliatalata,  
J. Holstad.

**Finance Committee.**—On motion it was resolved that the Local Finance Committee be officially recognized as the Finance Committee of the Conference.

**Presentation of Delegates.**—The Bishop presented the delegates according to their conferences.

**Presentation of Visitors.**—The following visitors were introduced to the Conference:

A. Autelli, E. G. Bek, C. Blikstad, Miss E. H. Burt,  
N. W. Clark, Mrs. N. W. Clark, C. M. Ferreri, A.  
W. Greenman, J. P. Grünwald, W. Hülphers, J.  
Hurtig, K. Hurtig, L. Lala, W. B. Levis, Vincenzo  
Nitti, J. Pons, Miss H. Steffan, Miss E. Swift, E. Ta-  
gliatalata, B. M. Tipple, Mrs. B. M. Tipple, A. Titus,  
G. A. Wagnsson, K. J. Wahlström.

**Visitors as Advisory Members.**—On motion it was ordered to recognize the Visitors as Advisory Members and to permit them to sit within the Conference bar.

**Bar.**—On motion of T. Mann the bar of the Conference was fixed at the fifth row of pews from the platform.

**Program Adopted.**—On motion of E. E. Count the program as prepared by the Local Program Committee was adopted as the Official Program of the Conference.

**Order of Day: Papers.**—The program was taken up.

**Methodism: Its Past and Present.**—T. Mann, J. Holstad, and F. Dardi read papers on this subject, the first two in English and the latter in Italian. N. W. Clark gave a summary of F. Dardi's paper in English. E. G. Bek followed with a brief discussion.

**Change in Program.**—On motion it was ordered to have the papers on "Financial Problems of Our Work in Europe" by K. E. Norström, C. F. M. Thaarup and R. R. Neupert this morning,

time permitting, so as to gain time this afternoon for the dedication services at the International Institute for Young Ladies.

**Methodism: Its Mission to Europe.**—E. E. Count read a paper on this subject, whereupon hymn No. 19 was sung. V. Bani read his paper in Italian, a summary of which was given in English by N. W. Clark. E. W. Bysshe spoke in place of C. Thielé.

**Change in Program.**—On motion it was ordered to have no session this afternoon and to have the paper of K. E. Norström, C. F. M. Thaarup and R. R. Neupert on “Financial Problems of our work in Europe” at 9 A.M. on Monday.

**King of Italy: Greeting to.**—By a rising vote the Conference ordered the following telegram to be sent to His Majesty, Victor Emanuel III: “The Central Conference of the Methodist Church in Europe, composed of delegates from twelve nations, joins with enthusiasm in the patriotic jubilee celebration, and, honoring your Majesty, wishes to assure you of their earnest desires for the prosperity and greatness of the Italian nation.” (Signed by the Bishop and the Secretary).

**Rev. A. Manini: Condolence to.**—On motion it was ordered to send a telegram of sympathy to the Rev. Augusto Manini, pastor of the Methodist Episcopal Church at Bassignana, Italy. The telegram read: “The members of the Central Methodist Conference of Europe desire to assure you of their deep sympathy in the great loss which has befallen you and pray that the consolation of Heaven may be with you.” (Signed by the Bishop and the Secretary).

**Adjournment.**—The Committees were called, announcements were made, and the Conference adjourned with the singing of the doxology and with the benediction by the Bishop.

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## SECOND DAY—Monday, September 18

### MORNING SESSION

The Conference met at 8.30 A.M. in devotional exercises, conducted by K. J. Wahlström. At 9 A.M. the Journal of the first day's session was read and approved.

**King of Italy: Message from.**—A telegram from His Majesty,

Victor Emanuel III, in reply to the message sent by the Conference, was read by the Bishop, the Conference rising. It was as follows:—  
“ I sentimenti da Lei espressi a nome codesto congresso sono giunti graditi a S. M. il re che vi risponde con vive grazie.”

**Order of Day: Papers.**—The order of the day was taken up.

**Financial Problems of our Church in Europe.**—K. E. Norström read a paper on this subject in Swedish, interpreted by K. Hurtig.

**Rev. J. Thorkildsen: Greeting from.**—The Bishop read a telegram from the Rev. J. Thorkildsen, member of the Norway Conference. It read as follows:—“ God’s blessing.”

**Rev. B. Schroeder: Greeting from.**—The Bishop transmitted the greetings of the Rev. B. Schroeder, District Superintendent of the Bremen District of the North Germany Conference.

**Financial Problems**—R. R. Neupert spoke on the topic in German, interpreted by W. Esslinger, and C. F. M. Thaarup presented a paper in English. A discussion followed in which H. Stehl, R. Wobith, and E. G. Bek took part.

**Liquidation of Church Debts.**—On motion of E. W. Bysshe, R. Wobith was requested to write out the plan which the German speaking Methodists have adopted for paying off their church debts, said paper to appear in the Official Journal.

**Greek Catholic Countries: Peculiar Problems in.**—G. A. Simons read a paper on this topic, dealing with Russia, and E. E. Count spoke in place of G. Popoff, dealing with Bulgaria.

**Modern Social Problems and Their Relation to our Work.**—W. Esslinger presented a paper on this subject, followed with remarks by F. Ahgren and a paper by C. Hansen.

Several brethren took part in the discussion.

**National Monument: Visit to.**—It was decided to meet *in corpore* at the Victor Emanuel Monument to-morrow afternoon at 2 o’clock.

**Afternoon Session: Hour of.**—On motion the time of the afternoon session for to-day was changed to 2.30 o’clock.

**Adjournment.**—Announcements were made and the Conference adjourned with the benediction by the Bishop.

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### AFTERNOON SESSION

The Conference met at 2.30 P.M., the devotional exercises being conducted by J. P. Grünewald, after which the Bishop took the chair. The Journal of the previous session was read and approved.

**Petitions.**—Petitions from the Sweden and Italy Conferences were read by the Secretary and referred to the Committee on Resolutions.

**Order of Day.**—The program was again taken up.

**Roman Catholic Countries: Peculiar Problems in.**—V. Bani read a paper on this subject in Italian, a summary of which was given by N. W. Clark in English.

**Rev. A. Manini: Message from.**—The Bishop read a telegram from the Rev. A. Manini of Bassignana, Italy, giving Romans I, 7, as his greeting to the Conference.

**Roman Catholic Countries: Peculiar Problems in.**—F. Dardi spoke on this topic in Italian, interpreted by E. G. Bek.

**Adjournment.**—The notices were given, the doxology sung, and the Conference adjourned with the benediction by B. M. Tipple.

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### THIRD DAY—Tuesday, September 19

The Conference met at 8.30 A.M. in devotional exercises conducted by F. H. O. Melle. At 9 A.M. the Bishop took the chair. The Journal of the afternoon session of the previous day was read and approved.

**Order of Day.**—The program was taken up.

**Educational Work: Present and Future.**—Papers were read by F. Dardi in Italian, a summary of which was given by N. W. Clark in English; by R. Wobith in German, interpreted by E. G. Bek, and by Mlle S. Delord in English. E. W. Bysshe, E. G. Bek and E. E. Count took part in the discussion of the subject.

**Rev. W. Burgess Introduced.**—The Rev. William Burgess, General Superintendent of the Wesleyan Methodist Church in Italy, and since 1894 a member of the "Legal Hundred," was introduced.

**Methodist Brotherhood and Work for Men.**—R. Wobith read a paper in German, a summary of which was given in English by T. Mann.

The Rev. William Burgess gave a brief address on the Methodist Brotherhood movement in the Wesleyan Church of Great Britain. G. Rognerud and W. Esslinger followed with papers on the Brotherhood movement.

**Dr. Fayette L. Thompson: Greeting from.**—A letter from the Rev. Fayette L. Thompson, D.D., General Secretary of the Methodist Brotherhood, was read and referred to the Committee on Resolutions. The letter was as follows:

“I wish I might be with you at Rome at the Conference; but that is impossible and the only other thing I can think of is to send a word of greeting and good cheer to the brethren there gathered.

Our Brotherhood work is going well all over the world.

I am just in receipt of a letter from Bishop Warne notifying me of the formation of a number of Chapters in India, one of them being at Agra. Usually in this country, the entire program of Brotherhood activities is observed and that means a newer and more enlarged view of Christ's Message, and in the near future a new type of Christian life and service on the part of the men of this generation.

Give my very best greeting to all the brethren.

Assure them that the Brotherhood ideal is as applicable in one corner of the world as in the other—among people of one tongue as among those of another, and that more and more this splendid Movement of ours is sure to make us all one in Christ and in the service for which He came.

I wish that more and more the Continental Chapters might register with us at the General Office, and I think it will soon be necessary for some adjustment by which they can do so and also have a local-central registration.

With all best wishes and every greeting to you all, I am,

Faithfully yours in Christ,  
(Signed) FAYETTE L. THOMPSON.”

**Brotherhood Work Discussion.**—E. G. Bek and G. A. Simons participated in the discussion.



On the 4th of June, 1911, was opened the first great monument of United Italy. It is a monument erected to the first king of United Italy, to Victor Emanuel II. It rises on the slope of the Capitoline Hill, facing Piazza Venezia and the ancient Corso. Semi-circular, colossal, white as snow. There were present the King, the Queen, the royal princes and princesses, the Ministers, the Senators, the Deputies, the Ambassadors, the Municipal authorities of Rome, the eight thousand Mayors of Italy, the Garibaldi veterans in their red shirts, the flags of every Italian regiment and thousands and thousands of spectators; packed, crowded, squeezed in the Piazza and the adjacent streets, and upon the terraces and roofs of the houses. All were present to celebrate with new Italy fifty years of liberty and progress, and to honor with her "The Father of His Country".



The Breach of Porta Pia, where the Troops of Victor Emanuel entered Rome, September 20, 1870.

#### ITALY'S JUBILEE.

This year Italy is celebrating the Jubilee of her proclamation as a kingdom.

Fifty years ago, the wars of independence having been fought, the Parliament, which was then held in Turin, declared the Nation to be a kingdom, Victor Emanuel II king, and Rome the capital.

Rome still belonged to the Popes: therefore, this is the only case of a people choosing for their capital a city which was not yet their own. But nine years after, the Italian troops entered the Eternal City, and the dream of their Fathers was finally realised.

In the celebration of our Jubilee all the civilised world has taken part. Dukes, archdukes, princes, shabs, queens and kings have come from the four quarters of the earth to visit us and bring with them the greetings of their subjects. And Italy and Rome have opened and do open their doors to their visitors, proud of this demonstration of affection.

**Chair.**— At this point of the session, by appointment of the Bishop, N. W. Clark took the chair.

**European Episcopal Supervision: Past and Future.**— G. Rognerud and S. von Bohr read papers in English and A. Tagliatalata spoke in Italian, interpreted by E. G. Bek.

In the discussion following E. W. Bysse, F. Ahgren, G. A. Simons, W. Esslinger, G. A. Gustafson, E. E. Count, H. Jacobsen, K. Hurtig, E. G. Bek, and J. Holstad took part.

**Switzerland and Sweden Conferences: Memorials.**—Resolutions from these Conferences touching the Episcopal question were referred to the Committee on Resolutions.

**Dr. P. G. Junker: Greeting from.**—Through the Secretary greetings from the Rev. P. G. Junker, D.D., President of the Martin Mission Institute at Frankfurt-am-Main, Germany, were transmitted to the Conference.

**Rev. J. M. Erickson: Greeting from.**—The Bishop tendered the Conference the greetings of the Rev. J. M. Erickson, of Stockolm, Sweden, Editor of "Svenska Sändebudet" and Secretary of the Sweden Conference.

**Adjournment.**—The notices were given, and the Conference adjourned with the benediction by the Bishop.

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#### FOURTH DAY—Wednesday, September 20

The Conference met at 8.30 A.M. in devotional exercises led by A. Titus. At 9 A.M. the Bishop took the chair.

The Journal of the previous session was read and approved.

**Order of Day.**—The program was resumed.

**Lay Agencies and Total Abstinence.**—G. Gisler and S. Nielsen read papers, the latter taking the place of K. Rosendahl.

In the discussion following G. A. Simons, H. Jacobsen, and the Bishop took part.

**Greetings.**—A telegram from Brother Hjalmar of Malmö, Sweden, was read. It was as follows: "God's blessings on all."

**European Methodism and Missions.**—G. A. Gustafson read a paper and presented resolutions on this subject, which were referred to the Committee on Resolutions. H. Jacobsen also spoke on the topic.

**Sunday Schools and Young People's Societies.**—J. G. Spörri read a paper on Sunday Schools and G. Frei spoke on Young People's Societies. Mrs. M. Lattu read a paper in German on Sunday-School and Junior League Work in Finland, interpreted by W. Esslinger. H. Jacobsen also read a paper.

The Bishop called upon E. Tagliatela, Sunday School Missionary of the Italy Conference, and A. Titus, Sunday School Missionary of our Church in Germany and Switzerland, for remarks on the topic. S. Nielsen spoke on Young People's Societies.

**Committee on Resolutions: Report of.**—The Committee on Resolutions presented their report, which was read, item by item, amended, and adopted, as follows:

#### RESIDENT BISHOP FOR EUROPE.

**Resolved,** That we, the members of the Central Conference of Europe, representing eleven different nationalities, wish to express to the General Conference of our Church to assemble in May 1912, our conviction that the present plan of having but one resident Bishop for Europe is, at least for another quadrennium, best adapted to meet the various needs of the field.

#### RETURN OF BISHOP BURT.

**Resolved,** That we, the delegates of the Central Conference of Europe of the Methodist Episcopal Church, representing some twelve bodies of organized Methodism on this continent, wish to record our profound thanks to the Providence that, for the last two quadrenniums, has placed in supervision over our work a General Superintendent, who by his previous acquaintance with a large section of the field, was better qualified than any other to enter upon his duties. That he has measured up to the opening opportunities, his masterful leadership has ably demonstrated. We wish further to record our great sense of appreciation of the deep interest he has taken in every branch of our work, an interest which has ever increased as the years have lengthened out his stay among us. We are grateful for his brotherly spirit, for his sympathetic counsel and count ourselves as peculiarly fortunate in having a leader whose statesman-like vision has enabled him to grasp with

singular readiness emergencies and problems that have been difficult of solution.

We, therefore, take pleasure in commending the sentiment that has been so generally expressed by the conferences and Missions of Europe and wish to transmit to the General Conference a petition growing out of the various resolutions adopted by them, and earnestly pray that Bishop William Burt, D. D., L.L.D., our present resident General Superintendent, be returned to his present post in Europe for another quadrennium.

#### NEW BUILDINGS OF THE INTERNATIONAL INSTITUTE.

**Resolved,** That the Central Conference of the Methodist Episcopal Church in session at Rome congratulate the Italy Conference, Mrs. F. P. Crandon and the Woman's Foreign Missionary Society upon the magnificent property just dedicated for the work of the International Institute, and that the Secretary be instructed to convey to Mr. C. D. Massey of Toronto, Canada, their heartiest appreciation of his wise foresight and great generosity in the splendid gift of "Villa Massey" to European Methodism.

#### MISSION IN SPAIN.

**Resolved,** That, with the other resolutions on the subject of Foreign Missions already passed, there be incorporated one that recommends to the Board of Foreign Missions of our Church the founding of a Mission in Spain.

#### TRACTS.

**Resolved,** That the next General Conference be urgently petitioned to re-establish the Tract Society of our Church as a very strong arm of power in evangelizing the world.

#### UNIVERSAL PEACE.

**Resolved,** That we, the members of the Central Conference of Europe, express our enthusiastic endorsement of the movement for universal peace. We date the beginning of this movement back to the time when the Prince of Peace announced the principle

“ Blessed are the peace-makers, for they shall be called the children of God.” We, therefore, wish to put ourselves on record as welcoming heartily the enlightened wisdom of leaders of thought and authority who are brave enough to see that justice, even in international questions, is more probably achieved by an impartial adjudication of right, than by the prejudiced onslaught of merciless might. We further wish to extend our greetings to Mr. Andrew Carnegie and express our gratitude to him for his noble endeavor by the use of his means to further this great cause.

### CHANGES IN THE DISCIPLINE.

**Resolved,** That on the recommendation of the Sweden Conference we adopt the following petition to the General Conference of 1912:

I. That paragraphs 321 and 322 of the Discipline be amended so as to read:

Paragraph 321: “ In all other cases the Trustees may be elected by ballot by the members of the Church not less than twenty-one years of age, at a meeting called for that purpose at a date near to and not later than the fourth quarterly Conference, notice thereof being given publicly from the pulpit for two Sundays prior to the date fixed.”

Paragraph 322: “ But in Churches which do not come under the provision of paragraph 320, and in those which have failed to elect, the Trustees shall be elected annually by the fourth quarterly Conference of the Charge. In case . . . . . successors are elected.”

II. That the Discipline may be so amended that:

1. The Churches may annually at a meeting, in which all the members of the Church, not less than twenty-one years of age, may take part, elect Stewards to such a number as is deemed necessary. Such meeting shall be held at a date near to and not later than the fourth Quarterly Conference. The Stewards so elected shall take their office as soon as the Annual Conference has closed its session.

### EVANGELISM.

**Resolved,** That it is the sense of this Conference that the day has arrived when we should call the attention of the Church to the

importance of placing a larger emphasis upon the evangelistic spirit that should always characterize the activity of Methodism; and that we would strongly deplore any alteration in our polity by the General Conference that would tend to ignore the importance of this traditional passion.

#### CHURCH DEBTS AND PASTORAL SUPPORT.

**Resolved,** That we greatly regret the lack of wisdom which in the past has burdened some of the Conferences of Europe with overwhelming debts on church properties, and that we call attention to the need of caution in this direction; we desire also to express our conviction that, in the view of the greatly increased cost of living, the Church owes it to its ministry now to direct its financial efforts to meet more fully the needs of its servants set apart to the work of building up the kingdom of God.

#### TEMPERANCE.

**Resolved,** That we look with absorbing interest and pleasure upon the temperance sentiment that is continually growing in all lands. We put ourselves on record as willing energetically to aid every effort and co-operate with every aim to bring all people to an intelligent comprehension of the danger of intemperance and pray that the day will soon come when people will abstain from the use, as a beverage, of all intoxicants.

#### COMPLIMENTARY RESOLUTIONS.

**Resolved,** That we, the members of the Central Conference of Europe express our sincere thanks to the Italy Conference for the invitation that has brought us together to bring into existence the official Conference which we compose. We deem it especially fitting that the nation and city, which have figured so conspicuously in the world-wide Christianity during nineteen centuries, should be the place where eleven nationalities of Methodism in Europe should officially organize their forces into a co-operative movement for establishing the kingdom of God in the hearts of these various peoples.

We desire to express our appreciation of the generous provisions

for our entertainment and comfort on the part of the Finance and Entertainment Committees whose duties have been so arduous and yet so well discharged. For the hospitality and cordiality of the reception accorded us by the Faculties of the International Institute, the Girls Home and Industrial School and the Reeder Theological Seminary, as well as to the friends who have so kindly opened their homes to us, we render our unbounded thanks and would as delegates welcome the day when we could in our own fields have the opportunity to reciprocate under like circumstances.

We wish likewise to express our lively appreciation to the public press of Rome for its generous space and fair treatment of our various sessions, noticing in this that the Kingdom of Italy declares its freedom from the restraint in which narrowness of religious views, for so many dark days, held it. We, therefore, join in the sentiment of the hour, so dear to every liberty-loving Italian, and declare ourselves at one with them on this glorious natal day, the 20th of September, and wish them God-speed in every attempt to secure religious liberty.

**Place of Next Conference.**—The Bishop submitted the question :

“ Where shall the next Central Conference be held?”

Invitations were extended by G. A. Simons, in behalf of St. Petersburg, by E. E. Count in behalf of Sofia, by K. E. Norström in behalf of Stockholm, by J. G. Spörri in behalf of Berne, and by R. R. Neupert in behalf of Berlin. A vote was taken, Stockholm receiving the majority. On motion it was decided to make the acceptance of the Stockholm invitation unanimous. St. Petersburg was by a majority vote designated second choice.

**Topics for Next Conference.**—On motion of F. Ahgren it was ordered to let the Secretaries of the respective Conferences and Missions in Europe constitute a Committee on Topics for the next Central Conference, each Secretary to submit his suggestions to the Bishop.

**Statistical Report.**—On motion of J. G. Spörri, it was ordered to dispense with the reading of the Statistical Report and have it published in the Journal.



The Holy Stairs in Rome.

Brother Martin Luther went to accomplish the ascent of the Scala Santa—the Holy Stairs—which once, they say, formed a part of Pilate's house. He slowly mounted step after step of the hard stone, worn into hollows by the knees of penitents and pilgrims. An indulgence for a thousand years—indulgence from penance—is attached to this act of devotion. Patiently he crept half-way up the stair-case, when he suddenly stood erect, lifted his face heavenward, and, in another moment, turned and walked slowly down again.

He said that, as he was toiling up, a voice, as if from heaven, seemed to whisper to him the old, well-known words, which had been his battle-cry in so many a victorious combat.—“The just shall live by faith.”

He seemed awakened, as if from a nightmare, and restored to himself. He dared not creep up another step; but, rising from his knees, he stood upright, like a man suddenly loosed from bonds and fetters, and, with the firm step of a free man, he descended the staircase, and walked from the place.

From “Schönberg-Cotta Chronicles”.



**Official Journal: Publication of.**—On motion of the Secretary, it was ordered to have 500 copies of the Journal printed.

On motion of F. Ahgren it was decided that each delegate pay ten francs toward the publication and distribution of the Journal, each delegate to receive 10 copies.

**Thanks for Financial Help.**—In behalf of the Conference, E. E. Count expressed the heartiest gratitude of the delegates to the unknown friends who had so generously helped to meet the traveling expenses of the delegates.

**Remarks by the Bishop.**—Bishop Burt related several incidents showing what impression the Central Conference had made on the local press and through the latter on the Italian nation. He also emphasized the influence which Protestant life in Northern Europe has upon the developments in the South.

**Final Adjournment.**—No further business appearing, the Journal was read and adopted, the doxology was sung, the Conference adjourning *sine die*, with the benediction by Bishop Burt.

**Greetings.**—Two telegrams were received by the Bishop after the adjournment of the Conference:—(1) From the Rev. A. Beltrami, pastor of the Methodist Episcopal Church at Ancona, Italy, which read as follows:

“ Bishop William Burt, Rome, Italy;

On this day sacred to our inalienable rights, the Ancona Church sends congratulations to the European Congress in Rome, and salutes you, the bold champion of Italian evangelization.”

And (2) from Brother Hemmet of Kalmar, Sweden:

“ Long live United Italy.”

*We hereby certify that the foregoing is a correct report of the proceedings of the First Session of the Central Conference of Europe, September 16-20, 1911.*

*William Burt.*

President.

*Geo. A. Simons.*

Secretary.

## 2. RELIGIOUS SERVICES AND RECEPTIONS.

FRIDAY, SEPTEMBER 15, 1911.

8:00 P. M.—*Welcome meeting* at the American Methodist Episcopal Church, Bishop W. Burt, D.D., LL. D., presiding. The invocation was offered by the Rev. E. W. Bysshe, Superintendent of the France Mission and former pastor of the American Church in Rome. Addresses of welcome were made (1) by the Rev. A. Tagliatela, pastor of the Italian Methodist Episcopal Church in Rome, who spoke in Italian, interpreted by the Rev. B. M. Tipple, D.D.; (2) by the Rev. N. W. Clark, D.D., District Superintendent of the Rome District, who spoke first in English and then in Italian; (3) by the Rev. B. M. Tipple, D.D., Pastor of the American Church in Rome and President of the Reeder Theological Seminary and the Collegio Metodista. Responses were made by Bishop Burt and Mr. Ernst Gideon Bek of Pforzheim, Germany, in English and Italian, and by the Rev. S. von Bohr of Bremen, Germany, and Mr. C. Hansen of Kristiania, Norway. A hymn was sung by the pupils of the Girls' Home and Industrial School, of which Miss Italia Garibaldi is Directress. The program was interspersed with hymns, in which the assembly joined, each delegation singing in their own language. The exercises concluded with a prayer by Dr. Tipple and the benediction by Bishop Burt.

SATURDAY, SEPTEMBER 16.

4:30 P. M.—*Dedication of Crandon Hall and Villa Massey of the International Institute For Young Ladies*, Bishop W. Burt presiding. The Rev. N. W. Clark, D.D., announced the opening hymn and offered the invocation. The Rev. A. W. Greenman, D.D., District Superintendent of the Naples District, read Psalm 103, and the Rev. E. E. Count, D.D., Superintendent of the Bulgaria Mission Conference, read First Corinthians III, 9-23. The following greetings were read by the Bishop:

- 1) From the Mayor of Rome, Hon. Ernesto Nathan:  
“Would have come very willingly, but, unfortunately, I have a meeting of the Junta to preside over. Most sincere wishes for the success of your most excellent institution.”
- 2) From Mr. C. D. Massey, of Toronto, Canada, the donor of Villa Massey: “Cordial greetings. Godspeed.”
- 3) From Mrs. F. P. Crandon of Evanston, Illinois:  
“Joyful greetings this auspicious day. Isaiah sixtieth and thirteenth.”

4) From Miss Adelaide Brown and Miss Hellen Robinson, Wiesbaden, Germany :

“ We rejoice with you all to-day.”

After two piano selections by Miss Siegfried Haussen, a pupil of the International Institute, Bishop Burt dedicated the new buildings and delivered an address on “ The Christian Education of Womanhood,” interpreted into Italian by Rev. C. M. Ferreri, whereupon Miss Nadina Serapina, a student at the Institute, gave two violin solos. Then followed short congratulatory speeches by Rev. A. Tagliatela of Rome, Dr. G. A. Simons, of St. Petersburg, Rev. F. H. O. Melle of Vienna, Rev. E. W. Bysshe of Grenoble, Rev. W. Esslinger of Zürich, Rev. R. Wobith of Stuttgart, Rev. S. von Bohr of Bremen, Rev. C. J. M. Thaarup of Silkeborg, Rev. J. Holstad of Trondhjem, Rev. F. Ahgren of Linköping, Rev. G. A. Gustafson of Wasa, and Dr. E. E. Count of Sofia. After the unveiling of the bust of Mrs. Massey, the mother of the donor, in whose memory the building was erected, closing remarks were made and prayer offered by Dr. B. M. Tipple of Rome, whereupon a reception was held in Villa Massey.

8:30 P. M.—*Reports from the field.* The meeting was presided over by Rev. G. A. Wagnsson, Rev. W. Esslinger conducting the devotional exercises. Dr. E. E. Count spoke on the work in Bulgaria, Rev. H. H. Aulanko spoke in Swedish on Methodism in Finland, interpreted by Mr. E. G. Bek. Mrs. M. Lattu sang two Finnish songs, accompanied by Mrs. B. M. Tipple. Dr. G. A. Simons spoke on the work in Finland and Russia, Dr. L. Lala interpreting him into Italian, whereupon Rev. F. H. O. Melle followed with an address on the mission in Austria-Hungary.

SUNDAY, SEPTEMBER 17.

- 9:00 A. M.—*A Sunday School Rally* was held in the Italian Church, addresses being delivered by Rev. E. Tagliatela and Rev. F. Dardi.
- 10:45 A. M.—*The Conference Sermon* was delivered by Bishop William Burt and interpreted into Italian by Dr. L. Lala, the text being John XII, 21: “ Sir, we would see Jesus.”
- 4:30 P. M.—*A Fellowship Meeting of all Nations* was held, Dr. B. M. Tipple presiding. Delegates from various countries spoke on the questions: “ What is the distinct responsibility of the Christian Church in your country: (1) As to the number of people to be evangelized; (2) As to the number of missionaries needed; (3) As to the amount of money needed; (4) Can the work be done in this generation? ” Dr. E. E. Count, Dr. G. A. Simons, and others made speeches, whereupon a Tea and Social Hour followed in the home of Dr. and Mrs. B. M. Tipple, where Rev. E. W. Bysshe and Bishop Burt spoke on the work in France.
- 6:30 P. M.—*Italian Service.* The pastor, Rev. Alfredo Tagliatela, preached a sermon on I. Kings XVIII, 44: “ Behold, there ariseth a little cloud out of the sea, like a man’s hand.”



**Miss Italia Garibaldi**

Directress of Girls' Home and Industrial School in  
Rome,

Granddaughter of General Garibaldi.



**The Girls Home and Industrial School,**

over which Miss Italia Garibaldi presides happens to stand on 5 Via Garibaldi, and on the hill near by and overlooking our property is the statue of General Garibaldi. There are at present in the Home School fifty seven girls from all parts of Italy, while the enrollment in the Industrial Department reached in September, 1911, three hundred and seventeen, these being mostly Roman girls.

MONDAY, SEPTEMBER 18.

- 4:30 P. M.—*Excursion to Garibaldi Monument and reception at Girl's Home and Industrial School.* Bishop Burt, Miss Italia Garibaldi, granddaughter of General Garibaldi, whose monument overlooks the school over which she presides, and Mr. E. G. Bek made short addresses.
- 8:30 P. M.—*Reports from the field.* Dr. E. E. Count presided. Rev. E. W. Bysshe spoke on “France as a Leader in the World of Thought and Religion,” followed by J. C. Spörri from Switzerland.

TUESDAY, SEPTEMBER 19.

- 2:00 P. M.—*Visit to National Monument.* The Conference met at the Victor Emanuel Monument and was conducted *in corpore* through the unfinished structure by the Chief Engineer.
- 6:00 P. M.—*Banquet at Reeder Theological Seminary.* Bishop Burt, founder of the School, was Guest of Honor, and Dr. B. M. Tipple, President, greeted the Delegates and Visitors in the name of the Faculty. Addresses were made by Dr. L. Lala, Rev. R. Neupert, Dr. N. W. Clark, Rev. W. Hülphers, and Dr. G. A. Simons.
- 8:30 P. M.—*Reports from the field.* Dr. A. W. Greenman presided. Rev. H. Jacobsen spoke on Denmark, Rev. J. Holstad on Norway, and F. Ahgren on Sweden.

WEDNESDAY, SEPTEMBER 20.

- 3:00 P. M.—*Address by Mayor Nathan at Breach of Porta Pia.* Bishop Burt was a special guest on the platform. A great celebration in Rome.
- 5:00 P. M.—*Reception at home of Dr. and Mrs. N. W. Clark.*
- 6:30 P. M.—*Twentieth of September Celebration.* This was observed in the Italian Church, Bishop Burt presiding. Rev. R. Wobith spoke briefly. Rev. A. Tagliatela, the pastor, delivered a patriotic lecture on “The Critical Age of the Papacy,” after which a Franciscan Monk sprang to the front, thanked the speaker for his message and expressed the wish that Italy might yet become absolutely free from the dominion of the papacy and the Roman Catholic Church.
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The tombs are uncovered, the dead come from far,  
The ghosts of our martyrs are rising to war,  
With swords in their hands, and with laurels of fame,  
And dead hearts still glowing with Italy's name.

Come join them! Come follow, O youth of our land!  
Come fling out the banner, and marshal our band!  
Come all with cold steel, and come all with hot fire,  
Come all with the flame of Italia's desire!

*Garibaldi Hymn.*

## Program of the Conference.

BISHOP WILLIAM BURT, *Presiding.*

### Friday Evening, 8 o'clock, Sept. 15th.

WELCOME-MEETING; American Methodist Episcopal Church. Addresses of welcome by Rev. Alfredo Tagliatela, Dr. N. Walling Clark, and Dr. Bertrand M. Tipple. Responses by Bishop Burt, E. Gideon Bek, Stephan von Bohr and Christian Hansen.

### Saturday, Sept. 16th.

8.30 A. M. Sacrament of the Lord's Supper.

9.30-10 A. M. Organization of the Conference.

10-11 A. M. Methodism, its past and present: Theophil Mann,—Julius Holstad and Felice Dardi.

11-12 A. M. Methodism, its mission to Europe: E. E. Count,—Vittorio Bani and Charles Thielé.

12-12.30 A. M. Miscellaneous business.

3-4 P. M. Financial Problems of our work in Europe: K. E. Norström, — C. F. M. Thaarup and R. R. Neupert.

4.30-6.30 P. M. *Dedication of Crandon Hall and Villa Massey of the International Institute, followed by reception.*

8.30 P. M. Reports from the field; Bulgaria, E. E. Count; Finland: Hjalmar Salmi; Russia, G. A. Simons; Austria-Hungary, G. Oechsle.

### Sunday, Sept. 17.

9-10.30. A. M. Sunday School Rally; addresses by Eduardo Tagliatela and Felice Dardi.

10.45 A. M. Divine Worship. Sermon by Bishop William Burt.

4.30 P. M. Fellowship-meeting of all nations, followed by *Tea and a social hour in the home of Dr. and Mrs. Tipple.*

6.30 P. M. Italian Service. Sermon by Rev. Alfredo Tagliatela.

### Monday, Sept. 18.

8.30-9 A. M. Devotional Service.

9-10 A. M. Peculiar problems in Roman Catholic Countries: Alfredo Tagliatela,—Felice Dardi and Vittorio Bani.

10-11 A. M. Peculiar Problems in Greek Catholic Countries: G. A. Simons,—E. E. Count and George Popoff.

11-12 A. M. Modern Social Problems and their relation to our work: Wilhelm Esslinger,—Fredrick Ahgren and Ludwig Schwab.

12-12.30. A. M. Miscellaneous business.



**Rev. Bertrand Martin Tipple, D.D.**

President of the Methodist College and the Reeder Theological Seminary and Pastor of  
the American Church in Rome.



**Rev. Alfredo Tagliatela**  
Pastor of Italian Church in Rome.

- 3-4 P. M. European Episcopal Supervision, past and future: George Rognerud, — Stephan von Bohr and Alfredo Tagliatalata.
- 4.30 P. M. Excursion to Garibaldi monument and *Tea at Girl's Home School, 38 Via Garibaldi.*
- 8.30 P. M. Reports from the Field: France, Charles Thielé; Switzerland, J. G. Spörri; Germany, Richard Wobith.

### **Tuesday, Sept. 19.**

- 8.30-9 A. M. Devotional service.
- 9-10 A. M. Educational work, present and future: Felice Dardi, Richard Wobith and M. lle S. Delord.
- 10-11 A. M. Lay Agencies and Total Abstinence; Dr. Gideon Gisler, — Kristian Rosendahl and Gottfried Frei.
- 11 12 A. M. Publishing Agencies and Publications. A general discussion.
- 12-12.30 A. M. Miscellaneous business.
- 6 P. M. Banquet to Delegates by the Faculty of the Reeder Theological Seminary.
- 8.30 P. M. Reports from the Field; Denmark, H. L. Jacobsen; Norway, Julius Holstad; Sweden, Fredrik Ahgren.

### **Wednesday, Sept. 20.**

- 8.30-9 A. M. Devotional Service.
- 9-10 A. M. Sunday Schools and Young People's Societies; J. G. Spörri, — H. L. Jacobsen and Mrs. M. Lattu.
- 10-11 A. M. Methodist Brotherhood and work for men: Richard Wobith, — George Rognerud and Wilhelm Esslinger.
- 11-12 A. M. European Methodism and Mission: G. A. Gustafson, — H. L. Jacobsen and J. G. Spörri.
- 12.30 A. M. Closing service of prayer.
- 3 P. M. Address by the Mayor of Rome at the Breach of Porta Pia. *Following this, Tea will be served in the home of Dr. and Mrs. Clark.*
- 6.30 P. M. Twentieth of September Celebration in the Italian Church.

### **Thursday, Sept. 21.**

Visiting Exposition and monuments of Rome with a special guide.

### **Important.**

- 1.—One hour is given to the consideration of each subject. The first speaker is allowed 20 minutes, two speakers are allowed ten minutes each, and twenty minutes are given for general discussion.
- 2.—All papers, both those of 20 minutes and those of 10 minutes, must be written in English and a copy given to the Secretary of the Conference.

BERTRAND MARTIN TIPPLE  
ALFREDO TAGLIALATELA,  
*Committee on Program.*

#### 4. LIST OF DELEGATES, RESERVES AND SUBSTITUTES.

- Ahgren, Fredrik.**—Pastor, Linköping, Sweden.
- Aulanko, Harras H.**—District Superintendent, Tammersfors, Finland.
- Bani, Vittorio.**—Pastor, Via degli Angioli 2, Milan, Italy.
- Baur, George.** \* -Layman, Hauptstätterstrasse 80, Stuttgart, Germany.
- Bohr, Stephan von.**—Pastor, Georgstrasse 59, Bremen, Germany.
- Bryhn, Andreas.**—Layman, Overkonduktör, Drammen, Norway.
- Bysse, Ernest W.** Superintendent of France Mission Conference, 16 Place Notre Dame, Grenoble, France.
- Chiara, Mrs. I.** \*—Lay, San Marzano Oliveto, Italy.
- Count, Elmer E.**—Superintendent of Bulgaria Mission Conference, Ulitza Krakra 24, Sofia, Bulgaria.
- Dardi, Felice.**—Pastor, Via Raffinaria II, Trieste, Austria.
- Delord, Miss Suzanne.**—Lay, Directrice du Student Hostel, Grenoble, France.
- Esslinger, William.**—Pastor, Zeltweg 20, Zürich, Switzerland.
- Frei, Gottfried.**—Layman, Professor in the Kantonalen-Handelsschule, Minervastrasse 12, Zürich, Switzerland.
- Garibaldi, Miss Italia.**—Lay, Directress of the Girls' Home and Industrial School, Via Garibaldi 38, Rome, Italy.
- Göricke, Otto.**—Layman, Merchant, Pillnitzerstrasse 62, Dresden, Germany.
- Gustafson, G. A.**—District Superintendent, Wasa, Finland.
- Gisler, Gideon.**—Layman, Physician, Farnsbürgerstrasse 37, Basel, Switzerland.
- Hansen, Christian.** Layman, Printer, Meyersgatan 69, III, Kristiania, Norway.
- Holstad, Julius.**—District Superintendent, Trondhjem, Norway.
- Jacobsen, Herman.**—Pastor, Varde, Denmark.
- Lattu, Mrs. Martha.**—Lay, Abo, Finland.
- Lauffer, Friedrich.**—Layman, Hofphotograph, Grosse-Bockenheimerstrasse 30, Frankfurt-am-Main, Germany.
- Lundgren, Erik.** \*—Layman, Molmakildegat 48 A, Stockholm, Sweden.

\* Absent.

- Mann, Theophil.** —Professor in Martins-Missionsanstalt, Röderbergweg 88, Frankfurt-am-Main, Germany.
- Melle, F. H. Otto.** —Superintendent of Austria-Hungary Mission Conference, Trautsohn-gasse 8, VIII, Vienna, Austria.
- Neupert, Robert R.** —District Superintendent, Apostel-Paulus-Strasse 3, Berlin, Germany.
- Nielsen, Sofus.** —Layman, Copenhagen. Denmark.
- Norström, Karl E.** —Pastor, Radmangatan 65, III, Stockholm, Sweden.
- Oechsle G.** \*—Layman, Trautsohn-gasse 8, Vienna, Austria.
- Orsetti, G.** —Layman, Milan. Italy.
- Petander, J.** —Layman, Merchant, Wasa, Finland.
- Popoff, George.** \*—Layman, Pleven, Bulgaria.
- Rognerud, George.** —District Superintendent, Actridsgatan 5, Kristiania, Norway.
- Rosendahl K.** \*—Layman, Esbjerg, Denmark.
- Salmi, Hjalmar.** \*—Pastor, Wiborg, Finland.
- Schwarz, Ludwig.** —Layman, Merchant, Aleestrasse 23, Pirmasens, Germany.
- Simons, George A.** —Superintendent of Russia Mission, W. O., Ninth Line 34, St. Petersburg, Russia.
- Spörri, J. G.** —Pastor, Chapelle du Valentin, Lausanne, Switzerland.
- Stehl, Heinrich.** —Layman, Landessekretar, Rengerhäuserstrasse 7, Cassel, Germany.
- Svenson, E. G.** \*—Layman, Manager Delarez, Elmhult, Sweden.
- Thielé, Charles.** —District Superintendent, 2 rue Vauban, Lyon, France.
- Tagliatela, Alfredo.** —Pastor and Professor, Via Firenze 38, Rome, Italy.
- Thaarup, C. J. M.** —District Superintendent, Silkeborg, Denmark.
- Wobith, Richard.** —District Superintendent, Moltkestrasse 60, Stuttgart, Germany.
- Wold, Gunnar.** —Layman, Telegraph Operator, Stockholm, Sweden.
- Wuhrmann, J. U.** \*—Pastor, Klingenthalstrasse 54, Basel, Switzerland.

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\* Absent.

