

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

ministry in 1884, when a student at Ripon College, and while in Union Theological Seminary he decided to become a foreign missionary.

The Welsh Prairie Presbytery naturally was interested in its son, and a feeler was sent out to the other presbyteries of the gymanva regarding the advisability of sending a missionary to the foreign field. When the gymanva convened at Columbus in June, 1891, it was reported that three of the presbyteries were reluctant to assume the venture except in connection with the missionary society of the denomination in Wales. The Welsh Prairie Presbytery came to the gymanva with a *bona fide* list of subscribers, whose combined subscriptions amounted to eight hundred dollars annually for the support of Thomas John Jones, and appealed to the gymanva to send him out and to pledge his support. The Welsh Prairie Presbytery, thus armed, carried the field against the other three, as the following resolution prevailed:

"That this gymanva undertake to send out and to support Rev. Thomas J. Jones on the mission field in India, until after the meeting of the General Assembly, allowing the matter to be left open until that time."

The Wisconsin Gymanva had no rules or regulations pertaining to foreign missionaries and their labors, but an emergency had arisen as "the King's business required haste." A committee was appointed to attend to arrangements and the following report was made:

"1. That for the present we follow so far as expedient the rules adopted by the denomination in Wales with respect to qualifications, expense of travel, and compensation to be made to the candidate.

"2. That Rev. David Davies, Rev. H. M. Pugh, Rev. John E. Jones, Rev. John R. Daniel, and Rev. Thomas R. Jones be appointed the examining committee.

"3. That the above named ministers, together with Ruling Elders Evan R. Evans, John D. Jones, Griffith Williams, and Robert T. Roberts, constitute a standing committee on correspondence, . . . to safeguard the funds and to make remittances.

"4. That a farewell reception for Mr. Jones be held in the church at Oshkosh, September 22, 1891, before he leaves for his field of labor."

When all conditions pertaining to the candidate had been found satisfactory, the other three presbyteries were requested to solicit pledges for his support as Welsh Prairie had done.

Rev. Thomas John Jones, Ph.D., was ordained at the same gymanva. Those taking part were Rev. David M. Jones, Rev. H. M. Pugh, Rev. Daniel Thomas, Rev. David Davies, and Rev. Thomas Foulkes.

In the gymanva held in October, 1891, Elder Evan R. Evans, of Racine, was elected treasurer, and the committee was instructed to correspond with the Mission Board in Wales so that a complete understanding between the gymanva's committee and the Board in Wales might be had.

In the Wisconsin Gymanva held in Oshkosh in June, 1892, it was resolved:

"That we appeal (to the General Assembly) to have the other gymanvas cooperate in the matter of supporting the foreign missionary as well as in the home mission work, that all may be one in the matter of supporting a missionary in India.

"We desire also that the denomination in this country aim at the goal of having a mission field of its own as soon as expedient, as suggested by the Mission Board in Wales."

The reading of this resolution on the floor of the General Assembly at Utica, New York, in August, 1892, precipitated a vigorous discussion and provoked strong opposition. Wisconsin was accused of going ahead with this important matter of its own free will without consulting the other gymanvas. One commissioner stood up and said: "The Wisconsin people have gone ahead without consulting us, and have decided to send a young man to India, and have arranged with Wales for his support, and here, to-day, they are asking us to become responsible for his salary. Such audacity!"

It appeared to most of those present that the Wisconsin commissioners were rebuked. After a few moments of breathless silence, a tall man was seen to rise slowly. With calm deliberation he said: "No, my friends, you do not understand. Here is the way the matter stands: Wisconsin has decided to send the missionary to India according to the arrangement announced and we, as commissioners from Wisconsin, are extending you the honor of sharing with us this great privilege, if you so desire. We have counted the cost and are willing to assume the entire responsibility ourselves. But we do not insist upon reserving the privilege for our-

selves; we are willing that the entire Church share in the honor." The commissioner who thus calmly spoke was Elder John D. Jones, of Wild Rose, Wisconsin.

