

Auxiliary to the Mother Society in New York." (The "Mother Society" was the American Missionary Association.) The object of the Ohio society was "to send the gospel to places deprived of it, and to assist weak churches in maintaining the ministry."

Just how efficiently this missionary society of the Ohio Gymanva functioned is not known. But in 1865 it passed a resolution "to form a missionary society, home and foreign, within the gymanva." This would imply that none existed at that time. The offerings to the proposed missionary society were to be twofold, home and foreign. The home missions share was to be under the authority of the gymanva for ministerial support in weak churches, and to maintain preaching in English where that was considered necessary and profitable. The foreign missions portion was to be used "to assist our brethren, the Calvinistic Methodists, in Wales, in their endeavors in the foreign field." This organization continued in force in Ohio until the General Assembly assumed control in 1869.

The story of the missionary society in the Pennsylvania Gymanva may be briefly told. The churches in Pennsylvania were for many years under the care of the New York Gymanva, and were regarded as a part of it. Not until 1845 did the churches of Pennsylvania organize as a gymanva independent of New York. Pennsylvania, accordingly, was for a number of years following 1845 busily occupied with setting its house in order.

In May, 1860, the Pennsylvania Gymanva resolved to unite with the American Missionary Association as an auxiliary. The gymanva, in September of the same year, confirmed the action. But in May, 1863, a complaint was heard: "It is time to be doing something about the missionary society instead of talking about it all the while." Then followed a resolution to the effect that Pennsylvania adopt some, if not all, of the rules of the New York Gymanva pertaining to its missionary society. But when the autumn gymanva convened in the same year, nothing had been accomplished and the matter was tabled. The subject was revived in May, 1869, and a committee was appointed to draw up a constitution. But by that time the proposed General Assembly was near at hand and, in July, it became a reality. Future operations were under its direction.

The Minnesota Gymanva was an infant in swaddling clothes—its missionary operations had not begun—when the General Assembly came knocking at its door, seeking an opportunity to assist in its missionary service.

A cursory glance over the foregoing pages will persuade the reader that the gymanvas in this early period, each in turn, sought avenues for the release of their missionary zeal. Each strove, independently of the others, to organize and to perform a worth-while missionary service. But separately they were weak, due to a lack of common purpose and coöperative effort. Their powers needed to be united and their wisdom combined in a unified program. To this end was the Welsh General Assembly born. In the article setting forth the purpose of the Assembly's missionary society we read:

"The purpose of the society shall be to send the gospel—in the preaching of it—to our fellow countrymen who are deprived of its privileges in remote places and secluded sections of our country; to establish churches in such regions under the auspices of the Calvinistic Methodist denomination; to support weak churches already under the care of the denomination; to secure for them a more constant preaching of the gospel, and to aid the foreign missionary society of the denomination."

SECOND PERIOD (1869-1919)

The great need of the gymanvas prior to 1869 was a central coördinating agency to combine their missionary efforts in coöperative service. This need the General Assembly's missionary society supplied. The purpose of the General Assembly society, as stated in Article II of its constitution, was broad and comprehensive—a statement upon which all the gymanvas could agree and toward which all could bend their energies, one in which they found an acceptable instrument for coöperation in a practical way.

The complete name of the society was "The Home and Foreign Missionary Society Under the Care of the General Assembly of the Calvinistic Methodist Church in America." Its object was to send the gospel to Welsh people in America who were deprived of its privileges, to extend aid to needy fields, "and to support the foreign missionary society of the denomination." The work of

the society was carried on by a General Missionary Board, consisting of one member from each gymanva. The president and secretary of the board were to be chosen from its own membership; and the treasurer of the General Assembly was the treasurer of the missionary society, who also had a voice in all the transactions of the General Missionary Board. The members of the board were elected by the General Assembly and served from one Assembly to the next succeeding Assembly. They were eligible to reelection and could succeed themselves for an indefinite period.