## 5. LIST OF VISITORS.

- Autelli, Amedeo.**—Director Boys' College, Via Firenze 38, Rome, Italy.
- Beall, Clarence H.**—Assistant to Dr. B. M. Tipple, Via Firenze 38, Rome, Italy.
- Bek, Ernst Gideon.**—Manufacturing Jeweler, Pforzheim Germany.
- Blikstad, C.**—Apothecary, Fredrikstad, Norway.
- Burt, Miss Edith H.**—Directress of International Institute for Young Ladies, Via Savoia, Rome, Italy.
- Clark, N. Walling.**—District Superintendent, Via Firenze 38, Rome, Italy.
- Clark, Mrs. N. Walling.**—Authoress, Via Firenze 38, Rome, Italy.
- Downs, Miss Frances.**—Via Firenze 38, Rome, Italy.
- Ferreri, Carlo M.**—Director Methodist Book Concern, Via Firenze 38, Rome, Italy.
- Greenman, Almon W.**—District Superintendent and Treasurer of Italy Conference, Viale Elena 13, Naples, Italy.
- Grünewald, J. Paul.**—Editor "Der Evangelist," Nordstrasse 78b, Bremen, Germany.
- Hülphers, Walter.**—Pastor, Abo, Finland.
- Hurtig, John.**—Editor "Svenska Sändebudet," Majorsgatan 5, Stockholm, Sweden.
- Hurtig, Karl.**—Pastor, Helsingfors, Finland.
- Lala, Luigi.**—Editor "L'Evangelista," Via Firenze 38, Rome, Italy.
- Levis, William B.**—Merchant, Philadelphia, Pa., U. S. A.
- Nitti, Vincenzo.**—Pastor, Via Calabria 56, Roma.
- Pons, J.**—District Superintendent, Via Arcivescovado 2, Turin, Italy.
- Reherd, Herbert W.**—Pastor First Presbyterian Church, 222 South Grand Avenue, Los Angeles, Cal., U. S. A.
- Steffan, Miss Hilma.**—Tammersfors, Finland.
- Swift, Miss Edith.**—Assistant Directress International Institute for Young Ladies, Via Savoia, Rome, Italy.
- Tagliatela, Eduardo.**—Sunday School Missionary, Viale Volta 165, Florence, Italy.
- Tipple, Bertrand M.**—President Reeder Theological Seminary and Collegio Metodista and Pastor American Church, Via Firenze 38, Rome, Italy.
- Tipple, Mrs. B. M.**—Via Firenze 38, Rome, Italy.
- Titus, Albert.**—Sunday School Missionary, Kopfhaustrasse 11, Colmar, Germany.
- Wagnsson, G. A.**—Pastor, Kalmar, Sweden.
- Wahlström, K. J.**—Pastor, Kristiansand, Norway.



**Rev. N. Walling Clark, D.D.,**  
District Superintendent of Rome District.



**Dr. A. W. Greenman**  
Italy Mission Treasurer  
and Superintendent of Naples District.



**Rev. Carlo M. Ferreri,**

**Publishing Agent of the Methodist Press in Rome.**



**Dr. Amedeo Antelli**

Director of the Collegio

## Methodism, its Past and Present.

THEOPHIL MANN.

Many among us are accustomed to use the word Methodism of our own Methodist Episcopal Church only. I should, therefore, not be astonished if some of the members of this conference, judging by the programme, expect me to speak on the past and present of this Church only. This, however, is not my intention. The study of Methodist history has led me to a more comprehensive view of Methodism, so that I do not consider it merely the name of a Church or a group of Churches, but the equivalent of a mighty religious movement, primarily in the bosom of Protestant Christendom. Therefore, I would like to approach this theme by considering

### I. The Methodist movement.

The Christian Church has witnessed in the course of its history many movements which have influenced her life and have transformed her outward appearance. Rarely, however, such movements have been merely of a spiritual or religious nature. Sometimes factors social, national and hierarchic have played a chief part in them. Sometimes the religious interest had to take a back seat before dogmatic discussions. This was and is not so in the case of Methodism. Methodism from the very start was deeply concerned with the spiritual life and work. Therefore, it is, perhaps, right to say that Methodism has been the most important and influential religious movement of the Christian Church of all times.

There is no doubt that the historical commencement of this movement is to be seen in the work of John Wesley and his fellow-workers. Nevertheless, there has been a close contact with another similar movement, which had taken its rise half a century earlier on the continent of Europe, and which had found its most characteristic development in Germany. I speak of Pietism, in connection with which I mention the Moravian Society, which in a special manner has served as point of contact and as channel of influence between the continent and Wesley. The "great revival" which visited the English-speaking world on both sides of the Atlantic toward the middle of the 18th century is, in fact, identical with the Methodist movement in its wider sense. For though in some places the revival commenced, before the Wesleys began their work, the influence which proceeded from among the "Oxford Methodists" soon governed the whole movement. It is true that George Whitfield continued the labours of Jonathan Edwards, and though Whitfield's work did not lead to the formation of a separate American Methodist Church, Methodism from that time became a spiritualising power among all American Protestant Churches.

It was not very different in England. The new life which had commenced to pulsate through the dissenting bodies in the 18th century, and which even reached and made fruitful the Established Church by means of the so-called Evangelical Movement, was nothing else but Methodism, and everywhere the currents of Methodism are noticeable to this day, not only in the Anglo-Saxon world but also on the continent, especially in Germany. Here the last half century has not only witnessed the rise of a Methodist Church but of a much larger evangelical movement, which, according to its manner and historical contact, is but a tendril of the great Methodist movement, even though its representatives do not desire for themselves the epithet of Methodism.

We have thus shown, that the Protestant world of the 19th century has been literally permeated by Methodism. Whether this process will be continued through the 20th century or whether a reaction will take place, will depend largely upon two conditions. Will the representatives of the Methodist idea within and without the Methodist Churches faithfully guard the inheritance of the fathers? Will they, at the same time, answer to the requirements of modern times? But what is this inheritance of the fathers, or in other words, what are the characteristic features of Methodism? Richard Green in his book "The Mission of Methodism" mentions the four following:

- 1st, the doctrine of the necessity of conversion and of the certainty of personal salvation;
- 2nd, the doctrine of the possibility of sanctification or perfect love;
- 3rd, aggressive evangelism;
- 4th, Christian fellowship for the promotion of Christian life and the training for Christian activities.

Doubtless these are the most essential characteristics of Methodism. Nevertheless it is possible to express its peculiarities in another and simpler way. Methodism teaches urgently the possibility, the necessity and the reality of the Christian experience of the individual. With greater consistency and more successfully than it has been done in the Christian Church since the days of the apostles, Methodism brings man face to face with God and His grace and rests the decision for or against God upon the individual will. The reformers, and especially Luther, had held the same position at the start. But gradually they receded somewhat, and, following St. Augustine, they made the salvation of man dependent upon the eternal decrees of God, or relapsing into the Roman conception, upon the use of the Sacraments. From the start Methodism opposed the latter position, that of the Anglo-Catholic and Lutheran Churches, as well as the former, that of Calvinism. It is here that we see most clearly the powerful

leavening influence of Methodism; namely, in the fact that the Calvinistic view of predestination has been overcome almost completely by the Methodist conception of a personal experience of salvation, and that this view has gained largely over the ritualistic idea of salvation through the Sacraments.

The "New History of Methodism," which appeared in London a few years ago, says with much truth: "In this appeal to experience—especially by his doctrine of assurance, taken in the main, without undue stress upon mere detail—we believe that Wesley has made a lasting contribution to the life and thought of the universal Church. In this appeal we find the historic work and place of Methodism. Once let it as a Church lose this note, and its historic justification has perished. This consciousness has given to its preaching its greatest power, is the explanation of its fervent appeals, lies at the root of its special institution of the class-meeting, is the essential qualification demanded from all candidates for its ministry, and is one of the secrets of its hold upon the masses."

## II. The Methodist Churches.

The above quotation is not only true of the Methodist movement in general but in an even higher degree of the Methodist Churches. The leavening influence within the Protestant Churches is not all of the historical fruitage of Methodism, but its truest expression has to be found in the formation of independent Methodist Churches. To-day the Methodist communion, according to the number of its members and adherents and the depth of its influence, is, to say the least, peer of the Anglican, Lutheran, Presbyterian, Baptist and Congregational bodies.

Methodism commenced its distinctive Church life as a religious society within the Anglican Church and kept this form during the first period of the 18th century. During this time John Wesley was the recognised leader and father of his society, barring the little group of Calvinistic Methodists. The second period commences with the death of Wesley and reaches down to the date of the first Ecumenical Methodist Conference, or to the middle of the second half of the 19th century. During this period the Methodist Society gradually loosens its connection with the Anglican Church and assumes the status of a separate Church. It is, however, not one Methodist Church which has taken its rise but a group of Methodist Churches. The first one to gain independence with the consent of Wesley, was the Methodist Episcopal Church of America. We now live in the third period of Methodist history and its peculiarity is seen in the tendency of the various Methodist Churches to come close together or even to unite in one church organisation. Thus the Methodist Churches of Canada formed the Canadian Methodist Church after the first Ecumenical Conference. In a similar man-

ner the second Ecumenical Conference was followed by the formation of the Australian Methodist Church, while in Germany the Wesleyans and the United Brethren joined the Methodist Episcopal Church. After the Third Ecumenical Conference, three British Methodist bodies formed the United Methodist Church. Will there be another union within the decade following upon the Fourth Ecumenical Conference of this year? May we express the hope of a union of the Methodist Episcopal Church and the Methodist Episcopal Church South, not to speak of a fusion of the lesser Methodist bodies?

The relations of the Methodist Churches to the other Protestant Churches have also their history and their peculiarities. It was not so difficult for the Nonconformist or Free Churches to recognize the youngest sister of the Protestant family as their equal. They had simply to become accustomed to her existence and to her co-operation in the promotion of the kingdom of God, as well as in defending the rights of the Free Churches. For the Established or State Churches, however, it has not been so easy to acknowledge the Methodist Churches, as they were brought up to consider themselves as the only rightful representatives of Christianity to their nation and to be suspicious of all other Christian work in their land. Of course, they had to grant the liberty to work to the Methodist Churches, although in many countries they were not inclined to receive them as their equals. This liberty, however, is all that the Methodists want; for they have always striven more to gain the recognition of God, than that of men. All Methodist Churches are convinced that they have the goodwill of God. In all their history they clearly see His guiding hand, and thankfully recognize the blessing which God bestows upon their work, as a token of His benevolence. From the days of Wesley the Methodists have wished to be the friends of everyone and the enemy of none. No Methodist Church ever opposed an evangelical Church solely on dogmatic grounds, and no Methodist Church ever pretended to be *the* Church. Of course, every Methodist loves his own Church. Yet he does not delight in showing up the differences between his and other Protestant Churches but glories that they have so much in common, and is willing to shake hands with every one who loves the Lord Jesus faithfully.

### III. The world wide Methodist Brotherhood.

It is quite natural that the great majority of Methodists are to be found within the English-speaking world, for this is the parent soil both of the Methodist movement and the Methodist Churches. If Methodism had been confined to the Anglo-Saxon race, it would nevertheless have become world-wide, as England grew to be a mother of nations through her emigrants and colonists to America, Australia and South Africa. But the Methodists were

not only found among the onward marching hosts of English emigrants and colonists who planted their own Churches in the new countries, they had also inherited the missionary spirit, characteristic as well of the Anglo-Saxon of the days of Boniface as of the primitive Christians. Thus Methodism and Methodist Churches were brought to many other nations. To-day there is scarcely any important country left, where no Methodist Church or branch of Methodism is to be found.

The Ecumenical Methodist Conference referred to in the second part of my paper is, therefore, ecumenical in the true sense of the word, and represents a truly world-wide or international brotherhood. Of course, this brotherhood was in existence before there was such a Conference, and the Methodists had found many ways to express their brotherly feelings toward each other. I mention only the brotherly addresses or fraternal delegations which they are accustomed to send one to another on special occasions. The fact, however, of the Methodist Brotherhood is best illustrated by the Ecumenical Conference.

This Conference from the beginning followed three special aims: 1, A christian aim, viz., the promotion of brotherly relations between the different Methodist Churches; 2, a Protestant aim; viz., the defence of liberty of conscience and the rejection of the hierarchic presumptions of other Churches; 3, a Methodist aim; viz., brotherly co-operation in the conquest of the world for Christ. Though it was not distinctly on their program, the Ecumenical Conference contributed largely, as has been shown above, towards the union of separate Methodist bodies into a strong Methodist Church in three countries. Will it lead the world-wide Methodist Brotherhood to transform itself into one international Methodist Church at some future time? If I am a true interpreter of what I call the Protestant instinct of Methodism, I should like to say that the majority of Methodist Churches will reject the idea of one universal Methodist Church organisation, enchanting as this idea may be, as a relapse into Catholicism.

If it is almost certain that there is not in sight the foundation of one universal Methodist Church comprising all the Methodist bodies now existing, would it not be desirable that at least one of the great Methodist Churches might develop into a truly international Church? I am thinking of the Wesleyan Methodist Church of England, and the Methodist Episcopal Church of America. Both of them have extended the sphere of their work over the boundaries of their home countries, and so far they have become international. But there is a difference between an international Church like the Church of Rome and a Church with a world-wide field of labour like the two Methodist Churches named. Therefore, the Wesleyan Methodist Church is officially regarded as British, and the Methodist Episcopal as American.

That this is the correct view can be proved by overwhelming evidence from the history, constitution, discipline, and the practice of both Churches.

Within the Wesleyan Church, nobody, I think, will ask for such evidence, as the facts are too clear. Even for the British Empire there does not exist one Wesleyan Church. The great colonies or Dominions of Canada and Australia, have their separate Methodist Churches and the Conferences of Ireland and South Africa are practically independent of the British Conference; also the West Indies would be independent, if only they could support themselves. There is something like a law of historic development in Wesleyan Methodism: the fields of labour outside of England reach first financial and then ecclesiastical independence from the mother Church. Wesley himself introduced this course by laying the foundation of the independence both of the Irish and the American Churches.

Within the Methodist Episcopal Church the question whether this Church is really or is likely to become an international Church has reached some degree of actuality in recent years. At the General Conference of Los Angeles (1904), a delegate still could speak of the fields outside America as "our foreign colonies," and Dr. Leonard expressed his conviction, that every foreign field should develop itself into an independent national Church. And only a few years ago the Methodist Episcopal Church took a prominent part in the formation of the Methodist Church of Japan, though still great sums of missionary money are sent over the Pacific. I suppose that the thoughts hidden behind such facts are still those of the majority of the American Methodist Church. But a new view of things has begun to find many friends.

Whatever the different views may be in America and elsewhere, according to my understanding, the Methodist Episcopal Church is really facing the question whether it will remain an American Church and give its Mission fields the liberty of developing into self-supporting, independent, national Churches, or whether it will become, and can become, a truly international Church by altering its constitution so far as to make it possible for the Mission fields to remain organically united to it without being hindered in their special work and development. My personal view in regard to this question has been until to-day, that every land should have its own national Methodist Church and that all these Churches should be united in the great world-wide Methodist Brotherhood. I am, however, not so fond of my own views as to be unable to learn from others. For me, the kingdom of God stands above all, even above the Methodist Church in any form. I hope this is the case with every good Methodist.

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## Methodism, its Past and Future.

JULIUS HOLSTAD.

As the program did not reach me before I left Christiania, I am not well prepared to speak on the subject. Yet I will try to say a few words, which I hope will be of some interest.

The first thing that strikes me, in regard to Methodism in the past, is her *spiritual power of revival*. This was clearly manifested in the early history of Methodism. It shook England in her rationalism, formalism and spiritual death, and created spiritual movements and life everywhere it went. I do not hesitate to say that Methodism of to-day needs the same old power and spirit of revival.

It may not always appear exactly in the same form because so many things have to be taken into consideration. The power and spirit of old Methodism we greatly need to-day. God is willing to give it to us, if only we are prepared to receive it. We all feel thankful to God for the shower of rain we had yesterday. It did so much good. May this shower be a sign of a greater spiritual blessing on our Conference and Methodism in Europe.

The next thing that strikes me, is that Methodism laid special stress on living a *holy life*, which again has its source in the love of God. This is the truest sign of Methodism in any time and place. Every one understands love manifested in a holy life. In connection with this, please grant me permission to speak a few words about practical or evangelical social work.

We have seen so much good from this work and I will especially mention the work of this kind now going on in Copenhagen. Thousands of helpless and wretched people have received material help and spiritual blessing through this work.

If I am allowed to say a few words regarding Methodism at present, I would like to emphasize the importance of *working more among the people*, to come down to the masses and to try to reach them with the Gospel of Jesus Christ, wherever we can find them. It is well to have church buildings, and we are very glad to have them, but we must bear in mind that the result of our work *in* the church on the Sabbath is dependent upon the work done *outside* the church during the six days of the week.

I see now, clearer than ever before, the importance of visits, private conversations, distribution of literature, etc., in order to draw people to God and to the Church.

May God help us to be faithful in all our work and let us always remember that the God of the past is the God of the present, and He will stand by our side in all our difficulties and give us victory in the name of the Lord Jesus Christ.

## Methodism: its Mission to Europe.

E. E. COUNT.

Methodism came to the world with an audacious program. Its audacity is what staggered the spirit of the day that gave it birth. The plan was a conquest.

“The field is the world,” said Christ. It would be a daring thing for any one else to say at the beginning of a movement. It needed prophetic vision. Wesley caught the vision. He boldly declared, “the world is my parish.” This was his Methodist “Amen” to what had been uttered 18 centuries before. This measured the extent of the conquest. It was bounded on the north by the North pole, on the south by the Frigid Zone, on the east by the rising sun, and on the west by the setting thereof. Was she to do it alone? By the help of Jehovah, she was to start new currents of religious zeal, that were to arouse a lifeless Christianity from its comatose condition and, giving it a jubilant note and a conquering spirit, were to urge on all other religious forces to the taking of the world for Jesus. That was the work of Methodism as planned in Heaven. It was fore-ordained. To that extent my theology has a Calvinistic tinge. I am Calvinistic enough to believe that God fore-ordained Arminianism to do this sort of holy work. True it was not “in correspondence with its environment.” To this extent it was unscientific. But then science has often had to beat a retreat when attacking divine truths. Methodism was more than out of “correspondence.” She was antagonistic. It was, too, the antagonism of abundant life. This also is a scientific paradox. She attacked the spirit of the day and did it with tremendous force. Insistent aggressiveness was the impelling spirit of her existence. Her warfare was against sin. She saw it in its real color. It was black. She felt it in its malignity. It was damnable. She could trace it to its origin. It was devilish. She glared at its hideousness and loathed it. She saw it veneering the Church, and uncovered its hypocrisy. Her founder told her to hate it, and that she did bitterly. Methodism knew how to hate sin. It mattered not whether it was seen in gilt-edged hypocrisy or in foul crime. Has she lost the art? Not unless she has lost her power. Little wonder that it was unwelcomed by the Established Church of that day. Said a daughter of a prominent Methodist minister, now engaged in a world-wide religious movement, while sitting at my table a few weeks since, “I think we made a mistake when we left the Established Church. John Wesley never intended that we should.” True, John Wesley did not, but God did, and God does not make mistakes. A divine call of this sort into immediate being is the highest type of apostolic succession. I want no higher. There is none. Said a member of another

denomination to me one day, "We go back to the Apostles for our origin." "Indeed! Is that as far as you go?" was my reply. "We go still further back. We go back to Pentecost and to Calvary and there, in the light of these two facts of Christianity, get the only commission that was ever granted to a working Church."

But how could so benevolent a movement hate? Because Methodism knew how to love. These are the opposite poles of her religious dynamics. It is recorded of Jesus, "Behold how He loved!" But the 23rd chapter of Matthew tells how He hated hypocrisy and wrong. Methodism was imbued with the same spirit.

But why was sin the special object of her hatred? Because her object was to spread holiness—scriptural holiness. Are any of you afraid of the words? I am not. Love to Christ, the Holy One of God, and loyalty to our traditions will not permit the fear.

Has such a Church, organization, or movement—call it what you will—a Mission? To ask is to answer the question. With such dynamic words as love, hate, holiness, sin, a mission is bound to follow. Try to suppress it, if you can. Priest and layman did try. It is as vain as trying to plug belching Vesuvius with the foam floating in the sea at its base. Oppose it, resist it, persecute it, choke it, but onward goes the movement with giant strides, for God is in it and God is infinite.

Well, if such is her plan and spirit, and if she must have a mission, what is the mission of Methodism to Europe? Let it be remembered that she is European in her origin. The soil of her nativity is on this side of the ocean. God placed her here. She is no interloper. She is here by divine right. I am glad she crossed over and gave America her beneficent blessing. I owe all I am to this fact.

But Europe presents religious problems that are complex and unique. The centuries have left us a legacy of heterogeneous peoples. Here are Teuton, Britain, Celt, Hibernian, Frank, Swiss, Italian, Spaniard, Scandinavian, Finn, Russian, Lithuanian, Servian, Bulgarian, Bohemian, Slavonian, Croatian, Hungarian, Roumanian, Albanian, Hellene and Turk. To cite the list is like reading a section of the 2nd chapter of the Acts of the Apostles. Is not this Conference a reflex of the cosmopolitan character of the audience that listened to the eloquence of tongues of fire? "We hear every man in our own tongue wherein we were born." No wonder that Christianity needed the gift of tongues then. Christianity, as reflected by Methodism, needs that gift of tongues now. It needs it in more senses than one.

But the customs and traditions are as kaleidoscopic as the people are polyglot. In some respects they are antagonistic. The governments, too, are almost equally various. Republics, kingdoms and empires lie within

her lap. Social problems that run the gamut from reasonable Christian service to the wild shriek of irrational atheism are insistently clamoring for solution. Truly it requires more than human wisdom to meet such a situation. The Church that boldly confronts it and meets the challenge of the day to face it, will have to meet a masterful test of its inspirational life and adaptability. That Church will prove itself most divine that can most worthily go forth unto the work and make its deeds in relation to the colossal task spell success. I believe Methodism, both in spirit and in polity, is peculiarly adapted to meet the need of the hour.

A part of her mission is to rediscover the man among the masses. The religious schemes of European nationalities have lost him. Sometimes he has been lost in the "submerged tenth." But just as frequently has he been lost in the indifferent nine tenths. The individual man is to be redeemed. This means that the individual soul shall have his proper value. He shall be weighed in the scales of Heaven. Christianity, as formed in the European mould, has had the masses rather than the man as a subject of redemption. But if the masses are to have an uplift, it is through the intergers that compose them. The religious movement that forgets the man and loses him in the great sea of humanity is not individualistic enough for the Son of Man. The Master would flee across the sea to escape the masses and meet again the individual. Did He remember that, at the age of twelve, even He was lost among the masses? Did He remember that it was an individualistic movement focalized upon Him that rediscovered Him? The little sermon preached by Him to the woman of Samaria was of this sort. His strong parable is to leave the masses of ninety nine and go far away to the one individual sheep, lost somewhere out in the world. The largest audiences are in the ones. We are dealing with the mathematics of Heaven. No man in this gathering ever had so large an audience as Jesus had, when He took Jacob's well for a pulpit and the "water of life" for a theme and directed its truths to the needs of one sin-sick soul. Twenty centuries of hearers have been listening to that sermon ever since. John Wesley caught the same spirit. The established order of things clashed with it. The interests of the State and Church were wrapped up in the masses. Paralysis was in the practice. It was a theory of irresponsibility. Wesley heard God's call from the skies. "Where is thy brother?" It was an echo from the Garden of Eden. It stirred his soul. He went forth to his duty. It meant a breaking with the traditions of his Church. There was a terrible wrenching of his heart strings to do it. But it was God's call, and saving the masses through the man has been the spirit of Methodism ever since.

But are great educational movements and institutions to be despised,

whose object may be to uplift society rather than keep in view the individual man? Be it far from us to decry the benefits of education. Methodism was founded in one of the very highest of educational institutions. But she never would have been founded even then, had not a lack been felt. If a stronger emphasis is not put upon the regenerated man than upon regenerated society, a great motive power is lost and intellectualism, unguided by high religious ideals, soon runs afoul of error that gives birth to a brood of "isms" that damns rather than uplifts society itself. You cannot debar rationalism and materialism from the higher institutions of learning, when Christianity ceases to be individualistic and the heart is lost sight of. You cannot scale the battlements of heaven with intellectual ladders. They are too short. Jacob's ladder may have been a dream. It was long enough, because the heart caught the vision and not the head. If the masses are to be redeemed it is to be through the individual man. How to reach the masses need not be such a hard problem, if one simple rule is observed,—get within arm's reach of them. When you do, you will touch the individual man.

Another mission of Methodism to Europe is a message of unity. We are co-operators and not competitors. "We are laborers together with God." The spirit of Methodism recognizes this Bible statement as referring to the whole family of God. I once heard the present successor to Mr. Spurgeon of London, while standing in the presence of the New York Conference, say: "If you will place Methodist fire under Baptist water, you will generate enough steam to run the whole Presbyterian machinery." This is a happy use of denominational characteristics. It ought to mean ideal co-operation. I was glad to hear it from a Baptist. To change the figure, the relation of Methodism to the great temple of Christianity, made out of the stones hewn by the centuries of polemic and apologetic attrition and carving, is not to stand for any one of the many doctrines that have come out of the fierce struggles which have been the foundation of so many denominations in the past. Not that. Our relation is a different one. We come later. We ought not to find our place among the hewn stones that form the temple. Rather we ought to find our place in the cohesive and binding qualities of the cement that shapes the edifice into one beautiful whole. I am not, therefore, a sectarian. If I were, I would be doing what I find other sectarians doing. I would pitch my voice to a minor key and then bemoan the fact of so many divisions in Christianity. With a long face and lugubrious tones, I would emphasize and exaggerate these differences and insist that there should be one and only one denomination, being careful always to assert that there is only one that is worthy of existence, and that one is *mine*. Such an one is your sectarian. Not I. His plea is not for unity but for uniformity. In the mountains near where I live, two streams of water have

their source, some say from the same spring. One flows northward through mountain passes and through fertile plains for hundreds of miles, until it empties into the Danube river. The other flows in a southerly direction through Balkan hills, until it gives its waters to the Aegean Sea far to the south. So these two words unity and uniformity have their sources in the same Latin root. The one sends its currents of influence to the warm, genial clime of a life-giving power. The other reaches far out in the opposite direction, carrying its blighting power to the cold frosty region of eternal death.

Unity is the exponent of life. Uniformity is the paralytic effect of death. How often we hear the dreary drip of a snivelling pharisaism talk of church unity when they have had nothing more in view than church uniformity. I, therefore, make bold to say that I thank God for denominations. It is His way of working. Paradoxical as it may seem, it is the wholesome co-operative competition of diversity in religious work that will win this world to Christ. I thank God, therefore, for the Presbyterians. I thank God for the Congregationalists. I thank God for any other denomination that will take my extended hand and permit me, as a Methodist, to work with them in the bond of unity, for the upbuilding of the kingdom of Jesus Christ. The experiment of uniformity was tried by the State Church that claims authority around about where we are gathered to-day. Losing its life, it sought to perpetuate its existence by persecuting any movement of life that struggled to assert itself. It is its one purpose to-day. It seems to care little for your doctrines, your morals or your purposes. It does want you to conform to the uniformity of its ecclesiastical organization. That's its "sine qua non." Its whole history and propaganda, past and present, can be explained in one word; and that is uniformity. It is so, too, with the National Church in Bulgaria. I do not believe that the day will ever come again when there will be uniform ecclesiastical organization. It certainly will not as long as the Church is spiritually alive. For life gives expression to itself in variety. No, Church History has passed through one sad experience that she will never repeat. It was the blighting effect of uniformity. The worst thing that could befall Methodism is to have the whole world Methodists. Therefore, our message to the various Churches of Europe is to minimize uniformity and bring to them a spirit of unity.

It is the mission of Methodism to Europe to antagonize the world-spirit of the present day. Every form of selfishness is in it, greed, avariciousness, cupidity, worldliness in all its gilded and foul forms. It would be beyond the limited space of this paper to treat of the variety of forms that this heading introduces to us. Suffice it to say that there is no section of the world more prolific of these wrongs than here in Europe. And I might also say there is no place in the world where the Christian Church has been so

timid, and cowardly too, in meeting them as here. Apologetic vapidness gives vent to its inane twaddle and thinks it has said something new, when she asserts that “ we are living in a different age now. Progressive Christianity is what we need. There is no need of being so strict. We must conform to the spirit of the day. ”

Methodism would never have lived twenty four hours with such a spirit of palliation. It was not the purpose of Christianity to conform to the age. It was its purpose to make the age conform to it! Conform! Conform! Conform! says the world. Conform to the usages of society. Don't be odd. “ When we are among the Romans, do as the Romans do. ” It is a siren voice that seeks to enchant. Conform is the world's word. Hence I am a non-conformist. So was Paul. I have to be, if I am a Christian. But what is Heaven's word? Go to St. Paul, who once dwelt in this very city among the Romans. He did not as they did, unless they did right. Listen to him. “ Be not conformed to this world, but be ye transformed. ” He meant it to be the slogan of Christianity in every age. The difference between these prefixes “ con ” and “ trans ” is the difference between earth and Heaven. The one says “ with ” the age. The other says “ across ” it. I mean more than the play upon words, when I say that it is just what Christ did with the age in which He found Himself. He “ crossed ” it and it led Him to the cross on Calvary. To go across forms a cross. A number of American pastors called upon President Lincoln to pay him their respects during the trying time of the great American conflict. Said one of them, “ Well, Mr. President, I hope God is on our side in the issue of this terrible war. ” Then the expressive face of the great man grew grave and solemn. Said he: “ Gentlemen, I am not so much concerned to know that God is on our side in this conflict as I am to know that I am on God's side. ” He measured his standards of right by those of the Eternal Judge. He had no pre-conceived mould in which he wished to shape the principles of the Righteous One of God. Brethren, we have nothing to do with conformation, but everything to do with transformation. Conformation of a divine order would come out of transformation, but transformation does not come out of conformation. The mission of Methodism to Europe is to transform the spirit of the day into living up to the standards of New Testament principles and life, and not to cramp, squeeze, pinch and shrivel the religion of Jesus in the mould of the modern age.

Another feature of the mission of Methodism to Europe is to emphasize the evangelistic passion. This is simply being true to her traditions. It is a corollary of what has already been said. Both doctrinal belief and polity urge her to faithfulness in this direction. We are not a doctrinal Church. We are an evangelistic organization. We have fundamental beliefs. We

would be worth nothing without them. But God raised us up to emphasize life rather than doctrine. We were well on the way in evangelistic conquest before we formulated a code of belief. The code was based on our experience in winning souls for Christ. Principles were tested before written. They went through the fire of holy service and came out purified from the dross of possible error. Hence there is no need of heresy-hunters among us. Said a Presbyterian minister to me one day, "The polity of your Church grew out of a revival and is shaped to carry one on. Hence without a revival your ecclesiastical machinery does not work well. A live church is needed for your machinery. Ours can go on with a dead church." That Presbyterian pastor was right. The fundamental difference between the polity of Methodism and that of other denominations is based entirely upon the evangelistic passion. In order of sequence other Churches place the church first and then the pastor. They conceive the church as anteceding the pastor and thus the local church goes looking for one. When a suitable one is found, he is called. Here the pastoral relation is emphasized. The evangelist as a leader of the flock is either ignored or almost forgotten. Not so with Methodism. Originally every Methodist preacher was an evangelist. The preacher first and the church afterward is the historic order with us. Methodism says, "I send forth a preacher." He must go and get his church. To do it, souls must be converted and a community of believers built up. I leave it to you to say which was the method of Christ. Which was the apostolic method? In harmony with which did Paul practice? Which method or theory can be applied to the mission field? Said a missionary of a sister denomination to me recently, after a sad experience that might have been altogether avoided with our polity, "I have come to believe that your polity is far better adapted to mission fields than ours." And what is the virtue of our polity? It is built to accommodate and foster the evangelistic passion. I say it without fear of contradiction, if you have had no success on your field, no matter in what part of Europe you may find your work, it is because you have not measured up to the spirit of Methodism and applied the polity of the Church that works free and easy in such an atmosphere. I blush to say that wherever we have failed in Bulgaria, it has been just here. May our next General Conference be saved from changing the polity or principles of our Church to accommodate the world-spirit of to-day, or to emphasize the pastorate at the expense of the evangelistic passion. What the European evangelical Churches need is more of the evangelical passion. The mission of Methodism by precept, polity, experience and activity is to proclaim its power.

With all that I have said, I realize how little I have said upon some of the more salient features of Methodism which should form a part of her

mission to the continent of Europe. Surely she should place much emphasis upon the doctrine of regeneration and the gift of the Holy Spirit. Surely, too, she should seek to conserve the sanctity of the Holy Word of God and the Christian institutions that are so precious to us all. I may have reversed the usual order and given the corolaries rather than the propositions, but all are implied. I have met my purpose, if I have raised the curtain of your mental and heart visions to see something more of the Mission of Methodism to Europe and impressed you with the gravity of the colossal task, so that you may go forth undaunted, and in the power of God to meet it.

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### **Is Methodism Adapted to Europe?**

Rev. VITTORIO BANI.

In order that one may affirm the opportunity for an extensive Methodist propaganda in Europe, he would have to show that its characteristics answer the real needs of this old world, the seat of ancient civilization; or at least, that Methodism possesses that elasticity necessary to adapt itself to the peculiar conditions of Europe.

With this premise in mind, what, then, are the religious conditions of Europe? They are these: first, a general sense of weariness in faith and in religious services; an ever growing spirit of criticism, which threatens not only our doctrinal inheritance, but religious sentiment itself; and finally, an apathy in the ministry of the Church, as of those who hear no longer the pursuing voice of Jesus, their Master.

What are the causes of these conditions? During the discussion of "Peculiar Problems in Roman Catholic Countries", we shall treat of conditions that are to be found there. Therefore, at this time we shall turn our attention to the historical defect of Protestantism in Europe, inasmuch as Methodism is carrying on its work in Protestant countries also.

\* \* \*

The first fact that comes to our notice is that these glorious Churches have to-day laid down their arms before Catholicism, thus causing a relaxation in their own ranks. They might be likened to the Israelites after the death of their great leaders, Moses and Joshua. They also accomodated themselves to the situation and lived in peace with their enemies who, with a pertinacity worthy of our imitation, set themselves to recover the ground they had lost.

Why this attitude toward the Roman Church? That Church has not changed. It is the same to-day as in the sixteenth century.

Had not David arisen, I believe that the people of Israel would have disappeared, that they would have been swallowed up by the old idolatrous races of Canaan. They may say to us: "Italians, are you willing to be the David of Christian Europe?" "Why not", I reply, "Since at this time no-one tries to fill this place, why should we not make the attempt? Our motto must be: "There shall never be peace between us and the Amalekites".

\* \* \*

Another defect, which has so greatly impoverished the old Churches of European Protestantism, according to the most unprejudiced minds of our day, is the doctrinal rigidity and cold formality of their worship, which seems to bear close resemblance to the aristocratic etiquette of the nobility of the sixteenth century.

Because of this, the people of our day feel themselves ill at ease, held at a distance, or at best they feel no enthusiasm, and without enthusiasm there is no religion, but only empty form.

Jesus brought to his mission the most intense enthusiasm, and sought to kindle the same enthusiasm in the people, in those poor, almost outcast people of Galilee. Enthusiasm was the force that kept his disciples victorious, that induced them to make the last great sacrifice with heroism. Jesus, in the second place, did not wait for the people in the Temple, or in the Synagogue, or in the Cathedral, as did the Doctors of the Temple; he went to search for them in the Temple, in the Synagogue, in the public squares, in the fields, even to the regions of the Jordan.

I do not doubt that that Church will triumph in Europe which shall best comprehend and follow the democratic spirit, and at this time I know no Church more democratic than the Methodist.

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I have hinted at the apathy of the clergy. In fact the ministry, having lost the spirit of combativeness, have come to accommodate themselves to the desires of those who wish a religion that will not disturb them in their enjoyment of every worldly pleasure, a religion as elastic as their consciences. Thus the ministry has become a calling in life, upright, quiet, and calm.

The minister preaches on stated days, administers the sacraments, calls upon his people, etc. All this is very good; but we are very far from what Jesus wishes, and from the example that He gave us.

Jesus, alluding to the effect of His teaching in the family and upon the society of His time, said that He had come to bring war and fire.

These old Churches, at least some of them, have for a long time thrown buckets of water on the fire kindled by the leaders of the Reformation. And while the shepherds doze, the wolves devour the flock.

\* \* \*

Criticism — not that healthy sort that promotes progress, but the kind that tends to destroy religion — such criticism is also to a great extent one consequence of the existing state of things. Because where religion shows great activity, rousing consciences and changing the hearts and the lives of sinful men, there is no room for pretentious criticism. There we have the demonstration, plain to see and alive, of what religion can do. Given these conditions in the religious life of the European people, and taking for granted a knowledge of Methodism, it is evident to us that it has here in Europe a great opportunity. In fact Methodism did not arise from generic causes, but to respond to special, well-defined needs of society, which the Churches then existing did not meet. Now those reasons, if they are not identical, are at least analogous to those now existing.

Methodism was then as a fire, rekindled in the religious life of England and North America. It produced a general awakening of the conscience and of a sense of duty towards one's self and towards others. It has proved this, in that it has produced by its strengthening and spreading, a great awakening in the missionary work of almost all the Churches.

The simplicity and force which it uses, united to a sincere democratic and liberal spirit, assured success to it then, and assure success to it to-day. Ceremonies, in proportion to their external magnificence, cause one to lose sight of the real substance, which, well-nigh smothered, takes a place of second importance. Because of form, many times the Churches become prisons of the Gospel, if not veritable cemeteries.

And so Methodism in Europe has a double mission to fill, that of converting sinners and that of awakening the sleeping Churches, imparting to them a little of its own fire.

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Time flies, and I must hasten to the close of my address. I see before me dark faces looking at me, which do not belong to Catholics, and they say to me: "You are out of your sphere. You have no right to invade our territory. Here *we* only have the right to preach the Evangel". It is known that in some places they have gone so far as to persecute us and have regarded us with the greatest contempt. If we could here institute a psychological investigation of the reasons for their contempt, we should be the more surely convinced of the great mission that Methodism has to perform here in Europe.

To such, we could reply that Jesus has not divided the world into provinces, giving each province into the care of a certain group, much less have they received from God the continent of Europe as their own exclusive field. In such a case, we could make the observation that they have not known, or have not wished to know, or else have not been able to carry out the command. Jesus went and sent His disciples wherever there were sinners to save: if one can show to us that there is not this condition in Europe, we will fold our tents.

But we do not wish to enter into polemics, we wish rather to give to them an example of that charity which enables us to love even our enemies.

Methodism, born in Europe nearly a century and a half ago, crossed the ocean and carried with it inestimable good to America. A century later it recrossed the Atlantic to spread itself in Europe, enriched by new energy and widened experience, and we desire that also in Europe it may show its power in the saving of people.

\* \* \*

To this end, we wish to propound a question which seems to us of the greatest importance; it is this — to what work should we give the greatest importance, to the work of evangelization or to the work of the churches? In my opinion, the moment has come to consider very carefully this question and to decide it.

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### **Methodism, its Mission to Europe.**

Dr. E. W. BYSSHE.

Methodism is native to Europe. She was born in Great Britain but needed to cross the Atlantic, there to receive an impetus, solely and essentially for her after mission in the conquest of the world for God. What was the influence exerted upon her in crossing the sea? What influence was brought to bear upon her, which, in a little over a century, has made her the greatest present evangelistic influence in the world? It may be summed up in one word, the influence of Americanism. She found herself there, freed from tradition, in the presence of a great need which thrust her out into evangelization and made her, from the very beginning, a great missionary Church.

There are no annals of missionary activity more replete with heroic endeavor than the history of the pioneers of American Methodism. The advance of emigration no sooner forced the pioneer out into the western

forests than there, with the first settler, was to be found the Methodist circuit rider, ready to give the lonely emigrant the consolation and comfort of the Gospel. Trackless forests, rugged mountains and swollen streams impeded not this eager Methodist knight of the saddle. Methodism was born and bred among the common people. She became the Church of the masses and learned to sympathize with every aspiration, because she participated in them.

Methodism was born in a monarchy, but it is in the American Republic that she has reached her greatest development. The influence of democratic ideals has had a large place in molding her discipline and has become a fundamental part of her ecclesiastical structure. Perhaps more than any other Church, she has solved the great question of the relation between organized authority and individual liberty. She has avoided on the one hand that exaggeration of authority which stultifies individuality and on the other hand that excess of individual liberty which finally results in chaos. She has all the solidity of a monarchy with all the personal freedom of a democracy, still avoiding the weakness of both. With this transformation in her structure, she has come back to Europe.

To many here in Europe, Americanism is simply another word for extravagance, luxury, unlimited supply of gold, the cult of the dollar. This is no definition of Americanism. Americanism is the synonym for accomplishment, the spirit that fights and presses its way through to achievement, that sees its goal and will not allow any artificial barrier of tradition, custom or form to turn it aside. With this passion for achievement, sanctified and enobled by an inborn love for the salvation of men, she comes to Europe.

What is the situation she has found? The religious atmosphere devoid of happiness. The Church, more or less connected with the State, suffers in consequence of political animosities which arise. Even in Northern Europe this phenomenon may be observed. The reason for this must be in the political aspirations of Roman Catholicism which has dominated the whole situation. Whether in Roman Catholic countries of the South or Protestant lands of the North, it is equally true.