Having thus disarmed his opponents, Mr. Jones sat down and the entire Assembly burst forth in hearty laughter, knowing well that it had been completely floored. The case was won and the following resolution prevailed:

"That the General Assembly accept the appeal of Wisconsin, and cooperate in the support of Rev. Thomas J. Jones, Ph.D., in India with the hope that the several gymanvas may accede to this decision of the Assembly.

"That all money received for the two missions [home and foreign] be sent to the general mission fund; that the money received for foreign missions be applied to the support of the missionary in India; and that Wisconsin henceforth make its contribution through the General Board."

The Mission Board in Wales had advised the Church in America to secure a mission field for itself, but the gymanvas reported to the Assembly in 1895 that they did not favor establishing a field of their own in foreign lands. A resolution which prevailed at the 1895 Assembly reads:

"That the money received for foreign missions, over and above the amount necessary for the support of Dr. T. J. Jones, be kept in the treasury of the General Missionary Board in case the missionary have need to extend his work."

That was an important resolution and disquieting in its effect. The Assembly of 1898 toned it down and virtually canceled it, making it read as follows:

"That the money collected, over and above the salary of the missionary in India, be sent to the Mission Board in Liverpool, unless we succeed in securing another missionary."

The resolution of 1895 could hardly be expected to meet the approval of the Foreign Board in Liverpool, and evidently some uneasiness resulted from it. By 1899 matters had come to such a pass that the Missionary Board in Liverpool desired the contract changed. A committee of three—Joseph Roberts, D.D., Rev. William Machno Jones, and Elder John Pugh, of Cincinnati, representing the General Assembly—were delegated to confer with the

Board in Liverpool. The result of this conference was that Dr. Jones received his salary "and all other money" through the treasurer of the Foreign Missionary Board in Liverpool. That was the only satisfactory way, and the General Missionary Board of the Church in America profited by the experience, for in 1907, when it had assumed a field of its own, it resolved:

"(a) That all money to foreign missions go through the office of the treasurer.

"(b) That all money for specified work, to be used as specified by donors, shall also be sent through the office of our treasurer."

Mission Boards do all in their power to be fair with their missionaries on the field. No field has all the equipment it can use. There is always need for more. When one missionary is supplied funds for "extras" from an outside source and the Board is not able from its regular sources to supply others likewise, unpleasantness is often engendered among workers on the field.

For a short time the breach between the General Missionary Board in America and the Welsh Foreign Board in Liverpool was healed, and Dr. Jones went back to India and labored under the Liverpool Board under the same conditions as other missionaries of that Board. But this arrangement was of short duration. The agreement with the Church in Wales was severed when, on the advice of the General Missionary Board in America, Dr. Jones submitted his resignation on November 13, 1903.

The real trouble in this whole matter rested, not with any individual, nor with the General Missionary Board, nor with the committee of three sent to Wales, and surely not with Dr. Jones, the missionary, but with the system itself. It was entered upon as an experiment, contrary to the advice of the Liverpool Foreign Board, upon the persistent plea of the Church in America.

The whole transaction, naturally, was a source of distress and worry to Dr. Jones, who was conceded to be one of the most scholarly and most successful missionaries on the Welsh Foreign Board's field in India. During his ten years' service at Silchar he did a tremendous amount of work and rendered a remarkable missionary service. He made missionary tours and preached at fairs and in market places. He organized the first Christian church

in Silchar in May, 1894. Two schools for boys and one for girls were also organized in Silchar. A day school and a night school were started in Rampoon and another in Sahuai Basai. In 1901 a church was built in Silchar. He also built a church and two schoolhouses at Rampoon, and schools also in other parts of the field. Six years after its organization the church in Silchar had forty members.