The members of the first General Missionary Board, elected in 1869, were:

Rev. Howell Powell, Cincinnati, Ohio, president.
 Rev. William Hughes, Racine, Wisconsin, secretary.
 Hon. W. W. Vaughan, Racine, Wisconsin, treasurer.
 Rev. M. A. Ellis, Hyde Park, Pennsylvania.
 Rev. Daniel T. Rowlands, Foreston, Iowa.
 William N. Jones, Rome, New York.

The General Missionary Board was confronted with an immense task with many handicaps, but it entered the field with faith and resolution. One of the handicaps to progress in the early stages was that the rank and file of the laity of the Church were unaccustomed to contribute to causes other than their own self-support. There were exceptions—notably their support of the American Bible Society, to which they were very loyal—but to make annual contributions to other general causes outside their gymanvas was an innovation which required years of training and nourishing, especially in some, to bring them up to the standard of even a modest support of missions. In one church when two five-dollar bills were found on the plate after the missionary offering had been received, one elder insisted on advertising the fact, assuming that the donors had made a mistake and inadvertently substituted five-dollar bills for ones. The leaders in the Church devoted much time and energy to arousing the adherents of the churches to a sense of responsibility in the matter of contributing regularly to the support of missions.

The constitution of the Home and Foreign Missionary Society

required an offering from all churches at least once a year. It was a day when few churches had settled pastors, a day of circuit riders and supply preaching, and ministers who had no official connection with local churches were reluctant to urge the churches to act in the matter. Some elders through diffidence were slow to bring the missionary appeal to their congregations, some were careless in the matter of regularity, and others were indifferent. The place where the mission cause received zealous attention was on the floor of the gymanva; there it was vigorously discussed and earnestly commended. When it came to the floor of presbytery its champions were fewer in number, and by the time it reached the individual churches the ardor had cooled to a considerable degree. But the champions of the missionary cause continued in their appeals and never ceased to stress its importance and to emphasize the crying need, citing concrete examples of distressing situations and of the possibility, on the other hand, for establishing strong churches in strategic locations. By thus pressing the cause of missions, year after year, the inertia was overcome and a substantial missionary enterprise was developed, resulting in an important service and the establishment of many churches.

Strenuous efforts were made and various expedients employed to amass a sizable missionary treasury. In addition to the annual offering, the "penny-a-week plan" was tried and succeeded in some churches, but was never seriously adopted by the Church as a whole. Individuals were appointed, from time to time, to visit the churches in all the presbyteries in the interest of an increased missionary offering. Ministers were requested to preach on missions on stated Sundays. Provision was made in the constitution of the society for life memberships and life directors in the society. This was patterned after a similar arrangement in vogue with the American Bible Society. A person became a life member of the Home and Foreign Missionary Society on the payment of thirty dollars, and a life director by paying one hundred and fifty dollars. In this way encouraging amounts were received from time to time. There was a provision also for outright gifts and legacies. This source of revenue brought substantial aid to the society. The

largest gift of this kind was ten thousand two hundred dollars. Another gift of six thousand dollars is recorded.

Still another source of revenue was in the form of contributions from the Calvinistic Methodist Church in Wales, through its Foreign Missionary Board. On two occasions, in 1874 and in 1878, the General Missionary Board received five hundred dollars from the Liverpool Board, headquarters of the Foreign Missionary Society of the Church in Wales. These amounts came in response to earnest appeals made by the General Assembly on the ground that those it sought to reach were Welsh immigrants who had settled in the vast Northwest. The Assembly made other appeals, later, for aid in providing for the moral and religious welfare of seamen from Wales, scores of whom came to the port of New York, and also for help in establishing churches in Western Canada, when that vast area was settled in the early part of the twentieth century. "If they [of the Church in Wales]," wrote the immortal William Roberts, D.D., in 1884, "could but see our vast fields in Iowa, Kansas, Nebraska, Utah, etc., the expanse of which their imagination can form no adequate picture, they would at once agree that we have enough to do here." Rev. T. C. Davies, superintendent of home missions for seventeen years, wrote about the same time:

"We must remember that our fellow countrymen came to us from Wales, and are scattered like partridges on the mountains, and not one of the denominations in Wales thinks of sending a missionary along with them or after them. The task of caring for their children, as well as our own, is left to us. The considerate cannot help being amazed at the zeal shown by some for the pagans of India who at the same time leave our own flesh and blood to die of spiritual hunger in California, Nevada, Colorado, and Utah. Let us first attend to the work God has assigned us at home."