In Europe everywhere Protestantism in its beginnings was after all but a modified Catholicism. The ideal even of Protestant lands in Europe has been a religion protected and dependent upon the State. The result of this has been that religion itself has become a function. Ecclesiastical ceremonialism has taken the place of living experience. So far as religion itself is concerned, the most disastrous result of this connection has been the death of religion. The second result is the alienation of the Church itself from the masses of the common people. Roman Catholicism, as in Latin countries, has lost all hold upon the masses of the people and it must be confessed

that in lands where Protestantism has also been under the domination of the government, it has lost its hold upon the masses of the people. It has been considered as an appendage of the aristocracy.

In the revolution that is going on among the people, religion is now regarded as hostile to the aspiration of the proletariat. "God," said a socialist speaker, addressing a meeting in France, "is the creation of tyranny, an earthly tyrant in need of an extra force to subjugate his subjects, a heavenly, omnipotent, vengeful tyrant." When Socialism wins out, authority both human and divine, will be destroyed. This is the situation as Methodism found it in Europe.

What has she contributed to the situation? She comes, first of all, with a message of personal piety to a people accustomed to regard religion as a mere function; she brings the message that religion is not a function, neither political nor ecclesiastical, but a living, vital experience of the individual heart. "The kingdom of heaven," she cries with Paul, "is not meat and drink, but righteousness, peace and joy in the Holy Ghost." She comes as a Church of the people, born and bred amid the turmoil of life. Having experienced their aspirations and their trials, knowing their needs, she comforts them with the consolation of the Gospel. She comes to Europe with a message of reconciliation. She has a message of liberation, recognizing that religion has been too long associated with bureaucracy and the common people have been held too long in subjugation. She cries out, "These things should not and must not be. The common people must be free."

She takes her place openly and fearlessly with the masses. No man is fit for freedom until he has been conquered by Jesus Christ. Against licentiousness and anarchy, she preaches the surrender of the will to Jesus Christ. If he sins, she makes him free. "Ye shall be free indeed."

To Europe she comes with the Gospel of peace and brotherly love. American in her origin, she is freed from national prejudices, from superstition and formality, which is established in nearly all of the European nations. Already she is in a position that wields a telling influence on the side of international peace. Planting herself upon the great doctrine of personal, living relationship to our Lord Jesus Christ as the need and comfort of every heart, she must ultimately win. Frankly democratic in her ideals, and at the same time, standing for respect for authority, with a hand stretched out to every man and every people, she comes to Europe with the Gospel of our Lord, "On earth peace, good will toward men."

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## Financial Problems of our Work in Europe.

R. NEUPERT.

In the treatment of our "Financial Problems," I must in my review of our circumstances, confine myself to our German speaking conferences, which, however, will probably be in no great degree different from others in Europe.

In order to win over and to influence the people, a sincere respect for the Church is absolutely necessary. The respect of the people is again guided by the conscientiousness of our own members. How is it likely that the people will respect the Church and submit to her influence, when her members do not do so? Confidence, however, grows with the independence and responsibility of our societies. It is just those societies for which the Church pays the salaries of preachers and the rent of meeting halls, that know the least how to value this privilege. Financial independence is, therefore, our first and most pressing need.

Switzerland has almost reached this goal already. The Conferences of North and South Germany will only then be able to forfeit the support of the Board of Foreign Missions, when the debts on the Chapels are so far diminished that the interest for the remainder can be met by the receipts from rent.

We are, however, at the same time to lessen our debts on the Chapels, in a systematic way, but without help from America we cannot, in spite of all our efforts, attain this end within any specific space of time.

The Central Conference ought, therefore, through a committee, to draw out a list of the net debts of each Conference and prepare a plan according to which these debts are to be liquidated within a period of ten years, and what sum we ought to ask from the Board of Foreign Missions for this purpose. Besides the benefit already mentioned, we should then be placed in a position to maintain a special Mission field.

The missionary spirit and joy of self-sacrifice would be much strengthened, and we should gain in some degree in esteem and influence in Protestant lands.

The spirit of sacrifice easily dies out through the paying of church debts, but our members always contribute liberally for purely benevolent and foreign missionary objects.

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## The Financial Question.

By C. J. M. THAARUP.

In the beginning there were no financial difficulties with regard to the cause of God's Kingdom upon earth. All that God's people were required to do was to perform whatever the Lord their God commanded them, and all necessary things for the purpose were ready and at hand as needed.

When Noah built the Ark, he had no financial difficulties to contend with. He had but to obey the Lord, who had said: "Make thee an Ark of gopher-wood. This is the fashion which thou shalt make it of: And thus did Noah according to all that God had commanded him" (Gen. VI, 14-22). Noah found that everything of which he had need was there. He had only to do as the Lord had bidden him.

There were no financial difficulties when the tabernacle was made in the wilderness. All that was necessary was to see that it was made... "after the pattern that was shown thee on the mount". "And the children of Israel did according to all that the Lord commanded Moses... and Moses blessed them". Everything necessary for the work was provided in such abundance that Moses had to issue the command: — "Let neither man nor woman make any more work—for the stuff he had was sufficient for all the work—and too much".

Neither does the New Testament record any financial difficulties with regard to the execution of the Kingdom of God on earth. Jesus says to the Apostles whom he sends forth: "Freely ye have received, freely give". He further commands them: — "Provide neither gold nor silver nor brass in your purse". All they had to do was to go where the Lord sent them, and to pray the Lord of the harvest to send forth labourers into the harvest".

Then both the Old and the New Testaments show that when the cause of God's Kingdom is concerned, it is God's work, not man's, to provide the means for leading the cause to victory, so that we have but to go and do the work to which He has appointed us. "The silver is mine and the gold is mine, saith the Lord of Hosts". This shows that money belongs to God. We have nothing that is really our own. It is lent us as a trust. God needs our money for the extension of His Kingdom, and still commands us:—"Bring ye all the tithes into the storehouse, that there may be meat in my house and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it".

"Thus did King Jehovah give the people an opportunity to give freely unto the house of the Lord, and Yehoida, the priest, bored a hole

in the lid of the chest to receive their contributions and they all dealt faithfully ”.

Thus, too, in II Corinthians VIII, the Apostle Paul, in referring to the gathering of manna in the wilderness, points to our reciprocal duties. The reciprocity evinced by the Macedonian Church in such high degree :—“ giving of their deep poverty ”—“ beyond their strength and willingly of themselves ”—“ Not that other men be eased and ye burdened. But that your abundance may be a supply for their want, and that their abundance may be a supply for your want, that there may be an equality ”. In I Corinthians XVI, the Apostle advises: “ Upon the first day of the week let every one of you lay by him in store, as God hath prospered him ”.

There are no financial difficulties in countries where there is a State Church. For the State provides churches and clergy. The State collects taxes and seizes the property of persons who refuse to pay. In many respects this makes the financial question more difficult for the Free Churches, for the people have not been taught to give voluntarily. This is the case in my own country to such an extent, that people often keep away from our meetings, because we take up a collection for the support of the cause. There is now a movement within the State Church, which has begun to educate the people in this direction, and has already met with much success. Many churches have thus been built and many preachers sent forth by voluntary gift, but there is still much to be done to make the people feel their duty and responsibility in the furtherance of the Kingdom of God, and to induce them to willingly devote their talents and means to this end.

When our Missionary Society began its work, the financial problem was small. The question: “ Whom shall we send? ” “ Where shall we begin? ” were in the foreground, rather than where the money was to come from. The Missionary Society paid all the expenses of a Mission, such as the preacher’s salary, house and hall rents, as well as the publication of books and tracts, and when I became a Methodist forty years ago, we had no expenses other than our Missionary Collections. As the years have gone and the work has extended and our needs have become larger, so the financial difficulties have increased and now the financial problem is the order of the day.

In spite of the fact that contributions have increased year by year, many missions especially those of Protestant lands, receive less help from the Missionary Society.

As for my own country, in 1874 Denmark had \$11848.92 from the Missionary Society. There were three preachers, whose salaries house and hall rents amounted on an average to \$1184.89. In 1911 we have had \$7,950 from the Missionary Society, and with our 28 preachers what average have

we for salaries? House and hall rents \$319.30 for each appointment. In 1883, the Danish Mission received \$11.82 for each member, in 1911 \$1.98.

In the same ratio as our grant from the Missionary Society has lessened, so have our financial difficulties increased.

The attempt of the Board of Foreign Missions, to make out a five years estimate shows that \$5,088,298 will be needed in 1911, while it only commands \$888,050.

How shall we obtain the means needed for the evangelization of the world and the extension of the Kingdom of God?

Tithes as the minimum and gifts as free will offerings (Gen. XXVI, 22) and as obligatory offerings (Lev. XXVII, 30) will bring us much nearer the solving of the financial problem, if what the Christian Advocate tells us is true, of the average contributions of our Methodist people being only 5%. Is this correct—only the the half of what ought to be the minimum gift to the Lord's cause?

Then it must be our task to educate our people to give voluntarily and regularly, not only as enjoined in paragraph 294 regarding the collections made by the stewards for the pastors' salaries, but also regarding everything else for which money is needed.

As to the Laymen's Movement, which has arisen in our Church, I have noted two contradictory statements. 1. That it has contributed in great measure to the large amounts which have been collected for the cause. 2. That it has not influenced the contribution in any notable degree, but that the sums have fallen somewhat. If the latter statement is correct, then this is not what we have expected of the Laymen's Movement. If it does not help appreciably in the solving of our financial difficulties, it may prove to be a hindrance rather than a help. But it ought to be a support to the work. Let us, therefore, hope that it may greatly assist in the solving of the financial problem.

If the people of God are made properly sensible of their right and duty, the financial difficulties will disappear. Every believing man and woman will then unite in giving of their substance not grudgingly nor of necessity, but voluntarily, generously and regularly, and will thus fulfill the disciplinary question, "Will you contribute of your earthly substance, according to your ability, for the support of the Gospel, and the various benevolent enterprises of the Church?"

Then those who do that shall be happy and favoured of the Lord, for then we, too, as regards the temporal things of the Lord's work in the world, shall be co-workers with Christ.

May God give us all the desire and willingness to do so!

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**Dr. Luigi Lala**  
Editor of *L'Evangelista*.

## Financial Problems.

R. WOBITH.

Bro. Norström gives the impression that the financial outlook of the European Conferences is very gloomy. As far as the South Germany Conference to which I belong, is concerned, I must say that I cannot agree with this opinion. With regard to the other conferences I cannot speak, as my knowledge concerning their financial position is too limited.

It is true that considerable debts are still resting upon our churches. We were compelled to make them; we could not otherwise have built our chapels and churches, and our circuits could not have reached their present extension and development.

This fact can be confirmed by any-one, who is acquainted with the conditions, under which we are working, although some of our debts might have been smaller, without disadvantage to the circuit.

These debts need cause no uneasiness with regard to the future, so long as the political and business conditions remain normal. Danger can only arise from these debts in the event of the Missionary Society *suddenly* withdrawing all support. But that will never happen.

I wish to show in the following remarks, that our debts are no occasion for anxious fears. For the last six years we have requested the Missionary Society to give us *no* increase in the yearly appropriation. And our request has been granted. We have, however, at the same time appointed new preachers, we have extended our work—and year by year, we have reduced our debts—last year alone to the extent of Mk. 54.000.

Of course, our Church debts have increased. However, since the year 1905 we have been very careful, that we do not incur any debt, the interest of which is not covered by income in rent, etc.

The debt incurred since 1905 has in no way encumbered our circuits; and in many cases signifies a real saving of expense.

Every circuit that intends to build a chapel knows that it will not on this account receive a penny more than before, and that the sum that it has to pay in yearly to the general funds may not be curtailed on account of the debt it is making. And up till now this plan has been successful.

Besides this, we have been collecting for the last 16 years money towards a fund for the liquidation of our debts,—from which fund we lend to our societies money, for which we demand no interest,—the societies only paying back yearly 5 % of the sum borrowed. In 20 years the debt is cancelled. In this way it was possible in 16 years to discharge 79,460 Mk. of our debt.

From these few statements, you see that it is possible, by keeping to the present appropriation, to continually extend our work, on condition that the finance system be carefully regulated and determination be put into practice.

We are far removed from discouragement or anxiety. On the contrary, we are looking into the future with great hopes, knowing that the Methodist Church has a great work to accomplish.

Our financial problems can be solved; and they will be most speedily solved, if we succeed by the help of God in bringing a revival of religion over our land.

Brothers, let us work to this end with faith and courage, for therein we have the means of making the Methodist Church greater and stronger, and of removing all financial difficulties.

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### **Peculiar Problems in Greek Catholic Countries.**

GEORGE A. SIMONS.

Having spent only four years in the Russian Empire, I feel that I am just about beginning to understand the political, social and religious conditions of that country. I beg the Conference to excuse me from touching any other than the problems which we are facing in this, the largest and most representative of all Greek Catholic countries. Four years ago Dr. Count, my good neighbor from Bulgaria, gave us a splendid paper on "Methodism and the Greek Church, or The Evangelization of Greek Church Countries." Inasmuch, as he is with us, I shall leave the discussion of peculiar problems in Greek Catholic countries outside of our field to him. He is surely more conversant with matters relating to the Balkan States than I could ever hope to be.

The purpose of my paper shall be to treat as briefly as possible, some of the peculiar problems which we, as a Methodist Mission, have in Russia. You all understand that *much* that I should like to say must be left unsaid for the simple reason that all my movements are watched and words spoken, written or published, will sooner or later be reported at the Capital. However, you are privileged to read between the lines.

#### **Peculiar Problems of Methodism in Russia.**

1). *Cosmopolitan Constituency and Large Area.* Russia has been called "Asia in Europe and Europe in Asia." In point of area it is larger than all the rest of Europe put together. From the snow-bound regions of Nova

Zembla to the semi-tropical peninsula of Crimea, the California of Russia, on the south, it is said to be a distance of twenty-five hundred miles. From the western border to Behring Strait or Vladivostock, it is a distance of six thousand miles. The population according to the latest statistics (1907) is said to be more than 162,000,000. In European Russia there are over 116,500,000; in Poland 12,000,000; in Finland 3,000,000; in Caucasus 11,500,000; in Siberia 8,000,000; in Central Asiatic possessions almost 10,000,000. Then in the vassal states, Buchara and Chiwa, there are a million and a half and a million, respectively. Just think of the great complex constituency of this Empire, with more than twenty-five different nationalities and languages within its confines! 65  $\frac{1}{2}$  % are Russian; 10  $\frac{6}{10}$  % are Turkish-Tartar; 6  $\frac{2}{10}$  % Polish; 4  $\frac{1}{2}$  % Ugro-Finnic; Hebrews 3  $\frac{9}{10}$  %; Lithuanians and Letts 2  $\frac{4}{10}$  %; Germanic which includes Swedes 1  $\frac{6}{10}$  %; Cartwelians 1  $\frac{1}{10}$  %; Caucasian mountain tribes  $\frac{9}{10}$  of one per cent; Armenian  $\frac{9}{10}$  of one per cent; Mongolian  $\frac{4}{10}$  of one per cent; and other nationalities 2 %.

Try to picture to yourself this seething mass of divergent racial organism, with a current proceeding from the central government with no other purpose than to amalgamate, solidify and thoroughly Russify these various nationalities. Methodism has gone to Russia to preach the gospel to *all* who have *not* heard it. There are said to be among the one hundred and sixty-two millions less than ten millions who have ever heard a so-called gospel sermon. A peculiar problem, indeed! We cannot expect as a missionary Church to reach out to the various corners of this great empire from which urgent calls are continually coming to us from the different nationalities, if we preach only in *one* language.

2). *Russian Nationalism.* During the past fifty years or so there has been a so-called nationalistic movement making itself felt through the press and other agencies. We must not wonder that in such a movement hatred toward all things foreign would be the chief stock-in-trade. This so-called nationalistic movement in Russia must, however, not be confounded with Pan-Slavism which has for its ultimate goal the unification and solidification of all Slavic peoples into a sort of union like the United States. In the Russian nationalistic movement, we have often heard the expression "Russia for the Russians." In this hodgepodge of races, a large part of whom have a fair working-knowledge of Russian, but nevertheless adhere most tenaciously to their mother-tongue or particular dialect, we ask: "Who are the Russians?" Surely all who are subjects of His Majesty, "the Czar of all the Russias," are Russian citizens.

As an example of the intense hatred of the Russian nationalists toward all who are not Pravoslavne, I would cite the case of the leading government

paper, "Novoye Vremya," which incessantly indulges in bitter attacks upon the large German element which has done so much in a cultural and commercial way, since the time of Peter the Great, who was very friendly toward foreigners and made special inducements to colonists from various parts of Europe only two centuries ago and who founded the present capital; and Catherine II, who was of German extraction and who encouraged the emigration of her own countrymen into the Baltic provinces and the steppes of the south.

3). *Student Disturbances.* There are in Russia nine large universities, at St. Petersburg, Moscow, Kief, Kharkof, Odessa, Kasan, Dorpat, Warsaw and Tomsk, the latter being in Siberia. At these universities and nine other academies or high schools, there are more than one hundred and two thousand students, seventy-four thousand males and twenty-eight thousand females. St. Petersburg has in the University proper over nine thousand students and at the various academies and institutions some twenty-five thousand more. Thus in the capital of Russia we find a student-body of more than thirty-four thousand, which I believe is not exceeded in the world.

The student element constitutes to-day the most delicate problem the Russian government has in hand. Immediately after the death of the great Russian genius, Tolstoi, the student-body all over the Empire desired to pay fitting tribute to his memory and arranged for meetings which were promptly suppressed by the police. Thus there has developed since last fall an acute situation, so much so that the universities were closed a large part of the year and scores of leading professors were forced to give up their positions and hundreds of students were arrested and hundreds of others expelled without even having had a hearing. The press at large has been sympathetic toward the professors and students, for among the intellectuals and progressives, there is a strong feeling that the redemption of that great nation can only be realized through high and modern standards of education as in other European countries.

There is a Christian work among the students in Russia and those at the head of it tell me that in no other country are the morals of the student-body so appallingly low as in Russia. I could relate things from my own personal observation which would almost make you doubt the veracity of my statements. Since 1904 the "Christian Student Federation" has been under way on a small scale and operating quietly and judiciously. The Student Christian work has been going on among student-centers of Russia, and associated with Dr. John R. Mott and Baron Paul Nicolay there are two excellent young men from America, with all of whom we of the Methodist Mission sustain sympathetic relations.

Born in a university, Methodism has ever been interested in schools and students, but here she must needs remember that the "Christian Student

Federation ” has a policy and program of its own, especially in Greek Catholic countries. If Methodism is to make any headway in Russia and participate in the great intellectual awakening of this empire, she must have strong leaders and the latter she is entitled to get *anywhere* and *everywhere*. The doors of our Mission are open to anybody and everybody.

Of course, to work among the students is a most delicate thing, for the entire student-body for some years past has been under the argus-eyed surveillance of the police or spy-department. If it were generally known that a goodly number of students were attending our meetings, the officials might entertain a suspicion that our Mission was a blind for student agitation.

4). *The Efficacy and Weakness of Manifestoes*. In April 1905 His Majesty, the Czar, moved as we believe by the Spirit of God (and the pressure of a revolution), issued a ukase granting to the subjects liberty of conscience, religious freedom and liberty of the press. In October of the same year he followed the initiative step with another manifesto. The effect of these imperial decrees was electrical throughout the nation and it has taken more than five years to impress upon the nation at large that these manifestoes were *not law*, but simply imperial suggestions to the law-making body at the government-seat. Dumas have come and dumas have gone, but up to the present time the much-wished-for and greatly needed laws have not yet been enacted. It is true they are under way, but no one is able to say *when* they will ever be passed.

There is religious liberty in Russia but no laws on the basis of said manifestoes which grant this liberty. Thus it comes to pass that every governor presiding over a province dispenses law as he thinks best. In some of the hundred provinces there are governors who are in sympathy with the Free-Church idea and they will grant favors and issue permissive documents to evangelical societies; in other provinces, the governor may be very hostile toward the interests that are not *pravoslavne*.

In view of the peculiar situation, the Prime Minister has seen fit to issue a number of circulars during the past two years, in which detailed regulations are stipulated for all groups or societies desiring their own meetings and the erection of their own prayer-houses. The end in view is the securing of uniformity throughout the provinces of Russia, but many governors simply ignore these circulars and rule according to their own prejudices. Until the new law pending shall have passed many of the Free Church groups and societies will not know whether they are law-abiding or not. At the present time there is a strong reaction making itself felt throughout the Empire. The Greek Orthodox forces have been alarmed at the wide-spread movement of Evangelical Christianity since the issue of the manifestoes. They are using the police in most places to suppress all Free Church groups, societies, preachers and helpers.

5). *The Caste Spirit in Russia.* There is hardly another country in the world where there is such marked distinction between the various classes as in Russia. It was only in 1861 that some twenty-three million serfs were emancipated. Read the history of this movement and you will understand why the aristocracy has never forgiven itself for having permitted Alexander II. to accomplish his end and why the "Czar-Liberator," as he is called, is as dear to the common people as is the memory of Abraham Lincoln to the freedmen of America.

The caste system not only grows out of what I have just said, but also out of the terrible neglect of schools for the masses. The bureaucracy and aristocracy have had and still have a clearly defined policy to keep the peasant ignorant.

We have in Russia one hundred and sixty-two millions of people, only twenty-one millions of whom (i.e. thirteen and a half percent) are in the cities. Thus we see that eighty-six and a half percent of the population belongs to the peasantry. We are told that ninety percent of the peasants can neither read nor write. The cultural niveau of Russia is still a very low one. In the most recent statistics the average of those who are able to read and write is put at twenty-one percent; in Poland 30 1/2 %; in European Russia 32 9/10 %; in Caucasus 12 4/10 %; in Siberia 12 3/10 %; in Central Asia 5 3/10 %; Finland and the Baltic provinces constitute an exception, the latter having from 71 to 80 % who are able to read and write.

From what has been said, it is quite evident that with the problem of evangelizing the masses of Russia, there comes at the same time the problem of education. To put the gospel into the hearts of these peoples is not sufficient; they must also have it in their hands and be able to read it. One great difficulty in evangelizing Russia is the question of reaching *all classes* and avoiding the "*armer Leute Geruch.*"

In St. Petersburg one sees these different classes, aristocratic, bureaucratic, higher officials, lower officials, professionals, students, clerks, portiers, janitors, the common artisans and then the peasants that are coming and going out continually. When moving among a certain class, I am often asked what kind of people attend our Church, and I invariably answer, "Our doors are open to all, irrespective of nationality, creed or class. We preach the gospel of the Fatherhood of God and the Brotherhood of Man, and we believe *all* who enter the kingdom of God as little children are entitled to be known as children of the Divine King."

6). *The Mohammedan Problem.* At the great World Missionary Conference held in Edinburgh last June the note of alarm was sounded concerning the awful aggressiveness of Mohammedanism in Northern Africa. Wise men from that mission-field said that Christianity's greatest problem

to-day was to meet Mohammedanism on its own ground and most vigorously checkmate its forward movement, for it had nothing else in mind than to eat out the very heart of Africa. *Brethren, Mohammedanism is in Europe!* If it be of untold consequence to checkmate the movement of this scourge from the bottomless pit in Africa, we must not close our eyes to the situation in Russia, where we have seventeen million Mohammedans, every last one of whom is an out-and-out missionary for the founder of that system. At the present time there is being built in St. Petersburg, on one of the choicest spots, a Mohammedan mosque which is to cost something like six million rubles, half of which we are told came from the Shah of Persia. Mohammedanism is aggressively at work in Russia and we are informed that during the past ten years it has had more than ten thousand converts. If the Christian forces of Africa must face the issue with Mohammedanism, then the Christian forces of Europe must and dare not be *less alert* than their brothers on the dark continent!

7). *Russian Sects*. There is probably not another country in all the world that has given birth to so many sects within its own borders as Russia. The standard work on "Russian Sects" by Professor Grass of Dorpat University (2 Vols. of almost 1200 pages, published in Leipsig, 1907, one part forbidden in Russia) makes mention of the following sects:

"God's People" or *Khlysty*, the *Skakuny*, the *Maljowanny*, the *Panijaschkowzy*, *Leimbergians*, the *Pryguny*, the *Adamites*, the *Napoleonowsy*, (worshippers of Napoleon), the *Iskateli Christa* (the Seekers of Christ), the *Pokoriteli Ploti Duchu*, (those who subordinate the flesh to the spirit), the *Bosonogi*, (the bare-footed ones), the *Truchowery*, the *Golubtschiki*, the *Panijaschkas*, the *Padgornis*, the *Kosins*, the *Lubkows*, the *Ivanovites* and the *Skopzi* (or White Doves). Dr. Adeney, in his excellent book on the Greek Church, speaks of the *Raskolniks* (schismatics), a movement from the Russian Church since the seventeenth century, numbering a million and a half people, out of which the *Old Believers* have sprung up, who are divided into two camps, the *Popofzy* (Priest People) and the *Bespopofzy* (No-priest people). He also mentions the *Stranniki* (Runners), *Theodosians*, *Pomortsky*, and *Shakouny* (Jumpers). For one to fully appreciate the extent of the Russian sectarian movements, let me call attention to the fact that we have in the Russian language 302 books and brochures, treating of these various groups.

A few years ago I had occasion to call upon His Excellency, Mr. Heruzin, the Director of the Department of Foreign Religion in St. Petersburg. Among other things he expressed himself somewhat as follows: "We know Methodism. We have studied her movements in Finland for the past quarter of a century. We know your Church stands for order and discipline. We

do not worry concerning you, but it is these hundreds of pestiferous sects, which are springing up like mushrooms over night in the various parts of the Empire, which give us cause for concern."

8). *The Evangelistic Movement.* Under this caption, we understand the Stundistic and Baptistic camps, which also include the Molokans, (milk-drinkers), Doukhobors (spirit-wrestlers), Mennonites, etc. Practically all these groups are divided into numerous divisions, differing from one another on questions of form, dress, sacrament, etc.

Statistics are not at hand to show how many are in the Stundistic movement, which dates back seventy-five years or more, but one is quite safe in saying there are from three to five hundred thousand souls in the Stundistic movement and perhaps a hundred thousand among the Molokans.

Among the Baptists, who have labored here over thirty years, there are about fifty thousand adherents. The Darbistic tendency holds sway among the evangelicals just mentioned. The Baptist movement seems at the present time to have the strongest momentum. They are working among the various nationalities, but have their following largely among the middle and lower classes. While our hearts go out in Christian sympathy toward all evangelical groups and religious bodies in Russia, it is a matter much to be regretted that our Baptist friends approach us with suspicion, arrogance and Jesuitism. While there are millions of unsaved souls whom they might go after, still they have made it their business thus far to send their agents not only into the Methodist meetings, but other Free Church societies and systematically deplete our ranks. We have found it necessary for the strengthening of our forces to caution our own people against this religious thievery.

9). *Religious Disorder.* During the past twenty years, the evangelistic movement has made considerable headway, because the average Russian convert to the evangelical faith feels called to be an evangelist, but lacks sense of discipline and order. We find hundreds of so-called Russian evangelists with the queerest kind of notions, travelling up and down the land, decrying the Church and ecclesiastical methods. An evangelist of this type secures a little group of followers and passes on to some other place, and out of the little group he has organized, three or four other groups will soon spring up.

They use the New Testament as their book of instruction, but every man has his own way of interpreting this "rule of faith." Methodism comes with its wonderful Discipline and organization. These evangelists of Russia have already heard the name of Methodism a score of years before our Church ever began operating and our name has been used to denominate the evangelistic agencies at work in the Baltic Provinces and

Southern Russia. Methodism has been anonymous with evangelism and vice-versa.

There is truly an intellectual and religious awakening taking place in Russia. We who live and labor there are painfully conscious that through a very vigilant press, the public at large outside of Russia is being daily informed concerning the most shocking and discouraging things concerning this country. We all know how the public forms its opinion of this or any other country on the basis of newspaper reports. Surely Russia has been painted black enough during the past five decades or more and truly deserves a few words spoken in her behalf.

All students of history know the interesting as well as lamentable fact of the past five centuries, that an Empire territorially greater than all the rest of Europe should not have been aroused from its stupor by those two great revivals which swept with irresistible force over the western and northern parts of the Continent. During the fourteenth century Petrarch and Boccaccio, devoted to the revival of classic literature and art, paved the way for the Renaissance, while Luther, Melancthon and Calvin two centuries later, poring over the Book of all books and stirred by its light and life-giving truth, fathered the cause of the Reformation. But the Sphinx of the North seemed neither to see, hear nor feel the salutary influence of the Renaissance or Reformation. No wonder then, that a recent historian in his review of what this country has been and done, concluded with words like these: "Russland wurde ein Weltreich, aber kein Kulturstaat." (Russia became a world-power but not a cultural state). There seems to be some significance in the fact that the Russian calendar is two weeks behind the rest of the world. She still clings to the Julian calendar, introduced by Julius Caesar in 46 B. C. The Gregorian calendar, introduced by Gregory XIII. in 1582 is in use throughout the rest of the civilized world. There is a difference of thirteen days between these two systems. The Russo-Greek Church has been at swords-points with the Roman Catholic Church from the start and therefore would not adopt the popular system. There has been a movement during the past few years to drop the "Old Style" and adopt the "New," but the Russo-Greek Church opposes it most strenuously. Within the coming three or four decades Russia will, we believe, leap forward not only thirteen days but with the youthful vigor of the New Russia, move up a century or two and take her place in the forefront of the religious, intellectual and commercial world. The Old Russia is gradually making way for the New. She has had a thousand years of what Dr. Count has tersely characterised *Paganized Christianity*. The Old Russia still clings to worn-out forms, thread-bare ceremonies, pagan superstitions, icon-worship, and religious services in the old Slavonic, which the people do not understand.

While in Edinburgh my host, a distinguished barrister, told me that one of their celebrated Presbyterian ministers, Dr. James MacGregor, on a visit to Russia, attended the services of the Russian Orthodox Church. At the chancel there stood a priest, holding in one hand a whisk-broom and in the other a bowl of holy-water. Before him were scores of devout worshippers, and the priest in giving them his blessing by sprinkling the holy-water broadcast, used these words: \* “ Tak this, tak that; if it’ll dae ye nae guid it’ll dae ye nae harm! Gospody pomilui! Ameen.” Dr. MacGregor could not believe his own ears and when the service was over, he wedged his way through the crowd and greeted the priest as a fellow-countryman and asked him how he came to use so peculiar a benediction. The priest smilingly explained that his parents many years ago had come over to Russia. While his brothers were engaged in other walks of life, he chose the profession of the priesthood, for he thought that would be the most comfortable position, and that he used the above words to ease his conscience, as he had not much faith in the efficacy of the holy-water.

Brethren, there is coming the new Evangel to Russia. We believe God has in His Providence called our beloved Methodism to Russia, which is so replete with perplexing problems and seemingly insurmountable difficulties. The Old Church can not hold up its hands in innocence and say it has done no harm, for history tells another story. Neither can she, in the face of what Russia has been during the past thousand years, say she has done the people good. The Church that is doing no good is doing harm. “ To him that knoweth to do good, and doeth it not, to him it is sin.” As a so-called Christian Church, she has neglected to preach the Good News, the blessed Gospel of Christ.

One of the greatest men of the present age said in a letter to Dr. J. R. Mott a few years since: “ No nation so much as Russia holds the fate of the coming years.” Hudson Taylor, that great man of God, pioneer-missionary of the China Inland Mission, said a few years ago: “ I have a vision! I see the greatest revival that has ever swept over the continent. I see it coming within the next twenty-five years. It is coming over Russia! ” Because Methodism has ever been a Revival Church, she is superbly fitted to participate in the solution of the great problems that are to be solved in the Russian Empire. Methodism proceeds to solve them on the basis of purely evangelical effort, and reaches out to the various nationalities and classes, preaching a full, free and present salvation in Christ Jesus.

Count Muravieff once said: “ I believe that Russia has a civilizing

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\* (Take this, take that; if it will do you no good, it will do you no harm! Lord have mercy on us! Amen).

mission such as no other people in the world, not only in Asia, but also in Europe. We Russians bear upon our shoulders the New Age.”

Let me conclude with an extract from a letter which our greatly beloved Dr. W. V. Kelley wrote me some four years ago. “A great commission has been given to you—‘enough to fill an angel’s hands’—and worthy all the consecrated powers of the mightiest and most sagacious man. For Christian statesmanship and generalship, for the need to be as wise as a serpent and harmless as a dove, for patience and pluck and perseverance, few positions give larger play than the one to which the Church has called you,—most unexpectedly, I judge, to you. Nothing helps a man to be brave and strong as the conviction ‘*I am where God has put me* and my only concern is to do my best with all the energy that is in me. Results, to me and to the world, I leave with Him’.”

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## Methodism and Modern Social Problems.

WILLIAM ESSLINGER.

We often speak of the Social question or of the Social Problem. But there is not only one social question — there are many social problems. We can, however, speak of the Modern Social Problem as a collective designation. One class of people is represented as lined up against the other. If this were one nation against the other, it might be called war. But here it is one strata of the population of one country against the other, and that is the Social Problem. It is a struggle for the possession of things pertaining to the physical life and also for the proper relative position in society or of influence on matters civic and municipal. Properly speaking the struggle is not over intellectual and spiritual possessions, for nobody and nothing can hinder a man from developing his intellect and fostering his moral and spiritual self. The question is simply this:—Has one class of people a more supreme claim on the things of this world than another?

The social question is as old as sin. There always have been social problems. There always has been a severe struggle. But in modern times the social problem has assumed a more definite form. It has become the greatest political problem. In former times it may have been possible for a ruler to think only of the expansion of his domain. People were often willing to sacrifice their lives in his behalf. In modern times a sovereign’s first care must be to work on the development of his country, to improve the condition of his people, to advance trade and commerce. He is the

successful ruler who increases the buying power of his people and seeks to protect and advance their welfare.

Now there is a party in modern times that claims to be the champion of the poor against the rich, the oppressed against the oppressor, the wage-earner against the capitalist—the *Socialists*. They claim that they are not only dreamers and theorists, they claim to be practical economists. While they often have given occasion to be called professional opposers without any definite positive working plan—yet in our times and in many countries they now have their positive program. And it must be admitted that they have achieved some very good improvements. But as soon as they come into power, as, for instance, in France, then they are hopelessly divided among themselves as though they were enemies. Again there are social problems between them, and the struggle becomes fierce.

The modern social problems are the presentation of general discontent. A part of the population or all of them claim to be wronged. Conditions have changed. Mankind has made great advances. Latent forces have been unbound and made effective. Powers heretofore hidden have been discovered, and harnessed to serve man. There is more wealth and opportunity to earn money than ever before. Despotism has largely given way to constitutionalism. Democratic principles are recognized all over the world more and more. Kings are the first servants of the state. Monarchism gives way to Republicanism. But the social problems have not been solved and the social status is more confused than ever before. Modern conditions of trade and commerce constantly tend to put vast financial power into the hands of a few and to do away altogether with the middle class. The Standard Oil Co. is a fair illustration of the fact that all power to determine prices is given to one corporation with immense capital, doing away with all agents heretofore active and dealing with the consumer directly. This may seem to be ideal and bring a cheaper article, but it deprives many a small business man of his existence. Socialism strives to do that in the interest not of a corporation but of the community. And if we ask whether the people of to-day are happier and more contented, we must needs answer in the negative. There has never been as much, or at least as loud discontent as now.

Now there are two extremes noticeable. On the one hand, there is the grim agitator, who appeals to selfishness and preaches self-help in a revolutionary manner. He scorns and curses contentment. There is another extreme, calling all one's thought and effort to improve his own condition sinful aspiration, and preaching submission to fate. Now we need to have more implicit faith in God and to beware of self-help, which does not reckon with the almighty, omniscient God. But contentment is not always an

undoubted virtue. It may even be a state of thoughtless indolence, a passiveness that tends to death. But on the other hand discontent is not a proof of intelligence and noble aspirations. No one may be more discontented than an idiot.

The aim in all social struggle is, or ought to be, to elevate mankind, to better the conditions even of the lowest, socially, economically and ethically. To that end there is a precise program, and stating this program is also indirectly giving a list of the complaints.

1. Readjustment of commercial and industrial arrangements. At present only the spirit of egotism rules and inspires the business world and altruism is scarcely known.

2. Better distribution of the goods that the world produces. Capital and labor, brains and hands unite in doing things. But capital and brains claim the monstrous share of the profits, while labor is forced to be satisfied with a small fraction. Consequently the one factor has almost unlimited buying power and the other is limited to the utmost. There is superabundance on the one side and want on the other.

3. Abolishment of the class spirit. Why should the sons of the rich be deemed superior to the poor? Only the real value of the persons, the character, the diligence should decide their standing, not the money.

4. Better care of the helpless, sick and needy. Much is done in this direction in our days, but it is too often the professional beggar who gets the help, while the many who are needy but sensitive, are forsaken. God's plan provides for all His creatures.

5. Better development of the intellectual and moral in man.

All we have said so far is only preparatory. We have scarcely touched the question at issue. What *relation has the Church*, has our Church, has *Methodism* to this *social problem*? Should the Church leave all to Social Circles, to Civic Federations, to Charity Societies, to professional philanthropists and to the numerous groups and factions of Socialists and Social Democrats?

First of all, let us not ignore that fact of divine revelation:—God's universal plan. It was God's work to create the world and it is God's business and sole right to rule over the world. It is God who made man and it is God in whose hands are the destinies of man. God's great world plan is clearly laid down in the Bible. We must leave Him, who is almighty, omniscient and who is love, to rule wonderfully. We cannot bring about His kingdom, we can only be the servants who do His bidding.

But in the present age, amid present conditions, in the present social crisis, we have our duties. And they are the duties of the redeemed, who know the saving truth, and of the followers and heralds of Christ. Therefore,

we must not transform ourselves into social agitators, always defending the one class against the others. We surely will be tribunes of the oppressed, but not suppressors of others. We cannot be revolutionists.

Now, let us be clear on the attitude of Christ toward this question. He most positively demands of His followers submission and not vengeance. "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Love your enemies, and pray for them that persecute you; that ye may be sons of our Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust". Jesus teaches disregard of the things of this world. "Seek ye first the kingdom of heaven". "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will be thy heart also". A follower of Christ must not seek to assume power. "Whosoever would become great among you, shall be your minister; and whosoever would be first among you shall be your servant". Paul, who applies the teachings of Christ to daily life, stands on the same ground. Think of his teachings regarding existing governments and even slavery. What a lesson is contained in his Epistle to Philemon. There are two kinds of social revolutions:—the one is convulsive and destructive, changing things by force; the other is a slow process of development. Only with the latter can the Church be associated.

Moreover, we must never forget that the Church has, as the true Methodist preacher, *one work* and *one book*. That book is the Bible. We know of no wisdom that goes beyond the word of God. We are propagators of the Gospel, we want to save souls. We are called to lead sinners to Christ and to quicken and edify the believers. Therefore, we cannot be primarily social agitators, we are not reformers in the first place, we are first of all messengers of Christ. As a Church and as preachers, we must not be mixed with political parties; we are Christ's Church.

The Church of Christ preaches the essential truths of revelation:

1. The personal God, the originator and preserver of all life.
2. The creation of the world by our living God and the preservation and government by Him.
3. The origin of man and the fall into a sinful state. This is the only satisfactory explanation of all the evil, the selfishness, the disorder.

4. The Redeemer, God and Man, who by His death affected a reconciliation, who is a propitiation for our sins.

5. A Holy Spirit, sent by Christ and the Father, who produces new life in the soul.

Now, as a people who have such a divine program, we have a great call. To us the world should be able to look for examples of the Christ-like life. God gives us the new life, let us live it. While we do not for a moment expect that man can organize and maintain the ideal state, still the Gospel alone begins the work at the right point. Human thought and invention may to some extent remodel the outward life, but they will not get at the root of things. Social reformers may appeal to man and promise him to improve his earthly life, but man needs more. I had a friend in one of the American cities, who was an ideal socialist and a member of the City Council. One day when I called on him at his shop, he developed to me all his socialistic ideals. After listening to him for an hour and a half I replied: "What you said is all very nice. I wish your ideals could all be realized. But there is just one trouble you overlook:—the sinful heart. You cannot bring about the ideal state as long as the human heart is not changed. Selfishness will make impossible all your nice ideas. First the sinful heart will have to be changed, and that is where the Gospel begins". He looked very thoughtful and made no reply.

On the other hand, we certainly are not the antagonists of any party which tries to help our fellowmen, which endeavors to procure equal rights for every one, who struggles for freedom and universal peace. We may not approve of their thoughts nor like their methods, but we must not be their enemies. The Church contends against no-one. Nor are we guardians of everything that is old and the advocates of conditions of state and society, simply because they are historical and because we are conservative people. We do not, as a Church, believe in all the doctrines of socialism, but we concur with many of them and certainly are not their avowed enemies. We do not only believe in Socialism alone—we believe that Socialism and individualism need to be combined. Both are extremes of the same issue. It is individualism according to God's plan and every person is a personality, but "He that seeketh his own life shall lose it". True altruism will harmonize Socialism and Individualism. We believe in the one great and supreme ruler, God, and not in the supreme rule of the people. Yet we believe in the rule of the people, by the people and for the people, and not in the right of any oppressor. We must not be worshippers of personalities and heroes. We shall all become one in Christ. What we expect and what we work for is the Kingdom of Christ and not Communism. We believe that the ethical principals of Socialism, and much more, are all in Christianity.