It was with sincere regret that Dr. Jones severed relations with Silchar. In a letter to a friend, he wrote:

"It is with feelings of regret that I leave Silchar. The place is dear to me for several reasons. It was there I began my mission work. The church was organized after I went there, and made up for the most part by those I baptized and received. The missionaries, the teachers, the elders have all been appointed to the work by me; so the attachment is close and spiritual. And the cemetery is a sacred spot to me.² It will be a great disappointment to me if I am forbidden to return."

Severing relations with the Liverpool Foreign Board left the Church in America in a trying position. It had an able foreign missionary but no foreign field. The situation was clearly set before the Church.

Four possible courses might be pursued:

1. That we surrender the idea of sending out a missionary ourselves and that we forward our offerings to the Foreign Board of the Church in Wales.
2. That we send our missionary out under Presbyterian auspices.
3. That we secure a field of our own in India, adjacent to that of the denomination in Wales if possible.
4. That we obtain a field for ourselves in one of the newly opened American territories.

These various courses had been thoroughly discussed on the floors of the several gymanvas, and commissioners were instructed to vote their preference at the General Assembly held at Venedocia, Ohio, in the summer of 1904, where it was again freely aired. The subject of foreign missions held the controlling place in the Assembly. Finally a committee of three was appointed. Rev. Daniel Thomas, of Wisconsin; Rev. Edward Roberts, of Ohio; and Ruling Elder T. Solomon Griffiths, of New York, con-

² One of the missionary's children was buried in the Silchar cemetery.

stituted this committee, which reported on the last day of the Assembly, as follows:

"We feel it to be our duty to nourish the missionary spirit and to adopt a plan most likely to unite us, as a denomination throughout the country, in foreign missionary work.

"Inasmuch as circumstances have brought confusion into our relations in the foreign work so that we cannot cooperate according to the former plan, we feel that some new plan should be adopted.

"After a full consideration of all phases of the subject, we are of the opinion that the best plan to unite us is to engage a field of our own."

The following resolutions were appended:

"1. That we secure a portion of the field now belonging to the denomination in Wales, or one adjacent to it.

"2. That we instruct the General Board to secure a field for us, as a denomination in America, and to send missionaries to the field.

"3. That we adopt the regulations of the denomination in Wales, making such changes as are necessary to meet our condition in this country.

"4. Should a revision of the constitution of the Missionary Society be required to meet the new plan, let such necessary revisions be made.

"5. In submitting these resolutions to the attention of the several gymanvas, we earnestly pray that leaders may assert their influence in favor of the plan as the only one which will maintain the unity of the Body by submerging all antagonistic feeling, and nourishing the missionary spirit in the churches."

The report was unanimously adopted by the Assembly.

Through collaboration with the Liverpool Board a suitable field in India was obtained when that Board turned over to the care of the General Missionary Board of the Church in America the extensive district of Habiganj, South Sylhet, with a population of over half a million.

The Church in America, now having a field of its own, for the success and maintenance of which it was entirely responsible, began in earnest to prosecute the work on the field. Dr. T. J. Jones and family returned to India and began their labors on the new field. For a year they lived at Srimongol, in the Habiganj District, then moved to Habiganj, where they established a mission station. In 1906, Miss Harriet Davies, Oshkosh, Wisconsin, having com-

pleted her medical course, joined Dr. and Mrs. Jones on the field in South Sylhet. She was located at Habiganj.

The missionaries were busily occupied on the field and the report of the General Missionary Board to the triennial Assembly, held at Wilkes-Barre, Pennsylvania, September, 1907, clearly revealed that a substantial work was in progress on the foreign mission field. It was a period of organizing and building, of teaching and preaching, of healing and nursing. This continued for several years with great success, despite all handicaps and hindrances incident to starting work in a new field. A faint suggestion of the amount of work done and the success which accompanied the efforts of these missionaries may be had from the report made of the staff personnel in 1910, which represents six years of labor (1904-1910), and is as follows:

SHAISTAGANJ

Missionaries—Rev. and Mrs. T. J. Jones
 Evangelist and Dispenser of Medicines—Abdul Hamid
 Evangelist—Kedar Noth Maiti
 Teacher—Chandra Kumar Holdar
 Matron of Orphanage—Theodora