While shortage of funds was a serious handicap, the dearth of men for the fields was even more serious for the work in the West. Repeatedly the cry for more workers was heard. Immigration from Wales was continuous, but ministers and missionaries for the distant regions to which they migrated were difficult to find. Those in charge, who made extensive tours of the fields, reported that the Welsh immigrant, through zeal for his Welsh

Church and loyalty to it, would not attend worship services in an English-speaking church, with the result that thousands of Welshmen were lost not only to the Welsh Church but to church attendance and religious life.

One of the chief hindrances to a successful prosecution of the home mission task was that the work was pursued along linguistic lines. The Calvinistic Methodist Church was established for people of Welsh nationality in America, and it pursued its policy with but little variation to the end; as such it performed a heroic and valiant service. This limitation placed upon its service added increasingly to the difficulty as the decades rolled on, not only because the rising generations in America did not learn Welsh but also because the communities established in later years were small and scattered far and wide over the western borders of the continent.

The Welsh who came to America in the early period, previous to 1869, settled in larger colonies and were more closely grouped together, as, for example, in the Oneida County settlement in New York; the Lackawanna and Wyoming Valley region in Pennsylvania, including the cities of Scranton and Wilkes-Barre and adjacent towns in that mining district; the Jackson and Gallia settlement in southern Ohio; the Waukesha and Welsh Prairie groups in Wisconsin; and the Blue Earth settlement in Minnesota. All these were large settlements and they served as a bulwark of strength to other smaller settlements within their respective gymanvas, so that a vigorous Welsh community life was maintained and the Welsh Church, following the traditions of Wales, flourished for many decades. But in the smaller Welsh communities, especially those west of the Missouri River, which were hundreds of miles apart, the conditions were different and the effort to maintain a vigorous church life in the traditional Welsh way was very difficult indeed. To reach them and minister to them through the medium of the Welsh language and to establish successful Welsh churches was well-nigh impossible.

Another factor which retarded missionary progress in the western area was that many of the older churches in the East were small and in need of aid, some of which the Missionary board carried for forty years and more. We do not here question

the wisdom of the General Missionary Board in so doing, but had it been possible to extend more aid to communities in new regions, more substantial churches in the West might have been established. For twenty years after the General Assembly was organized, the chief concern of the Church was its home missionary enterprise. Foreign missionary contributions were begun as early as 1839, and were never completely lost sight of, but the real burden on the heart of the Church, from 1869 to 1889, was its home mission task.

The responsibility for the success of the work rested on the secretary of the Board, who in 1875 and thereafter was styled "superintendent of missions." Too much cannot be said in praise of the labors of these secretaries, who were busy pastors of churches during their term of incumbency. The tolerant spirit of their churches also, in allowing them leave of absence for extended tours of the mission fields, is commendable and indicative of their interest in the missionary enterprise. The secretaries and superintendents received no compensation for the special service. The General Missionary Board set aside a contingent fund for incidental and traveling expenses only.

The first secretary of the General Board was Rev. William Hughes, pastor of the church at Racine, Wisconsin, who served from 1869 to 1873. Mr. Hughes was granted a leave of absence by his church to make a tour of the West in the interest of the Home Missionary Society. He left Racine in April, 1872, and was gone six months, during which he traveled eight thousand miles and investigated conditions in several western states, including California, Nevada, Utah, Colorado, and Iowa. Mr. Hughes reported many cases of distressing moral conditions among the Welsh in the regions visited. Based on his report, the General Assembly of 1873, through its General Missionary Board, resolved:

1. That we appeal to the Foreign Missionary Board of the Church in Wales for \$500 to be applied to mission work in the West.
2. That California be intrusted to the General Missionary Board as a mission field.