Therefore, we believe that the settlement of all the social troubles cannot be expected to be brought about, except on the basis of Christianity. Methodism is a fair representation of practical Christianity. To make it one's hobby, to always and everlastingly preach on the social question, to try to become a specialist on that line may make a preacher popular with some people, but that is not solving the problem. There is entirely too much talk and too little practical work. Speech is a cheap article, action tells. Practical solution requires all the courage, wisdom, love, energy and patience a man may have by the grace of God.

And what should we do in the face of the modern difficulties?

1. We must preach the necessity of regeneration. This may be an old doctrine, that of the atonement, but it is God's message. Some think now that it is an obstacle in the way of many thinking people who would come to us. I rather believe, as I recently saw the statement, that this doctrine is emphasized too little.

2. We must preach the supremacy of God and His Word and the final triumph of Christ.

3. We must preach implicit faith in God and His reign. God will work out destiny. We simply do our duties. He will settle all questions in His own supreme way.

4. We must present Christ as our Saviour and example. As saved ones, we must be Christ's imitators. Therefore, we preach the Gospel of love, and live according to the one and great commandment.

5. Therefore, we must try to help our fellowmen, and that means that we must instruct them. We must discuss these questions with them, give them an opportunity to speak their mind and help them with our advice, the result of our observation and study. It is necessary to pay special attention to the men who are in the very midst of the turmoil.

6. We must organize our men and boys, and permeate them with Gospel thought, make them acquainted with the lessons of history and win them as co-workers.

7. We must have institutions to meet the need of the suffering, the lonely, the weak, the aged, the helpless. We must not leave all the efforts to the Charity Circles and the Salvation Army, or even the State, but we must do all this work ourselves in the name of Christ and in behalf of the Church. Yet we must avoid the danger of falling into social work alone and neglecting evangelization. Our Church ought to organize the deaconess work everywhere and support it heartily where it is organized. We ought to have Orphanages, Old People's Homes, well managed care of the poor, reading rooms, lecture courses, homes for the homeless, a place where the stranger is welcome.

Modern social problems call on our Church to put on her strength and work for the Master and in the spirit of the Master.



**Rev. Vincenzo Nitti**

**Associate Pastor of the Italian Church.**



## Modern Social Problems in Relation to our Work.

By C. HANSEN.

I am very glad and thankful for the opportunity given me to say some introductory words to this very representative assembly about the subject which, during the past twenty years, has been a burning question with me.

We all know that the social problems in our time have come to the front and our Church cannot very long remain altogether passive in relation to them, as the case has been in the past, and is yet to some extent.

The social problems or movements are gradually working themselves forward over all countries and surely are the most burning questions in the life of the people. Look around over the European countries, which in latter years have been repeatedly agitated by the struggle for better conditions of life, and in which thousands and thousands of laborers have been interested economically. It has often happened that the fight has been so intense that the Parliaments have been obliged to step in, in order that the State should not go to pieces; for instance in Sweden, last year and now, with about 40,000, and Norway, where about 32,000 laborers were located, and last, in England, where 100,000 and more have been involved in the struggle.

It is a fight for existence in the great centers of industry, and this extends to the small states also, where perhaps the relations of life are even more seriously affected, both individually and as a community.

It is certain that our Church, the Methodist Church, as a free ecclesiastical body, both directly and indirectly will come in contact with the social problems. At least two-thirds of our members consist of the working class, and when they are affected by the conflict, the Church also is indirectly influenced by it. Then the question is, what position ought our Church to take toward the modern labor movement and toward the social problems of the future?

That is a serious question and it is difficult to find the most satisfactory answer, but one thing is sure, the Church ought not longer to stand inactive.

The modern labor movement, as it at present appears (no doubt about the same in all countries) is, perhaps, in itself not so inimical to Christianity, as ignorant of its full scope and purpose. Here we, as a Church, ought to step forward in another way than hitherto we have done, with our plain preaching of a great Christ, whose Gospel was not only a full salvation from sin, but full justice among nations. We should also come forward as mediators in the struggle.

When Jesus prayed: "Thy kingdom come—Thy will be done—on earth as it is in Heaven"—then it was surely a just will that he meant, where all should have enough and none suffer want. Not as the community is

now arranged:—much, yes, far too much for the few, while for the many, in spite of their hard and persevering work, endurance and economy, only want and misery. And for this everlasting drudgery, they may never find the reward of joy and pleasure in their work or of rest and peace.

Here is a rich field of work for us who have the qualifications to judge conditions clearly.

When Jesus said, “Thou art the salt of the earth,” then surely He meant that we should improve the world, be mixed up in it only to better it, spiritually and also socially.

Who should be in possession of the most sane judgment in all the difficulties of life, if not he who has been with Jesus and learned of Him?

Let us not put our candle under a bushel but on a candlestick, not retire but work. What an effect it would have on our worldly friends, if we stood side by side with them in the social problems. They would look up to us, respect us, and we, as men of peace, might perhaps, prevent many a hasty step, many a combative action, and bring about many a peaceable agreement.

That we, as a Church, should take active part in the social movements, is perhaps not practicable, but it is not only possible but urgent that the members at least do not stand unresponsive, but try, according to their ability and opportunity, to use their influence here, as a call from God. I myself for several years have taken part in public and social movements at home in Christiania. I took it as a call from God and tried to the best of my ability to work by the grace of God. I believe it has borne some fruit.

What would not the Methodist Church gain here, if it applied the real remedy? It would get in touch with the great body of working people, wake up intelligence and be understood, and thereby, in a stronger way than hitherto, get a chance to bring the life-giving gospel to those that stand at a distance.

And the world **expects this** of us as Christians—that we do not stand idle.

We have **two** of the social problems on our program: the temperance cause and the cause of peace. Why not try also to work for the others? More just conditions of living for our fellow-men, the doing away with poverty and misery, as far as is possible, not only by charity but by work.

And we can do much if we will only work for this.

I will quote at least a little of what one of our larger daily papers at home writes during the last big lockout we had:

“Shepherds, spiritual guides, the followers of Christ! Where are you?

Now is going on the biggest sin against brotherly love that we, at least in our days, have seen in this country. But the ministers keep quiet. Ah

no, they are not really quiet either! They speak every Sunday and they, nice and cosy, write a little religious piece every Sunday morning in several of the papers. But it all falls down as with the red leaves!

But no-one speaks with power and authority here. Evidently they all think they are ministers in another community!

And they say: 'There are faults on both sides. The employers are at fault, for they have started this big lockout that will strike many working men hard, when it was not necessary; and the working men are also at fault, for they create dissension by means of their papers and should be more contented—perhaps—and more peaceable.'

And so they sit quietly by and look on. Sorry, to be sure, but inactive, while the few with ample means, whose peaceful and pleasant life is undisturbed, if their business stands still for a while, lock out many hundreds of poor and worthy people from their daily work, their daily bread.

Ministers! Tell the employers that as long as they themselves do not follow God's commandments of brotherly love better than they are doing now—as long as they themselves follow the commandments of hate and revenge—they can not expect Christian feelings from others.

'Our Father which.'—

Ministers! Tell them that they—not one single time since the lockout started—have had the right to pray their Lord's Prayer. Shout to them till they hear nothing else!

'Do not dare'—shall the ministers shout to them—'to count God as Father in common with the thousands that you bring into disaster. His name will be profaned in that manner.'

'His Kingdom come?'

Do you not surely wish for His Kingdom? The Kingdom of brotherly love?

'His will be done?'

When you will not do it!

'Give us this day our daily bread?'

Yes try—if you dare—to pray about that! But try the word 'as' a little while first! Then I think that prayer forbids itself.

'Forgive us our trespasses as we forgive them that trespass against us.'

Do you forgive those that trespass against you?

Yes, Ministers, shout to them till this prayer is the only one they dare pray, but one that they ought to pray both day and night. 'Save us from the evil of our thoughtless and inconsiderate deeds! Save us from the evil of the hate that will be the fruit of our actions! Save us from the evil of the revenge that would come upon us! Save all of us from the evil in us and about us, God, Our Creator!'

Ministers and spiritual guides, the followers of Christ! Where are you?''

"The Catacombs — a name consecrated by long usage — are a vast labyrinth of galleries, excavated in the bowels of the earth in the hills around the Eternal City. Their extent is enormous; not as to the amount of superficial soil which they underlie, but in the actual length of their galleries, for these are often excavated on various levels, three, four or even five—one above the other. There are at



**In the Catacombs.**

least 350 miles of them. That is, if stretched continuously in one line, they would run the entire length of Italy. These vast excavations once formed the ancient Christian cemeteries. The fact that the Christians were always anxious not to burn their dead, but to bury them in these rock-hewn sepulchres, was probably owing to the remembrance that Our Lord was Himself laid "in a new tomb, hewn out of the rock". Here during the persecutions the early Christians assembled to hold their services of worship prayer and praise.

## For the Evangelization of the Latin People.

By VITTORIO BANI.

What is the actual condition of the religious conscience of the Catholic peoples, and especially those of Italy?

To reply adequately to this question, it is necessary to know the innermost spirit of Catholicism.

When the Christian Church, already saturated with Judaism through the unfortunate victory of the Judaic-Christian part, who had soiled its original purity with ceremonialism and Pharisaic dogmatism, after three centuries of struggle reconciled itself to the pagan power, it had already acquired tendencies toward the invasion of idolatry. The struggles and sufferings had exasperated the souls of some, and weakened the spirits of others. The Pharisaic spirit had already been born among them and developed intolerance. Ceremonial laws had already opened a leak in the mystic little boat, through which poured in a flood of foreign worship.

Christianity, then, becoming for political reasons the religion of the empire, it also at last fell under the authority of the heathen emperor. All these were as so many open gates through which Paganism, forced by law, might enter the Christian Church with all its arsenal of beliefs and religious practices, as was the case. The pontificate passes from the Emperors to the Bishops of Rome; its hierarchical government, faithfully patterned after the imperial government, goes from Rome as the centre to the most distant provinces; the law of the state is substituted for personal conversion; external worship takes the place of spiritual worship; theatrical representations and mimic worship are substituted in the place of free communion with the Spirit of God; images of dead Christians are set up in the place left empty by the exiled God; these and very many other beliefs and customs reduced the Christianity of Rome to paganism, tinged with a certain color of Christianity.

If to-day Nero and Paul could rise from the dead, while Nero would not find it difficult to discover in the temples and in the Catholic worship the religion of his co-religionists, Paul would search in vain for his Church and the idolatrous and bloody Emperor could, with a jeering laugh, re-enter his tomb, saying, "I have conquered"!

Catholicism, therefore, is substantially paganism, and as a consequence, it is a religion not founded upon reality but artificial, with conceptions, doctrines, fears, hopes, promises, that have no counterpart in reality.

Insistence upon the revelation of its real pagan essence, this is perhaps, to my mind, the real key to understanding it. Not only then, is the

religious organization pagan, but also pagan remain the souls of the people who profess it. They have not changed the religion, they have only changed the name to religion.

I will bring only two proofs among many; the first is the enthusiasm almost savage, into which they are thrown and which they maintain in the various practises of external worship, material and showy, in which they revive the orgies of the most corrupt paganism, that even the Stoics surpassed.

Some of the Catholic feasts, at least in some of the provinces of Italy, retain the character of the bacchanalian feasts or the feasts of Diana, or of Venus, and if they do not actually commit the wicked deeds that were done at those feasts, it is only because they are not allowed by civil law. The second proof is furnished by the period of the Renaissance in which there was a real revival not only of the culture, but also of the life of paganism. At that time it seemed that the Latin people wished to enclose as in parentheses the Christian era and to recommence their life at that point where Virgil, Cicero, Horace and all the other greatest writers and artists of paganism had left it. To cut out of Catholicism that which according to their judgment had disfigured paganism, they removed even the veneer of Christianity and called God by the name of Jove, Christ became Apollo, Mary was called Diana, the despoiled Goddess of Ephesus, and the Saints became the lesser Gods.

Girolamo Savonarola arose against this open revival of paganism. Perhaps he was not prudent, but after all it was an attack made in sincerity. He lost his life upon the pyre and he left things unchanged, for if the Lutheran Reformation had been a little slower in making its attack upon the Roman Church, thus saving appearances, at least in the choirs, in the liturgy of the Church, there would have been heard recited or sung no longer the Psalms or sacred hymns but instead the odes of Horace, the verses of Virgil, and perhaps the jocular poetry of Catullus.

Instead, with the fear of the Reformation in their minds, they returned to the equivocation of keeping the Christian name for a religion and a soul that were pagan.

The period which intervenes between the Renaissance and the beginning of the modern era was for Roman Catholicism a most severe time of struggle, in which only by violence could it escape from the destruction which threatened it from within and without. That movement called Modernism to-day is in reality anything but modern: in the sixteenth century it had already assumed proportions so vast—especially in Italy—that all the fervor of Paul IV was needed to strangle it, as he did in blood and fire. The violence stopped, because no longer permitted by the long arm of the law; to-day the Catholic people find themselves in a state of real religious anarchy, that is, in great confusion, uncertain and full of doubt.

If the Gospel could have had a wide circulation and could have captured the consciences of this people, it is clear that Roman Catholicism, artificial and pagan, would have fallen inexorably as a cloud is dispersed before a blast of wind; but evangelical work has been limited, where it has not been directly destroyed; and where it could have spread, it has found the ground prepared by the priests, who have defamed and made odious the name of Protestantism among the credulous. Thus its influence is limited, and so those who tired of Catholicism and who would easily have passed over into Evangelical Christianity, have instead become irreligious. They represent the great majority, especially where education is most widely scattered among the middle class.

In Catholicism, I have said, there reigns the greatest confusion. Historical criticism and philosophy, having undertaken to re-examine the inherited doctrine and worship of the Church, where they have not entirely destroyed it, have sowed doubt, have made reservations, have discredited its dogma. To-day there is no person of any education who believes in all the teachings of the Church without reserve; the very authority of the Pope is discussed, and in fact denied by the defenders of Catholicism.

Not yet is hushed the echo from those monasteries in France where they made public prayers for the conversion of Leo XIII.

The confusion is also augmented by the political question, because the Papacy, not having willingly renounced temporal power, (and for a good reason, because that was really a unique thing that it possessed) must continually maintain its right in the midst of agitation, confounding the spiritual with the temporal, thus creating a political situation Jesuitical and dishonorable, which disgusts sincere souls more and more and increases the confusion.

The mass which the Catholic Church still blindly follows is that which has conserved most tenaciously Pagan tradition, is that which holds art as the highest religious expression or is that which binds it most closely to external representation and gaudy worship.

But one thing is sure, Roman Catholicism is destined to fall; it is like the statue seen in the dream of Nebuchadnezzar: it has feet of clay, it has for its foundation paganism, and paganism is destined to disappear perforce before culture and before the Gospel.

From this, you comprehend that the evangelization of Catholic people presents a difficulty all its own, a difficulty that did not exist when paganism was called by its own name and Christianity was a movement created by Jesus for the redemption of humanity.

To-day the terms are synonymous or are confused in such a way that a new label is placed over old and broken wares.

To-day there are three things which must be done among these people: first, to win religious liberty— which they will never have while Catholicism is recognized as the state religion: second, to convince these people that Roman Catholicism is not Christian: third, to preach, in its simplicity, the evangel of Christ, showing it forth by a life pure, disinterested, and ever ready to sacrifice, that it may be a living example.

And finally, the most essential condition for anyone who wishes to evangelize these people is to know them profoundly, to know their history, to know their glory, to know their misfortunes, to know the grandeur in their life of thought and action. Our people is not a savage people, it is not a people behind in civilization, it is a people conceded to be noble by all nations, to whom must be added the crowning glory of the gospel of Christ.

Our Bishop William Burt is one of those few who have come to know the soul of the Latin people to its depths: he has come to know them because he has studied them with love and with esteem and he has received in return love and esteem, and it is with these feelings toward her that it is possible to evangelize Italy.

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## **Methodism's Duty and Opportunity in Latin Countries.**

E. W. BYSSHE.

Latin countries are breaking away from Roman Catholicism. France is leading the way, and Italy, Spain, and Portugal are following her lead. Laws of separation have been passed or are under discussion in all of these countries. These nations, called the Roman Catholic Countries, have lost confidence in their Church and its religion. Rome cannot save the Roman Catholic nations!

These people are drifting to Atheism, and Atheism means disintegration and destruction to the nation. The ancient history of Greece and Rome prove the truth of this statement. A moment comes to every nation when it must choose between revolution and reformation. Louis XIV killed the Reformers and in the fullness of time the Reformers killed Louis XVI. In those parts of Europe where the Reformation was accepted, the Revolution was averted.

In Latin countries there seems to be to-day such another crisis approaching. There is evident an awakening of souls that is comparable only to the pre-Reformation period. Being modern, it partakes of the characteristics

of the Twentieth Century. But the time is ripening for just such another upheaval. Shall it be Revolution or Reformation?

Why should the Methodist Episcopal Church interfere?

1. Common humanitarianism compels it. Shall the modern Latin nations follow the fate of the ancient classical nations? Atheism, Corruption, Death! The three steps in the downward course. Humanitarianism plays a large part in our Christian and missionary work to-day. It ought to inspire our work in Latin lands.

2. Regard for the world's interests dictates it. These nations have more influence upon the world's destiny than all the Oriental nations combined. France has her place in the family of nations, and as a colonizing agency, she has large interests, especially in Moslem North Africa and in Siam.

3. Selfishness prompts it.

Immigration to the United States is largely from Roman Catholic lands. Save the children in their home land and good immigrants result.

France is the great study and recreation ground of our best people. We must think of its influence upon them.

4. Methodism is especially adapted to the Latin mind.

Our system stands particularly for three things that are of great importance to the Latin mind.

a) Authority in the Church. Protestantism stands to many Roman Catholics for religious anarchy. They think it advocates extreme individualism. Tradition is made much of, and our episcopal system harmonizes with Christian tradition. Moreover, our spirit of Democracy in the Episcopacy is a near approach to the conditions found in the early Church.

b) The warmth and enthusiasm of our experimental doctrine is especially adapted to the Latin temperament. A religion that saves and can be felt appeals to them. Methodism is the advocate of this type of religion.

c) Latin nations are pre-eminently aggressive, and their religion, if it is to satisfy them must be aggressive also. State Church Protestantism is stagnant. We cannot win out in these lands without an aggressive program persistently pushed. Our American spirit of aggressiveness in building up the kingdom of God in the hearts of men is essential to the success of the Church in the face of the increasing tide of indifference or unbelief.

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### Mamertine Prison.

Incredible and unhistorical as most legends and traditions are, especially those which cluster about numerous saints of the Roman and Greek Churches, yet they somehow fire the imagination and by means of the association of ideas, they often help to emphasize things that are truly historical. I experienced this when visiting the Mamertine Prison in Rome, where Paul is said to have been kept before he was led to his death. Standing in that small subterranean dungeon there came to me with overwhelming power those sublimely heroic words of farewell which the great apostle perhaps wrote from that very place to his dearly beloved son in the faith, Timothy: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

G. A. SIMONS.

## Educational Work, Present and Future.

By SUZANNE DELORD.

The formation of large schools in connection with the Church, such as have been opened in America with such success, is practically impossible in most of our Methodist Episcopal Conferences in Europe, and for different reasons, the chief of which is that they cost too much.

Perhaps in some countries which are less developed from an intellectual stand-point, there are fewer difficulties for the realization of such a project, but in France, for example, there is nothing neglected on the part of the government to reach a high ideal for the education of all classes, and the realization of every ambition.

The localities for the schools, even in the remotest hamlets, are well arranged. The teachers of even the youngest children hold the highest diplomas, and receive such treatment as enables them to devote their whole time and thought to their classes, whether small or large. And if from the hamlet we pass to the town, the city, and to the capital, it matters not in what section of work, we feel all efforts concentrated upon this point-education.

Now, with the limited means placed at our disposal, it would have been foolish to attempt to open a school. What building that might have been opened would have been equal to any of the French buildings, either from an artistic point of view or from that of comfort and hygiene? Where were the professors who might be expected to come for the salaries we could pay? And if the Methodist Church could not even equal, much less surpass the government schools in these two essential points, would it not have been courting failure to even risk a trial?

We do not wish to be misunderstood. We did not say that a school in connection with the Church has no reason to exist, far from that, but we said, and we repeat it, that with the material means placed at our disposal, a trial would have been equal to failure.

But how this state of things would change in aspect, if we had, let us say it openly, sufficient money; for schools of a Christian character are more than ever necessary in France.

We congratulate her upon her great efforts for the intellectual development, but for the development and culture of the religious sentiment, what is she doing? Nothing, more than that, she opposes it altogether.

The seeds of atheism are scattered widely in the hearts of the children; the teachers making it their duty to implant the principle, "There is no God". Those children who come from an atheist family, applaud this

method. Those of Christian parents first question, then hide their own faith, then paralyse it, and become in appearance like their atheist comrades.

Oh, yes, Christianity is taught in some private schools, but in what manner? When we say Roman Catholic Christianity we have said all, for with these words we evoke superstition, narrowness, the annihilation of individuality, nullity of thought, servitude in the full sense of the word.

In the face of atheism on the one hand, and Roman Catholicism on the other, in order to counteract the influence of both, educational institutions are demanded in France, where there would be an atmosphere of pure Christianity, and where the great Master would be presented as a model in social love, generosity, wisdom, the gift of Himself to others—the Savior in fact.

Oh! that some heart, penetrated by these sentiments, would open wide their purse, and give us the means of announcing the pure Gospel to the youth of France, in the best way for the success of this wonderful work, which will not fail to begin at the right moment, the moment chosen by our Father Himself.

Meanwhile another work, not less important, has presented itself and every day its necessity imposes itself upon us. If these schools, such as we understand them, can not be founded anywhere except under certain conditions, a work amongst students is possible among almost all of our European Conferences. The field of work is vast; every capital city has its University, to which flock young girls, sometimes from small out-of-the-way places, but with the conviction that their intelligence is equal to the best possible education. They heroically leave their friends, parents, ignorant of the wickedness of city life and in a moment they are thrown into the midst of it, placed at the dividing point of two roads, with all the influences urging them to the bad. Which will they choose? And here is the need for what we call the Work for Students.

Some illustrations of this work, opened at Grenoble a short time ago, will perhaps give a better idea than all other explanations. Grenoble is essentially privileged from an intellectual point of view; it possesses a University famous for its courses in French, especially organized for foreigners wishing to learn the language.

These courses draw a large number of students from all parts of the world, the enrollment for last year being 1230, of which more than half the number were young women.

These young women arrive alone, very often without any information. They go to any pension whatever, where they are considered solely as means of gaining money. No care for the moral interest, no affection is shown them.

In a great number of cases they are discouraged even to the point of despair, in others they let themselves slip down the road which leads to evil. It is to give these strangers some family life, to reach out to them a friendly hand, that the Student Hostel was opened at Grenoble. In the twenty months of its existence, the Student Hostel has accomplished a work exceeding all our hopes. It has given refuge to 46 girl students, representing ten different nationalities and four religions, Protestant, Roman Catholic, Greek Church and Jewish. Now these young girls, who left to themselves, would perhaps have chosen the bad way, and would at least have felt lonely and discouraged, have passed, some of them, as much as an entire year in a pure and healthy atmosphere, surrounded with motherly care, helped and encouraged in their studies. But the greatest cause for rejoicing is that they have read every day a passage from the Bible at family prayer which is conducted there, every day they have sung a hymn, every day these representatives of different denominations have repeated together the Lord's Prayer. Certain students from a little Italian village, never having read the Bible, because expressly forbidden by the priest, said they found in it sublime writings. One from Bulgaria found in chapters like that on charity, ideas for her philosophical compositions. A Russian atheist took the greatest pleasure in discussions of religious subjects, and in spite of her atheism, regarded Christ as her ideal.

We ask the question of you, then, the representatives of Italy, Bulgaria, Russia, is it not essentially a missionary work, that which the Student Hostel accomplishes for you?

From whatever country she comes, this student will one day be a professor; young minds will be under her care; what she has received and accepted, she will give. What a great harvest one grain of wheat may have. From this point of view alone, the Student Hostel will find its utility at Grenoble, but this utility becomes still more evident if one considers the work accomplished outside its walls. How many students have been encouraged by the interest taken in them, by an affectionate word, by the clasp of a hand that has brought them out of a despondent mood. From whatever part of the world they come, the one cry is "I feel so lonely, so discouraged. I know no one!" The proof of this is in the triple attempt that has been made at suicide; three young girls have tried to put an end to their lives. One Polish girl on the point of suicide in a moment of discouragement was saved from perdition, cared for, encouraged and under firm and loving supervision for several days, took heart again to go on the new way. Another with the same intention, a Russian, passed a day and a night on the most dangerous mountain near Grenoble. She had not the courage to commit suicide, but walked about all the time with the hope of

falling into a crevasse and perishing there. God sent His angel and she was saved and brought by a boarder to the Students' Hostel. Another, alas! daughter of a Servian minister, shot herself in the temple and died on the spot.

It was heart-rending, the next day, to see her body accompanied only by a little group of students, no one from her own pension, no professor of the university, the only French person at her grave being the Superintendent of the Student Hostel. No religious service, nothing to take away the thoughts of this horrible death.

Not that discouragement alone predominates, this sentiment attacks the serious students, those who work. But how many of a lighter disposition fall into immorality! The heart is filled with sorrow, when thinking of a young German, who attracted by offers which were at first only amiable, rapidly descended the dangerous way and returned to her family in shame. And that young and ignorant American, following the same way, arrived, alas! at the same result.

Other illustrations would be too long to give here. Those already cited will suffice to confirm the work for students. And since the material side is the source of care in such a work, experience can give a most encouraging note in this respect and say that in a relatively short time this work can support itself. The first steps only are expensive.

May the European Conferences here assembled seriously consider this question, that they may make the resolution to open a Student Hostel in every capital by the side of the University. This will cost something in the beginning, a good deal of time, strength and money, but with what results!

May God speak to this Conference, as He spoke to Joshua:

“Every place that the sole of your foot shall tread upon, to you have I given it. ... I will be with thee... I will not fail thee nor forsake thee... Be strong and of good courage”.

Let us see that we answer spontaneously: “All that Thou commandest us we will do, and whithersoever Thou sendest us we will go!”.

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## **Methodist Brotherhood and Work for Men.**

By RICHARD WOBITH.

The special work of the Church, in every succeeding age, is conditioned, by the special and peculiar characteristics of that age. The age in which we live is an age of imposing progress, and of prodigious and ever increasing prosperity.

With astonishment, we follow the marvelous development of wireless telegraphy; with joy we see in the aeroplanes and airships the fulfilment of the dearest wishes of our fore-fathers, and with amazement we gaze at the artistically wrought machinery, by which thousands of human hands are made superfluous.

Proud and conscious of their mental faculties men feel themselves almost omnipotent—uniting in great organizations and governing the world by determining the production and prices of things. As a consequence the individual sinks in value, loses his influence and morals suffer. Thoughtlessly and unfeelingly one pushes the other aside in the struggle for existence, thinking only of himself. The individual is therefore obliged to seek protection and assistance in some organization. As a result of our growing national prosperity, materialism flooded the land. However, the tide of materialism is now already ebbing.

In Germany it has given place to the religious question. Nidespread interest is taken at the present time in the person of Christ. Many are thinking and talking about Him, without feeling as yet the slightest inclination to follow in His footsteps. Besides this, the flourishing and luxurious condition of the people to-day has created a passionate, unappeasable craving for exciting pleasure and endless variety. Life seems to many to have been given for the sole purpose of unceasing enjoyment and not for unselfish service.

A great many teachers of ethics and social philosophy indeed raise their voices in earnest protest against the gross selfishness of the times, and advocate the introduction of humane pursuits and regulations, but decline all religious aid and co-operation. It is easier for them to do this because the state, at least in Germany, is doing its utmost for the poor, the sick and the old. Humane arrangements and establishments have thereby become altogether separated from religious motives. While it is quite fashionable, it is a deplorable fact that the men of the so-called educated classes have turned their backs upon religion.

In order to make the picture complete, we must mention another important fact. The deplorable and unnatural union between State and Church,

which has now existed in Europe for about sixteen centuries, has now commenced to bring forth its most melancholy fruits. In our country, religion and Church have been falsely identified, so the Church appears as a state institution and pillar of the throne and has, therefore, become through skilful, systematic agitation of the social democrats, an object of contempt and even of hate. The consequence is, that working men are turning away from the churches and, to a great extent, from religion itself.

This peculiar characteristic of our times calls for new work and special methods on the part of the children of God, who are the salt of the earth and the light of the world. This is true in every age. The leaven of the Gospel must permeate the age in which we live. God's power is always the same but He needs for the salvation of our fellowmen, money and men. The means are at hand but have we the men? Have we them on our circuits? God be praised, we have men who have been converted from idols and are now serving the living God, but the greater majority of them leave the solution of the great problems of the Church of God in the hands of the ministers.

Our Laymen's Movement unfortunately has not altered this. Our lay brethren give a great deal of attention to questions of administration; but the great question of coöperation in the winning of souls and of solving the great church problems, they have left almost untouched.

One of the problems is the winning of men—the men, whom the present age has rendered so proud and self-conceited, so selfish and unfeeling and in consequence so unstable and irreligious.

This work for men has to be developed in two directions: First, we want to win for personal coöperation in Christian service, the men of our own churches. Second, we must win the men for Christ that are still outside of the Church.

The winning of men in our Church, that they may become efficient in personal work for Christ, can only be accomplished by cultivating in them true, noble, Christian characters. The spirit of Jesus Christ can produce such characters in men. The Bible and the history of the Church prove this assertion. The world has had great men—men of character, genius and courage; yet the best among them have been Christians. I remind you of Luther, Gustavus Adolfus, Coligny, John Knox, John Wesley. From what source did they receive their spiritual and moral power, their noble-mindedness and their strong, unflinching personality?

It was Christianity, the unique example of Jesus Christ and His manly character. In Jesus we see nothing unmanly; on the contrary, He was manly in His word, His appearance, His bearing, His love and His suffering and death. Fearlessly He appeared before the whole nation with His new

conception and teaching concerning the kingdom of God. With boldness He scourged the fossilized religion of the nation and honestly, candidly and frankly spoke out His thoughts before friend and foe. Manly was His impartiality, which neither gold, or power or influence could bribe. Manly is His freedom, in which He is not afraid of being considered old fashioned. How shall I designate His simplicity, His renunciation of comfort and ease, His consistency with regard to sensual pleasures? How shall I designate His joyful nature in spite of His poverty, and how the heavenly sunshine, which shone in His face, in spite of the hardness of His life? It was and is nothing else than true manliness. His mercy and kindness were not even lukewarm philanthropy, but strong-willed unselfishness without pious sentiment but with manly resolution and determination to render every help and assistance and to renounce every recreation and pleasure. Such unselfishness is only possible in a man, who is in the noblest and fullest sense of the word "a man".

However, not in this sense alone is the manly character of Jesus Christ revealed; His sufferings show the same character. What greatness of soul, what unbroken inflexibility reveal themselves in His sufferings in Gethsemane and on the cross. Of a truth Jesus is the highest ideal of true manliness, that ought now to reflect itself in His disciples.

For he that is resolved of a truth to be a Christian shall do the works also that Jesus did and shall be changed into the same image from glory to glory. Both the Bible and experience teach us that through intimate communion with the Lord Jesus Christ, His power, His spirit, and in connection therewith, His character are communicated. Just as after the sun sets millions of stars reflect the sun's light in the darkness of the night, so Christian men ought to reflect the brightness of the character of Jesus in this dark world.

The times in which we live need Christian men of character, men of personality, full of determination, energy, sincerity, loyalty and purity. On our charges we must train men, who in the family and in their every day life, in joy and in sorrow, follow the example of Jesus Christ; men, who possess the assurance of personal salvation and therefore prove to all men that the Christianity of Christ is a living, joyful reality. When our men endeavor to become more like Christ, they will become more and more aware of their responsibility for personal work in the kingdom of God.

It is a deplorable fact that we have failed to lay proper emphasis upon the subject of personal coöperation in the work of hastening the coming of the kingdom of God. Gladly I acknowledge the fact that we have on our circuits men, who circulate every Sunday twenty to five hundred Christian magazines and tracts in the houses of their fellow-citizens. I know that

many are doing a noble work in the Sunday School; I know that others are doing good work in the cause of temperance, visiting the sick; seeking the fallen and lost, but I know also that the consciousness of responsibility for the coming of the kingdom of God might be more general. As a fact, whole classes of our nation are absolutely indifferent to all ideals, especially toward the highest ideal, "the kingdom of God".

We must give more attention to it in our sermons. We must, in order to inspire men with enthusiasm, show the wonderful victories of God during the last nineteen centuries. We must make them acquainted with the problems, that are still unsolved; the needs and influences of the present age; by day and night persuade them, exhort and teach them how they may best help to forward the kingdom of Christ.

The special field of work for men is "men". I am not a Chinaman who believes that women have no soul, nor do I think that they are of less value than men, but I see first of all that women are much more approachable and much more easily won over to Christ and the Gospel message. Secondly, it is my conviction that God has given us to-day a special work for the men of our time. Shall we let them sink into the bottomless slough of unbelief and of indifference and sensual lust, without making the least exertion on our part to prevent or to save? Therefore, I maintain that work among men is the special field of activity for the Church of the present day.

I mention three things that I have especially in mind: First, we must use all our diligence and energy to get the men soundly converted and thereby to win them for the Master. It is not sufficient to convince men merely that Jesus Christ is an historical fact, that He once lived on earth; it is not sufficient to lead them to an acknowledgement of the divine character of the Bible; it is not sufficient to teach them the advantages of Christian morality. It is necessary to convince them of their personal sin and to bring them to enjoy the certainty of their regeneration and personal relationship to God. In this work we exclude nobody. We are no respecter of persons. The rich man as well as the poor must come as a lost sinner to Jesus; for the rich and the poor have the same way of salvation. Therefore, it is not sufficient to win men for the Church; we must win them for Christ. Then it is necessary that the watchword be given out all along the line of our Church, "The unconverted men for Christ".

We must discover ways and means to gain the confidence of *the working men*, who are estranged from and at enmity with God. We must seek to convince them that salvation from all wrongs and evil is only possible through the redemption from all selfishness and that Christ alone is able to give this redemption.

We must discover ways and means to make indifferent, sensual, pleasure-loving men perceive the value and purpose of their lives. We must devote all our energy to influencing young men and giving them the ideals of true manliness, moral purity and Christian courage, in order that they may learn to make God's word their daily delight and to make Him the sum and end of their lives.

We must give the boys in our Sunday Schools and in our classes of religious instruction our utmost attention, for they constitute the most promising field, which will in the future yield fruit. Should not every preacher in his pastoral visits take special interest in the boys of the families to win them in the first instance for himself and then for God?

Secondly, we must lead the men so won to holiness of heart and life. The age in which we live, has a decided inclination to compromise, which is chiefly the result of weakness and lack of principle. Christian men would, however, have Christian principles and should be Christians from head to foot. They should have the courage to renounce the world and like Moses, Jeremiah, Daniel, John Knox, they should be men of clear and decided character.

Christian principles must be noticeable in family life and determine the bringing up and education of the children. These principles must predominate in business and regulate the income and expenditure of money. They must also distinguish the Christian merchant as well as the Christian artisan and judge, and even if they cause temporary loss of earthly profit, should not entice a Christian character away from the path of Jesus. Sanctified men, who in every condition of life prove themselves to be Christians, are the best recommendation for Christ.

How can these requirements be fulfilled? God uses in the winning of men various means and methods. Quite often he uses pious wives, sons and daughters for the salvation of men. We dare not conclude that God has such an immense variety of means at His disposal that we have therefore nothing to do. Our duty is to train the men on our circuits who have become Christians, and who are resolved to follow Christ, and to see that they become successful workers among men.

One of the first requirements is enthusiasm, which may be inspired and nurtured by ideals. Where may higher and greater ideals be found than those presented by Christianity? Does'nt it seem that we are only commencing to realize the Biblical ideals? The Bible speaks of the kingdom of God. Do our Christian men know what possibilities and powers that comprises? We know from the past that the power of Christ banished heathenism from Europe, that it brought light into darkness, that it lifted woman out

of her debasement, that it took the club out of the hand of the cannibal and the spear out of the hand of the negro and has even overcome nations. We know in the present that the spirit of Christ has broken the chains of slavery and has given the nations Sunday and is now about to give it an age of peace. God has already begun to fulfil His promises. Yet all this is only the beginning, a slight indication of future victories and of the glorious time, when the principles of Jesus Christ shall have been realized on earth.

If God was able to accomplish so much in the past, what is He not able to do to-day, when more men than ever before, are ready to live and suffer, even die for Him? In the teaching of the kingdom of God on earth is to be found a well-spring of enthusiasm for our men. Here they can strengthen their courage, regenerate their joy, so that each and all may work and pray "Thy kingdom come".

Another source of inspiration is to be found in the old, wonderful word, "redemption". There is a possibility of redemption from sin's guilt and power for everybody. Our men have the sacred duty and precious privilege to carry the glad message to their fellowmen and offer them salvation from sin. However, the idea of redemption includes also freedom from meanness and selfish narrowness. It fills us with the power of unselfish love and widens the vision to behold the love of Christ and also the object and purpose of His work. No man is hopelessly lost; no man is hopelessly sin-bound. All men can be saved. This optimistic ideal and the joyous expectation of victory must inspire every Christian for personal work among unsaved men.

The third and noblest well-spring of enthusiasm is to be found in the person of Jesus. We believe and teach that Jesus is God, but we believe and teach also that He was truly man that as such He is our perfect example. His attitude in the family and community towards friend and foe, towards man, woman and child, His attitude toward sin, His attitude and conduct concerning the religion and political movements and tendencies of His times are an example for our instruction and imitation. His purity and victories in spite of fierce opposition and in spite of most difficult situations, His obedience under all circumstances to the commandments of God, inspire every Christian man with courage and enthusiasm.

When our men have become Christians and have become filled with holy enthusiasm for the high ideals of Christianity, then we can organize them into leagues for personal work. We do not wish to organize all our men, for there might happen to us what happened to Gideon with three hundred thousand men. But the spirit-filled, who believe in the realization of the Biblical ideals, who are resolved to organize into brotherhood leagues are the most useful and successful co-workers with God.

The life of Calvin shows us what one spirit-filled, courageous man can accomplish. In twenty years, he founded in careless, frivolous, immoral Geneva a city of God, the like of which the world has never seen. The secret of his success lies in the fact that the motto of his life was: " Nothing for myself and everything for God's glory ". It was not a beautiful sentence but a living reality, that revealed itself in the noble service for God and truth. If one unselfish, spirit-filled man, who only sought God's glory could be such a power for righteousness, how much more should an organization of such men be in religious and political life? We need such men.

Methodism, by means of its great Biblical doctrine of holiness, has at all times produced such men. Let us still more diligently strive and faithfully work to produce such men, and then let us unite them into a Brotherhood a League of unselfish, faithful men, who as co-workers with God, shall work and pray for the salvation of men.

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## Work for Men.

By GEORGE ROGNERUD.

In the Christian Advocate for August 3, 1911, in an appeal to the Church for a special work for men, it is stated that, in the membership of the Churches of America, there are three million more women than men. This is cited to show the need of the question "How to win men", and its place on our program for this Conference proves our interest in it. *How to win men?*

In the Acts of the Apostles, we read: "The number of men was about five thousand". What is the cause of the loss of power to draw men? To know this is to throw light upon the question of work for men. They have wrong ideas of biblical christianity. In part, the so-called Church herself is to blame for this. Often she has given "stones for bread," pretending to be the legitimate dispenser of the "pure word and sacraments," but she gave doctrines of men, instead of the words of God.

The preaching as well as the preacher has been unfitted to gain respect, far less love for Christianity.

Therefore, the Gospel, preached with power from on high, is yet the greatest agency in the work for men. The word about the lion and the lamb, which makes heroes still to-day, gives wisdom, usefulness and happiness in this and the coming life.

As the aim is not to lift up on a wave of feeling but to make strong wills, the preaching for men must not be sweetish and sentimental. Feel-

ings touched must be to this end: "I will arise and go to my Father!" There is a saying of our time: "Lift up the People!" It ought rather to be: "Take burdens and hindrances away, and Zion will arise and take on her strength for practical and manly Christianity."

The departed poet of Norway, Björnstjern Björnson, said of the doctrines and life in the Lutheran State Church: "If this be what Christianity can do for men, I can manage better without it."

We must try to win the men while they are boys. I remember a word from a tutor: "Let me have the boy before his seventh year, and I shall have determined the direction of his life." This means: The gospel must be sown early in the field of the heart.