HABIGANJ

Medical Missionary—Miss Harriet Davies, M.D.
 Assistant Lay Missionary—Miss Shusila Dass
 Evangelist—Digomber Ch. Dass
 Teacher—Tarini
 Teacher—Pyro Kuman Dauni
 Head Mistress of Girls' School—Miss D. D. C. Dass
 Assistant Mistress of Girls' School—Tarini's wife

Dr. Jones was home on furlough in 1910, and in January, 1911, upon his return to India, he wrote stating that the religious work had progressed very well during his absence. Some were stronger Christians than when he had left for America. One school, at Barmacha, about a mile from Habiganj, had gone down, but others were doing well. The dispensary continued its good work. Dr. Davies had been there much of the time and had given valuable support to Abdul Hamid. Dr. Jones reported a very excellent work being done in the orphanage; the little girls looked well.

Theodora had taken great pains with them and was doing excellent work among them.

At Habiganj, also, the work was making good progress. The coming of Miss Dass as helper and companion to Dr. Davies was a great help. The girls' school in the place had greatly increased and the work was doing well. The boys' school at Habiganj likewise was doing excellent work, and a new school was about to be opened.

Such reports indicate the substantial nature of the work carried on. It was so organized and maintained and carried on by devoted Christian workers that even in the absence of Dr. Jones it was sustained without interruption or a break for twelve months.

In spite of this optimistic strain in Dr. Jones's correspondence, there were many handicaps and hindrances to the work—not to say discouragements, for missionaries never speak in terms of discouragement. There were times when the work was especially difficult. The Calvinistic Methodist (American) field was a very level area in South Sylhet and during the rainy season, which began in June and lasted until September, the whole area was so covered with water that only the tops of the rice in the fields could be seen at times. The missionaries were compelled to go about in boats to do their evangelistic work. There were, however, compensations, for during the rainy season the men were idle and it was then that missionary work was done among them with least hindrance. Many interesting incidents were related of the work in boats during rainy seasons. The boats that the missionaries had to use were not comfortable, and in them they had to cook and eat and sleep.

The rainy seasons were also fraught with dangers to health on the lowlands. Illness of teachers, or in teachers' families, was always a potential hindrance to the progress of the work. Schools were closed because of floods. Added to the floods were severe windstorms, and an earthquake destroyed some buildings and damaged others. Dr. Jones suffered two severe attacks of cholera.

Dr. Jones, in addition to his evangelistic work, carried complete responsibility not only for the religious and educational work but also for building projects and the financial accounts

connected therewith. His devotion to the task and enthusiasm for it caused him to work beyond his strength. He was compelled upon the insistence of medical advisers to surrender his post and to seek recuperation in Wales. In the summer of 1912 it was reported that he was gradually improving, and that he anticipated coming to America to the moderate climate of the West to serve his Master. The improved condition, however, was but for a season, and on November 7, 1912, the faithful missionary passed on to his abundant reward.

When it was known that Dr. Jones could not return to India, the General Missionary Board was confronted with the task of securing a successor for the field. In a short time Charles Ernest Powell, a young man of Stoney Plain, Alberta, Canada, offered his services. Mr. Powell made a very favorable impression on the Board and upon others who met him and heard him speak. He received his appointment at a meeting of the General Board in Chicago on June 21, 1912. His bride, Miss Edith Goode, also came to Chicago, and they were married by John C. Jones, D.D., in the Hebron Church. Mr. and Mrs. Powell left for the foreign field immediately.

John R. Johns, D.D., secretary of the General Missionary Board, in his report for 1912, announced that conditions on the mission field in India were very promising. There were present on the field at that time Dr. Harriet Davies, Rev. and Mrs. C. E. Powell, one native pastor, and seven assistants, in charge of two churches and two mission stations. Proximity to the field occupied by the Church in Wales was also an encouragement, for that field was well established and well equipped, having at the time twenty-one ordained ministers from Wales, twenty-eight native ministers, a large number of native workers, and also physicians, and a divinity school.