3. That every gymanva elect a mission board to operate within its bounds.

The General Assembly of 1873 elected Rev. T. C. Davies, pastor of the church at Pittsburgh, Pennsylvania, as secretary of the General Missionary Board. The General Assembly of 1875 resolved to appoint a general superintendent of missions, who should have supervision of all mission fields. Rev. T. C. Davies was elected to that office. From that time forward the secretary of the General Board also received the appointment of superintendent. Compensation for service was at the rate of eight hundred dollars a year for the time spent by the superintendent away from his church, together with his expenses when making tours. Mr. Davies was pastor of the Pittsburgh Church during the entire period of his incumbency as superintendent, 1873-1889. He resigned from his charge in Pittsburgh in 1892, after a pastorate of twenty-five years. So far as records indicate, Mr. Davies accepted no compensation for his service from the General Board beyond his expenses while absent from his church. During the tenure of Rev. T. C. Davies as superintendent the mission fields in Kansas, Missouri, Nebraska, and Dakota were surveyed and many churches were organized in them. The Presbyteries of Kansas, Missouri, and Nebraska, which later were included in the Western Gymanva, were organized during his term in office, as well as the Western Gymanva itself. Surveys of other western states also were made. In brief, the Calvinistic Methodist Church had established itself in every available Welsh community as far as the foothills of the Rocky Mountains during his tenure of office.

These were years of real progress in the home mission field. Joseph Roberts, D.D., is authority for the statement that "in the first twenty years of the missionary society's operation under the General Missionary Board, somewhere in the neighborhood of eighty churches had been organized under the care of the society, aside from the aid extended to many churches of long standing which were weak and had to be assisted." Many of the churches organized by the missionary society in the West became self-supporting. Dr. Roberts himself was the first missionary to

receive aid while laboring among quarrymen in Vermont immediately after the General Assembly was organized.

During the first twenty years, forty-two thousand dollars had been received into the treasury and expended by the General Board for home mission work. The sum was not large, but a tremendous amount of work was done and a substantial service rendered with the limited funds at the disposal of the General Board.

The next score of years, the last decade of the nineteenth century and the first decade of the twentieth century, witnessed a number of changes and readjustments in the missionary policy. Foreign mission work was then in the ascendancy and gaining a place of prominence in the operation of the General Missionary Board, and the home mission program was adjusted to meet new and changing conditions. Had the General Assembly been able to convene annually, instead of triennially, progress might have been more rapid and the achievement greater. But considering the limited funds at its disposal, and the constant dearth of qualified men for the fields, the amount of work accomplished is nothing short of remarkable.

When Joseph Roberts, D.D., of New York, became superintendent, in 1889, a number of changes were introduced by the General Board. The home mission field was extended to include the Territory of Washington, and a survey of Welsh settlements in Wyoming, Utah, and Idaho was ordered. The growing need of western areas was increasingly recognized, and the Assembly of 1889 proposed to meet the need in part by the withdrawal of aid to old fields in the East, which for many years had been accustomed to receive grants from the society, and an increase in the amount allocated to the more promising fields in the West. Many old and unproductive churches, some of which had no hope of future development, had been receiving aid. Their gymanvas, however, included them in the list recommended for grants from year to year, chiefly for linguistic reasons, even though in some cases there were Welsh-speaking churches of another denomination in the vicinity. In spite of the General Board's effort to the contrary, aid continued to such churches when grants to new fields in the West would have supplied a far more pressing

need and might have resulted in a more permanent advantage to the Church. "But," as Rev. Rees Evans upon one occasion aptly observed, "when a church once gets a hold of the pap of the missionary society it is very difficult to persuade it to relinquish its grasp." The General Missionary Board in 1889 stressed the necessity of aid-receiving churches' reporting annually to the Board. The rule was not new but had not been strictly adhered to. It was then required of such churches to report on the general condition of the church, including the number of communicant members, the amount contributed to self-support, and the amount contributed to missions and for other benevolent causes during the year preceding. The church not so reporting would not be eligible for aid the ensuing year.