If we at first win the boys in our own families and churches, they will win other boys. For this result we must employ the best forces of our churches to bring the children into our Brotherhoods and our Junior Leagues. A poorly led Junior League or Brotherhood is worse than none. In our country the Confirmation of the State Church, which yet is made the "great number," whereby the children get away from the school, the Church and priest for a worldly life in sin, has a very bad influence on our boys and girls, who are hard tempted to drift with the stream.

During the year, the addresses of the children in our churches must be carefully kept that they at every time may be within the reach of the influence of the Church and its pastor.

The social attractions must not be disregarded. Our young people should not need to seek their friends and entertainment from without, often perhaps among our enemies. In one of our small churches in Norway, I know especially one family with their home always open to the young people. Many young men are drawn through their social kindness to our church and thence to Christ, and some of them are successful preachers in our Church to-day.

Work for men while they are boys, is greater than it looks. One of our Bishops told in a conference in Norway about a poor, ragged boy and a Judge, who both were seekers in a revival meeting in a Methodist Church. All prayed: "O Lord, save the Judge," but no-one thought of the lad, who, weeping, knelt beside the Judge. Both were saved. The Judge lived some years, and it was the hope of his friends that he died a believer, while the boy became a successful preacher, who for twenty-eight years came up to his conference with a long list of names, souls that he had led to Christ.

God grant us wisdom to see how, and power to win, the young men to Christ and to his Church.

I close with Isaiah's words, "A little one shall become a thousand and a small one a strong nation: I, the Lord, will hasten it in his time."

## Methodist Brotherhood.

W. ESSLINGER.

On Ascension Day this year, our Men's and Young Men's Societies in Switzerland held their convention in Zürich. About 800 men and youths were present. It was a glorious day in every respect. The work among men was organized in Switzerland about 25 years ago and it has prospered fairly well. We feel, however, that the work now is just about begun. We hope to do much more effective work in the future. We have too many men in our churches, some of them even members of the official board, who do not seem to see their duty in saving the men and boys. They are pious, they love their Church, and still the sense of responsibility is lacking.

Our work in the societies in Switzerland comprises Bible study, lecture courses, discussions of important "isms," fellowship meetings and song and music.

But a more important question is, What ought we to do? I will only mention a few branches of work that appeal to me.

We ought to have reading rooms, where the young men can spend their evenings and probably Sunday afternoons. Some of them have cold rooms in winter and no place to go. Take care of the stranger and bid him a hearty welcome. Keep them out of the danger of evil surroundings.

Arrange social gatherings for men and boys. Let the men of the Church know those who come to us and take care of their spiritual welfare. Sociability is often a good means to lead a young man to Christ.

Let social and political problems be discussed in the society. Why should our men and boys get all their information from their probably revolutionary surroundings and out of the only too often anti-religious press? They should know the Christian view of things. A Christian has a duty to perform in the midst of political developments. I know a good sister whose husband is a member of the Commission of Assessments. One evening I called there and she told me that he was away to attend a session of the Commission. Then the good sister asked me if I didn't think that her husband should keep away from such things. He should leave that to worldly men. Well, I thought his place was in the Commission and I tried to convince her. It will not do to scold about the state of things and retire into a corner by yourself.

Again, do something for the physical welfare of the youths especially. They ought to have a place for physical exercise. We have a Saturday Evening Club, as the boys call themselves. During the summer they indulge in long marches, out-door games, etc. But a preacher came to me and

warned me in all sincerity that it was a dangerous business. He would not permit his boy to join. My opinion differs from his. If we do not provide for such recreations, then others will, and we shall lose the boys. Let us wake up in time.

Courses of study will be necessary. Not only to counteract liberal influence but also to develop hidden talents, such as public speaking. We had such a course for six weeks and the interest was enthusiastic. Lectures and practise in public speaking were interchanged on the part of the young men.

Several of the young men who think of preparing for the ministry asked me to give them special instruction, which I gladly do.

We also have a "strike fund" into which our laborers pay a fixed sum monthly and in case of strike they draw at a fixed rate. This saves them from annoyance, if they desire to keep from the socialistic unions.

This all is practical work but the aim is the salvation of the soul.

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## **European Episcopal Supervision, Past and Future.**

GEORGE ROGNERUD.

In the last few busy days before leaving home for this Central Conference, I received the program and found that I was to introduce this great subject. I then felt like saying with Gideon: "Behold, my family is poor in Manasseh and I am the least in my father's house." I hope the honored fathers and brethren will consider me in the light of this last sentence.

Our Episcopal supervision is, praise God, a blessed and unalterable fact in our Church, as in all Europe. In this we all agree, but the subject in question is found in another phase of the theme. If my apprehension is correct, my subject may perhaps be thus stated: Will the history of the experience of Episcopal Supervision in Europe eventually demand necessary modifications?

In Norway, we had our first episcopal visit in 1857. It was made by the unforgotten, departed Bishop Simpson. All who were there can never forget his presence and preaching. Since 1876, when a later Bishop organized the Annual Conference in Norway, we have, as other countries in this mission field, enjoyed yearly the blessed visits of these men of God. These have been an inspiration for the preachers and friends, who, once having an opportunity to be present, always longed to attend the next time.

It has ever been the warm, heart “word of love” from the great, strong, loving Mother Church, to her daughter, who is yet fighting difficulties and contending with hard circumstances. Yes, even more than that; she has been herself present and comforting—the contact of lip and love with the main lines in our Church.

Is there any change necessary? In years past some modifications have been made. Europe is a complex and difficult missionary field. That a General Superintendent had the supervision only one year in Europe was a mistake. We think it is very difficult, in a short, busy visit once a year, to look as closely and thoroughly into details of the particular circumstances of the different countries as might be desired for this important, counseling position.

Results of this consideration have been that the same Bishop has been assigned to Europe, first two and then four succeeding years and lastly, that the European missionary field was given her own bishop for four years at a time with Episcopal Residence in Zürich. For two good quadrenniums we have enjoyed this, the greatest and best modification of the Episcopal Supervision of the past.

If our present, beloved Bishop Burt, the honored President of this first Central Conference of Europe, will allow a personal remark, I want to say, that with his searching knowledge of the details of our different work, he, in a proper sense, belongs, as no other, to European Methodism. This is a word confirmed by experience. I think I am in order when I say here that Methodism in Europe-wishes to see the Episcopal Supervision in Europe in the hands of our beloved Bishop Burt for the next quadrennium.

What about any eventual modifications in the future? According to some of the remarks as to a native’s knowledge of European localities, a question might arise. Would not a native European be best qualified for the European field? At first it appears excellent. Immediately we confront difficulties.

Where can we find a native European? A German, a Swede, even in little, far-away Norway, we could perhaps pick up an aspirant, but, assuming he had qualifications and acquaintance with European localities, do you believe that a Norwegian or any of the other nations in Europe would suit the whole Continent? Would it not be a temptation to create some differences? Exactly the same objections might arise in case of a native Scandinavian bishop. Still this is only one side of the complicated and problematic question. There is another and greater side. Even if such a person could be elected Bishop of Europe or Scandinavia, he must, at least as matters are at present, know and be known on the other side of the

ocean, he must be and keep in contact with the main lines of the Methodist Church. This would be necessary as long as our Missions in Europe are dependent and in need of help, as is now the case with many Missions.

Another thought calls for consideration. As new missionary fields are taken up in Europe, many questions call for the decision of the Bishop; as the work is continually growing, so the duties of supervision will grow in the great centers; then all of the annual Conferences will be too much for any one supervisor to undertake. If the work as it is and its development should appear to make a justifiable claim for two General Superintendents in this old castle of culture with so little earnest Christianity, we hope that those concerned may spare a double force of Episcopal Supervisors in the future.

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## European Supervision, Past and Future.

STEPHEN VON BOHR.

There are many factors to be taken into consideration, if Methodism in Europe shall become the *leading Protestant Free Church* as it seems destined to be. One of those factors is the Episcopal Supervision.

A standing rule in the Methodist Church is that a Bishop has to do this supervising. He is president of every conference, forms Districts and creates District Superintendents, ordains ministers and gives to each one his field of work. So he has to watch over the secular and the spiritual welfare of the Church and be the highest representative in his realm everywhere.

Now all the Bishops are very able and good men, but only the very ablest and best is good enough for Europe. No-one will deny that most of the European countries with their extraordinary history, their extraordinary culture and, therefore, with their extraordinary necessities, need extraordinary treatment. For that reason, the churches lay claim to extraordinary abilities in their European Supervisor.

It is, therefore, of the greatest importance in whose hands the oversight rests, for the best workmen will not come up to the mark, if the management is wanting, nor will the most courageous soldiers win the day, if the commander fails. The last great wars have given us proof of that truth as well as of another; namely, that many a half-lost battle was won by the skilfulness of the commander. Our ministers with their church members are such armies for Christ's cause. Although in many cases they can only look

up to Christ, the captain of their salvation, in other cases they necessarily look for special guidance and help to the man whom God has appointed as their chief shepherd.

*A Bishop for the European work must have special grace, special abilities and special time.* With grateful hearts we look back upon the sixty-two years of hard, sacrificial work of European Methodism. To judge from the present position of our Church, the European supervision has been *wisely managed* in the past; always the right man in the right place. In Germany, Switzerland, Italy, France, Sweden, Norway, Denmark, Austria-Hungary, Bulgaria, Russia and Finland, Methodism has become a city on a high mountain, which is seen by many to the glory of our Lord Jesus Christ. And especially during the last few years, God has granted special blessings also in this direction, that even “crowned heads” were compelled to recognize her.

To the Episcopal Supervisor in Europe, the different languages and peculiarities of the different nations have given great trouble. In the first place, the Bishop has to see to it that everywhere Jesus is proclaimed as the only Saviour of mankind, but in addition to that, there are a great many questions to be solved, whereby the nationalities and the peculiarities of the nations must be considered. For the most part this is to be found in the language. Therefore, the *Bishop should know as far as possible the various languages of all his people.* At the same time he should have a thorough understanding of all questions of the day, social, moral and scientific, as well as internal church questions.

To meet all of these requirements, a Bishop needs time. Four years is too short a space, but this was a standing rule of our Church for Europe, and only the quadrennium we live in is an exception, which was wisely made and proved a great success. Some one might think it better for us, if a good number of our Bishops were to pass in quick succession as chairmen of the European Church, that there might be a greater representation of our work on the Board of Bishops and General Missionary Committee. This we can not endorse. We believe one representative thoroughly acquainted with every feature of European life and also of its work would be of more value than two or three, who know only a little about it. Some of the Bishops might be sent on a visiting tour to enjoy the privilege and bring a blessing, as did Bishops McCabe and Cranston.

There might be also some good souls trembling in fear, that a *Bishop*, who is in one field for a long time, *would develop into a Pope.* I think the laws of our Church remove any fear in that direction; yea, I hold our European ministers courageous enough to lift very quickly their voices in protest, if such a condition threatened.

The German Methodists would be very glad and thankful to hear their

“Episcopos” preach the Word of God in their own tongue, and, no doubt, the brethren of other nations feel likewise; therefore, with great satisfaction, we have noticed that our present Supervisor has gained a certain efficiency in this respect.

Taking all things into consideration, I come to the practical conclusion, that the Central Conference of 1911 ought to express its thanks to God and to the Board of Bishops at the end of the second successful quadrennium, which our beloved Bishop is now approaching, and ask that he shall be sent back to us for a third term.

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### **Lay Agencies and Total Abstinence.**

DR. G. GISLER.

The Christians of the Continent, who are in the movement against alcohol, are far behind their American and English brethren. The historical development of our country, the relations of agriculture, the daily habit of using wine, which is the product of our farmers and which brings them a considerable part of their income, have contributed to the slow beginning of the fight against alcoholism in our country, and have also been the cause of open and hidden opposition on the part of a great many Christians, who can not understand the claim of total abstinence.

The greatness of the evil, the constant increase of crime and mental diseases, the great percentage of the death-rate in connection with alcohol, and the frightful fact, stated in the Holy Scriptures, that the drunkard can not inherit the kingdom of Heaven, fell heavily on the hearts of several earnest Christians and caused them to seek ways and means to stay the powerful stream of misery and distress. They found, as did our English brethren, that the only right way is total abstinence.

So in 1877 there was founded in Switzerland, the Society of the Blue Cross with the purpose of saving drunkards through the principle of total abstinence, and by the help of God and His Word. They participated in the general fight against alcoholism. The founders were pastors of the State Church, a merchant and a high officer of our army. The work extended rapidly over the whole country. Everywhere societies sprang up and there was revealed the importance of coöperation of pastors and laymen. It was a new and strange thing for many Christians that laymen should participate actively in religious work, but success has broken down many prejudices.

Saved drunkards became the most successful pioneers, in spite of, or perhaps just in consequence of, heaviest persecutions. It is difficult to say what, in the beginning of the campaign, these men had to endure in their shops, factories or in their own families, from the mockery and insults of their old, comrades because they had separated themselves. There was more persecution when they were converted to a holy life. The testimonies of these men became most persuasive to other drunkards to sign the pledge. They appealed as well to moderate drinkers among pastors and laymen to help by word and example.

The coöperation of the lay element has become one of the most efficient and promising factors of the movement. The faithful foundation of the first leaders will remain a blessed memory forever, but the agencies of the lay movement is the " *conditio sine qua non* " of going forward and the guarantee for the future. In many places pastors are chairmen, which is good as a rule, for its direction lies in their hands, at least for a district or country, but in most cases laymen of different positions work as leaders of the meetings, give instruction and lectures about temperance, and seek to save the souls enslaved by alcohol.

This agency has developed some evangelistic qualities, long hidden. Many of the laymen became successful preachers of the free grace of Jesus Christ; others dealt singly with men in an effective manner; some even went into the houses of drunkards and brought them and their wives into the meetings.

Such many-sided work demands many-sided preparation, as studies of the scientific side of the alcohol problem, studies of the Bible. All these demand much love for the men and women, who have fallen so far in sin.

Let me give you some statistics to show the participation of the lay element in the great Christian Temperance Association, the chief factor of which is the Blue Cross of Germany. There are 661 societies with 36,370 members of which 26.3% is made up of reformed drunkards. These societies are composed of 245 pastors, preachers and city missionaries, 201 workmen, 40 farmers, 60 merchants, 56 public and military officers, 33 school teachers, 2 doctors and 24 without statement of any position; that makes 415 laymen and 245 clergymen.

Such an achievement signifies an increase of spiritual, intellectual and religious life among the laymen. When they have comprehended their duty and have done their work for and with the Lord, then they will gain the greatest help for their own souls. They will then become acquainted with the deep feeling of depending upon God and His grace, and because of the experience of that great blessing feel the responsibilities for souls. Thus they will learn to fulfill better every task as children of God and to show the praise of Him, who has called us out of darkness into marvelous light.

It is a privilege, not highly enough esteemed, to be a co-worker in the extension of the kingdom of God on earth. In our Swiss Conference, this work has also won many volunteers among our lay members, who give their free time, their talents and forces to the service of the Master, and undergo willingly the sacrifices demanded for His Name's sake and for the salvation of drunkards and their families.

Our work is only ten years old; yet it already shows some encouraging results. There are many able, devoted men and women, even young ladies, engaged in that work. The participation of the laity is larger than the above mentioned facts show. Our "Alliaurabstinentenbund", alliance-band of abstainers, includes 30 societies of adults; 37 "Bands of Hope" or "Stars of Hope", as they call themselves, to distinguish them from the "Bands of Hope" of the Blue Cross. Their membership is 2900. These are led and visited by fourteen pastors and sixty laymen. The Junior Branch is especially in charge of women and young ladies. You should see the joy and inspiration of the boys and girls with their leaders. What a satisfying thought that we can educate the coming men and women for a hygienic life, and what a fine prospect for the future of having an abstaining generation without the curse of alcohol! The temperance report of the last Annual Conference of Switzerland, given by the late president of the work, Rev. T. C. Spörri, relates that the Conference of the Evangelistic Society of Switzerland has passed a resolution to unite her temperance efforts with ours, which we hope will be accomplished.

The battle against alcohol is yet to be fought and opportunities for the laity to exercise their force are everywhere. We should seek these opportunities with eagerness as a service for God, thankful for what our Lord Jesus Christ has done for us. We should think more of that day when we shall stand before His throne and look back upon the life behind us, that day when we shall give an account of our talents. Then we laymen should be able to say: "Lord, I have gained something with my pound". Who does not wish to hear His voice say: "Well done, thou good and faithful servant! Thou has been faithful over a few things, enter thou into the joy of thy Lord."

We should combat more forcefully the evil consequences of sin; we should learn more from books and study reports about alcoholism. That this sin has such fatal effects here, we can see with our own eyes, in the well defined laws of heredity. Many of the sins of fathers are visited upon their children, as the Word of God plainly states: "I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation". Here we also see that the wondrous

grace of God is mightier than the laws of heredity. He can break its laws, interrupt its decline, annul degeneration and change the curse into the blessing of total abstinence. A single man, a whole family and even a whole nation may be exalted. We laymen have special privileges, opportunities and duties to help extend this blessing.

Even more than she does, our Church should interest our men, women, sons and daughters in such institutions, which can raise our people physically, morally, socially and intellectually, and which can engage all our members in the great, soul-saving work. Those are institutions, which awaken spiritual powers, enlarge the horizon, make useful, educated and devoted men and women for the honor of God, the salvation of men, and the benefit of the Church. God bless the lay agencies for total abstinence.

Now in closing, let me emphasize the fact that I do not wish to be understood as saying that total abstinence is the most important work of our Church. I am deeply convinced that real conversion converts the man, but I also believe that this work can bring him to Jesus Christ. It is my own experience.

More than one man has come into my office and said: "Doctor, I have heard you have a remedy for drunkenness, for trembling hands, stomach trouble, liver pains and so forth". "O! yes", I say, "I have one. Sign a pledge and come into our meetings and you will hear what is good for you."

I have heard with my own ears that a missionary of the Missionary Society of Basel said: "Our missionary work of the last fifty years is in danger in Africa and India." When we do not begin special temperance work among the church members, there is a hidden, dangerous enemy also in our congregations. Here is an opportunity to educate our members to a soul-saving work.

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## Lay Agencies and Total Abstinence.

S. NIELSEN.

Thomas Edison was once asked why he was a total abstainer. He said, "I thought I had better use for my head." This answer must be accepted by every layman in the Methodist Church. We, too, have good use for our brains and we want and need a heart, sympathetic with our fellowmen, that we, like our Saviour, the lowly carpenter of Nazareth, may see the wretchedness of men, take care of them and lift the suffering upward, so that they may see God.

A minister once said, "Cultivate the whole man and you get a child of God." That is right, because we believe that the Holy Word is from God whose Word is a life-giving power. Yes, we are called to serve Him, who gave His life for a "noble purpose, the salvation of men." He taught that the truest, best and highest use of our lives was to go about doing good.

This call is a double one, the call from God and the call from the Church. The Methodist Church is aggressive and has understood that the lay agencies are a power and a necessity for the Church; a necessity also for the layman himself. "Why stand ye here all the day idle?" said Jesus to those in the market-place. "Go into my vineyard." The Church, then, is the steward, instructing the laymen to work and it is not well, if we stand idly in the market. We will at least be considered worthless. We shall be cast aside as the thorns, useful only for the fire.

In the vineyard of our Lord, as a general rule, each of us must fill his own place and do his own work. Now much work is done in vain because we take more care of how our brother does his work than we regard our own. Then we have to settle a very important question, "What ought I to do, and what is the best way to do it?"

I suppose the spiritual terms are met and that we are here to talk only about the way we may be strengthened in our work to live a holy life and live in the fear of God. The demand for total abstinence is here already. Now, consider the opposite side for a moment. Look near you at the man, who is sinking in intemperate habits, and who has lost his will power. It is very hard to enable him to use this power in any way. The poor creature does not know what determination means. He says at night: "I will never drink again." The next day when he passes a saloon he says: "I have changed my opinion," and drinks again. Has he changed his opinion? He has almost no opinion to change. He never made a resolution for such a man is not capable of a resolution.

This is the opposite picture but it shows us that the man who goes farthest

from that which will take his energy and determination, will have the greatest will power, the greatest spiritual and intellectual power. Therefore, temperance is on the program of our Church and, therefore, the Discipline warns us against the use of intoxicants; therefore, it must be a duty and a privilege as well for every laymen to be a total abstainer. How can we advocate total abstinence, unless he, who leads, practices his teaching.

The temperance work should have a large place among the doings of the Church as long as the saloons are fortified places of evil, out of which go only wretchedness and calamity.

Men like John B. Gough and Samuel Hadley are brilliant examples, showing that Luther was right, when he said: "It is God's way to make men of power out of beggars as He made the world out of nothing." If we have this constantly in view and live for that aim, the Lay Agencies, as the Rechabites, will not miss a man who will remain in the Lord's place all his days.

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## European Methodism and Missions.

G. A. GUSTAFSON.

Dear Bishop, Fathers and Brethren:

The first christian missionary to Europe was the great apostle Paul. He was sent here by the God of the nations as an answer to the cry of the Macedonian who stood before Paul in his night vision. In obedience to the Master's call, he came to our continent as a true ambassador of Christ. Many Churches were brought into existence by his untiring work, and in this wonderful city, he laid down his life as one of the bravest among christian martyrs, and went to be forever with Christ. Other missionaries took up his work, and walking towards the north, they preached the crucified Christ everywhere. Wandering through the thick woods to France and Germany and England, they at last came up to Scandinavia and Finland. And over the lands of the midnight sun rose the Sun of Righteousness, introducing a new era, a day of salvation through Jesus Christ. For centuries Europe was blessed by the work of christian missionaries.

After the long Papal night, the morning came with the Reformation in the sixteenth century. The Bible and liberty to read it were given to the people. By the said Reformation, the people received a reformed doctrine, but they needed more than that, they needed a reformed life, and that was the gift of the Methodist movement, which has, like a flood of life, gone out over the world for nearly two centuries. As a fruit of this

movement, Europe has to-day a Methodist population amounting to more than 70,000 souls.

The Christians in all the Church in Europe have a great debt to the heathen world. In this debt the Methodists of Europe are partakers. The Gospel has brought to our countries, our homes and hearts, unmeasured blessings. St. Paul once said to the first Christian Church in this city: "I am a debtor both to Greeks and barbarians." And so also we ought to feel responsibility for the preaching of the Gospel to the whole heathen world. European Methodism ought to stand in the front among the forces that are seeking to bring the world to Jesus Christ.

Let us for a moment ask: what has European Methodism done for Missions? Something of course, but not much. For many years it has contented itself by giving the annual collections and subscriptions for foreign missions. No efforts have been made, no real sacrifices have been brought to the missionary altar. But I am sure that a better day is brightening. Thirteen years ago the Rev. Geo. W. Park, now District Superintendent of the Gugerat District in India, visited Sweden and succeeded in reviving missionary interest, so that many promises of help to support native workers in India were given. To this work Sweden has given considerable sums during the last ten years. Several years ago Bishop Hartzell visited some of the European Conferences. He made splendid and burning appeals for his beloved Africa and secured some promises of help for that needy field. On account of this appeal, Switzerland, Denmark, Norway, Finland, and the German conferences have their mission stations in Africa supported by the said conferences, each giving about 250 dollars a year. The work for the support of these stations has been very easy and has greatly increased the missionary interest among our people. Sweden was able to do more: it has sent out to Africa two young men and promised to provide for their support. Our young church in St. Petersburg has begun well and supports already one day school in China and one in Korea. One of our Sunday Schools in Sweden gave this year more than forty dollars to the missionary collection. Bishop Burt's appeal to our people in Europe to remember Korea's Jubilee was answered with a gift of 945 dollars from our European Methodism to Korea's Jubilee Fund. During the last ten years or more, about 17 missionaries have gone out to various mission fields in the non-christian world, most of them from Sweden and Germany. A great host of preachers have gone over to America, in order to take up work among the European emigrants. Home Missionary Societies are organized in several countries in order to help the home work. Steps were taken at the last conference in Italy towards the organizing of a Home Missionary Society for Italy. The Swiss Conference is waiting for its own mission field according

to the "station plan," and hope the day will come very soon when they may be able to send men from their own circle to the foreign field.

In 1910 our congregation in Europe gave to our Foreign Missionary Society only 13,905 dollars, according to the annual report of the Missionary Board. Bulgaria gave 8 cents per member, South Germany and North Germany 9 each, Italy 12, Norway 15, Denmark 18, Switzerland 20, Sweden 35, Finland and St. Petersburg 52. In average this makes about 20 cents per member for Europe, when the whole Church gave a little more than 42 cents per member. This year shows perhaps a considerable increase. Standing before the sacrifice on Calvary, I think we ought to bow our heads and lament our slowheartedness to follow our Saviour in making sacrifices for the salvation of mankind.

Let me ask: What ought European Methodism do for Missions? To-day the European Methodists give for missions a sum that may support 14 missionaries with a salary of 1000 dollars each. But we ought to support 70, which would make one missionary for one thousand members. One dollar a year from each member and we have reached the goal. But some-one will perhaps say that I ask too much. Oh, no! I know churches up in the north, both self-supporting and others, that already give about one dollar per member. There are Free Churches in the northern countries of Europe that give about one dollar per member for their missionary enterprises. The weak point among us is our ignorance about modern missions and our lack of intelligent training for the work set before the Christian Church with respect to missionary work. Hence our greatest need is that of a missionary atmosphere that will penetrate our whole work and inspire our hearts for the extension of Christ's Kingdom to the ends of the world. Surely God has given us mighty means that, intelligently used, will create such an atmosphere in the Church. With that goal in sight, let me now make a few suggestions.

We must study the modern missionary movements. This study must begin in our Theological Schools, so that we may get a ministry with a clear view over the world-wide mission field. Every preacher ought to be a flaming torch, in order to light the missionary fire in the hearts of his members. I am ashamed to say that not one hour was spent in the study of modern missions during my course in the Theological School, where I received my training for the ministry. And I fear that the situation has been the same also in some of our other schools. What an inspiration and help in his work would the preacher receive by studying the lives and labors of the heroes of the mission fields during the century! They were all giants, these blessed men, and they have left the most glorious examples for us to follow. To open the books that contain their life stories is to enter a sanctuary from which one comes out a better man.

The study of missions ought also to be regularly and systematically followed in the congregations at their monthly missionary prayer meetings, in the Epworth Leagues and even in our Sunday Schools. Let us remember the German proverb, "What you wish to bring to the life of the people, you must introduce into its schools." The South Germany Conference has entered the right way, having this year decided to have one missionary lesson a month in the Sunday Schools. May the missionary atmosphere come into our Sunday Schools! But in order to make possible the study of missions and to promote it, we must have a good supply of missionary literature. Here is another weak point: Our Book Concerns have not given enough of the right kind of that literature. On this point we have much to learn from our brethren in the English-speaking world. "The Young Peoples Missionary Movement" in America, organized, 1902, has already published 805,000 copies of its greater publications and 264,000 of its pamphlets. "The United Councils for Missionary Study" in England has already distributed 27,000 copies of Dr. Mott's book, "The Decisive Hour of Christian Missions." This book has just now been inserted in the study course of the Sweden Conference. Many of the books published by the Young Peoples Missionary Movement are real stores of missionary knowledge and would create a true missionary atmosphere, if translated and published in the languages of our respective peoples. Next to the bread of life, we need good missionary books for our people. May the Conferences and our beloved Bishop help us to have it very soon.

More missionaries ought to be taken from our own circle and sent out to the field in the non-Christian world. Such men and women will become living links between the home Church and the Church on the mission field. Our people will feel more sympathy with their own children and joyfully do their best for their support. And when they return from the mission field to tell the story of their work, the people will understand them better, and the missionary interest will deepen year by year. Those who know what the visits of Moffet and Livingston and others meant for the awakening of missionary interest in England and Scotland will surely understand what missionaries, speaking our own languages, would do among our own people in the said direction. The splendid growth of other Missionary Societies in Europe may largely be ascribed to the work of their own missionaries among their own people. And remember that there is good stuff in our Germanic and Latin races, so that missionary candidates of the first class may be secured from them. But you say that we have brought up so few missionary candidates in our congregations. My answer is: Our Methodist fathers have forgotten to lay the missionary cause on the hearts of our people, and hence we have so few men to-day on the field in the

non-Christian world. But sow the missionary seed in our Sunday Schools and among our young people, and you will see how the missionary candidates will come forward in number as the stars of heaven.

Our contributions to missions ought to be given after a more intelligent plan. We ought not to be contented with having brought the missionary question before the people one Sunday in the year, as many seem to do. The missionary work ought to be in our thoughts the whole year and for life. People should always have a chance to contribute to missions when their hearts are warmed by the love of Christ. It is easier to give one or two cents now and then than to give one dollar at a time. The details must, I think, be left to the individual churches, but if we could get our ministers really interested in missions the outcome would prove good. I also would recommend the Italian Plan for our European Churches. It would give more stability to our work for missions, if one or two or more congregations were responsible for a certain station or a certain work in the heathen world. Our people ought, therefore, to have instruction about this plan.

The situation is much better now than it was twenty years ago. The study of mission work has begun among us and more money is brought forward year by year on the Lord's altar for the extension of His kingdom. But more can be done. Make it possible for the people to hear the Macedonian cry and the Master's call to answer it, and you will see how his people will come out with joy to do His will in proclaiming His Gospel to the whole world. May His kingdom come!

On account of what I have said, I beg to propose:

1. That this conference send, through the presiding Bishop, an earnest request to our conferences and missions in Europe that they may publish a good supply of missionary literature, in order to give our people an up-to-date knowledge of modern missions.

2. That the study of modern missions may be introduced in our Theological Schools in Europe, in order both to prepare our ministers for leadership in the work for missions, and also for leading young men's thoughts to the missionary call.

3. That a memorial may be sent to the Board of Foreign Missions respectfully asking that more missionary candidates for the field in the non-Christian world be taken from the European conferences and that such missionaries, when possible, may be instructed to visit and work for missions in their respective home lands.

4. That instruction may be given to our people through district superintendents, pastors, and our church papers about the "Station Plan" and the Layman's Missionary Movement, and that a systematic plan for contributions to missions may, if possible, be prepared in every Church.

## European Methodism and Missions

HERMAN JACOBSEN.

On my arrival in Rome, I found to my great astonishment, that I was put down as a speaker on this subject, but as it is impossible for me to get the necessary information upon the subject while here, I can only speak in a general way, and shall, therefore, not take up much of your valuable time.

I understand the subject to mean Missions outside of our established Methodist work in Europe.

One of the first things that happened when Jesus called his disciples was, that they went out and told the good news to others, and Jesus Christ Himself showed them what a vast field there was for their labour, and He promised to be with them in this work and to reward them for their faithfulness in sowing the good seed and spreading the good news.

As we believe that Methodism is Christianity in earnest, it follows that we Methodists must show our fellowship with the Master also in this, — to go out and gather in the outsiders, even those who are afar off.

It must be the very nature of a living Christian or a living Church to be imbued with the Missionary spirit, and I am glad to say that the Methodist Church is a Missionary Church. No better proof could be had than our gathering here to-day.

But what are we doing for the people outside our borders?

I am thankful to say that we are doing something, but are we doing all that we ought to do, or all that we can do?

The starting of a Mission in North Africa is a good move, and surely a move in the right direction, but is it Methodism in Europe that is upholding that Mission?

There is in some of the European Conferences, especially in connection with the Epworth League, a work begun down in Rhodesia, in South-east Africa, a most commendable work, and even our little Danish Epworth League has its "Lighthouse," in connection with our Mission in old Umtali in Rhodesia. I may also say that I don't think that Denmark is behind the rest of the Continent in the way of missionary contributions.

But is this enough? Is this really showing that we fully understand and follow the command of Him, who came to seek and to save those who are lost?

I think not! It is my firm belief, dear brethren, that if we expect to increase our usefulness in the different countries where we are working, if we expect better results for the future, we must do more for the missionary cause than we have done hitherto.

What we need for ourselves and for our people is to be imbued with the spirit of Christ. Hearts, filled with consecrated love for Him, will soon find that it is impossible not to go and seek the brothers and the sisters who are in need of salvation, not only those who are near, but also those who are far off.

I do believe that the progress of our Church in Europe will be in exact ratio to our fidelity in praying and working for the Missions outside our borders.

I have noticed that just as far as a believer's heart is filled with missionary zeal, just that far will he be really zealous in his own Church work.

The people who cry out, "We have enough to do with the heathen at our own door. We can't afford to give to Missions," are, as a rule, the very people who do little or nothing for their own church.

Dear brethren and sisters, the Pentecostal spirit is the missionary spirit. Let us, then, seek to be filled with the Holy Spirit, and there will be less of useless local shiboleths and more of that vital power—the love that seeketh not its own—and only its own!

From personal experience I may add, that when our brethren and sisters, labouring in far-off lands, realize that we all are with them in their work, that we show them practical and prayerful support, they will be imbued with new strength, and this work will take new impulse and be enlarged instead of being compelled, as is now the case, to retrench in some places.

If the Methodist Church in Europe will be true to God in regard to the call for missionary sympathy and help, we shall see an increase in every part of our work. This is not my word only, but the promise of the eternal God. And then we can pray more heartily and with greater surety of being heard, "Thy kingdom come".

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## **The Sunday Schools and the Young Peoples Societies.**

J. G. SPÖRRI.

I am not going to give you a history of the Sunday Schools or of the Young Peoples Societies. You know it probably better than I, but you desire, I am sure, some stimulating thoughts for this great and splendid work. I will give you some without any pretension that they are the best, hoping that you will add more and better than I can give you.

First of all, let us be impressed with the importance of the work for the children and the young people. The army of the young people

surpasses greatly the number of our church membership. How great an opportunity and what a heavy responsibility this lays before our Church! Do we make good use of the great influence we hold over our youth?

The hearts of the children are easier to win than those of their elders, already bound up in many things and hardened by sin and bad customs. Here is the best field for our work to meet with success.

We are not alone in recognizing the importance of winning the youth. All who wish to have a predominant position for their party in the future look to their young people. Thus we see the Atheists and Socialists forming Sunday Schools and Young Peoples Societies to bring their beliefs to the young hearts and thus strengthen their force. May the Lord give us open eyes and warm hearts for our children and young people, that we may never overlook them, nor neglect our duty concerning them.

Now how can we do the work best?

Let us find or train good helpers. It is very important that we have able teachers in our Sunday Schools and leaders for our Young Peoples Societies.

We must have men and women sincerely converted and full of zeal for the work of God. Persons who can sacrifice their time, their money, and themselves in the interest of the great task. And when we have them, we must seek to instruct them. Many of them have the will but not always the ability to instruct others. Instructive books should be provided and study courses for Sunday-School teachers should be held. Our Secretaries for Sunday-School work will help us. We must do what we can to bring our teachers to the fullest preparation for the work.

But if there is a lack of the right helpers, what is there to do? Do yourself what you can; do not let the work for the children slacken. And above and before all, do as our Lord told his disciples: "Pray ye the Lord of the harvest that he will send forth labourers into the harvest." (Matthew 9, 38). Do we believe in the power and efficacy of prayer? Then let us make use of it for this great work.

Another point in the interest of our Sunday Schools is to hold fast to their true aim. It is not the purpose of the Sunday School to be a place of amusement or a nursery for the children. We want to instruct them, give them a clear view of the plan of salvation, bringing them into contact with the word of God.

And not only that; we desire to bring every child to a decision that, believing in the word of God, he should give his heart to our Lord and Saviour, Jesus Christ, and become His disciple. It is necessary to work with much perseverance for this result. We know very well that only the Lord by His Holy Spirit can give true life to our children and we wish

to bring them into contact with Him, that they may see Him, listen to Him, accept Him, and live in Him and for Him.

Our teaching comes out of the Bible, the Word of God, and it is good to give the whole plan of salvation to our children. For that, our teaching must be adapted to the different ages and also to the great Book we wish to make our children familiar with.

At first we should show to our little ones only the great pictures of the Bible, which may influence them. Later on, the connection of all these pictures with the facts could be shown in a short history, leading through the whole Bible. The doctrinal part I would leave for still more advanced classes.

We must see that our children have, not only portions of sacred history, but a continuous thread from beginning to end.

Our teachers should know the whole teaching plan, how it is built up, which particular period they are themselves conducting and its place in the connected whole, in order that they may teach with full understanding.

And now let me say that one of the most important things in our Sunday Schools is the good atmosphere we create. There should be a spirit of love and joy.

Our children must feel above all that they are in our hearts and that we are surrounding them with our love and that we always take great interest in their happiness. A warm hand and a bright face must always greet the child at his coming and cheer his going. Let every thing pass in a joyful manner, give much time to good singing, that our Sunday Schools may be like good homes, full of sunshine and music.

Since my Conference-brother Frei is speaking more for the Young Peoples Societies I will, in concluding, say only what I think to be a good relation between the Sunday School and the Young Peoples Society. After my experience, I should say that the latter should be a well conducted Junior League, where the older children would be gathered and interested in different kinds of work, as, for instance, missions, abstinence, distribution of tracts and church papers, the visiting of the poor and sick and giving them pleasure by singing or bringing them flowers or useful things. The more we bring our children to think pure thoughts and act kindly, the more they will follow in the footsteps of our Lord.

More than two thousand years ago, there lived in this city a noble woman, who showed to her visiting friend, proud of her jewels, her two little sons as her treasures. She was right, and she brought up her sons so that they lived to give their lives as a sacrifice for their people.

Brethren, our children shall be our great treasures, the treasures of the Church. And to these treasures we will look, watching over them, that they may give their riches to the Church and to our blessed Lord.

## Sunday School and Young Peoples Societies.

G. FRIE.

Ten minutes are a short space of time in which to discuss a topic, but more not being allowed me, I must necessarily confine myself to treat just one particular point of the given subject. Reverend Spörri has already spoken about the same subject and has enlarged particularly on the Sunday School. I intend to view more especially our societies and to state my ideas about the kind of organization that is to be adopted by young people who wish, with united efforts, to succeed in their work for the kingdom of God and for their parish. I shall, of course, speak from my Swiss point of view.

It is clear that all forms and organizations have a value only in proportion to the life that animates them. In the following I, therefore, intend to point out the directions in which this life may manifest itself, and to indicate the forms and connections which are the expression of this life.

In my opinion, all societies founded within a parish should not only have in view their own end, but should also and particularly be subservient to the one great aim of spreading the gospel. After having done its best towards the realization of its special object, no society should overlook the whole, or put in opposition its own interests to those of the general welfare.

The manner in which the different societies are related to each other will therefore be of much importance. Our Sunday Schools are excellent institutions to teach the children the Word of God and to make them acquainted from their early youth with the Lord Jesus, as their Guardian and Guide. The young people are the hope and the future of the Church and for this reason alone—if for none other—they should have our greatest care. In many places the Sunday School also has the duty of watching over the pupils of riper years, who have grown too old for Sunday School teaching. They are, in most cases, too young yet to be taken into any of the existing societies, which very often do not suit their tastes and inclinations, and cause them to feel uncomfortable there; so their backs are turned upon the Church and they are lost to our influence. It is necessary, therefore, to create a link between the Sunday School and the societies into which we wish to introduce the young people later on. The link may be found in special classes for boys and girls from the age of fifteen upwards, to be kept by teachers of either sex, who have a particular insight into young people's aspirations and struggles, and who know how fit them to overcome the doubts and difficulties that beset them so frequently at that age. It also may be left to the teachers, either to teach the Sunday School lessons in their classes, or to discuss successively some of the topics that

are fit for the lively mind of young people. Naturally the teachers of such classes must never lose contact with the societies of which these young recruits shall finally become members. Of such societies I mention, in the first place, the young men's and young women's associations. It happens very often that young people who have ceased to be Sunday School pupils and are members of a society instead, do not give up at once studying the Sunday School lessons. Generally these feel still more at home in the Sunday School, where they have an opportunity to discuss more freely any question that may interest them, because they are in a smaller circle.

Young members of a parish who wish to organize themselves for undertaking part of the parish work, should in the first place study the history and the state of the development of their parish. Knowledge of these things will guide them in the working out of their program. It is impossible to fix a system that would be suitable in every case. On the contrary, the points of the program will vary in each case according to the special wants of the young people, who will form either one single association or various separate societies. In our Swiss parishes the choral societies are almost invariably the first to draw young people together for the purpose of enlivening the church service and of assisting the clergyman in his work of evangelization. As soon as the number of members has grown sufficiently, the young men's and young women's singing societies are founded, who make it their duty to bring more variety into the church singing. These latter societies may either be mixed choirs, or they may be organized as independent societies or finally as sections of young men's or young women's associations. These last named associations take mostly the second place in the history of the societies' development, but where they exist, they almost always become the centre of the intellectual and spiritual life of the young people of a parish. Besides these, in parishes with a more numerous young population, other societies may grow up; for instance, temperance associations, societies for propagation of Christian literature, orchestras, and others.

It must be acknowledged that too great a number of societies either lead to a splitting of forces or to overtaxing the strength of many young people, who are members of several societies at the same time. Only big parishes, however, boast of possessing the greater part of the mentioned societies, whilst smaller parishes content themselves with a smaller number in proportion to their adherents.