In 1913 Dr. Harriet Davies came home on furlough, arriving in time to attend the General Assembly at Utica, New York, in September. She brought greetings from the two small churches of Habiganj and Shaistaganj, together with fraternal greetings from the General Assembly of the Khasi Hills. While on furlough, Dr. Davies made an extensive tour of churches in several gymanvas, and was granted permission to solicit funds for the hospital at

Habiganj. She received over one thousand dollars for her cherished purpose and the financial aid was not the greatest gain. Her tour was the means of awakening greater interest in foreign missions and an increased zeal, particularly among women and young people, wherever she had an opportunity to present the cause.

At the annual meeting of the General Missionary Board, which convened in Chicago in 1914, the question of sending a lay missionary to India was discussed. The qualifications required for such a missionary were that he possess a liberal degree of general knowledge, a generous supply of common sense, a useful craft, an appreciable knowledge of the Bible, and a love for missions.

Lewis Evans, a member of the Hebron Church, Chicago, was such a man. When interviewed, Mr. Evans admitted that it had been his ambition to serve on the foreign field but that he had long since given up the hope that any such coveted door would ever open for him a layman without college training. Mrs. Evans shared with her husband the desire to serve in a foreign land. Mr. Evans was a bricklayer and stonemason, and had practical experience in carpentry. His fine Christian spirit, his love for missions, and his ability as a tradesman persuaded the Board that he would be a useful man on the mission field in India.

In 1915 Lewis Evans was commissioned as a lay missionary, and he and Mrs. Evans sailed for India on October 23 of that year. Many tasks awaited his mechanical skill, foremost among them the establishing and supervising of a manual training school for boys. The building of a church in Habiganj was also a pressing need, and likewise the erection of an additional unit to the hospital. Mr. Evans might be styled as superintendent of all building projects in the Habiganj Mission, and he proved to be a most valuable asset.

In about 1916 a high school was started by Rev. C. E. Powell, who had been negotiating with the people of Shaistaganj for a high school building. This venture proved unsuccessful and toward the end of 1917 the relation of the missionary with the high school was severed. This released Mr. Powell from educational work and permitted him to give more exclusive attention to evangelistic efforts. In 1918 Mr. Powell returned to the United

States and was present at the meeting of the General Missionary Board at Chicago in July. At that time he presented his resignation. In accepting it, the General Board expressed full confidence in his integrity and ability.

The General Assembly in 1919 was busily engaged with affairs pertaining to union with the Presbyterian Church in the United States of America. The Fiftieth Annual Report of the Missionary Society, for 1919-1920, states that the Presbyterian Church had taken over the foreign mission work, but Rev. Edward Roberts, the secretary of the General Missionary Board, was retained "as a connecting link" between the Welsh gymanvas and the Presbyterians. Missionaries' salaries were increased to correspond with those of other Presbyterian missionaries in India.

The action of the General Assembly of the Presbyterian Church in the United States of America regarding the union with the Calvinistic Methodist Church and its foreign mission work is expressed in the following resolutions:

1. "That in accordance with the plan of union approved by the General Assembly, The Board of Foreign Missions of the Presbyterian Church in the United States of America take over the work of foreign missions hitherto carried on by the Board of Home and Foreign Missions of the Welsh Calvinistic Church in the United States of America, which consists at present of a single mission located in Assam, in the Sylhet District, with two stations, Habiganj and Shaistaganj."

2. "That for the present it be known as Habiganj, South Sylhet Mission."

3. "That the correspondence with the mission be allotted to Mr. Speer."

4. "That the contribution from the Welsh churches for foreign missions be used to underwrite the budget of Habiganj, South Sylhet Mission."

5. "That Rev. D. Morgan Richards, selected by the Assembly to membership in the Board, be assigned to the Class of 1918 to 1921."