Another important measure contemplated in 1889 was that of engaging a salaried superintendent who should devote his entire time to the home mission work. This ideal was not realized for more than a score of years. The work of the general superintendent was, however, somewhat simplified during this period, when it was decided that the member of the General Missionary Board representing each gymanva be made responsible for the oversight of mission fields within his gymanva.

It was in this decade also, following the 1889 Assembly, that the work on new frontiers came into prominence—frontiers not in the distant West but in large industrial centers within the bounds of the several gymanvas, such as New York, Philadelphia, Pittsburgh, Cleveland, Chicago, St. Paul, and other great centers of population where large aggregations of Welsh were found. In Pittsburgh, for instance, where a Welsh church had flourished for years and had coped with conditions with a large measure of success, it was now less able to meet the requirements of changing conditions. Mining operations were extended into outlying districts. Welsh miners moved to these districts. The result was that Homestead, McKeesport, Dravosburg, and other suburban towns became populated with hundreds of Welsh miners and their families. New York City keenly felt the need of a city missionary to care for the scores of Welsh immigrants who poured into the metropolis, some of them as permanent residents, others as transients remaining for a short time and soon passing on to

other locations. It was also felt that in New York City some provision should be made for the religious welfare of the many Welsh seamen who came to the port of New York, Castle Garden, and Ellis Island. A city missionary was found in the person of William Jones (Llundain). Mr. Jones had been an officer of the Thirteenth Street Church for many years. He was elected to the board of trustees of the church in 1865 and made an elder in 1873. He knew the city well and was well acquainted with others who labored among foreigners who came to our shores. This, together with his strong personality and remarkable Christian character, eminently qualified him for his task. The tin plate industry was the occasion of bringing many Welsh to the city of Philadelphia, and a church was organized in the early '90's. The Southside and West Pullman Churches in Chicago were organized during this period. These instances may suffice to illustrate how the Church wrestled with the problem in the great industrial centers.

In addition to the attention given to the growing Welsh population in industrial centers, the General Missionary Board, in 1895, sought to emphasize the importance of appointing synodical missionaries to labor within the bounds of each *gymanva*, and urged the *gymanvas*, where possible, to employ such missionaries to labor among weak churches in rural districts as well as in the large cities, and to establish new mission churches where feasible. In Oneida and adjacent counties in New York a missionary was secured for part-time service in 1898. The Ohio *Gymanva* engaged as synodical missionary in 1909 Rev. Robert Humphrey, then pastor of the church in Youngstown. Mr. Humphrey carried on a very successful work in Ohio for several years, until he resigned to become assistant pastor to Hugh Thomson Kerr, D.D., LL.D., in the Shadyside Presbyterian Church, Pittsburgh, Pennsylvania, where he labored for many years.

Other supplies for vacant fields were the candidates for the Welsh ministry studying in colleges and theological seminaries. These young men were assigned to strategic locations during vacation periods and many of them rendered a valuable service.

The General Assembly of 1895 elected Rev. William Machno Jones, of the Minnesota *Gymanva*, to the office of secretary and general superintendent of missions. The policies of the General

Missionary Board, as outlined in 1889, were continued during the incumbency of Mr. Jones. The proposal for a missionary at large, to labor among the many Welsh people scattered abroad in western states and on the Pacific Coast, was renewed. In the General Assembly of 1901, on the nomination of the General Missionary Board, Rev. Daniel Thomas was elected to the office of superintendent. Mr. Thomas was a man imbued with extraordinary missionary zeal. He stressed the fact that home and foreign missions are essentially one—two branches of one great cause.