There remains yet one question to examine:

Is it better that the different societies should be independent of each other, or should they be in close connection with each other, all governed by one head, or at a central committee, so that each society be simply a branch

of the whole organization of parish work, done by the young, as the Epworth League does?

I again take the liberty to answer this question from my Swiss point of view, and I must say, that it would be difficult to reorganize our various associations after the manner of the Epworth League; the principal obstacle is the fact that these societies, as for instance the men's, the young men's and the young women's associations, the choral societies and others, form at the same time national leagues and therefore wish to maintain their independence. Besides, such a change would not further the general interests. For each society the chosen committee bears the responsibility, and endeavours to enlarge the sphere of action as much as possible. On the other hand, it must of course be admitted, that the existence of only one society would facilitate the superintendence and survey.

For parishes in their early existence it may be easy to adopt this system. In fast growing parishes, however, with an increasing population, the necessity of a division into different societies and their incorporation into the large leagues soon will make itself felt.

The desire to combine the advantages of a central association with those of independent societies has led in many places to the foundation of the so-called Young People's League. This is in fact nothing else but the different societies united in one League. The managing committees of all the societies together form the great committee of the Young People's League and members of this one are elected to make up the small committee. The president of the latter, whose election must be sanctioned at the quarterly meeting, represents the Young People's League in this corporation. In this way it is possible to form a unity of the separate societies without interfering with their independence. The purpose of this organization is, in the first place, to get representatives of the young people's societies among the local church authorities; secondly, to bring uniformity into the entertainments that are arranged by the societies and especially to see that these societies work together in union and mutually assist each other.

Finally, the idea of the Epworth League may find its expression in the general entertainments which, however, should occur at long intervals.

Such gatherings in which all the young people of a parish take part, present, as a rule, the best opportunities for strengthening a feeling of familiarity. The fact that the whole great assembly has but one ambition and ideal, pours new life and strength into the heart of everybody and helps especially to animate shy visitors. Therefore such gatherings may at the same time serve to win new members and to advance the cause. For this mutual work of evangelization, all the different societies unite in perfect harmony, each serving according to its special gifts. Whilst as a rule the

different societies endeavour to fulfil their respective purposes by regularly meeting and practising, they unite with these Young People's Leagues in their highest aim, that of the saving of souls.

It will always be very useful, if the Y. P. League committee keeps in close contact with the committees of every single society, as this helps to maintain a good understanding between the societies.

By founding our societies, we wish to create and spread a practical, cheering and useful christianity as far as our influence reaches. The leaders of each society have, therefore, the duty to see that the life and actions of each member agree with their christian principles and their creed. For only as far as our young people are truly animated by a sincere and vigorous christian spirit and just as far as they show it in their daily life, in business and in all their relations with their fellow-men, our societies will have power to influence the world. May the Lord preserve our societies from becoming worldly, but strengthen them, on the contrary, with His spirit to become for many a young christian a shelter from the world's temptations.

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## **Sunday Schools and Young People's Societies.**

Mrs. M. LATTU.

Jesus said to Peter, " Feed my lambs ". I think He says this even to-day to all of those who are occupied as teachers in Sunday Schools. My own experience in this work teaches me that His children under similar circumstances wish to do His will. Ever since I was a child myself in the Sunday School, I have remembered and always shall remember the blessed hours in which we learned to know Him, the friend of children.

There are several kinds of Sunday Schools in Finland. In most of the Lutheran Sunday Schools teaching is done in the same way that religion is taught in our schools. The catechism and the school Bible are read and many passages learned. The Free Church and the Methodist, on the other hand, have special services for the children. We assign passages from the Bible for the following Sunday and most of the children learn them with pleasure.

It is very fortunate that we have our Junior Society for the young girls and boys who are too large for the Sunday School. I think I can describe this work in a few words. The Young People's Society is a very good educator. The special gifts of each one are developed and encouraged. The desire

to work is engendered, mistakes are corrected and friendly hands are reached out to help. We must make every effort to attract these young people, to win their confidence and, with God's help, urge them to go courageously forward.

It is a great pleasure to us to see how much good they are doing and how well attended are these gatherings for the young people. In the last few years Christian societies have had a much larger attendance. In many cases, ladies were admitted to societies, if the membership were not absolutely confined to men.

Jesus further asked Peter, "Dost thou love me? Feed my lambs". Can we give the same answer that Peter gave? Furthermore can we promise that we will serve our Master in life and in death? More and more our earnest desire should be to lead the children to their best Friend, so if they lose their souls or their happiness in the future life, it shall not be through any neglect on our part.

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## **Sunday Schools and Young Peoples Societies.**

HERMAN JACOBSEN.

Eternity only can reveal the relative greatness and importance of the various agencies which God has employed for the furtherance of his Kingdom, but without doubt two very important factors to this end have been, and still are, the Sunday Schools and Young Peoples Societies.

Perhaps we cannot accredit our beloved Church as being the originator of the Sunday School, but she has from the first been an eager and faithful co-worker in this great cause.

Very early in the history of our Church, the pastors and the people interested themselves, as a matter of course, in the religious instruction of the children. They soon felt that it was not sufficient to bring the children to the church services and meetings for the elder people, so they proceeded to gather them together, classify them according to age and to instruct them in the Word of God.

It is most wonderful how the work has prospered and developed through the efforts made to secure the best results.

The most intellectual men and women have been enlisted in the work, books and periodicals brimful of practical and spiritual help are to be had, and no department in our Church has received more careful attention and supervision than this.

*Is it worth our while to lay so much stress on this department of our church work?*

The question hardly needs an answer. The Sunday School to-day is one of the fundamentals of the Christian Church; let it decline, and in a comparatively short time the Church will be bereft of much of her strength and influence. We must bear in mind that our army of members is largely recruited from the Sunday School, and it is through the children, that we are often enabled to influence for good the hearts and homes of even the godless. Consequently, the best workers and the best plans and materials are none too good in aiding the Sunday School to fulfil its great purpose as the nursery of the Church, where the seed of God's truth is sown in infant hearts, in the loving hope of a glorious harvest of saved souls, holy men and women, sanctified workers in the Vineyard of God, co-workers with our Lord and Master.

I would rejoice to see a man set apart in my own conference, as well as in all others, as a Sunday School missionary; a man whose entire time and energies would be devoted to work among the children and the teachers of our Sunday School. Let us trust that the man and the means may be found for this purpose.

Our Church has been rather tardy in perceiving the necessity for the organization of our Young People's Societies.

We have, of course, always had our young people in our midst, have worked among them, and have succeeded in enlisting their sympathies and energies in our church work. But much valuable time and material have been lost by our tardiness in recognition of their special claims upon the Church, and the establishment of Young People's Societies which since have satisfied a long-felt want.

There have been various young people's organizations outside our Church, and we have worked gladly in connection with the Y. M. C. A., Christian Endeavour, and other societies, and have helped them to the best of our ability. They have done splendid work and have deserved all the assistance we have been able to render, but it has been through the organization of our own societies that we have been made aware of the immense importance of the claims of our young people on the Church.

The rapid and enormous development of these societies demonstrates the importance of the work accomplished by their means, and while thanking God for this, we must regret our delay in the matter.

The Young People's Society is the connecting link between the Sunday School and the Church.

Just as the Sunday School is the place for character building, so the Epworth League is the place and opportunity for the development of

character. Who can tell what numberless blessings have resulted from this work, and who can tell what importance the influence of a host—three million strong—of God-fearing, bright young men and women have and will continue to have on the world in which they live?

The work of the Epworth League in all its departments has a wonderfully elevating and developing influence on our young people. For instance, the missionary department compels the study of missions, thus arousing interest and zeal in missionary work among the heathen, while at the same time increasing their knowledge of foreign lands and people, and widening their out-look on life. The other departments all tend towards producing the same happy result, a developing of faculties and possibilities which would otherwise lie dormant.

I am sure that the pastor who desires success in the building up of a strong Church must aim at capturing the hearts of the children and the young people and “seek to allure them to brighter worlds and lead the way”.

It was my privilege, in 1892, to be chosen as the first president of our Epworth League in Denmark, and I have ever since followed the development and work of the League with the keenest interest, and I thank God that our dear young people are taking hold in real earnest.

I believe that it would be a great boon to the Epworth League, if our Conferences were able to set apart a man, fully equipped for the work as travelling secretary for the Epworth League. Such a man would give new impulse to the chapters, and their direct increase in membership and usefulness would surely more than pay.

Perhaps smaller Conferences might find it possible to unite the post of Sunday School Missionary and travelling Secretary for the Epworth League, but this would be a make-shift, and as soon as possible each department should have its own special work.

Before closing, I have another suggestion to make. Would it not be possible in the near future, to have a united congress of delegates for the Epworth League in Europe? This may not, at first sight, seem feasible, but allow me to suggest how it might be accomplished. If one or two delegates were sent from each Conference, the number would not be very large; and if a central place were chosen, the expenses would be within bounds. Lest you should think this beyond our means, I would suggest that at the next meeting of our Central Conference, one delegate from the Epworth League of each Conference should be invited, and one or two entire days given to the discussion of their work.

I assure you, my dear brethren, that though my hair is gray, my heart is still as fresh and young as ever, and I feel, as surely we all must, that

the more we help our young folks to united efforts, the more interested they will be in each other's work, and the more zeal and holy competition it will arouse among them. Our young people will be stirred up to fresh interest for the glorious cause and it will surely stir up our Churches too, to see that our beloved young friends mean business, when they unite to strengthen and help one another to win the world for Christ.

Such a Congress too, would show the world that our Church is maturing and developing a host of young men and women, who dare to plant the banner of holiness in every country in Europe.

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### Is it Worth While ?

By EDUARDO TAGLIALATELA.

Preachers and teachers may take one of three attitudes toward the child :

a) Carelessness. Some are too much taken up with themselves and too absorbed in abstruse theological disquisitions to "lose their time" with these "microscopic and insignificant children". "Let us wait", they say, "until the little folk have grown up to our intelligence and consciousness, and then we will think about them". Let us be thankful, however, that to-day these foolish and presumptuous teachers and ministers are not numerous.

b) A great many assume an attitude of condescension, indulgence, compassion. They think that even the children have a soul to save, that even for them Christ reserves a corner in heaven, that even they have a right to the message of the Gospel. "Therefore this work among children is necessary, although it is not pleasing to our dignity and our aspirations for success".

So it happens that if there is some poor teacher, who is pedantic, with little education or intelligence, he is put to work among the children. And so it happens that if a teacher gives evidence of enthusiasm, wisdom and success in Sunday School work or in the Junior Leagues, people say in surprise, "Oh, what humility, what a spirit of sacrifice! How Mr. Smith lowers himself to the level of children!"

c) The third attitude is much rarer, but more conformed to the spirit of the Gospel, and to the real science of education. It is that of love, admiration, and gratitude. It consists in believing that in dealing with children, we have no need to lower ourselves to their level, but rather must we raise ourselves to their level.

Therefore,

When we deal with children, we receive from them more than we give to them.

- a) We gain in clarity of thought.
- b) We gain in simplicity of manner and expression.
- c) We gain in purity of sentiment.
- d) We gain in dignity, for in becoming more like them, we become more fit for the kingdom of heaven. Let us not forget, Jesus said that the kingdom belongs to little children, and we cannot enter it, unless we become like them.

\* \* \*

Certainly it is difficult to speak to children. It needs much study and great love, according to the expression of Dante. It is a glory for the greatest speakers to know how to speak to children. A celebrated preacher said that no exercise had done him so much good as the Catechism lessons that he had given to young people.

If Moody had not learned to speak to the children of the Sunday Schools, he would not have been able to hold the crowds. The great work of De Amicis is the book that he wrote for school children. The most noble prose work of Giusti is the letter of advice that he wrote to a lad. Rossetti composed several hundred hymns, many of which are dear to the churches, but he himself confessed that no verses cost him so much labor as the hymn, " Son bambino son piccino ", sung in all the Sunday Schools in Italy.

Fellow ministers, let us try to raise ourselves to the child, let us seek to learn how to bring to him the Evangel.

\* \* \*

Then the children will become most efficient helpers, because:

- a) The ranks in the Church of God will be increased.
- b) They will be more tractable in spirit and in method, in the various activities of the different denominations.
- c) They will have more time to dedicate to the service of God. Pascal exclaimed that one thing grieved him, to have known and loved his Lord so late. Let us be glad that if our children are converted to Jesus, they may love and serve Him for many years.

When Sparta had to give hostages to her enemies, the old men insisted that they should be sent instead of the children and young men, who could contribute so much more time and strength to their country.

- d) They will have greater success in the work of propaganda. Your smile and your kind word will draw that child to the Sunday School; that

child with his tender and persuasive little hand will bring the mother; the mother with her insinuating ways (the Chinese say that one hair of a woman's head is stronger than seven pair of oxen) will attract the father—and so the whole family will be brought to Christ.

A great man in Athens, raising his little child in his arms, used to say: "Greece is the ruler of the world; Athens is the ruler of Greece; I am the ruler of Athens; thou art my ruler; therefore, thou art the ruler of the world". In a certain sense it is true; children are the rulers of the world. Before them we ought to take off our hats respectfully, as did Daniel Webster, whenever he found himself in the presence of children.

c) Children are our protectors, our guardian angels. The great Portuguese navigator Albuquerque had acquired a new land for his country—India. His ship was returning in triumph, all sails spread. But a black spot is seen. There comes the storm! It is the passage of the Cape of Good Hope. Darkness descends upon the sea in the middle of the day. The wind whistles, the clouds gather darkly, the revolt of nature is imminent. The lightning flashes, the rain pours down; the ship is tossed about, overcome by the billows, almost overwhelmed. The depths open every moment, the winds play with their prey. One moment more and all will be swallowed up. A blast of wind has broken the rudder and the pilot has thrown himself on his knees—all are praying and waiting in agony. A mother is there with her child, who is smiling at the storm. Albuquerque snatches the child from her arms and cries, "Oh, God, save us for this child's sake!" The sea grows calm, the clouds disperse, and the shattered vessel arrives at the port of refuge.

So we, in the storms of life, hold up our children to the Heavenly Father, and exclaim, "Oh, Father, make us better and make them happier!"

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## Methodist Sunday School Work in Europe.

ALBERT TITUS.

I have the honor of being Sunday School missionary of the Methodist Episcopal Church for the German speaking Methodism of Europe. For four years I have been engaged in Sunday School work. The first two years I was employed as Sunday School missionary of the Free Church Sunday School Union in Germany, composed of Methodist, Baptist, Congregational and Evangelical associations, and during this time I have had some experiences and made many observations.

Three topics have occupied the attention of the Evangelical Church during the past century: 1st. Missionaries to the Heathen Lands; 2nd. Evangelization; and 3rd. Sunday School Work.

I believe we are all convinced that the Sunday School work is the most important branch of the Church's activity. Let me submit some statistics of our own denomination in Europe:

<i>For the Year 1911</i>	<i>Sunday School.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Austria . . . . .	18	33	512
Bulgaria . . . . .	21	52	800
Denmark . . . . .	49	363	4995
Finland and Russia . . . .	57	204	4313
France . . . . .	8	15	158
North Germany . . . . .	190	1081	11456
South Germany . . . . .	329	1058	15546
Italy . . . . .	49	138	2237
Norway . . . . .	57	646	8350
Sweden . . . . .	207	1324	18550
Switzerland . . . . .	256	1412	22304
<b>TOTAL . . . . .</b>	<b>1241</b>	<b>6326</b>	<b>89221</b>

On my field, in Germany and Switzerland, we have 775 Sunday Schools, 3551 teachers and 49,306 scholars.

The Methodist Episcopal Church has 34,945 Sunday Schools, 368,981 Teachers and 3,145,961 Scholars. In the whole world there are 285,999 Sunday Schools, 2,607,371 Teachers and 27,454,823 Scholars.

I would only urge you to give the greatest notice to the following points: 85% of all conversions in our Church have been among persons below 18 years of age. Twenty-six (26) Sunday School missionaries founded in three years 878 Sunday Schools with 30,000 pupils.

There are three points I wish to emphasize:

1st. *Organization.* Where there are ten persons, a Sunday School should be organized with teachers and classes, and the school supplied with Bibles, hymn-books, maps, etc. As soon as possible, a Normal class, Adult and Home Class should be organized and training courses instituted.

2nd. *Training the Teacher.* a) In Biblical studies, Sacred History, Church doctrines, Sacraments, etc. b) The Child. Psychological Development. c) Methods of Teaching; how to prepare the lessons; and how to teach.

3rd. *Emphasizing the Spiritual Life.* How can the children be converted? What is the attitude of God toward the children and the attitude of the children to God? What is the status of the children by birth? How can God use men as instruments for the conversion of children? What is the psychological element in the conversion of children?

It is true, as Bro. Spörri has said, that the children are the greatest treasure of the Church, and God will hold us responsible for the way in which we have dealt with this trust.

God bless the Sunday School work in our Church and everywhere!

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## Young Peoples Societies.

SOFUS NIELSEN.

I should like to say just a few words about the Young Peoples Work, for that is the work in which I am especially interested.

Let me say that at first we were not successful in the work, because we did not realize that the young people must have their independent activities and bear responsibilities for themselves. But in Denmark we have learned this, and of late years have tried to carry out the plan. In 1892 we began our Epworth League work and twelve years after, we had a membership of only 946. In the last seven years our membership has increased nearly 100%, so that we now number 1875.

We say—"The Society is for the young people and the young people for the Society." They have been strengthened by the sense of independence and trust. We ask our church members to give what help and assistance they individually may to the League work, whether it consists of helping in the success of the choir or in actively working to relieve the poor. In Copenhagen many of the Epworth League sisters are engaged in visiting and teaching the women of the slums, while the men second their efforts by organizing and conducting night classes and reading rooms for boys and young men, thus keeping them off the streets and giving them the opportunity for helpful study.

The work has made the Epworth League very popular, and the meetings are well attended, showing an increase this year of 30% over that of last year.

I am telling you of no new work, but with us the League is a success, and we feel very strongly that it is a good work.

## 7. REPORTS FROM FIELDS.

### Words of Welcome.

ALFREDO TAGLIALATELA.

*Bishop and Delegates :*

In the name of the Italian Conference, of all the churches, but especially of the church in Rome, let me express the great pleasure it gives me to welcome this Fourth Congress of European Methodism.

This has been a joyful year for us, because of our patriotic jubilee and because many from other countries have come, wishing to felicitate us. But with your coming you have made our joy complete, for you bring us also a Christian greeting, you make us feel how many friends we have in Europe, as Christians and as Methodists, you lead us to think not only of the jubilee of the kingdom of Italy, but also of the advance of the kingdom of Jesus Christ.

You who have come from many different parts of the continent cannot feel yourselves strangers in a city like Rome. As you pass through the streets of the city, you will see here a house with a stone bearing the inscription, " Here lived Byron " : there another, " Here lived Goethe " : still another, " Here lived Ibsen " : another will recall to your mind Bastiat, or Coriolenco, or Schiller, or Thorwaldsen. Rome is a bit of all. All who come here find that they have been preceded by the most illustrious of their own land. It may happen that in memory of this Congress, we shall write all of your names upon this edifice, and then your fellow-citizens who shall come after, will feel themselves still more at home.

I am sorry that in this month of September you cannot see all of our work in Rome. The Theological Seminary is still having vacation, as are also the Boy's College and the two Girls' Schools. Then, too, the greater part of our congregation is still out of town. But you will see enough to give you an idea of our work, and, I hope, to win your goodwill and sympathy.

Let me add that it is a great pleasure for us to see here again our Bishop, so well known and so dearly beloved in Rome. His person is so closely connected with the origin of every branch of our work in Rome, that he seems to be always with us, but to see him here in the flesh and in such good health is indeed a very great pleasure.

Once more I welcome you in the name of my Italian Methodist brethren, in the hope that you will so enjoy your sojourn in Rome that when you shall leave us some days hence, you will be able to sing with all your heart,

*Rome, sweet Rome,  
There is no place like Rome.*

## Words of Welcome.

Dr. B. M. TIPPLE.

### *Bishop Burt and Delegates:*

In the official program which was forwarded to you before you left your homes for Rome, we said that we would give you an Italian welcome. Just what an Italian welcome is, we trust you will discover in the course of your sojourn with us. Italy is not the richest nation in the world, she has not the largest standing army, in some other items she does not rank first, but there is no nation that surpasses her in the precious qualities of love and loyalty and sympathy and generosity, in fact in all the elements that constitute the choicest hospitality.

You should not infer from this, however, that Italians are effeminate or altogether sentimental. They can fight and they can die, otherwise they would not now be celebrating fifty glorious years of freedom and union.

Methodism is in Italy to aid in the achievement of a spiritual revolution that shall be worthy of the new nation, here to demonstrate that Christ has a message for this Third Italy, in harmony with its noblest aspirations, here to declare tenderly and yet unflinchingly that it shall not profit a people to gain the whole world and at the same time to lose their own souls. In the work of our churches and schools, Italians are appreciating more and more the value of Protestantism.

We have looked forward to the coming of this Methodist Congress expectantly, prayerfully. Now that we are at last together, may the Spirit of God settle wonderfully upon us. May your council strengthen us, and may our word reinforce you for the larger work of our loved Church in Europe to the greater glory of our Lord and Saviour, whose we are and whom we serve.

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## Report from Bulgaria.

Dr. E. E. COUNT.

The Chancelleries of Europe ever have their eyes on the Balkan Peninsula. The political questions there are so complex that the combined wisdom of the great European powers has not been able to solve them. But religious questions are there too. They may not be so many and varied as the political ones, but they are just as persistent and obtrusive, and must be reckoned with in every attempted settlement of international questions. It is this aspect of the situation that makes it as hard for the evangelical forces to solve the religious side of the problem as it is for the statesmanship and diplomacy of the great empires and kingdoms of Europe on the political side. If such fountainheads of wisdom have failed in the past, have patience with the humbler sources of missionary labor.

The Balkan Peninsula might be called the European section of many kingdoms. They may be small and numerous, but in their own estimation at least, they are none the less vested with regal dignity. Since the little principality of Montenegro bloomed out in kingly splendor a little less than a year ago, nothing but kingdoms are there now. A glance at these will give you an idea of the great variety of races and peoples huddled into that small southeastern section of European territory. Here are the Roumanians, who claim to be near cousins to the citizens of modern Rome, where we are meeting to-day. Here too are the Servian, the Bulgarian, the Montenegrin, the Albanian, who also believe that they are descendants of the same ancient peoples in common with the modern Italian and who live just across the Adriatic. The Greek and Turk are also here. Among these, Bulgaria may be regarded as the central kingdom of the peninsula. It is bounded on the north by Roumania, on the east by the Black Sea, on the south by Macedonian Turkey and on the west by Servia. Bulgaria is divided into two almost equal divisions by the Balkan mountains, which run directly east and west, and give the peninsula its name. This division also gives to the country the names of North and South Bulgaria. By an understanding with the American Board, we confine our work to North Bulgaria and they to South Bulgaria. However, our field, as defined by the Discipline, includes Servia and Roumania.

Years ago we heard much about the hermit nations of the far East. Siam has held that title up to very recent years. She even now is trying to resist the civilization of the West. But we need not travel thus far to find hermit nations, when the question of freedom to worship according to the dictates of one's conscience is involved. Such hermit nations we have right at our threshold. They are here in Europe—at least in geographical Europe, for down in the Balkan Peninsula where I live, are kingdoms as

hermit-like in their exclusiveness of all evangelical influences when applied to missionary work among the natives, as any eastern nation ever was. The gospel proclaimed in the native speech is prohibited in Roumania, Servia and Montenegro. In one or two of these countries you may preach it in a foreign tongue for the benefit of the foreigners residing within their kingly domain, but not in the native tongue to the natives. A few years ago a fine Christian gentleman came down from Switzerland to preach the Gospel to the Roumanians. He established himself in Bucharest, the capital of the kingdom. At first he was but little noticed. But from the very first his work was greatly blessed of God. As it increased in success among the people, the peace of the Holy Synod was more and more disturbed. Finally he received notice from the chief of police that his presence was no longer wanted within the borders of King Charles' dominion, and he was given a very narrow margin of time to leave the country, not to return. He sought out the officer and asked the reason for so extraordinary a procedure. He was more promptly than politely informed that he, the officer, did not know that it was incumbent upon him to give any reason for such action. He simply was not wanted in Roumania and that was sufficient. But it was not sufficient. It was an open secret that the Bishops were getting anxious about the success of the new evangelical movement in the city and fearful that the Established Church would not be able to withstand the power of the Gospel, preached by consecrated lives and hearts. The leader of the movement must go. He plead that the margin of time was too small. He could not make the necessary preparations in so short a time. The margin was increased to a week. He is now just across the river Danube living in Rustchuk, Bulgaria, directing as best he can the work in Roumania. A worse spirit of religious narrowness prevails in Servia. The same can be said of Montenegro. Because of the same spirit of intolerance, there is little or no preaching of the Gospel in Greece. What is the significance of these facts? It means that to Bulgaria, the central kingdom of the Balkan Peninsula, must we look for the evangelical influence that will force open with God's help, the doors of these hermit nations of the near East. It means that the strategic work of the evangelical cause in the Balkan Peninsula must be done in Bulgaria. Little wonder then that to Bulgaria we turn with special interest and solicitude, when international politics are especially active, in contemplating the interests of the Balkan States.

Geographical boundaries put us in Europe, but they do not make us European. We are more oriental than European. True there is an European spirit that is insinuating itself into the life of the people. But the conservatism of centuries is still there. There are whole villages in Bulgaria in which you can see the almost universal presence of the Turkish fez. The

Turkish mosque, with its hojah climbing the minaret daily to call the faithful to prayers, is there still. Bulgarian customs and costumes that for scores of years have prevailed in the villages, are there to-day. The influence of European life and spirit has not yet destroyed the simplicity of the lives of the peasants. The country is an agricultural country almost entirely. Exports of grain to the markets of Europe are what bring to the country its temporal prosperity. Frequent droughts would bankrupt the country.

Being a nation of peasants, the traditional simplicity of their fathers is still present with them. I was in one of their villages recently. I was invited to be the guest of one of the homes where one of the better families was supposed to live. Hospitality was generous so far as the resources of that sort of life would permit. As there was no inn, I was truly thankful to avail myself of the accommodations that the home afforded. The father of the family where I was stopping, had gone to America, that Mecca of many a European peasant. It was a one story house with dirt floors. Two rooms and a small kitchen between the two formed the full extent of its spacial capacity. One of these rooms was used for sitting room, dining room, general bed room for the whole family. Two single beds were on one side of the room and one on the other. The household consisted of a mother, two young women, and a baby. The news having gone abroad that a party of preachers were in the village, and that in all probability a preaching service would be held, a friend of the family where I was stopping, concluded to make them a visit from a neighboring town, and brought her baby with her to be present on the occasion. I began to be anxious about my accommodations for the night. When the hour for retiring came, the lady of the house pointed out the single bed on one side of the room, and said that I would rest there during the night. I was wearied with much traveling and little rest during the preceding night and welcomed the information. When the bed was fully prepared, the white surface of the clean sheets made me frequently give it longing glances. But a comfortable night's rest required me to make special and sufficient preparation also. How then was I to get into that bed in a condition conducive to the much-needed sleep? How? yes how, when women were all about me and seemed to intend to remain? This was the anxious question that was throbbing at heart and mind. I had learned that time is a great solver of difficult situations and concluded not to appear embarrassed but to abide my time. Finally, a long wooden tray, used for mixing the dough of bread, was brought in and placed along side of one of the beds on the other side of the room. In it was placed a little padding and it was made comfortable for one of the babes. This caused another delay, and I began to wonder whether the simplicity of their lives expected me to prepare for sleep in their presence. I wondered what

were their thoughts of my inactivity. Indeed all sorts of interrogations were occupying my thoughts. I hoped that some sort of a crisis would take place to relieve me of the uncertainty as to what to do. It soon came. They began to prepare themselves for the night's rest. They proceeded to certain limits, when my anxiety as to further proceedings on their part was relieved by the approach of the woman of the house, who, with a degree of refinement and courtesy seldom found even in more educated families, informed me that they all would retire to another room till I had sufficient time to lodge myself within the inviting folds of the much coveted bed. Welcome news! The women filed out of the room and I—well, I was so fearful of being caught in the act suggested by the exit of the procession of women with babies and all, that a most extraordinary transformation scene, with myself as chief actor and sole spectator, was enacted without difficulty. I am fearful that even devotions usual on such occasions suffered an abbreviation. It was a sigh of relief that followed the last act that deposited my weary self between the coverings of that gracious bed. Modesty seemed to whisper to me that it would be the proper thing for me to sleep with my face to the wall, as the women folks were to return and occupy the other beds of the room. The door soon opened and in they filed again. One of them came to my bed and opened up a conversation. I was immediately in a quandary whether I should be polite enough to turn my head in the direction of the speaker. I essayed to do so and was spared any embarrassing scene. The naivete of the situation is what impressed me. Their preliminary preparations for retiring so far as a lighted room would warrant with a man in the same room now being made, the light was extinguished, the light movements about the room soon ceased to be heard and man, women, and babies settled down to a night's repose. It was a strange story I had to tell the feminine portion of my home, how I had slept in a room with three women and two babies as the sole man in the room!

The customs of the people may be interesting, but still more interesting is the work among them. We are nearing the close of another quadrennium of mission activity. I have been taking a retrospective glance, and asking myself in what particular are we better off to-day than we were four years ago. In balancing my account in terms of progress, I find that the following facts stand out prominently:

We have gained in membership some 56 percent.

Our yearly contribution for self-support has increased 44 percent.

We have built two new parsonages with money provided on the field at a cost of 35,000 francs. We have purchased a house and lot at another point, also through our own effort on the field.

The school equipment at Lovetch has been greatly improved by the

purchase of a large section of land and a commodious building at an expenditure of 35,000 francs.

Within the time mentioned, we have opened up work at Sofia, the capital of the kingdom. This is a simple statement to make, but could you realize the years of purpose involved, and the opposition to its accomplishment, you would be able to appreciate its full meaning. A mid-year conference for the purpose of deepening the spiritual life of workers and members has been inaugurated. So great were the benefits coming from such a gathering, that it is purposed to hold it annually.

The Methodist Brotherhood has come among us and proven its great power for good.

The Deaconess movement has started on its career. One young woman is now in Germany, studying for that work, one is just completing her training there, and two others are to begin this Autumn. Then, too, some fourteen young men are now either preparing for our work or about to do so. Time prevents my adding other interesting features of our work. But these facts, in the "Reports from the Field", declare loudly that Bulgaria Mission has at least not been inactive.

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## Methodism in Finland.

REV. HARRAS H. AULANKO.

"Grace and peace be multiplied unto you".

I wish to introduce my short speech about Finland with a greeting and also with an apology.

The name *Rome* is written in the history of the world, as well as in the history of the Christian Church, with letters of fire, known and read wherever culture and Christianity have forced their way. But the memory of this name creates both glad and gloomy thoughts. From Rome has gone forth good, very much good, but from Rome has gone forth also evil, very much evil. Here St. Paul and possibly St. Peter proclaimed the gospel of salvation in Christ Jesus, here thousands of martyrs offered their lives for the Gospel and won the glory of the martyr, here the followers of Jesus held their services in the catacombs: but here also the antichrist has built his throne and a monster has arisen with the keys of the kingdom of heaven in his hands, persecuting the friends of Jesus in every way and everywhere. Here Luther was finally awakened on the Scala Santa, and then he broke the yoke of bondage many centuries old. Now have the followers of John

Wesley lifted the standard above the people and have begun a crusade in the name of Jesus against the present darkness of superstition and unbelief. We bring you a greeting from Finland, "the Land of the Thousand Lakes", hoping to be blessed while we are with you and praying that we may be a blessing to you.

And now I must bring forth my apology. When Brother Salmi, the Delegate of the Finnish District, was prevented from coming to Rome, I was informed so late, that it was impossible for me to get the statistics for this year, in order to be able to show how much has been done during the years for the Lord. But I am glad to be able to say that the statistics never would be able to tell, nor could figures relate all that the Lord has already done through Methodism in our far north land. It is written only in the "Lamb's Book of Life".

The last years have been comparatively good in the history of our Church, the years since the Conference in Copenhagen. Souls have been won for God, several men have been educated for the preaching of the Gospel, the Sunday School work is very promising and the work among the youth has prospered. Several new churches have been built and dedicated as sanctuaries to the Lord and His people. The interest in Missions, Foreign as well as Home, has increased, and the benevolent work has grown. Two new orphanages have been established. Our papers and periodicals increase the number of their readers year by year. One month ago our Conference was organized into an Annual Conference, with two Districts, the Finnish, with 13 charges, and the Swedish with eleven. We have an Inner Mission Society on each District. Our Theological Seminary is now fourteen years old and has educated nearly forty men for our ministry. Our Book Concern is publishing thousands of pages of good literature each year and the influence for good is spreading on every side,

We commend ourselves to an interest in your prayers during the days to come. Dark political clouds are hanging over us, like the sword of Damocles. A new period of reaction is at the door and our people are fighting against it with passive resistance. But as the servants of God, it is our duty always and especially now to preach Christ, the Prince of Peace, whose right hand can change everything, and who can give rest to the weary and heavy-laden.

We expect great things at home, because we have a great God and He is our God. We pray for His blessing upon the Swedish brethren, who are working as missionaries among our Swedish-speaking inhabitants, of whom there are about 300,000. We Finns, the younger laborers in the vineyard, wish to reach thousands upon thousands among the two and a half million souls of the Finnish population. Overlooking some small misunderstandings

on both sides, we have entered a holy competition in being "Fishers of Men", drawing the net of the Kingdom of Heaven, every-one in his own boat, sometimes beckoning each other to render help, when the fish have been many.

Pray for Finland, for its people and for the men who are laboring there in the name of the Father, the Son, and the Holy Spirit.

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### **Methodism's Largest Mission-Field in Europe.**

Dr. GEO. A. SIMONS.

Let me preface my remarks with a quotation from my "Revised Methodist" New Testament:—"And a certain Methodist Missionary dwelt three whole years in his own hired house in St. Petersburg and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no police forbidding him".

It is with great pleasure that I speak on the work of our Church this evening in the presence of one of the pioneers of Methodism in the Grand Duchy of Finland, who presides over this meeting.

Almost thirty years ago, Brother Wagnsson was sent by the Sweden Conference over to Finland, where he organized societies in these places. It is true that Methodism had already been brought to Finland in 1861 by two sailors, Gustaf and William Barnlund, who had been converted in America, where they joined the Methodist Church, and then returned to Kristinestadt, Finland, their native city, where they gave joyful testimony of what the Lord had done for them. Soon after this, our dear Bro. K. J. Lindborg, a Local Preacher from Sweden, began preaching in Kristinestadt, Gamlakarleby, Wasa and other places. The work prospered. In 1885 Finland became a Presiding Elder's district of the Sweden Conference, and in 1892 the Finland and St. Petersburg Mission was organized, and in 1904 the Finland and St. Petersburg Mission Conference. My colleagues, District Superintendents Gustafson and Aulanke, of the Swedish and Finnish Districts in Finland will give you the statistics of the work in Finland.

It is significant that the founders of our work in Finland had a large vision in calling the Mission Conference the "Finland and *St. Petersburg* Mission Conference". The work in Finland has been a wedge for Methodism into Russia from the North, as the work in the Northwestern part of Germany has been a wedge into Russia from the West. When the history

of Russian Methodism is written, generous credit must certainly be given to the Swedish, Finnish and German preachers on whose hearts the burden of evangelizing Russia rested.

At the last session of the Finland and St. Petersburg Mission Conference, held in Wasa, Finland, Aug. 4th, 1911, the Finland Conference was organized, consisting of two districts—the Swedish and the Finnish. At the same time the Russia Mission was launched, the work in Russia having advanced to such a point that it is mutually advantageous to have the Finnish and Russian Methodism separate, and yet we are confident of the continued prayerful sympathy of the brethren in Finland in behalf of our young Mission.

The Russia Mission starts with 9 Preachers and 385 Members, 11 Stations, 9 Sunday Schools with 665 Children, and property valued at \$11,500.00. Last year \$2437 was contributed towards self-support. For Conference Benevolences the Mission raised \$424, for Foreign Missions \$235, and also supports the “ St. Petersburg Day School in China ” and the “ St. Petersburg Day School in Korea ”. For the Deaconess work \$940 was earned. We have three consecrated deaconesses and two probationary sisters in our Bethany Home in St. Petersburg. Eight young men from Russia are being trained for the ministry in our Mission field.

We have a Russian work in Wiborg, Finland, and one in Helsingfors, two Russian brethren being in charge of same.

It is interesting to note that there has been a steady influx of Russians into Finland, and thus we have found it wise to take up the work among the Russians in Helsingfors, where there are said to be twenty-five thousand, and holding meetings in the Finnish Church, where more than two hundred attend our services regularly. Last winter Bro. Ivanoff reported over one hundred conversions and out of these, seventy-five persons will join our church.

In Wiborg Bro. Nikolai Smarodin, a converted Russian officer, is doing an excellent work.

In St. Petersburg we are preaching the gospel in five different languages. Here we have a constituency of over five hundred, the Russian element predominating. We have organized the “ William Burt Methodist Brotherhood ” with twenty members and hold meetings every other Sunday evening in my apartment, the Russian language being the official one. I have a class of ten catechumens, five boys and 5 girls, who have been receiving instruction for two years past. Our society in St. Petersburg circulates three thousand periodicals in different languages every month. It almost seems incredible that our young Church here should do so well financially. Altogether we raised last year \$1800, and when we count in what the Bethany Deaconess Home earned, it makes about \$1000 more. As yet we have no

property of our own in St. Petersburg, but are hoping that we may soon come into possession of the coveted corner-property, on which we still have an option of two months, the purchase involving \$55,000, on which the Board of Foreign Missions offers us a loan of \$25,000.

Just outside of St. Petersburg, we have Russian-Finnish societies in the villages of Sigolovo and Handrovo, where hundreds of people are ready to join our church as soon as we shall have built a chapel.

In Kowno and Wirballen, Pastor Durdis has been laboring for the past six years and has accomplished great things. Two and a half years ago he built a chapel at Wirballen, and last New Year's a fine brick church, valued at about \$8000, was dedicated by Bishop Burt in Kowno, and now a commodious parsonage has been completed. The Kowno society is the Mother Church of Methodism in Russia. At the dedication there were not less than 528 persons present in the forenoon, and at the Song Service in the afternoon there were 700 people, among whom were His Excellency, the Governor of the Government of Kowno, Governor Werewkin, and his gracious wife. To His Majesty, the Czar, we were indebted for the permission to put up the second wing of the church.

In Arensburg, on the Island Oesel, Bro. Taht and Bro. Prikask have done a wonderful work. There have been hundreds of conversions. As an outcome of this activity, we organized a year ago in Arensburg a society of 56, with a Sunday-school of one hundred. A fine corner-lot on the main street has been purchased for \$500, half of which has already been paid, and we hope in the near future to build a chapel here. We are now beginning work in Riga, Reval and Lodz, three very important centers.

Away out in Mariinsk, Siberia, about five days' journey from the capital, we have a good brother, August Karlson, who is laboring among the Russians and Esthonions in the villages. He has already gathered about him a faithful flock of twenty-five and a Sunday-school of fifty. Recently he wrote and told me that if I would send him 200 Roubles, that is \$100, he and his Society would put up a meeting house that would be large enough for 150 to 200 persons. He also ventured the request to have an increase in salary. Thus far this good brother has received the munificent stipend of 100 Roubles, that is \$50 a year. He says that he and his dear family could get along fairly well on 200 Roubles. I wonder if anywhere else in Continental Methodism there is a man receiving a smaller salary than Evangelist Karlson!

Three years ago we launched our Russian Book Concern in St. Petersburg, which is prospering, and the Russian Christian Advocate, "Christiansky Pobornik", is published monthly in an edition of one thousand. Translations of Bishop Burt's "Hand-book for Probationers" have been

made into Russian and Esthonian, and also Bishop Burt's "Homiletics" into Russian. The Discipline, Wesley's Sermons and numerous tracts have been translated.

It may be of interest to our brethren to know that twenty-four years ago a fine History of Methodism in Russian, based on standard works of Stevens, Southey, Lecky, Jacoby, etc., was published by Prof. Bulgakoff, of the Greek Orthodox Seminary at Kief. The work is in two volumes with about six hundred pages. We have been buying up the last few copies that are still to be had and are using the same in our Russian Conference Course of Study.

In closing, brethren, let me ask you to continue to pray for us. Methodism surely has no larger mission-field on the Continent than in this benighted empire, with its one hundred and sixty-two millions, less than ten millions of whom have ever heard a Gospel sermon. Surely Methodism has a mission to perform in this great field, white unto the harvest.

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### **Report from the Field, Austria-Hungary**

Rev. F. H. OTTO MELLE.

We have heard about missionary work in different countries of Europe, and every speaker laid stress upon the importance of the work in his field. I believe this is right. I believe in the importance of missionary work in Russia, in Bulgaria and am in sympathy with our missionary work in France, but you will allow me to believe that our missionary work in Austria-Hungary is one of the most important.