6. "That for the coming year Rev. Edward Roberts be asked to continue to represent the work of missions, foreign and home, among the Welsh churches at a salary of \$2500, half of which is to be paid by the Board of Home Missions of the Presbyterian Church in the United States of America."

7. "That a cordial message of greeting be sent by The Board of Foreign Missions of the Presbyterian Church in the United States of America to the churches of the Welsh Calvinistic Church, expressing desire to serve them in any way that will assure the upbuilding of the work now committed to the care of the Board."

After the transfer of the mission at Habiganj to the care of the Foreign Mission Board of the Presbyterian Church in the United States of America, it was realized that the Habiganj Mission was located too far from other Presbyterian fields in India for careful supervision and successful coöperation. It was, therefore, deemed advisable to transfer the Habiganj Mission to the Foreign Missionary Board of the Church in Wales. The area had been received from the Church in Wales in 1904, and now its Foreign Board was pleased to have it returned. The missionaries were permitted either to remain on the field and go with the Habiganj Mission to labor under the Foreign Mission Board of the Church in Wales or to remain under Presbyterian auspices and be transferred to some other Presbyterian field in India. Mr. and Mrs. Lewis Evans chose to remain on the field under the direction of the Church in Wales. Dr. Harriet Davies and Miss Ann Gwen Jones remained in the Presbyterian Church work and were transferred to other fields. The orphanage was transferred with the Habiganj Mission to the Foreign Mission Board of the Church in Wales. The engraved plates on the memorial beds in the hospital were transferred to beds in one of the hospitals of the Presbyterian Church in India. When Dr. Harriet Davies arrived in the hospital at Fatehgarh in 1928, she found the same plates on the hospital beds there, which were occupied by Christian, Hindu, and Mohammedan patients. "One bed was occupied by one of our best preachers, Rev. Iyat Masih. He was in the bed named for Rev. John R. Daniel, Lake Emily," wrote Dr. Davies.

REV. THOMAS JOHN JONES, PH.D.

Thomas John Jones was born near Denbigh, North Wales, April 28, 1862. He came to America in 1882, and settled in Oshkosh, Wisconsin, where he soon found employment as assistant in the office of the clerk of Winnebago County.

Mr. Jones identified himself with the Salem Welsh Church of Oshkosh. In May, 1884, the session of Salem Church presented him to the Welsh Prairie Presbytery as a candidate for the ministry and in the autumn of the same year he entered Ripon College. In December, 1884, he was received under the care of the presbytery. Mr. Jones graduated from Ripon in the spring of

1888, and entered Union Theological Seminary, New York City, in the fall. He was a brilliant student and completed his three years' course in the seminary in two years. While in New York, he also entered New York University as a graduate student, majoring in philosophy and comparative religions. In the spring of 1891 he received his degree of Doctor of Philosophy from the university.

While a student at Union Theological Seminary, Dr. Jones decided to dedicate his services to the foreign missionary work. At the *gymanva* held at Columbus, Wisconsin, June 10, 1891, he was ordained, and at the same meeting the *gymanva* decided to assume the responsibility of supporting him as missionary to India, under the care of the Foreign Missionary Board of the Church in Wales. A farewell meeting to Dr. Jones was held in the church at Oshkosh, September 22, 1891. He left immediately for Wales and on October 31, 1891, sailed from Liverpool for India, his coveted field of labor. The General Assembly of 1892, in session at Utica, New York, assumed on behalf of the denomination in America full responsibility for his support on the foreign field. This arrangement for the maintenance of the missionary under the direction of the Church in Wales continued for ten years.

After Dr. Jones came home on his first furlough, in 1902, the Church in this country severed its relation with the Foreign Missionary Board of the Church in Wales, and Dr. Jones was assigned to a new field adjacent to that of the Board of the Church in Wales in South Sylhet. There he established a mission with two stations—Habiganj and Shaistaganj—where he labored until August, 1911, when he was forced by ill health to leave India. On November 7, 1912, Dr. Jones died in Wales.