Mr. Thomas made tours of the West and published copious reports in *The Friend*. These articles contained a careful analysis of his observations. He wrote that several churches which had started as mission churches in the West had come to self-support and others were rapidly approaching self-support. He exceedingly regretted the small compensation made to faithful missionaries on the fields. He took occasion to point out some of the difficulties and handicaps of the work. One was that the Welsh were scattered over a large area in comparatively small groups in secluded districts and in mining camps. Transportation facilities were such that many communities were not easily accessible and could not be combined with other fields. The size and nature of some Welsh settlements made it difficult to maintain a Welsh church. Where the community was of limited size, other nationalities so outnumbered the Welsh that it became difficult to continue the Welsh language and to maintain the Welsh spirit among the youth in the community. The sectarian spirit also was a handicap. Denominational cleavage was strong among some groups, and this militated against the establishing of a single church where the community was not large enough to support two or more. The instability, or mobile nature, of the Welsh population in many places was another handicap to a successful religious effort. The people moved from place to place. Miners went from one mining camp to another.

In his survey of the vast western area, Mr. Thomas described the situation by drawing an imaginary line passing from north to south near the eastern foothills of the Rocky Mountains, the line passing through the city of Denver, Colorado. From the Mississippi River to a line so drawn, Mr. Thomas asserted that

he knew of no place without a church where there was a sufficient number of Welsh people to form a church society. West of that imaginary line, however, there was but one church, namely, the church in Paradise Valley, near Big Bend, Washington, organized previous to 1900. In 1901 Rev. John Hughes, M.A., of Liverpool, while touring Welsh communities in America, visited Butte, Montana, and preached to a congregation of three hundred Welsh people on a Sunday spent in the city. This fact was reported to the General Missionary Board, and within a year a church was organized, under its direction by Rev. R. E. Williams. Mr. Thomas said in his survey:

"The gospel has run like a fire through all the Welsh settlements in America and has taken quite complete possession as far as the foothills of the Rocky Mountains, and there it stopped without strength to go farther. . . . There are places where strong Welsh churches might be established, but there are no Welsh churches except those on the coast, where the Presbyterians have five Welsh churches—Los Angeles, San Francisco, Oakland, Seattle, and a rural church near Portland."

In his tour of Colorado, Mr. Thomas was amazed to discover the hundreds of Welsh people residing in the many mining districts: Russell Gulch, Erie, Pueblo, Colorado Springs, Colorado City, Cripple Creek, Coal Creek, Rockvale, Williamsburg, and other places.

The beginning of the twentieth century witnessed a large immigration of Welsh into western Canada and British Columbia. It seems quite fitting that the man to succeed Rev. Daniel Thomas as superintendent should be Rev. Joshua T. Evans, a member of the Minnesota Gymanva. Mr. Evans' father, Rev. John J. Evans, had been a pioneer of the Minnesota Gymanva and had lost his life in a great blizzard on the prairie. Mr. Evans was in a position to hear the Macedonian call across the border in Canada. During his term of office, the Church's attention was called to western Canada and the newly settled Welsh communities in the vast northwestern area. Early in his labors as superintendent Mr. Evans made a tour of these settlements. Government lands had been placed on the market at a low price and many immigrants from Wales, and Welsh emigrants from the United States, took

up land in Canada. A Welsh colony of two hundred and thirty came from Patagonia and settled in Llewelyn and vicinity. Winnipeg, Manitoba, became a center of Welsh population and a good church was established there.

The General Assembly of 1907 set as a goal for the missionary offering one dollar per capita for the entire Church. The goal was not attained that year, but a renewed determination for larger gifts was clearly to be seen. Wisconsin led the gymanvas, with eighty cents per capita. Ohio came second, with seventy-nine cents; the Western Gymanva was third, with seventy-four cents. The per capita offering for the entire Church was sixty-seven cents. The churches in this decade were awakened. The Pittsburgh Presbytery in seven years, beginning with 1904, advanced each year in its contributions from one hundred and thirty-seven dollars in 1904 to over a thousand dollars in 1910. In 1910 magnificent gains were made by individual churches. The Engedi Church, in the Welsh Prairie Presbytery, Wisconsin, led, with \$4.04 per member. The Pittsburgh Church ranked second, with \$3.68 per member, and the Elim Church (Coed Mawr), Minnesota, came third, with a subscription of \$2.84 per member. The whole Church had advanced along the missionary front.