One reason for this is that Austria to-day is perhaps more papal than the Pope himself. I am surprised at the great esteem our work has won in this great, imperial city of Rome. What a magnificent building you have here! What full liberty you enjoy in having your meetings announced on the corners of your streets! We are not able to do what we would like in this way.

We heard from the tent mission in France. They could go under their tent anywhere. I am very glad to hear that in St. Petersburg our young Church has been acknowledged by the State. Dr. Count tells of his open-air meetings. All these almost cause me to be jealous, for what can we do in Austria? We are only allowed to have family and private services. No public services are allowed. On every door of our hall we must have the inscription, "Only for invited guests." Even the children of

our members dare not come into the meeting. To illustrate this, I will tell only one short story.

On our Conference Sunday we intended to have our song service in a larger hall, but our brethren told me it would be impossible to get permission from the police. Can Methodists have a Conference Sunday without a song-service? I wrote them we must have a song-service anyway. Then they conceived the idea of announcing to the police a musical entertainment and we got the permission.

Of course on the program we dare not announce Bible readings or prayer, or religious addresses. In all these we said "declamation."

We began with a fine piece of music on the violin by a niece of Bishop Thoburn. She was staying in Vienna then. Then followed song after song. Our beloved Bishop was sitting by my side. He asked me, "Brother Melle, am I expected to speak this afternoon?" I said "Yes, of course, Bishop." He asked, "What is the number?" I showed him the program and said, "Well, I think number seven." He looked at the program very attentively, and said, "It is a mistake. Number seven is a declamation. You will not expect me to give a declamation?" I replied, "In this city to-day you are not allowed, Bishop, to give an address, and therefore, we have asked you to give us a very good declamation," and then I explained to him. When it came his turn, the Bishop went on the platform and gave us a declamation from the verse, "We have seen Jesus." I think that never happened to any of our Bishops in the world. I can tell you the declamation was very good and it made as deep an impression upon the people as if he had given an address. I think our people will never forget this musical entertainment.

You see from this incident the difficulties we have in Austria. In Hungary conditions are better. There we have liberty, at least in the letter of the law. Bishop Burt had an audience with the ministers and so had I. I was always met with courtesy, and found that they understood us. Lately in Hungary we have had no difficulty with the police. But I must be short.

There are in Austria-Hungary forty-six million inhabitants; twenty millions in Hungary, of whom about four millions are Protestants and in Austria twenty-six millions, of whom about five hundred thousand are Protestants. We try to bring to these millions the gospel of Christ. We are preaching this Gospel in four languages; German, Bohemian, Hungarian and Italian, as we have received from your Conference in Italy one of its best congregations and one of your best Italian preachers, Bro. Dardi of Trieste.

Our Conference was organized on the 4th of May by Bishop Burt. We had a fine session. The Conference has eight preachers with a few

helpers, six hundred and seventy members and probationers, five hundred children in our Sunday Schools, twenty-four preaching places, and our members gave in the last year a little more than fourteen thousand crowns for self-support and other benevolences. That is twenty crowns per member. Our church property amounts to fifty thousand dollars. I am happy to say, we have not yet many debts, but I fear we can not do very long without them. We are building this year a new chapel at Ujvidék, Hungary. Of course we have not enough money, but we propose to build, not only here, but in every place where the rent will pay the interest on the capital.

All our preachers are young men, full of hope, power and enthusiasm. I wish you could have seen them at our first Conference in Vienna. We were not many, but it was a blessed Conference, and we are sure that in the future God will do great things in Austria-Hungary.

We are praying for you, brethren, for you in Denmark, for you in Norway, in Sweden, in France, in Russia, in Germany, in Switzerland, in Italy and down in Bulgaria. We wish you everywhere great, great success. In our prayer meetings we ask before the throne of grace for all these fields. If we hear of your difficulties, we feel with you, and if we hear of your victories, we rejoice. May God give us a revival all over Europe. When you fold your hands in your prayer meetings or in your private homes, don't forget the work in Austria-Hungary.

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### **International Fellowship Meeting.**

Dr. E. E. COUNT.

I find it a pleasure this afternoon to speak for a nation that may not have figured very prominently as a mission field. The religious experience of the previous speaker (Mr. Bek) calls to mind the experience that has come to the lot of me and mine in the distant land where we are working. There are some features about it that do not tend to give us a joyous spirit. One is the loneliness that sometimes comes over us, especially when problems and difficulties are pressing us with increasing force. The other day Mrs. Count and I were trying to take stock of the blessings that surrounded us in the midst of the dark discouragements. It is one of the best cures for religious blues. We concluded that the blessings were so much more numerous than we were worthy of, that we rejoiced that God had ever granted us the privilege of being even where we were. And now I think I can truly say

that I would rather be a missionary of the Cross, seeking to serve the Master even in our field, so discouraging at times, than to be placed in positions of the world of the highest honor. We have learned how to be grateful.

And, now this leads me to make a bold statement—at least it would seem so to many of you. It is simply this: There is no field in all the various nationalities of Europe to which Methodism owes so great a debt of gratitude as to the Bulgarian. You may think this the exaggeration of an enthusiast. You Germans are proud to own that your land gave birth to the Reformation and Methodism may owe much to it. My Italian friends believe that a good deal of the light that burst out into temporary splendor in the last decade of the fifteenth century with the religious fervor of Savonarola continued to spread its gleams on into a future that made the Reformation possible but, brethren, believe me, there is a chapter of history, that has not been written, which tells that even more than to both of these powerful influences, Methodism is indebted to Bulgaria. I know it is a strong statement. But let me show you that it is true.

The Macedonian Empire was much larger than the extent of the territory that now goes by the name of Macedonia. It claimed to hold sway over a section of land that extended far north, until it embraced very probably a part of the land where we are holding our mission today. It was the cry from Macedonia that Paul heard. He answered the call. As a result, the church of Thessalonica was established. Thessalonica is the modern Salonica. The Church of Salonica is more apostolic than the Church at Rome. Paul did not found the Church at Rome. It was already existent when he came to Rome. It was probably established by the scattered Christians after the day of Pentecost. Such powerful conversions as occurred on that day must spread the Gospel to other lands. Among the crowd on that most remarkable day, we are told by the writer of Acts, were “strangers of Rome”. So they were probably the founders of the Church at Rome, not Paul. But Paul was the founder of the Church at Thessalonica. Christians have been in that city ever since, as a monument to the apostolic labors of St. Paul.

One day about the middle of the ninth century a couple of Bulgarian brothers strayed into one of the meetings of these Christians of Thessalonica. They finally became converted and imbued with a desire to carry to glorious news to the rest of the brethren of their race. Their names were Cyril and Methodius. In consequence there is a multitude of Cyrils and Methodes all over Bulgaria today.

They invented an alphabet for the Slavic tongue, which is now being used by several branches of it, including Bulgaria and Russia. They went still further north and preached the Gospel. They translated the Bible into

the Slavic and gave the people a liturgy, which still has its power. It became a leading factor in the history of Christendom. Methode became archbishop of the Moravians. Out of these Slavs came John Huss and Jerome of Prague. Before Luther nailed his theses to the door of the Wittenburg Cathedral, there were two hundred thousand Bohemian Christians who were standing true to the evangelical faith.

A great persecution arose, but out of it came a faithful following under the leadership of Zinzendorf. They were known as Moravians. Had John Wesley never met one of these, a certain Peter Boehler, Methodism would not have been. It is a fascinating study to trace back the currents of influence that have finally focalized to bring out some great movement of history. This one does not run back to the Reformation but to Methode and Cyril, two Bulgarian brothers.

Had it not been for these Bulgarian brothers, this Conference would not have been possible.

Yet with even these facts before us, there is an unfeeling ingratitude that habitually opposes a kind consideration of Bulgaria's need, whenever her name is mentioned in the General Missionary Committee. Why, brethren, I do not believe that you are familiar with the origin of your name. You do not know that Methodism is named after Methode, a Bulgarian, the fore-runner of the Methodist itinerant.

Since coming into this room, a slip of paper has been handed me, containing four questions and a request for answers. They are as follows:

First, How much territory are we responsible for at the present time? According to the Discipline of our Church, our Conference contains the territory of Bulgaria, north of the Balkan Mountains, or what is known as North Bulgaria, and Servia on the west. To estimate the number of peoples in this territory, one has to bear in mind that Bulgaria has four millions of people or more. Bulgaria proper is divided into two almost equal sections by the Balkan Mountains. Our section would be about half of the country, therefore we must have about two millions of people. Servia is said to contain at least two and a half millions. Roumania is said to have five and a half millions, so that the sum total of these peoples makes ten millions. For this number, we seem to be directly responsible.

Now, as to the question, "How many missionaries would be necessary to evangelize these peoples?" I would take as a basis the number of missionaries employed at the present time by the American Board south of the Balkan Mountains in that part of the world. It is not quite as large a territory as I have named, but it can be used as the basis of our estimate. They have South Bulgaria, European Turkey or what is known as Macedonia and also Albania. They have recently entered Albania. Governing this section

of Europe, they have something like thirty-four missionaries, including those on furlough. Our section of territory, of which I have spoken, is somewhat larger. Our American Board friends claim they are over-worked and that they should have more missionaries. I think, therefore, it would be a fair estimate to say that for the section of territory for which we may be said to be held responsible, we should have forty missionaries. Of course this includes women as well as men. We need that number of fully equipped men on the field in order to accomplish all the work which usually follows the missionary. I refer to educational as well as evangelistic service.

Now as to the amount of money we would require to evangelize this field, I think it would be a conservative estimate to say that there would be need of ten million dollars. Of course, by this amount, I mean to have it applied for several years, that is to say not annually but the sum total required to accomplish the result.

One more question remains, "Can we evangelize this field in this generation?" If you will put into that field ideal missionaries—men and women with excellent mental equipment and sound judgment, and a thorough consecration to God and their work,—then, I say without hesitation, Yes, with God's, help we can evangelize this field in this generation!

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## Methodism in Russia.

Dr. GEO. A. SIMONS.

In presenting the opportunities and needs of our field, I shall, during my remarks, answer the questions which have been submitted to the speakers this afternoon.

"What is the distinct responsibility of the Christian Church in your country?"

1). *As to the number of people to be evangelized?*

According to the latest statistics, there are in Russia one hundred and sixty-two millions of people, representing more than twenty-five different nationalities and as many languages and dialects. Out of this great number, we are told on good authority that less than ten million have ever heard a so-called gospel sermon, and in the entire empire there may not be found three millions of Christians who have been soundly converted. Thus we can safely say that in Russia there are between one hundred and fifty and one hundred and sixty millions of people to be evangelized, that is, to be

brought into a vital relationship with Jesus Christ through a definite experience of sins forgiven.

2). *As to the number of missionaries needed.*

Knowing the temper of the Russian Government and the Russian people in their attitude toward all things foreign, it seems to me wise for the time being not to send so-called missionaries into Russia. Since His Majesty, the Czar, issued his manifestos six years ago, granting religious liberty, freedom of conscience and liberty of press to his subjects, there has been no law passed on the basis of which the Russian people might *practically* enjoy the great boon which the *ukases* were to bring to them. The proposed laws are still before the Duma and the Senate, where they may linger for years to come. A strong reaction has made itself felt throughout the Empire and it remains to be seen what will really come out of the Czar's manifesto. In view of what I have just said, I would caution all bodies that are planning to participate in the evangelization of Russia, to wait until the proposed laws have been passed, so as to insure perfect safety and stability to their missionary attempts. So far as my knowledge goes, I am *the only American missionary in the whole Empire*, a distinction that one might well be proud of.

It has ever been the policy of our beloved Methodism to carry out the motto of its founder, John Wesley, "The world is my parish and to save souls my commission". As a matter of fact, our Church has been operating in the Russian Empire for some thirty years, viz., in the Grand Duchy of Finland, where our work has prospered signally among the Swedes and Finns. Our operations in Finland have been closely studied by the Russian Government and thus it happens that we enjoy certain privileges in establishing our work in Russia proper. About eight years ago the work was started near the German border, and in Wirballen and Kowno we have recently built two churches and a parsonage.

3). *As to the amount of money needed.*

So far as our own particular work is concerned, I should say that we ought to have not less than \$20,000 a year for the next five years to carry on the work already begun, and to take up new places and build modest meeting-houses. Calls are coming to us from all parts of the empire.

This year we have had from the Board of Foreign Missions only \$4000. I am not here to complain, but in the presence of our beloved Bishop, who honored me four years ago with a call to the Superintendency of the Finland and St. Petersburg Mission Conference, with the special task of inaugurating our work in Russia, I wish to say that while I appreciate most

profoundly the honor given me as the pioneer of Methodism in the great Russian Empire, yet I shall always feel unspeakably ashamed of the unbusinesslike administration and miserly support given our young, important and promising work by the Board in New York. The first year we received \$1000, the next year there was \$1800, which barely covered the salary and rent of the headquarters in St. Petersburg, no allowance being made for the rent of the Hall, salary and rent of the Russian pastor, which amounted to \$1200 a year, nor for the translation and publication of Russian literature. You all remember what came a couple of years ago—a cut in the appropriation. Our young Mission, as well as the other Missions, received a three percent decrease, and in addition to that, \$1000 that had been given us extra the year before, was taken from us. Thus from the beginning our young Mission has been very much handicapped financially, but I am glad to say that we are all the stronger because of the small appropriation given and our faith in God is all the greater.

At the last session of the St. Petersburg and Finland Mission Conference, after the Finland Conference had been organized, Bishop Burt organized the Russia Mission on Aug. 4, 1911, which starts with 9 Preachers, 385 Members, 11 Stations, 9 Sunday Schools with 665 children, and property valued at \$11,500. Last year \$2437 was contributed towards self-support, for Conference Benevolences \$424 was raised, and for Foreign Missions \$235, and the Mission also supports a "St. Petersburg Day School in China" and a "St. Petersburg Day School in Korea". We already have a thriving Deaconess work in St. Petersburg, with three consecrated deaconesses and two probationary sisters, and last year \$940 was raised. We also have a thriving Book Concern. Eight young men from Russia are being trained for this most promising field, and also a young woman, a native of Russia, who graduates this coming June from German Wallace College, Berea, Ohio, and will return to Russia to do educational work.

For four years past, we have been holding services in a rented hall, which is already too small for our purposes in St. Petersburg. Our Sunday School here numbers almost 300. Already our constituency in St. Petersburg numbers over five hundred, the Russian element predominating. Two millions of people in this cosmopolitan capital are watching the development of the Methodist work and we need in this strategic place a suitable and respect-commanding Mission House. There is a fine property offered us for about \$55,000, on which we have an option of two months. Bishop Burt, Secretary A. B. Leonard, Wm. Hall, Jr., Hanford Crawford, Oscar P. Miller, Ernst G. Bek, Dr. E. Richardson, and other Methodist friends from America have all seen the site and were well impressed with it. The Board of Foreign Missions last Fall decided that it would grant us a loan of \$25,000,

provided we raised an equal amount among friends, thus enabling us to purchase this very desirable property. God grant that, in addition to the arduous administrative labors and evangelistic work resting upon our shoulders, we may be able to raise the necessary funds to meet the conditions imposed upon us by the Board.

4). *Can the work be done in this generation?*

I presume this question is based upon a certain missionary slogan that has obtained among missionary workers during the past decade or two. I confess that the slogan is not sufficiently clear to my mind, as well as to many others, so as to enable me to answer this fourth question satisfactorily. This missionary slogan has been current during the past generation, but so far as my knowledge goes, it has never been labelled with a date, nor has the term "generation" been specified and the date of maturity appended. So this missionary motto may continue to be a sort of pet expression with missionary workers and conventions for generations and centuries to come.

Just what God's plans are, no-one knows. Can the work of evangelizing the more than one hundred and fifty-five millions of unconverted souls in the Russian Empire be done in this generation? God only knows. Nothing would please the Christian Church more, and the speaker as well, than to see this accomplished. Perhaps no other nation in Europe is in greater need of religious, intellectual and social assistance than this great empire, with its one hundred and sixty-two millions. When one considers that those two great movements which swept over the Continent in the fifteenth and sixteenth centuries — The Renaissance and The Reformation — scarcely touched this great Slavic people, one's sympathies are strongly aroused, and one feels profoundly glad that the doors have at last been opened and evangelistic agencies prompted to operate in this Empire, which someone has tersely called "Asia in Europe and Europe in Asia". *Our Church is here, not to make a missionary experiment, but to do things worthy of her founder and world-wide prestige.*

As the Methodist pioneer in this indescribably great mission field, I shall ever feel grateful to God in his Providence for having led our beloved Bishop Burt to put his hands on my shoulders, appointing me to this stupendous task. I hardly feel worthy of it. In spite of the almost unbearable burdens imposed upon me and the financial handicap and many difficulties attending our labors, I feel glad to say that I am to-day what I never thought I should be — an enthusiastic missionary. I like my job. The mission field has charmed me and I trust that it will please God to lengthen the days of my years so that mine eyes shall see realized what is my heart's desire, and may it please the Head of the Church even Christ, our Lord, to bless

our every effort and not to suffer anything to hinder me, unworthy servant, whether it be above the earth or below the earth, from carrying out the great task committed to my hands.

Brethren, pray for Russia, that she may soon come into a lively spiritual kinship with the rest of evangelical Christendom!

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### **International Fellowship Meeting.**

Dr. E. W. BYSSHE.

Friends: My brethren, who have preceded me, have individually declared that the field he represents is the most important and contains the most serious problems and the greatest possibilities of all the fields of missionary enterprise in Europe. It is evident they do not know France. I want to bring to your notice the field with the most tragic situation of all the Mission Fields of Europe.

There is no other word which can express the situation. To see a great nation with a history full of romance and heart thrills, a people who have been the moulders of other nations' destinies, who have been leaders in the realm of others ideas, both political and moral, a nation known for centuries as the "eldest daughter of the Church," whose children have died gladly in her service as missionaries or soldiers, to see such a nation as this turn her back upon her Church and her God, this, I say, is tragedy on an enormous scale.

France, which in her past has been most loyal, devoted and enthusiastic in her support of every enterprise of her Church, whose money has flowed in an unending stream into her Church coffers, whose blood has in like manner flowed in streams in defense of her Church's political ambition, whose children have given themselves without reserve to carry forward her missionary enterprises, was the oldest daughter of the Church, the loyal, enthusiastic, dependable daughter upon whom the mother has leaned so heavily and to whom the children have ever looked for example; this daughter, with her enthusiasm abused, her loyalty discounted, her gifts of treasure and blood grasped ungraciously and frequently used against her, has wondered, then doubted and finally revolted. This is not the supreme tragedy of the situation. It is to be found in the change that has taken place in her own nature. The warm hearted, generous spirit, enthusiastic in all that concerned her Church and her religion, has begun to question, then to discredit and finally to revile the sources of her former allegiance.

To see a whole people in movement, a great tide of humanity, sweeping and surging, is marvelous to the eye that can see it; but to see the same tide, moving not upward to higher and better things, but downward and outward to the ignoble, vicious and the bestial, sweeping with it in an almost irresistible force the multitudes of vessels, together with their ancient moorings, to be dashed upon the rocks or left high and dry to bleach upon the sands, this is the terrible tragedy which makes the present situation in France so pathetically thrilling.

Can that great tide be stopped? Can it be diverted or, better still, directed? Is there a possibility of making channels by which it may sweep on in all its majestic magnificence, carrying all on its surface to higher levels than they ever reached, giving them safe sailing over the bars of doubt and quick-sands of despair and landing them finally in the haven of peace and security and rest?

Upon the answer to this question depends the future of France. We believe it can be done and, because we believe it, we are at work in France. We remember that tides ebb and flow, and the ebbing of the tide may be utilized to prepare the channels through which the incoming tide may be directed according to the will of him who has the patience and perseverance to make quietly the necessary preparations.

The great difficulty with the work in France is that these people, so long tricked and deceived in the name of Christianity, have come to look upon anything that bears such a name as an occasion for further deception and to be avoided accordingly. France confounds Christianity with Roman Catholicism and looks upon every evangelistic effort with suspicion. Accordingly the work is difficult and success is not easy.

We are coming more and more to the conviction that the most profitable and the surest thing to do under the circumstances is to choose those places where the drifting tide has not as yet gone right over into atheism and here lend our greatest energy.

While we have formed circuits with centers in Lyons, Grenoble and Toulon, we found that in Savoy the people were much more open to the truth and responsive to the work done. Accordingly we have already put three men to work and are planning in the immediate future to put at least one or two more. We are the only evangelizing agency at work in the whole Department of over 2,500 square miles of area with a population of 225,000. According to the estimate of the Laymen's Missionary Movement, we ought to have at least eleven pastors and evangelists at work.

We have already examined carefully the whole Department, chosen the places where the next workers are to be placed and endeavored in a careful and systematic way to set about the evangelization of one section of the

Department. We believe we shall succeed. Up to the present we have succeeded remarkably well. Let me tell you the story of Notre Dame de Millierés, the village we hope to be able to call the first Methodist Episcopal village in France. We had put up our tabernacle in Albertville, the principal town of the region. Oh, I wish I had the time to tell you the story of our Tabernacle! When the history of the Methodist Episcopal Mission in France is written, one of the most interesting chapters will be on the Tabernacle and the aggressive campaign instituted there as a consequence of its acquisition. After the campaign at Albertville, a pastor was placed there and began his work.

Sometime during the winter he received a delegation from Notre Dame de Millierés, a village about five miles away, inviting him to come over and hold meetings for them. The story they told was a pathetic one; yet one we have heard more than once. They were without any religious services and had been for over a year. Their priest had finally become undesirable because of immorality and tyranny. They had long agitated his removal but without success. The separation of Church and State gave them a new weapon and one which the Church feels and fears. They refused to pay the salary of the priest. This had not been possible under the regime of the concordat, because the State paid the salaries of the priests, but now when the village was asked to support its priest, they all refused to pay and demanded a worthy priest. Their former priest was withdrawn but none was sent them, and they were left without religious services. After our coming to Albertville, they asked our pastor to make arrangements to begin work among them. As soon as it was learned that negotiations were being made with the Methodists, another priest was found and sent to win over the people from the threatening apostasy. It was too late! The mischief was already done. The Methodists came and the work began. When the suggestion was made that the Tabernacle could be put up, they were enthusiastic.

I have not time to go into many details. I shall only tell you of the night the Bishop came to the Tabernacle. By some mistake the people got the idea he was to come in the afternoon and, as it was a holiday, there gathered a great crowd from all the surrounding villages to hear "l' évêque Protestant." As our wagon drew near the village, the noise of explosives was heard. Our visitors, before whose minds the vision of riots and mobs of former days arose, the natural sentiment, were already beginning to question apprehensively, when the pastor re-assured them by explaining it was only the noise of the fireworks set off in honor of the coming of Bishop Burt. For the people had insisted, in spite of the protests of the pastor, in making at least a little of the display they were accustomed to make in the days when the Roman Catholic bishop came to visit the town.

As we neared the entrance of the Tabernacle, we were greeted by lines of men and women, through which we had to pass; the men with heads uncovered, cap in hand, the women courtesying, and on all sides we heard, “ Bon soir, Monseigneur l'évêque ” (Good evening, my lord, the Bishop). It was rather hard on our democratic bishop, but after the first shock, he bore his honors with remarkable composure.

They had decorated the Tabernacle with evergreens and as we entered the whole audience arose and remained standing until we took our seats on the platform. The song service was inspiring. French Protestants believe in singing with decorum, which takes time, of course. An average American audience could finish a whole stanza, while the French are still proceeding with all due dignity to the close of the first line. But not so these Savoyards! They seem on the way to become Methodists to the core, at least so far as their singing is concerned. They sang with such speed and spirit that they left the astonished organist in splendid isolation, bringing up the rear.

The address of the Bishop? I was proud of him that night! With no effort at display or seeking after effect, he just opened his heart to those simple Savoyards and talked to them as a father. This was something new to these people and they eagerly drank in every word. The address made a profound impression. Their awakening consciences backed up the truth as it fell from his lips.

As he finished his address two little peasant girls, bearing each of them a bouquet of flowers, stepped up, shyly courtesying, with childish grace. Stooping down, he lifted each little one and kissed her. Turning to the audience he told them that these flowers should be taken to the one who had been the guiding star of his life. Then followed in about three minutes, a delightful little gem of eulogy to woman, the wife and mother.

It was altogether a new experience for that audience to hear a bishop talk thus. That it was appreciated was evidenced by the cries of “ Vive l'évêque ” that arose when he concluded. The influence he left behind him may best be judged by the fact that the next Sunday evening some twenty persons rose for prayers.

What the outcome of the work will be we know not, only the Omniscient Father Himself can tell. But we do know that “ To-day is salvation come to this village. ” There is already a group of between fifty and one hundred people whose hearts have been strangely warmed and who are earnestly asking the question, “ Lord, what will Thou have me to do? ” The leaven of the Gospel has begun working in that Savoyard measure of meal, and it will continue its regeneration. A new day has dawned not only for that village but for the whole country-side. The calls now coming in

are more than we can respond to, owing to our distressing lack of funds. For what we have done, can do and are going to do, we bless and glorify God. We are convinced that we have the Gospel that will meet the needs of those hungry souls, and because of this we rejoice and work. Brethren, pray for us.

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## Report from Switzerland.

Rev. J. G. SPÖRRI.

Many of our brethren in Switzerland would be glad to be here. If they had to consider only their wishes, they would be here now, so I bring their greetings. One of them wrote me before I departed from home: "I greet Rome with Romans. I: 7." May the Lord grant the fulfilling of our greetings.

Our work in Switzerland, though it is not what we wish it to be, gives us cause for much praise to God. We have all the liberty we could wish for in our work and are succeeding in it. If we do not make great strides, we surely are advancing. This is shown by the statistics of the last quadrennium, according to which the number of our members is now 9,758 and in our Sunday Schools we have 22,304 children. I wish you could see our chapels filled with them.

In Switzerland our Church is, for the most part, made up of members like the Church of Corinth, of whom Paul said: "Not many wise, not many rich, after the flesh, but that which is rejected and despised by the world, God has chosen to bring to naught that which claimed to be something." We are rejoicing in this fact and remember the Word of God. The Gospel is preached to the poor. What our poor people are able to do by the power of love for the work is shown by the fact that they gave more than one and a half million francs in collections in the last four years.

Besides this, the amount of work in distributing tracts, in working in our various societies, is not easy to estimate. We have great hope for the future and pray the Lord that He may make our Church a great blessing for our dear land and people.

In our Deaconess work, we are also doing something. At Zürich we are building a hospital and home for our sisters and at Lausanne we have bought a house with a large garden for 120,000 frs, which we dedicated the first Sunday of July as a home for old and sick people. The work is prospering and we have the sympathy of a large number of the best citizens

of the town. So you see the Lord is with us and to Him we give all glory and praise.

In closing, I should not forget to say that we regard it as a great favor to have our beloved Bishop Burt among us. If he had only more time to come in closer contact with the different parts of the work, I am sure he would see how warmly all the hearts of our people beat for him. We wish only that he would stay still longer with us. Now, brethren, please pray for Switzerland.

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### Report from Denmark.

Rev. HERMAN JACOBSEN.

Our country is small and occupies but a little space on the map of the world, but, nevertheless, it is a good little country, which can feed its inhabitants and is progressive in its industries and culture.

Methodism came to this country in 1856, when the late Rev. C. Witterup began to hold meetings in Copenhagen. In 1865, St. Marks Church was built and later work was begun in other parts of the country.

If it were not for lack of time, much might be said regarding the progress of the work during the last half century. Now, after fifty years, we have attained independence in our Annual Conference. There is something strange in the "becoming of age"—in attaining years of discretion, in getting one's rights as well as one's duties and responsibilities, and, in feeling that duty and responsibility overbalance the gain of having gotten one's rights.

Now that we have become an Annual Conference, we shall endeavor to perform our task, to learn to understand our responsibilities and do our duty. Our membership is 3,616 in full connection, 326 probationers, making a total of 3,942, being an increase of 76 members for the current year. If we were to count our children and adherents, the figures might easily be doubled. There are 49 Sunday Schools, containing 4,995 pupils, and 363 teachers. We have 29 Epworth Leagues with a membership of 1525. There are 29 churches and 16 parsonages, valued at Ks. 1,011,452 but as our church debt amounts to Ks. 438,860 we own only Ks. 572,590 worth of church property.

The contributions last year for pastors' salaries and house-rent amounted to 21,871 kronas, an increase of Ks. 2,906. We have contributed 2,662 kronas

to Foreign Missions, Ks. 485 to Home Missions and Ks. 34,099 for other purposes. Our total *contributions* amounted to 131,156 kroner, being 17,014 kroner more than in the preceeding year. On an average, the contributions have been Ks. 38.28 ôre for each member. We have a Children's Home and Deaconess work, with six sisters on probation, and we endeavor to be a blessing to our people and a spiritual power in our country. The Lord, who has been our help in the past, will be so in the days to come, for the honor and glory of His name.

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### Report from Norway.

Rev. J. HOLSTAD.

We speak with enthusiasm of the Third Italy, the United and Modern Italy. In a certain sense I shall speak of the Third Norway. But before I do so, I will mention what I mean by the first and second Norway.

The first Norway was Norway during the period of heathenism, when both the land and the people were sunk in darkness and in the shadow of death. This period lasted until about the year 1000 A. D.

The second Norway was Norway under Catholicism until the Reformation, about the middle of the 16th century, from which time we can say the third Norway dates. The third Norway, then, will be Norway under Protestantism.

Seen from a spiritual point of view, I believe I am not mistaken when I call the first period, night; the second, the first faint suggestion of the dawn; and the third—especially the latter part of it—the light of day.

These three stages thus form a development from darkness into light—a light which shines clearer and clearer as the ages pass.

Now that I shall attempt to give a somewhat hurried sketch of Protestant Norway, it is natural that I should first tell you something about what we owe to the Reformation. Quite naturally this has done much to form and mould the religious and ecclesiastical life of Protestant Norway.

When the great German reformer stood before the assembly at Worms, he closed his address with these immortal words: "Unless I be convinced by the Holy Scriptures, I neither can nor will recall what I have written, for it is not meet to do that which is contrary to one's conscience."

In these words are expressed two of the most fundamental principles of the Reformation and of Protestantism.

First: that the Holy Scriptures shall form the basis of faith and of

personal conviction. In conformity with this, the Bible is translated into the language of the people, and public worship in that language is substituted for Latin masses.

Secondly: the Reformation lays stress upon freedom of conscience in religious matters.

To these important points I may add the fact that

Thirdly: the Reformation revived that fundamental doctrine of the Bible, that man is justified by faith without works.

As a consequence of the emphasis laid upon these fundamentals, a break with the religious and ecclesiastical system, which is characteristic of the Roman Catholic Church, was inevitable.

A closed Bible and a fettered conscience can not be combined with the spirit of Protestantism. It emphasises a free Bible for a free people.

The fact that evangelical Protestantism throughout the world has won such great victories for the Kingdom of God is, to a great degree, owing to the fact that down through the ages it has been faithful to these fundamental principles of the Reformation.

As far as Norway is concerned, we can say to the glory of God, that the Gospel in the last century, and especially the last half of it, under the banner of the Lord and of Protestantism, has made great progress.

And the fact that Methodism, as a branch of Protestantism and a child of Providence, has a great share in the progress of the Kingdom of God in Norway, fills us with joy and thankfulness to God.

We also rejoice in the fact that the spirit of Methodism to such a great extent has permeated the Lutheran State Church and there furthered spiritual preaching and life. And at the same time we believe that Methodism both has formed and will form a bulwark against the increase of rationalism, with its colourless preaching and want of that life which grows from a full belief in the all-embracing truths.

With these facts in view, we dare to believe that Methodism in Norway to a certain degree, has accomplished the task which Bishop Beverly Waugh, in the name of the Lord, gave its real founder, the Rev. Ole Peter Petersen. When the Bishop in 1853 sent him to Norway, he said, "Go to Norway and raise up a people of God!"

"A people of God"—these words have been shining over our work for nearly sixty years.

They have shown us the aim of Methodism, which, in the first place, is not to establish an ecclesiastical system, but to raise up a people for the Lord; a people with piety, with the mind and character of Jesus Christ, qualified to be a light in the world and the salt of the earth, a people who will leaven the world without being of the world.

Methodism in the land of the midnight sun has, as in other countries, had to meet a great deal of opposition, but in spite of this, it has increased from a little flock of adherents to thousands who to-day praise the Lord for full salvation.

And I believe I am in conformity with truth, when I say that Methodism has a leading place among the dissenting Churches of Norway. It stands on friendly terms with these Churches and recognizes fully the good work which the Baptist Church and the Lutheran Church have done in promoting the Kingdom of God among the Norwegian people.

Concerning the Annual Conference of Norway, I may inform you that this was organized in 1876, with twenty preachers either in full connection or on trial. The Church had then a membership of 2,798.

At present we have fifty-three preachers in full connection and three on trial, and a church membership of 6,246. If we add to this the number of children in the Church and the large number of adherents who help us in our work, the number must be more than doubled.

By the very frequent emigration of members to America, the Norwegian-Danish Methodist Episcopal Church over there has in the course of the years been greatly strengthened.

Our Sunday School work has steadily developed. From 1859 children and 212 teachers in 1875, to 8,350 children and 646 teachers in 1911.

Our Epworth Leagues have now a membership of 3,273. Junior Leagues 781. The Leagues do a good and many-sided work for the benefit of the Church and the people. With confidence in God, our young people are faithful to their grand motto: "Look up! Lift up!"

I feel that I should very much like to speak of our deaconess work, which is not more than fifteen years old. It was in 1896 we sent two sisters to the "Bethany Deaconess Home" in Hamburg to be educated there in this important branch of service. This was the beginning of the comparatively great work we carry on to-day with two Deaconess' Homes and about fifty sisters, scattered all over the land.

God has abundantly blessed this work, and we are so thankful to Him for the good influence that all our sisters exert throughout the country.

The budget of this work is about Ks. 16,000 and it is able to meet its own expenses.

After this I may mention our Orphanage in Christiania with about twenty children. This blessed work has been faithfully cared for by the Church. We expect in the immediate future to give room in this blessed home of Christian charity to those who are now knocking at the door.

In regard to our publishing department, it has for some time been in somewhat straitened circumstances. But special efforts have lately been made

to bring things into a more prosperous state. The entire property is calculated to be worth about Ks. 87,321.

The value of our entire Church property is Ks. 1,008,204.

Our Church paper "Krishly Tidenda" has 2,120 subscribers. "Ungbirken," the Epworth League paper, has 1,550 and "Bornevuum" the Sunday School paper, has 4,500. To some extent our people have open eyes for the great and good influence of our papers and books, and I think I am right when I say that a greater interest has been awakened for this part of our important work. The difficulty seems to be to get excellent and interesting books that easily command a market.

In the matter of self-support we are slowly advancing. Now and then a Church comes up to the standard; and, even if the speed is slow, the course is in the right direction.

I am pleased to tell this congregation that the interest for the work of our Church in heathen lands is growing also in Norway. We warmly desire to have our share in conquering the world for Christ.

A Home-Mission movement, especially intended to reach the country places, has greatly caught the interest of our people.

And now in closing my report, I feel a great desire to thank God that in His abundance of love, He sent Methodism to the rocky land of the midnight sun. In the cities, as well as in the mountains, and in the fjords of the long barren coast, even as far north as to Hammersfest, the most northerly town in the world, the word of God is preached, and the songs of Methodism resound to the glory of our Lord Jesus Christ.

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With a strong sense of the tie of European brotherhood and the spirit of common service, my heart bids me leave this message with you: Let us march forward and be faithful to our inspiring motto: *Europe for Christ!*

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## STATISTICS

	Ministers		Members		Probation-ers		Sunday Schools		Teachers		Scholars	
	1907	1911	1907	1911	1907	1911	1907	1911	1907	1911	1907	1911
AUSTRIA . . .	—	7	—	488	—	182	—	18	—	33	—	512
BULGARIA . . .	17	20	398	556	134	153	16	21	48	52	520	800
DENMARK . . .	23	26	3405	3616	296	326	37	49	318	363	4107	4995
FINLAND . . .	19	31	978	1462	342	491	29	57	124	204	2285	4313
FRANCE . . .	—	9	—	64	—	110	—	8	—	15	—	158
GERMANY N. . .	90	82	8413	9324	4680	4177	197	190	947	1081	11346	11456
GERMANY S. . .	92	105	9843	10952	1753	1945	309	329	977	1058	13190	15546
ITALY . . . .	43	47	2761	2968	928	712	43	49	116	138	1806	2237
NORWAY . . .	46	52	5774	5748	447	498	53	57	604	646	7996	8350
RUSSIA * . . .	—	9	—	203	—	182	—	9	—	31	—	665
SWEDEN . . .	121	136	16075	16285	1666	1256	192	207	1276	1324	18428	18550
SWITZERLAND .	51	57	8442	8952	912	806	254	256	1385	1412	21005	22304
	502	572	56089	60415	10558	10656	1130	1241	5795	6326	80683	89886

\* Russia Mission organized August 4, 1911. Statistics of this Mission also included in figures for Finland; formerly Finland and St. Petersburg Mission Conference.

## STATISTICS

Missionary Collections	Self-Support	New Churches built during Quadrennium	Parsonages built during Quadrennium	Other building	Probable value of property		Collections for all purposes during the Quadrennium	Collections for all purposes during the Quadrennium		
					1907	1911				
—	121	—	2830	—	—	—	47460	—	2964	
50	58	766	1168	—	3	1	38427	50000	4173	5756
2766	3147	4549	5900	2	—	—	260893	273000	17167	33700
573	1127	8814	9814	8	11	1	63674	175000	53213	88500
—	25	—	1612	—	—	—	—	—	—	3022
1096	1488	65591	66843	8	8	3	877927	902985	252512	335000
1336	1306	69062	88290	20	—	—	338438	866740	278764	335000
459	528	4099	8545	4	2	1	465000	535100	28037	42225
871	1079	10775	12844	3	—	—	419300	458301	160267	171949
—	235	—	2437	2	1	—	—	11500	—	8500
5019	5403	41970	42000	12	8	—	744825	750000	422435	430000
2859	3500	419036	62290	13	3	3	694502	985000	275831	325000
15029	17782	624662	304573	70	35	9	3902986	5133586	1492399	1773116

## Sunday Morning Sermon.

Bishop WILLIAM BURT, D.D., LL. D.

Text: "Sir, we would see Jesus."

(JOHN XII, 21).

The raising of Lazarus from the dead was no doubt the most convincing miracle that our Lord performed, and occurring as it did near the time of the Passover, it stirred up a great excitement and enthusiasm among the people then assembled in Jerusalem. The city was crowded with people from all parts of the world, and many of them heard for the first time of the wonders wrought by Jesus of Nazareth. Hence when they learned that Jesus was on his way to Jerusalem, they "took branches of palm trees and went forth to meet Him saying,"—"Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." The Pharisees were enraged at this popular demonstration of sympathy in favor of Jesus, and they said to each other,—“Perceive ye how ye prevail nothing? Behold the world has gone after Him.”

Among those who had come up to the feast, and who were witnesses of, and perhaps participants in these scenes were certain Greeks who came to Philip saying—"Sir, we would see Jesus."

There are three general opinions as to who these Greeks were. 1. That they were Jews who spoke the Greek language, and dwelt in Greek cities, hence called Greeks. 2. That they were proselytes to Judaism. 3. That they were Greeks of true Hellenic descent; who had come to the Passover, not to participate in the Jewish ritual, but to worship Jehovah, monotheists, who saw in Israel's God the Creator of the universe. We have reason to believe from the tense of the verb used, that they were in the habit of coming up to the feast. They were not mere tourists or sight-seers, such as doubtless did gather to witness that wonderful pageant, a whole nation assembled to commemorate a Divine deliverance. These Greeks came not to gaze, but to worship.

The references to these enquirers after Jesus would indicate them as representative men. They belonged to a class destined to fulfill an important part in the subsequent history of the kingdom of Christ, and are often referred to in the book of Acts as "devout Greeks," "devout persons," "they that feared God." Outwardly they were still Gentiles, but Gentiles who had seen the folly and falsehood of heathenism and were earnestly seeking for something better. Such were many at Antioch in Pisidia, who listened gladly to the Gospel, when the Jews blasphemed and contradicted,

until Paul and Barnabas waxed bold, and said—“ seeing that ye put from you the word of God, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.”

There was universal dissatisfaction with the worn-out teachings of Paganism. Some resorted to disbelief in all religions. Some looked for help to the religions of the East. But others, like these devout Greeks, had found satisfaction in the Jewish synagogue. They were seeking truth and light, and they found in Moses and David and the Prophets teachers that met this need better than Plato or Aristotle. Such were also Cornelius and the good centurion of Capernaum and many others. Wherever the Apostles went, it was these “devout” men and women, who were the open door through which the Gospel entered upon its triumphs. There have always been devout worshipers of the true God, even among those who were strangers to the Commonwealth of Israel, and thank God there are many such to-day whose names are not written in any Church records.