Dr. Jones, though not robust physically, had a remarkable capacity for work and labored incessantly. He was very active in mind and body and his spirit was consumed with love for the salvation of India. In his twenty years as a missionary he performed a great service: preaching in fairs and market places; making missionary tours of his territory, which included over half a million people; supervising building projects; and teaching in schools. Supervising the entire work on the field taxed his physical resources to the extreme. His friend Rev. W. E. Jenkins,

who, as a missionary of the Welsh Board, accompanied him on his first trip to India, was present at his funeral in Abergele, and characterized Dr. Jones as "one of the most scholarly, devoted, and godly men on the field."

HARRIET DAVIES, M.D.

Miss Harriet Davies, daughter of Mr. and Mrs. Thomas E. Davies, of the Welsh settlement near Oshkosh, Wisconsin, was presented at the spring meeting of the Welsh Prairie Presbytery in 1902 as a candidate for service in the foreign field. She was at the time a student in Ripon College. After completing her college and medical course she was tendered a farewell reception at Peniel, her home church, on September 17, 1906, on the eve of her departure for India. Neighbors and friends from near-by churches decided to present her with a purse of two hundred and seventy dollars as an expression of love. When the purse was presented it was found to be seven hundred and twenty dollars, a worthy expression of their feeling toward her. More valuable to her than the purse were the earnest prayers which went up on her behalf from the hearts of saints in the home church and settlement.

Dr. Davies went to the mission field under the care of the General Missionary Board of the Calvinistic Methodist Church in America and joined Dr. T. J. Jones in service in the South Sylhet District, India. Dr. Davies, though of small stature and of apparently frail body, weathered the climate on the plains of South Sylhet with remarkable success. Through her efforts a hospital and dispensary were built and she had entire supervision of medical work in the mission.

Toward the end of 1917 Dr. Davies left the Habiganj Mission in response to a summons by the Government to do service at the War Hospital in Bombay. While serving there she found many Welsh soldiers, whom she assembled in a Sunday School class on Sunday afternoons. One difficulty she encountered was the securing of a sufficient number of Welsh Bibles to go around. The Bible Society had never anticipated the need for Welsh Bibles in India. The boys enjoyed singing the old Welsh hymns and a Welsh glee

club was formed for special music in celebrating St. David's Day in Bombay.

In recognition of her war service Dr. Davies was honored by the British Government. She was decorated, on the king's birthday, with a silver medal.

Dr. Davies, though in good health, presented her resignation to the Presbyterian Board of Foreign Missions in 1923. She was confronted by a dilemma: it was necessary to choose between remaining on the foreign field and returning home to be nearer her aged parents. She finally concluded that duty to her parents, then in advanced years, claimed her attention. Shortly after her return, the Presbyterian Women's Board of Home Missions prevailed upon her to go to the Good Samaritan's Hospital, Indian Wells, Arizona. There she labored among the Navajo Indians.

After the death of her parents—her father lived to be eighty-seven—Dr. Davies went to the Winnebago Hospital, near Oshkosh, Wisconsin, in 1927. After some desired practical experience there she returned to India, arriving in Bombay on October 7 of that year. She was assigned by the Presbyterian Board to the hospital at Fatehgarh, where she served until 1932, when she was transferred to the Mission Hospital at Kasganj, Western Province, India, which was built and is supported by friends in the Oak Park Presbyterian Church, Oak Park, Illinois. The Minutes of the General Assembly of the Presbyterian Church in the United States of America for 1936 show that Dr. Davies is still engaged in the hospital at Kasganj, some two hundred and fifty miles northwest of Allahabad.

REV. CHARLES ERNEST POWELL

Rev. Charles Ernest Powell came to the Calvinistic Methodist Church by transfer from the Wesleyan (M. E.) Church in Canada. He was born in West Sunwich, England, November 22, 1881. His father was Welsh and his mother Scottish.