There were alluring appeals in those days, which stimulated the Church's giving. In addition to the regular work in the home field there was prospect for a missionary at large. In 1904 our General Missionary Board severed its relations with the Liverpool Board in the foreign mission work and established an independent work in India. In 1906 Harriet Davies, M.D., went to India as a medical missionary. This new department, together with the administrative work and buildings to be erected on the foreign field, constituted the basis of a new and enthusiastic appeal for increased giving and to it the Church responded in a remarkable way.

Rev. Joshua T. Evans, superintendent, prepared a statistical table in 1909 showing the receipts of the General Missionary Board during the first forty years of its service (1869-1909), with the amount contributed each year. Arranged in five-year periods, the amounts are as follows:

1870-1874	.....\$ 6,725.81
1875-1879	..... 8,257.85
1880-1884	..... 12,423.17
1885-1889	..... 16,910.86
Total for first twenty years	.....\$ 44,317.69
1890-1894	.....\$26,266.48
1895-1899	..... 27,266.76
1900-1904	..... 35,616.02
1905-1909	..... 46,119.83
Total for the last twenty years	.....\$135,269.09
Total for the entire period of forty years	.....\$179,586.78

From the table it may be seen that the receipts in the last five years of the forty-year period exceeded the amount received in the first twenty years.

In the last decade of this period, when the Assembly convened at Cotter, Iowa, in 1910, no one had been secured for the office of missionary at large. In Cotter the General Missionary Board was authorized to engage a missionary to labor in the United States and Canada. The gymanvas also were urged to engage a missionary to labor within their bounds where possible.

In 1911 John R. Johns, D.D., of Columbus, Ohio, was elected secretary of the General Board and became general superintendent of missions. Dr. Johns was far-visioned and in him the Church had a missionary statesman who could convey to others his vision of things to be accomplished. In his first published report he counseled the Church, "Let there be no curtailment of the work for lack of funds." But, alas, the Church was not long to enjoy his virile leadership. In October, 1913, he died in the prime of life and the Church sustained a great loss.

In October, 1911, Rev. Hugh C. Griffiths, pastor of the church at Bangor, Pennsylvania, was persuaded to accept the post of missionary at large. His first field of labor was Spokane, Washington, where it was reported there were many Welsh people desiring a church. Mr. Griffiths was engaged for a term of three years and his contract was renewed in 1913 for a second term of three years. New churches were organized under his leadership and other church societies revived. His labors were chiefly confined to western United States and Canada. He visited the many Welsh communities of western Canada and British Columbia, and

discovered thousands of Welsh people deprived of the gospel in their mother tongue. Among these he labored, and his labors were rewarded with fruitful results. Mr. Griffiths resigned his commission as missionary at large in July, 1917, in response to a call to become pastor of a group of churches in the Blue Earth Presbytery, Minnesota. His six years as missionary were attended with signal success and a valuable service to the Church was accomplished.

The General Assembly of 1913, in session at Utica, New York, was one of the greatest assemblies in the history of the Church in America. The stage was set for a great occasion. Utica, the entertaining city, is itself a great center of Welsh church life and has one of the largest and most influential churches of the denomination in this country. At a meeting of the General Missionary Board held at Pittsburgh, Pennsylvania, in November, 1912, a resolution prevailed:

"To appeal to the General Assembly for the appointment of one of its ablest ministers to devote his entire time to the awakening of the Church that an enlarged missionary fund may be secured."

John C. Jones, D.D., of Chicago, Illinois, was elected moderator of the Assembly. Harriet Davies, M.D., was present, having just reached home from India on her first furlough. Rev. H. C. Griffiths, missionary at large, was laboring on the field. Everything pointed to great possibilities for the Assembly. The one regret was that Dr. John R. Johns, secretary of the General Missionary Board, was absent because of illness. His presence would have meant much. The report of his committee, including the resolution of November, 1912, was read and approved. The moderator observed that "the atmosphere of the assembly was pregnant with emotion." It was in an Assembly with such a setting and pervaded with such a spirit that the Church resolved to launch a movement to raise a one-hundred-thousand-dollar fund for missionary work.