These men, coming to the feast of the Passover, had heard of the wonderful words and work of Jesus, had witnessed the excitement and enthusiasm of the people, and perhaps had joined in the questionings as to whether or not this Jesus was the Messiah predicted by the Prophets. They came to Philip, who perhaps was in some way related to the Greeks, since he bore a Greek name, and said—“ Sir, we would see Jesus,” be introduced to Him and become acquainted with Him. Philip before presenting them to Christ, consults his fellow-townsmen Andrew and they together tell Jesus—“ The Greeks seek Thee.”

What more splendid opportunity could have presented itself to the One whose mission it was to bring light to the whole world? Thus far that light had been confined to His own little nation and people. Now the Greeks are seeking Him and asking to see Him. Their request was like that voice which some years later came to the Apostle Paul, the voice of a continent saying—“ Come over into Macedonia and help us.” To which voice, thank God, Paul was not disobedient!

It was reserved for Paul to be the Apostle to the Gentiles, and to go and win glorious triumphs for the Master, but Christ Himself must be “ lead as a lamb to the slaughter,” He must carry our sins and our iniquities to the cross. He must be the Saviour of all men, hence this golden grain of wheat must fall into the ground and die, else it cannot yield a harvest for others. “ For this cause came He to this hour.” It is the law of the kingdom to which He Himself bows, thus leading many sons to glory. “ He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal” (John XII, 25). The supreme surrender must be made. Jesus must think of nothing else. Hence He turned away

from Greece with her art, culture and schools, turned away from these Greeks, stretching out their hands to receive Him, and gave Himself instead into the hands of Judas, Caiaphas and Pilate, in order that through the sacrifice of Himself, He might bring to the world the greater good. " I, if I be lifted up, will draw all men unto me ".

We have no means of determining precisely the motives of these Greeks in seeking an interview with Jesus. It is fair to assume, however, that they were sincere in their request to know Him and the truth which He taught. They were so anxious to meet Him that they pressed forward through the crowd and sought an introduction to Him through one of His disciples.

Note that they sought Him through one who knew Him, and not through books or persons who knew Him not.

Note also that among the multitudes who then followed Jesus, only these few Greek strangers requested to see Him, in order that they might personally know Him. How very few there are to-day of the multitudes that enjoy the privileges of a christian civilization, who sincerely desire a personal acquaintance with the Christ. More perhaps might desire to see Him, if a great stir was being made about Him, as during His triumphal procession into Jerusalem. If, however, such made the request to see Jesus, it would simply be out of curiosity to see and know One already famous. There are multitudes of such people. They like to meet Jesus on great occasions. They can recognize Him only in some extraordinary excitement, or some overpowering influence, when the whole camp sends up a shout. They would like to be introduced to Him when He is hailed as King, but they keep away from Him when He is " despised and rejected of men, a man of sorrows and acquainted with grief ". They do not wish to meet Him when He is on His way to Calvary, carrying the heavy cross, mocked and jeered by the rabble. Such could not be apostles of the truth in papal lands, where everything that the satanic mind is capable of inventing is used against those who would know and faithfully follow the Christ.

There are, however, many to-day who, like the Greeks, honestly desire to see and know Jesus, whom to know aright is life eternal. We may not be able like the Apostle John to testify to that which " we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life ". But thanks be to God, some of us have seen Jesus, have heard Him speak peace to our troubled souls, and any one who truly desires " to see Jesus " to-day may do so, for He is with us yet, and whosoever will may come to Him. He is in our modern world making new the nature of the individual men and women who come into relation with Him. He is producing the new type of character which in turn gives us the higher ideals and better institutions. There is a

moment in our soul's history when it awakes to God. Call it the new birth, conversion or what we may, the whole appeal of the Gospel is based on the necessity of this great change. Not long ago a missionary in India was asked by a native, "What medicine did you give my wife?" The reply was: "We did not give her any". "Oh yes, you did give her some good medicine. She used to be cross and now she is kind. She used to be lazy, and now she loves work. She used to speak bad words and now she is patient and gentle". It was Christ, the great Physician, who had changed her nature by His Spirit.

When the spirit of Christ enters into a human heart, it makes the vile pure, the liar truthful, the drunkard sober, the cruel kind, and it gives to those who are slaves of evil habits, the freedom and beauty of a redeemed personality. Faith in Jesus Christ and obedience to His Gospel have developed the finest manhood and womanhood of the world. The most beautiful, pure and intelligent home-life is found in the christian community, where those who compose the home know and love the Christ.

If we truly desire to see Jesus, we may recognize Him in the lives of His devoted followers. Yes, there are some, I know, who wear religion simply as a cloak to be put on and off, as may suit their convenience. And referring to such, men scornfully and ironically say "we would see Jesus", like those whom Jesus met as He came down from the Mount of Transfiguration, who ridiculed Him, because of the failure of His disciples. Is it fair, however, to conclude that because there are hypocrites and persons self-deceived, there is no Christ? Let us be honest. Are not the true followers of Jesus, whom we know, the salt of the earth, the light of the world, the salvation of men and of society? Is not the Church of Christ, with all its human defects, the bulwark of righteousness against all forms of wickedness and all the powers of darkness? Do we not see in the face of many of Christ's devoted followers the face of the Master Himself, the One altogether lovely? They who truly desire to see Jesus may see Him in the lives of His saints on earth, who live to bless and save the world.

Again, he who honestly desires to see Jesus may see Him in His words and works. Said one of the chief men in Christ's time, who had been an eyewitness of what Jesus did—"No man doeth the miracles that Thou doest, except God be with him". And all the people of that and of every age have said "Never man spake like this man". His works were divine and He spoke from heaven. To see Jesus and to know Him, as the Son of God and the Saviour of the world, we must not only behold His wonders in healing the sick and raising the dead to life, but be with Him on the Mount of Transfiguration, watch with Him in Gethsemane and on Calvary, and see Him as He comes forth from the tomb all glorious in resurrection light.

He died that we might live, He rose again that we might be justified. We must hear Him, not only in the Sermon on the Mount, where He gives the world a perfect pattern of ethical teaching, but hear Him also when He goes away alone at night to pray for poor lost humanity, and in that last wonderful prayer on the cross " Father, forgive them, for they know not what they do ".

What I fear is, that many professing christians of our day have almost lost sight of the great pitying Christ, the Brother and Helper of men, who came into this world to heal the woes and sorrows of broken hearts. This poor world never needed Him so much as it does to-day, not that vague powerless abstraction called Christianity, but Jesus Himself " wounded for our transgressions, bruised for our iniquities " and now exalted to the right hand of power.

That religion which is confined to the Church, that makes its appearance only on Sunday and consists of dogmas, forms and ceremonies is of no use for this poor needy world. Here we need something that touches our life, changes the character, cleanses the heart and regulates our whole being. This is found only in the presence and saving power of the personal and living Christ. What a power the Church would be in this modern world, if the people could recognize in us the Jesus of the New Testament, that Jesus whom the common people heard gladly, because He knew them, loved them, and sympathized with them, that Jesus who gave Himself body and soul for the cause of suffering humanity, that unselfish Christ whose first and last thought was for others. Thank God that " the spirit of Christ has so far captivated human thought that men everywhere are coming to feel that if for themselves they would make the most of life, they must seek out the best methods and channels for service to others ".

Who can fail to recognize Jesus in history and in our Christian civilization? The great historian Lecky said—" It was reserved for Christianity to present to the world an ideal character, which through all the changes of the eighteen centuries has filled the hearts of men with an impassioned love and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice ". Renan was compelled to say—" Whatever may be the surprise of the future, Jesus will never be surpassed. His worship will grow young without ceasing, His legend will call forth tears without end, and His sufferings will melt the noblest hearts. All ages will proclaim that among the sons of men, there is none born greater than Jesus ". There is no character in all human history that can be compared with Him. In the march of civilization we see the manifestations of His power, wisdom and love. A beautiful work of art is the manifestation of

the artist's thought and design, his ideal. A magnificent building is the expressed thought of the architect, a great bridge that of the civil engineer, and a beneficent institution that of the philanthropist. The thought purpose and spirit of Christ we see manifested in every endeavor for the elevation and amelioration of the race and in every educational and philanthropic institution. Christ breathes in the pity and sympathy expressed for the poor, the friendless, the aged and the afflicted. Only those who wilfully shut their eyes, can fail to see Jesus in this era of the world's history in which it is our privilege to live. The last hundred years of Christian Missions have demonstrated to the onlooking world that Jesus Christ lives and reigns, and that He is in very fact the salvation of the individual and of the race. "To-day, amid the materialism the rationalism and the scepticism that surround His Church, the Christ of Calvary stands calm and confident as in the Galilean days, and says—"Believe me for the very work's sake". Neither critic, nor scoffer, doubter or unbeliever can refute or resist this ever growing witness of the power of Him, in Whom and through Whom "God is reconciling the world unto Himself". Any one who takes the larger view of the world-movement can easily trace the work of Christ in the world. He is making new the ideals and institutions of humanity. An ideal is an invitation to a higher life, and Christ's sublime ideal of love beckons humanity forward. Disinterested love was unknown before Jesus came. Hence every humanitarian movement in the world to-day owes its inspiration to the Christ of history.

"The principles of the Gospel, always adaptive to present needs, are also always in advance of the world's growth. The spirit of service as exemplified in the life of Christ, if universally enthroned in human practice, would cause all the desert places in society to blossom as the rose, would leave no material need unsupplied, and would fill the world with the fruits of righteousness and peace. There are really no social or civic problems now vexing human thought, which would not find their best solution under the administration of applied Christianity. Jesus is making new the environment of His people, and He will not stop until there shall be a new earth as well as a new heaven".

To appreciate what Jesus is to this modern world, to our individual world, or even to this city, let us imagine for a moment what would be the result, if He should withdraw Himself and all His influence for good. Yes, Jesus is in history, in the world, in His Church, in the hearts of His people and in this Book of books, and in Him we see and know God, for He is the express image of the Father.

It is an infirmity of our human nature to imagine that costly apparel, decorations of gold and of gems properly symbolize greatness and power.

It has been the fashion of kings and princes thus to adorn themselves and the people have looked on with admiration and envy. But truly great men have been very simple in manner and life, and no one was more so than Jesus of Nazareth. He was the pattern of the simple life. His teachings were also characterized by simplicity. He spoke on the greatest themes, but His thoughts were as transparent as the sunbeam and His words such as the peasants about Him could easily understand. If we would see Jesus, we must recognize Him in His simplicity, and to do this in some quarters to-day will require the highest courage.

“ Upon no other in the world’s history has the light of critical investigation so fiercely shone as upon Jesus of Nazareth. Men have become famous because of their brilliant attacks on the divinity of His character. Since the day when the Jewish mob assaulted Pilate’s judgement seat, the clamor for the crucifixion of Christ has never ceased. In every age somebody has prepared for Him a tomb. But from every Calvary and from every sepulchre Christ has come forth with a more fully acknowledged sovereignty. He has come forth a Being more wonderful, more divine, more universally worshiped than ever before. Never more than now has Jesus drawn to Himself the best thought, affection and activity of the world ”.

They, however, who would see Jesus to know Him can never do so merely through the senses, nor through the reasoning faculties by simply observing His mighty works and beneficent acts in the world, nor by reading what others may have said about Him. We can know Jesus only as we personally come into communion with Him through faith. It is one thing to know about Jesus and another thing to know Jesus. To know Christ is to make Him a part of our personal experience. Hence it is the living Christ we seek, not the babe made of wood, wax or marble, not that lifeless form in the Florence Cathedral, beautiful as a work of art, but false in its representation of our Lord, not that ghastly figure of Christ on the cross, which we meet with everywhere in Roman Catholic countries, but the living, resurrected, triumphant reigning Christ. It is the restored consciousness of the living Christ that the modern Church needs more than anything else.

There can be no substitute for Jesus, no system of science, ethics or philosophy can take His place. No person, position or environment can be a substitute for Jesus.—“ Tis His face that thrills my soul with joy, O, give me Jesus, only Jesus ”.

“ Sirs, we would see Jesus ”. If sincere in this request, then we will seek Him, as did the Greeks, through those who know Him. We will press through every difficulty in order that we may come to where He is.

Do we long for that higher life and experience of which we have heard others testify? Jesus says—“ I am the Way the Truth and the Life ”. Let

us come to Him. The highest ideal of the christian is to know Jesus and become like Him. Paul writing to the Corinthians (I Cor. II, 2) said—“ I determined not to know anything among you save Jesus Christ and Him crucified ”, and to the Galatians (Gal. II, 20) “ I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me ”. To the Ephesians (Eph. III, 17-21)—“ May Christ dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height ”. On the cover of Longfellow’s edition of his “ Divine Passion ”, there is a Greek cross, on the four arms of which are the words Rex, Lex, Dux, Lux; Jesus being the center to which all converge and refer. So on our hearts let it be written that Jesus is our only King, Law, Guide and Light.

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## The Evening Sermon.

ALFREDO TAGLIALATELA.

### From Little to Much.

Text: I Kings XVIII, 41-46.

The prophet Elijah had announced to the king of Israel that the drought would cease and that rain would fall, but, the rain delaying to come, the prophet withdrew to Carmel and set himself to pray, holding his head between his knees, as was the oriental custom.

What connection can there ever be between a natural phenomenon like rain and prayer? Well, Terenzio Mamiani, who was one of the greatest restorers of Italian philosophy and who in religion was, as you know, among the most advanced thinkers, one of the Socinians, has written a magnificent page in which he declares that he could not laugh at those who pray for clear weather or for rain, “ because I believe ”, he adds, “ that the essence of the universe is spirit, and that when the spirit operates with all its power, nature obeys ”.

However, Elijah was upon the mountain, intently praying for rain, and as he had with him his servant, he commanded him to go up to a certain point and look toward the sea, if perchance he might catch sight upon the horizon of some indication of the coming rain. The servant went up, looked, and returned, saying, “ No, there is nothing ”.

Elijah continued to pray, and, after some time, sent the servant again. He went to the same place, scanned the same horizon, and returned with the same reply: “ There is nothing ”.

With the same result, he made the third, fourth, fifth, and sixth ascent, but the seventh time the servant said, "There is something upon the horizon toward the sea, but it is small,... a tiny cloud appears about the size of the palm of the hand".

It was, however, a little cloud of much substance, even though so small in appearance, for verse 45 says, "And little by little the heaven grew dark with the clouds and the wind, and there was a great rain".

Now the particular thing that strikes me in this incident is that servant, who returned, saying, "There is nothing".

In verse 43, Elijah said, "Go up now, look toward the sea". And he went up, looked, and said, "No, there is nothing". He was right and at the same time he was wrong; wrong, because, in spite of the unchanged appearance, something had commenced to develop and it developed into something of infinite moment, for it carried in itself the gift for which the prophet prayed.

Standing before this servant, I think how many times we do as he did, how many times we go and search and return, saying, "No, there is nothing", when there *is* something, there is the beginning of one of those rains which refresh and restore and make fruitful the earth from one end to the other.

We say, for example, that to our vision there is nothing when we go to look into the hearts of men in search of health-giving and regenerating elements. "There is nothing", while instead there is, perhaps, the beginning of a crisis which shall transform those hearts from black to white, from darkness to light, from death to life.

You remember without doubt the marvelous pages in which Manzoni describes the conversion of Innominato, his remarkable conversation with Frederico Borromeo, when hardened by sin, he fell sobbing into the arms of the Cardinal. But could one have gone to look into the heart of Innominato only three days before this crisis, he would probably not have been able to discover anything unusual, and would have returned, saying, "Oh, there is nothing".

What was there in the heart of John Bunyan, when at Bedford he left the little group of women, who had been talking about the Gospel, about Christ and redemption? What was there? "Nothing", one would have said, while instead there was the germ of a new man, the germ of that allegory which is, next to the Bible, the most widely read book in the world, and which Bonaventure Zumbini has classed with the Divine Comedy.

What was there in the heart of the Pharisee of Tarsus, when he left Jerusalem to raise the sword against the Christians of Damascus? There was nothing, except that the eyes of Jesus perceived the pricks against which it was hard to kick.

Go slowly, when you set yourself to scan the horizon that is without bound, the human heart. Go slowly, when you say, "There is nothing, there are no healthy and regenerating elements". Go slowly! Something has entered within; to-morrow it will be a little cloud, the size of the palm of the hand, and the day after rain that shall cleanse, restore, and make fertile.

Again, we say often, "There is nothing there", when we stand facing other phases of life more easily seen than the heart; when we scan history, which is the expressed life of the world, as the heart is its innermost life.

There was more than one of those who, on the 5th of December, 1746, witnessed the violence of the Austrian soldiers, who attempted to force the citizens to help them as they carried a mortar through the streets of Genoa, more than one of those, I say, who witnessed this episode, who, returning home, when asked what had happened, replied: "Oh, nothing; the soldiers demanded the assistance of the citizens, and a boy threw a stone". But in the stone of Balilla was the beginning of an uprising by which the Austrians were expelled from Genoa. That was more than nothing!

More than one of those who were present at the time of the Feast of the Madonna del Carmine in 1647 during the uproar of the Neapolitan fruit venders in the Piazza del Mercato, who said, as the servant of Elijah, "Oh, it is nothing—a tumult like so many others!"—but in *this* outburst was the germ of the expulsion of the Spaniards and of a new era in the civil development of the Two Sicilies.

More than one who, at Palermo on the Day of Vespers, saw the stirring of the noble blood of the islanders against the French, thought that it would amount to nothing, only a little event in the chronicles of time, but instead it was the dawn of a revolution and of the most stupendous popular movement of the thirteenth century.

And so, facing also the facts of history, one must go slowly when he says, "There is nothing". You may be mistaken, and before the words are out of your mouth, you may be caught not only by the rain, but by a tempest that shall deafen you with its thunder and blind you with lightning.

Again: we often say, "there is nothing", when we stand in the presence of scientific investigation at the very moment when the discoverers are placing their hands upon the most precious secrets of nature.

Let us go to the home of Galvani, the illustrious professor of the University of Bologna, whose wife is ill. The physician has ordered a broth of frogs, and the frogs lie there, beheaded, upon the marble top of the buffet. By chance a piece of metal touched the leg of a frog, and the leg trembled. What is it? Nothing! Could you ask anything nearer nothing?

Yet it was the incident which led to the discovery of electricity, which has revolutionized all of our modern industries and life.

To be sure, Galvani made a mistake in believing that the leg could be the generator of electric power, that electricity was latent in the leg itself, when instead, as was proved by Alessandro Volta, the Professor of Physics at Pavia, the mysterious force was released from the metal. And here is Volta, experimenting with metals, and constructing the first pile, a mere nothing, you know; a few disks of brass and zinc, separated by a wet cloth, through which there passed the faintest current. A mere nothing! Child's play! Not so in the judgment of Napoleon, who came to Pavia to see it, and fixing his eagle eyes upon it, said, "Here is a new beginning".

What happened upon the tower of Pisa? Nothing. A man who let fall some little stones was the discoverer of the formula for the fall of heavy bodies. What happened in Philadelphia? Nothing. A man who held in his hand a kite-string was the discoverer of the lightning-rod.

What happened in the kitchen of that modest home in Paris? Nothing. The master of the house, who watched attentively the lid of the pot which stood over the fire, was the discoverer of the power of steam, whence developed the train that,

" Flashing and smoking  
Like a volcano,  
Surmounts the mountain  
And swallows the plain ".

Go slowly when you touch the nothing which the learned ones investigate with sharpened eyes and frowning brow, through whom "nothing" develops into the most marvelous discoveries that transform everything.

But this phenomenon of the little becoming great, this rapid coming into being from that which seems nothing, this never has manifested itself so marvelously as in the history of Christianity.

What was the Christianity of the earliest days? It was a small thing, nothing, so insignificant that contemporaneous historians almost failed to see it, historians who discussed at length other events, now entirely erased from the memory of man, but of Christianity never even a line! The three or four who referred to it incidentally, spoke of it as a thing most trivial.

Pliny mentions it as a society of good people, perfectly inoffensive; Suetonius refers to it as a tumult stirred up among the Jews, and in his hasty story, he makes mistakes in almost all the dates, even in the name of Christ, whom he calls Crest. Tacitus writes of a company of atrocious trouble-makers, upon whom the police of the Emperor had indeed already placed their hands, and whom they had almost succeeded in crushing out.

Recall all these opinions together, and again will go forth the words of Elijah's servant, " Oh, there is nothing ! ". What events of any import could take place (according to the Greek and Roman mind) in connection with a movement born in Galilee and entrusted to fishermen and publicans ?

And when a little later a pagan, a little more discerning than the others, having watched most closely, saw, as did Elijah's servant upon searching the seventh time, a little cloud, you know he speaks of it: *Nubicula est, transibit*. " It is a mist, it will pass over ". It is a fog, a little cloud that will vanish, but instead after all these ages and after so many rains, the cloud yet covers the heaven above us with its promise of still more rain.

And so at every time in the world's history, when some great religious awakening has broken forth, there were always those, who at its first outburst said, " Oh, it is nothing ". " It is nothing ", they said, who saw the monk of Erfurt, as he unlocked the Bible and read it. It was the birth of the Reformation. " It is nothing ", said he who saw the poor Welch girl, when she borrowed a Bible for her friends. It was the origin of the Bible Society. " It is nothing ", said those who saw the shoemaker of Southampton, when he told afterwards about his dream of a mission among the heathen, from which time they called him " the dreamer who dreamed of dreaming a dream ", but it was the inception of Missions to India.

" It is nothing ", said they, who saw the young men of the Holy Club of Oxford, who gathered to read the New Testament in Greek, but it was the initial step of Methodism. " It is nothing ", said those who saw Dr. Barnardo or George Müller, searching for children to rescue them, but it was the foundation stone of one of the greatest Protestant educational movements, to-day imitated by all educators.

" Pooh, it is nothing ", any-one would have said, who stopped in here to glance at the Congress of European Methodism, but who can tell? Above us is a tiny cloud, only as large as the palm of the hand, but to-morrow it will grow, and cover all the heaven, and send down upon our parched spirits the water which washes, restores, and makes fruitful.

This is the message which I bring to you this evening, that a little cloud of religious thought and feeling at last appears in Italy's sky. In five respects it is like the cloud in the text, seen by Elijah's servant.

First, this little cloud, as that one, has been very slow in appearing. There had been drought now for a long time when Elijah went up Mount Carmel, and then, when there, they passed six days before the cloud appeared. How many years, how many centuries have passed before the cloud appears! I think that the last time that one could see in Italy's heaven a cloud like this, was in the days of Savonarola, but you remember the vivid picture of that page of Carducci's. In the Piazza della Signoria Savonarola

is burning, and in a corner of the Piazza stands Machiavelli, who watches and sneers, as he says, "These clouds are not formed for Italy's sky!" And as though stopped by the mockery of Machiavelli, such clouds have never since appeared. France had the Huguenots, Germany the Pietists, Switzerland the Reformers, Scotland the Covenanters, but Italy...? Nothing, save some little movements of sporadic reformers in the sixteenth century. Ah, how long the little cloud has delayed in appearing!

The second similarity between the two clouds is in the act of supplication that preceeded its appearance. There upon Carmel was Elijah, bowed in the attitude of prayer with his head between his knees. Ah, I say to you that for a long time there has been in Italy this man who prays for the rain. Perhaps it has not been a formal prayer, one of those stated kind which commence with an invocation and end with a doxology, but it has been a prayer, an unworded prayer, a calling upon God that something may happen that shall awaken and stir the conscience of Italy. Poets, artists, philosophers, teachers, political leaders, educators, all have said this for some time, and they repeat it now. It is a sentiment that pervades all literature, even the newspapers. There are, moreover, holy souls who have raised a formal prayer, who have given conscious and definite voice to this petition.

Some months ago Georgina Saffi, the widow of Aurelio Saffi, died. She had retired to a quiet villa with her memories of the great Risorgimento. Who has not been moved by reading the published extracts from her letters, some of which are like unto this prayer of Elijah's?

The third likeness is that the little cloud arose out of the sea. "Behold, there ariseth a cloud out of the sea". I cannot read this without thinking of the three seas which wash the shores of Italy. Upon three sides Italy is bathed by the sea. Oh, if the little cloud shall arise from the sea, it shall come to us from every side, and completely envelop Italy!

Yesterday a fellow-member of the Congress called our attention to the fact that Methodism had gone across the sea from Europe to America, and then had recrossed the Atlantic, having gathered new energy, and by the way of the sea it now shows itself upon Italy's horizon.

The fourth likeness is that the little cloud was like the palm of a hand and I say to you that like a hand must be our religion of to-morrow. Not like a mouth which teaches—we have had much of this kind—but like a hand which is stretched forth, into every avenue of life, to those who have fallen into the abyss of sorrow, of sin, of misery, of despair, to lift them up again.

The fifth point of similarity is the rain. Oh, the rain! There may lie upon the land seeds most vital and precious, but without water they

cannot grow, because the land is hard, the seed is fast bound on every side, it cannot develop and thrive.

Oh, how many seeds of good have fallen upon the soil of Italy, that cannot germinate, because the earth was not softened by the rain. But when the rain shall fall!

And there shall be a *great* rain. Verse 45 says: “ And it came to pass in a little while that the heaven grew black with clouds and wind, and there was a *great* rain ”.

Some years ago I visited Hamburg, Germany, with a friend who is present at this Congress. We walked along the streets and through the squares, admiring the order, the cleanliness, the fine condition of everything. But, after having walked around for a couple of hours, we suddenly came into a section of the city of a totally different sort. It was disorderly, badly cared for, dirty. In surprise we looked at the names of the streets. They were named for the saints. We looked at the great Church, which stood before us in in the Square,—a Catholic Church! We were in the Catholic quarter of Hamburg; we were in that part of the city where the rain of the Reformation had not fallen, and had not washed away the dirt. But the rain that shall fall upon Italy and of which the first indications now appear upon the brazen sky, this shall be a “ *great* ” rain, which shall cleanse the entire land!

There is but one condition, that we have faith. Oh, see the faith of Elijah! Although the servant said that there appeared out of the sea a cloud only as large as the palm of a hand, he said, “ Go up, say unto Ahab; Make ready the chariot and get thee down, that the rain stop thee not ”. That little sign was enough to assure him that near at hand was the answer to his prayer. But we distrust, we waver, we reflect, we distinguish, we doubt—and therefore the drought continues. Could this evening a faith like Elijah’s fill our hearts, then the little cloud would break, the great rain would fall which would refresh, cleanse and make fertile all the land of Italy!

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**Miss Edith H. Burt,**  
Directress of International Institute  
for Young Ladies in Rome.



**Miss Edith Swift,**  
Vice-Directress.



**New Buildings, International Institute for Young Ladies.**

**Villa Massey.**

**Crandon Hall.**

These buildings were dedicated Sept. 16th by Bishop Burt in the presence of Conference delegates, who brought greetings, and friends in Rome. The property is valued at two hundred thousand dollars.



**A Group of Teachers and Pupils of the International Institute for Young Ladies in Rome.**

Nine nationalities are represented in a student-body of one hundred and fifty and a faculty of thirty-five.

## Dedication of the International Institute for Young Ladies.

Address by Bishop BURT.

One day walking these streets of Rome, thinking or perhaps dreaming, I said to myself, "What a splendid opportunity there is here to help the women who are to be the angels of the destiny of the new and greater Italy.

No nation can rise above the level of its women. The womanhood will determine what the manhood will be. How can Italy ever be free while the women are being educated in convents or at the confessional? There certainly are in these patriotic homes many daughters who will desire the highest culture, coupled with love for home and country, and in harmony with the purest and most elevated religious sentiments."

After dreaming about the matter for some weeks, I sought an opportunity to tell Miss Vickery what I had been thinking about. She, cultured, queenly and broad visioned, quickly saw the opportunity for helping her Italian sisters toward higher ideals. We soon agreed that what ought to be done, could be done. We hired an apartment in Palazzo Moroni, advertised for pupils and had many and all kinds of applications. There were, I think, five pupils to begin with. As in all beginnings, we had our full share of discouragements and disappointments, but these only urged us on to greater endeavors. After the first two years "The International School" became well known to both friends and foes, for its record from the beginning has been an open book which all might read.

In 1900 we took possession of the Villa in Via Veneto, which soon became the famous "Crandon." It was not long, however, before we discovered that this place was too small to accommodate the hundreds who sought lessons in music, art, languages and literature. In Via Veneto we had no opportunity for growth, hence for some years we were looking for the suitable place in which we could enlarge our borders. When Dr. Clark called our attention to this magnificent situation outside of Porta Salaria, it did not take us long to decide that the thing to do was to sell, buy and build.

Perhaps some one will ask why we erect these superb buildings. We promptly reply that our only motive is to help lift modern Italy into her rightful place of leadership in the world, through the education of her noble women.

The object of Plato in his scheme of education was to make the citizens of his ideal state wise, brave, temperate and just.

We believe that moral education can be better imparted by creating a

favorable atmosphere than simply by direct teaching. The sympathetic, loyal and sincere teacher counts for more than her mere words.

What should be the object of our systems of education, if not the development of character? An adequate definition of character must include the whole person, affections, intelligence and will, the sum total of his and her whole being. Hence we must aim at the largest and most complete results.

The future of nearly every-one is determined during the first eight or nine years. In this plastic period impressions are made and habits are formed for life. The means which the teacher has for the accomplishment of her important work are oft repeated precepts, her personal example and the examples in history. To ask the child to study the problems of life without giving her the accumulated treasures which have resulted from the experiments of preceding generations is to place her back in barbaric times; to put her in the midst of all these treasures with her eyes bandaged, and to leave her there without guide or help, is to mock her; and to teach her science or religion as dogma is to paralyze the very faculties that have created what we have, and never to permit any more experiments.

It has been tacitly understood, if not openly preached, that the finer virtues of character are better developed when one is separated from actual life with its noise and clashing interests. Hence the idea of convent and monastery. Science, culture, and the possession of beauty or wealth have been sometimes considered as hostile to the development of the spiritual, and hence the moral life must be withdrawn where worldly interests may not enter.

What do we need? Not simply morality in the abstract, but moral homes, good schools and honest industries. We all agree that the most important thing is character, but we cannot have character separate from the living person. The goodness and sanctity which commands our esteem and confidence is not that which exhausts itself in meditation and contemplation of the future life, but that which is ready to spend itself in making the present life better for all.

Morality in the abstract is only a fancy, and can be very dangerous, as we have seen in certain Papal institutions which are neither beautiful nor good.

Morality includes not simply good intentions, but also life with all its interests.

Free rational beings are not to live mechanically but should aim at directing and controlling life for all that is highest and best. May we not dream of the time when the human race shall possess its own, when nature shall be wholly at the service of mankind, when the social order shall be the expression of pure justice, and when men and women shall be wise, strong and masters of themselves?

One has said that "the greatest thing in the world is a fact, the greatest fact in the world is a person and the greatest personality in the world is Jesus Christ." The student should have a passion for facts, and he should seek to know the fact which we call truth. This seeking after truth sooner or later will bring us into the region of personality. We desire to know ourselves and others. If sincere, we shall certainly desire to know the greatest and best of all personalities, and hence we shall soon find ourselves face to face with Jesus, the Way, the Truth, and the Life.

Jesus was the greatest of all teachers. As Teacher, He aimed especially at the education of the will. Some teachers, esteeming themselves competent, have sought to suppress the will, but without success. There is a will and it is the soul in action. All methods of education are wise only in proportion as they tend to educate the will. Jesus was the greatest educator of the will that has ever lived.

There are some teachers also, who think that education means simply to fill the mind with knowledge, but the great Teacher has shown us that it means to develop mind and spirit.

There is yet something fundamentally wrong in our moral and religious education. We think, we say, but we do not act. As long as we give all our attention to thought, we shall remain a people of theories. If we seek only fine rhetorical expressions, we shall be a people of showy appearances. But when we give attention to the transforming of our thoughts and words into noble deeds, then and only then, shall we become a worthy people.

We would not deny nor diminish the value of ideals or of intellectual processes. Indeed, they are of very great value, but they are not sufficient.

The ideal of the sculptor must be realized in marble; the picture of the artist must manifest itself on the canvass; and so also with the ideal of the poet and musician.

The ideal of the teacher must be seen in the life and conduct of the pupil, or in other words in her character.

One judging the Disciples said that they had been with Jesus and learned of Him. In three brief years He had so impressed Himself on them that they reproduced Him in their life.

In our teaching of children we must never forget those holy instincts, through which they may and should arrive at the truth more directly and more quickly than we, by our round about intellectual processes.

May these Halls which to-day we dedicate, be the place where open-eyed and open-hearted seekers after truth may be led to the fountain of truth under the guidance of teachers who are themselves sincere, loyal and living examples of the truth.

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## Greeting from Russia.

Dr. GEO. A. SIMONS.

We are all agreed, I believe, as to what constitutes a real school. Primarily it is not a building but a teacher surrounded with eager scholars. The famous teachers of old and even our Divine Master, gathered about them their followers and disciples, moving from place to place, with no other roof but the overarching sky above their heads. Unfortunately, to many the thought of a school is that of an edifice, but it is not the edifice as such that conduces to the mental, social and religious edification, or building up, of the scholars, but it is rather the human agency and factor of instruction, essential above all else.

In classic antiquity we are told that the *pedagogue*, or teacher, was a slave who accompanied the children to school, to the theatre, or on their outings, often instructing them, but in modern times the term *pedagogue* conveys to our mind an instructor of young people, a school-master, the term being generally used disparagingly, to indicate a conceited and narrow-minded teacher.

Apart from the etymological significance of this term, there is something interesting, and beautiful as well, in the thought of the teacher being a leader of the child. Christ has been called "the liberator of woman and champion of the child". While he trod this earth of ours, His out-stretched hands welcomed all humanity, all the children, *irrespective of sex*, but, alas, it has taken Christendom almost eighteen centuries to fully understand this. The Master dealt with the individual as a *person*, not as a representative of one or the other sex. Christ is the *pedagogue*, the true leader and instructor of children, the girl as well as the boy, the young woman as well as the young man, but unlike the *pedagogue* of the Greeks and Romans, He is not a slave, however learned, but the *Master*. Christ is the world's greatest teacher, "the Way, the Truth and Life". He said, "Learn of me", which simply means, "Follow me". May Christ be the Ever-present Teacher here. May the shadow of His cross fall upon the open page and sanctify unto the learning youth, the girls and the young women of Italy, the generous Christian instruction imparted to them under the efficient leadership of the consecrated Directresses and their able colleagues in the Faculty of this International Institute. We rejoice with you in having these fine new buildings, in whose cheery halls we trust the real Christian school may find fullest expression.

"Wherefore also we (of Russia) pray always for you, that our God

would count you worthy of this calling, and fulfill all the good pleasure of his goodness and the work of faith with power; that the name of our Lord Jesus Christ may be glorified *in* you, and ye in him, according to the grace of our God and the Lord Jesus Christ ”.

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Removing the flag that covered the marble bust of the elect lady, in whose memory the building had been erected by her son, Mr. C. D. Massey, of Toronto, and her daughter, Mrs. Lillian Massey Treble, Dr. Bertrand M. Tipple said :

“ Rome is full of the history of twenty-five centuries. The ancient world centered here. The political power of the Middle Ages was here. And the people of modern days have been startled and thrilled to hear again the name of Rome as the head of a great new nation, which, in the words of His Majesty, Victor Emanuel III, “ will contribute, with the industries of peace, to foster universal progress in a continual ascension towards ever higher ideals ”.

“ In the life of this modern Rome, this is an extraordinary year. In May, on the Capitoline Hill, the King formally opened the Exposition that celebrates fifty years of freedom, union and marvelous achievement. In June was unveiled the monument to Victor Emanuel II, that most gallant warrior-king and Father of United Italy. In the subsequent days, royalty has brought in person the congratulations and goodwill of their people, and distinguished representatives from near and distant empires have gathered within its walls for congresses and parliaments of world-wide interest. Let us say in all humility, but with deep conviction, that the exercises of this hour are worthy of the new Rome and the new Rome’s Jubilee. These magnificent buildings which we have here and now dedicated, are given to the liberal and Christian education of womanhood in Italy, to the preservation and progress of the thrice-born nation ”.

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## St. Petersburg's Salutation. (\*)

DR. GEO. A. SIMONS.

On this festive occasion I count it a great honor and privilege to felicitate Rome Methodism on having had as its leader for a score of years our beloved Bishop Burt, and my dear colleague of former days, Dr. Tipple, as the head of the Reeder Theological Seminary and Collegio Metodista and the American Church. For some years Dr. Tipple and myself were associated together in the New York East Conference, where he made an enviable record for himself and was also the pastor of one of the largest and most influential churches in the Conference, prior to being transferred to this larger and more important field of usefulness. We of the New York East—I speak as though I still belonged to the Bishop's native Conference—feel justly proud of having given Italy a man of such sterling worth, fearless and strenuous without measure as Dr. Tipple,—a man of the hour, and we covet for him and those associated with him in this great work of raising up preachers for Italy, Heaven's bounty of grace, wisdom and strength.

Brethren, we are all conscious, I believe, of being on sacred ground. Methodism has surely no more strategic place on the entire continent, so far as a vantage-ground for evangelical missionary effort is concerned, than in this Eternal City of the Seven Hills. God bless our Church and all her institutions in Rome! May the spirit of Christ court many consecrated young men into a surrender to the Christian ministry and to come here to receive the best possible training for future usefulness in the Italian work here and in America. May the most sanguine expectations of the founder of this Seminary, Bishop Burt, and his successor, our esteemed Dr. Clark, and the present President, Dr. Tipple, be more than realized.

Should the General Conference in the near future decide to give Europe two Episcopal Residences, I would most gladly nominate Rome as one of them. Think of it, brethren, what it would mean to have it known throughout the world that Methodism, already strongly entrenched in the very centre and hot-bed of Roman Catholicism, makes Rome the residence for one of her General Superintendents. Methodism has already said to the Vatican, in the words of Victor Emanuel II, when he entered Rome, "Here we are and here we shall remain". If the Methodist Church makes Rome an Episcopal Residence the Papal Chair will more than ever feel convinced that *Methodism means business!*

God bless our Church in Italy!

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(\*) Speech at Banquet of Reeder Theological Seminary.

## Greeting from Germany. (\*)

Rev. R. NEUPERT.

When we were studying geography and were learning the different forms of the lands in Europe, the teacher said, "Denmark is the head, Italy the boot, and Germany the heart of Europe". When I found my wife some eighteen years ago, we then planned to take a trip into Switzerland. While studying the map, I very often found my finger slipping over the borders into Italy. We very much wished to visit your sunny land. However, at that time I could not carry out the plan. Eighteen years have passed and we have never been able to take our well planned wedding journey. Through the kind election of my conference, I have been able to carry out my long cherished hope. We have had great pleasure in taking this journey and more especially in seeing Rome.

It has been a still greater privilege to live at Crandon Hall. Many of my brethren have envied me because of this privilege. They said it was only extended because I brought my wife with me. For all these things we feel especially grateful to God and the Church; for the privilege of meeting here representatives of the Methodist Church from all parts of Europe and the privilege of clasping their hands in Christian fellowship. May God bless the future of our dear Church, especially in the promising work in Italy.

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Excerpt from Mayor Nathan's address on September 20th, 1911, at Rome, Italy :

"Around the Catholic Church arise the Churches of other faiths. Around these Churches, in order to mold the young souls of our land to virtuous ideals, are schools, the laboratories to train and refine the intellect, to remove the secret weaknesses of nature, to awaken the consciences. In the ample bosom of the city, all religions, orthodox or heterodox, find room, provided they are religions which reveal morality, maintaining, perpetuating, elevating, drawing man toward the Creator, assisting faith and a desire to penetrate the mysteries of the future.

This is the great battle, the great victory of September 20".

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(\*) Speech at Banquet of Reeder Theological Seminary.

## EDITORIAL AFTERWORD.

In preparing this Official Journal of the First Session of the Central Conference of Europe, it has been the aim of the Secretary to incorporate in it everything that should help to make it an approximately complete record of this important and historic gathering. Hence everyone who took part in the proceedings was earnestly and repeatedly requested to furnish us a copy of his essay, address or remarks. Most of the delegates promptly responded to our wishes. In order to secure whatever material was still missing, the forms were kept open for fully four weeks after the Conference had adjourned; therefore, if certain essays and addresses have not appeared, the omission surely ought not to be laid to our charge.

The preparation of the papers and addresses, some of which had to be translated, and most of which had to be recast into idiomatic English, and the reading of the proofs have entailed much labor.

Although the Secretary remained in Rome two days after the Conference had adjourned, making preliminary preparations for this publication, the greater part of the task remaining was kindly undertaken by our generous and painstaking friends in Rome, whose efficient and unstinted labors of love we hereby acknowledge with greatest appreciation and heartiest gratitude.

GEO. A. SIMONS.

*St. Petersburg, Oct. 20, 1911.*

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There comes a strange  
And secret whisper to my spirit, like  
A dream of night, that tells me I am on  
Enchanted ground. Why live I here! The vows  
Of God are on me, and I may not stop  
To play with shadows, or pluck earthly flowers,  
Till I my work have done, and rendered up  
Account. The voice of my departed Lord,  
“ Go, teach all nations ”, from the eastern world  
Comes on the night air, and awakes my ear.

ANON.