After the death of Dr. Johns in 1913, Rev. Edward Roberts, of Wisconsin, was made secretary of the General Board and superintendent of missions. In 1916 the secretary of the General Board was required to give full-time service to the work. The

ideal of many years past was then realized. Mr. Roberts continued to serve as general secretary of the Welsh Board until union with the Presbyterian Church in the United States of America was consummated in 1920. He was retained as secretary of the Welsh Board by the General Assembly until 1929, when he was retired, having reached the age limit of seventy years. Mr. Roberts was a man of calm spirit and sound judgment, farsighted and meticulous. He served the Welsh Board with efficiency and dispatch during a period when the Board attained its highest summit of achievement.

Following the retirement of Rev. Edward Roberts, the work of his office was assigned to E. Edwin Jones, D.D., who since 1922 has been district secretary for the Welsh Unit of Churches.

FOREIGN MISSIONS

Among the first offerings ever made by the Calvinistic Methodist Church in America to causes outside the immediate need of its local churches was a contribution to foreign missions. Its interest here was always vital, although under the pressure of large emigrations from Wales, when its meager resources were heavily taxed, its income was chiefly devoted to home mission channels for several decades.

The first recorded contribution to foreign missions was made in 1840, when one hundred and twenty-five dollars fifty-eight and one half cents (\$125.58½) was sent to the Foreign Missionary Society of the Church in Wales. The following year the amount remitted was a trifle less than one hundred and fifty dollars. The foreign missionary enterprise of the Church both in America and in Wales was one, and contributions were sent from America to the headquarters of the Welsh Church Foreign Board in Liverpool. The only reference to foreign missions in the constitution of the Missionary Society of the General Assembly is: "And to support the Foreign Missionary Society of the denomination."

That clause refers to the society in Wales, and all foreign missionary offerings taken by the Church in America were forwarded to the treasury of the Liverpool Board until 1904, when the General Assembly severed its connection with the Board in Wales and organized to maintain its own work in foreign lands.

When the home mission work became well established, the Church gave more attention to the appeals from the foreign field. It was not until 1881 that a separate column showing the amount contributed to foreign missions appeared in the annual reports of missionary contributions. In the summer of 1881 Rev. G. H. Humphrey, then of New York, visited Wales. There he met Thomas Jermyn Jones, D.D., the famous missionary to India. As a result of conversations, Mr. Humphrey returned from Wales with a burning zeal for foreign missions. His facile pen produced several stirring articles on the necessity of increased zeal on the part of the Church in America. Others supported him. Hon. Thomas Lloyd Hughes, of Oak Hill, Ohio, and John H. Evans, of Ripon, Wisconsin, two prominent laymen, heartily indorsed the attitude of Mr. Humphrey. Mr. Humphrey's own *gymanva* also passed a resolution in October, 1881:

"That all churches within the *gymanva* take an annual offering for foreign missions and that the same be forwarded to the treasurer in the Old Country."

In the course of the five years which followed, the subject of foreign missions continued to gain prominence and was widely discussed. At the meeting of the Welsh Prairie Presbytery, Wisconsin, in session at Columbus in September, 1887, the following brief minute was recorded: "It appears that some neighborhoods [in the presbytery] are imbued with a desire to organize a Foreign Missionary Society." In May, 1888, a special committee on foreign missions recommended the presenting of the question of a Foreign Missionary Society to the *gymanva* and, if well received there, to the General Assembly. The matter was brought to the attention of the General Assembly in the following resolution:

"That we as a denomination in America undertake the support of some mission field in heathen lands, but at the same time we urge our churches to double their diligence in support of home missions."

The General Assembly of 1889, at Wilkes-Barre, Pennsylvania, took no action on the overture from Wisconsin. By this time the Wisconsin *Gymanva* had a candidate for the foreign field, Thomas John Jones, a student at the Union Theological Seminary, New York. Mr. Jones had been received as a candidate for the