In December, 1904, Mr. Powell went to Newfoundland as a missionary of the Methodist Church of Canada; there he remained until 1907. He then labored as a missionary in Sackville, North Dakota, and attended the Mt. Allis University as a divinity student, completing his course in May, 1910. The following month

he left for western Canada to labor among the Indians on the Morely Reservation. A year later he was appointed to work at Stoney Plain, Alberta, Canada, where he again pursued his education at Alberta University, Edmonton.

Mr. Powell was ordained by the Methodist Church in Canada in July, 1910. In 1912 he came to the Calvinistic Methodist Church in this country as a candidate for the foreign field. The General Missionary Board, after investigation and examination, received him. He transferred his membership to the Calvinistic Methodist Church and was appointed missionary to India, succeeding Dr. T. J. Jones. Rev. and Mrs. Powell sailed for England on July 13, 1912, and thence for Calcutta on October 4 of the same year.

Mr. Powell remained in South Sylhet for about five years, returning to the United States in 1918. He was successful as an evangelist and teacher, and along the lines for which he had been especially trained he rendered valuable service. The executive phase of the work, including supervision, the erection of buildings, and the details of accounting connected therewith, for which he had received no special training, was to him a source of irritation and worry.

Mr. Powell resigned his position, to take effect on July 31, 1918. The General Missionary Board paid him a tribute of complete confidence in his ability as an evangelist and teacher, his devotion to the work, and his integrity.

MISS ANN GWEN JONES

Miss Ann Gwen Jones was born in Newport, South Wales. Her father, Rev. Daniel Jones, spent thirty-four years as a missionary in India under the Baptist Board. She had also a sister and two brothers who were missionaries.

Miss Jones spent nine years in Walthamston Hall, Sevenoaks, Kent, a school for the children of missionaries. She was for five years assistant in the Young Women's Christian Association at Southampton, and later attended the Chelsea Missionary Training School for Bible Study in London. There the way was opened to her to pursue a course in nursing.

Through the offices of Miss Reid, a missionary under the

Foreign Board of Wales then home on furlough, Miss Gwen Jones learned that the General Missionary Board of the Church in America was in search of a nurse. She corresponded with the Board and offered her services. She obtained a letter of transfer from the Baptist Church in Wales and identified herself with the Welsh Church at Long and Sixth Streets, Columbus, Ohio, when Dr. John R. Johns was pastor.

The Welsh General Assembly in session at Utica, New York, in September, 1913, authorized its General Missionary Board to commission Miss Jones, then in London, as a missionary to the foreign field in January, 1914. Miss Jones rendered valuable service in the Habiganj Mission until the union with the Presbyterian Church in the United States of America, after which she was transferred to Etah, about two hundred miles northwest of Allahabad. The General Assembly's Minutes for 1936 report "Miss A. Gwendoline Jones, R.N." as still laboring in Etah.

LEWIS EVANS

Mr. and Mrs. Lewis Evans came to America in 1909. They lived in Chicago and were members of the Hebron Welsh Church. Mr. Evans was presented to the meeting of the Waukesha Presbytery in February, 1915, as a candidate for the foreign field. In July of the same year he was commissioned as lay missionary and, after taking a course in manual training, he and Mrs. Evans sailed from San Francisco on October 23, 1915, for the Habiganj Mission, South Sylhet. As a builder Mr. Evans was most useful and saved hundreds of dollars for the Missionary Board. His well-balanced judgment, his *penchant* for systematic work, his enthusiasm for missions, and his fine Christian spirit constituted him a very valuable man on the mission field.

When union between the Calvinistic Methodist Church and the Presbyterian Church in the United States of America was consummated and the Habiganj Mission in India was assigned to the care of the Foreign Mission Board of Wales, Mr. Evans chose to remain on the field and to labor under the Liverpool Board.

That the service of Mr. Evans was efficient and highly esteemed is clear from the fact that other missionaries on the field peti-

tioned to have him ordained as a minister of the gospel. Accordingly the General Assembly of the Church in Wales requested the Presbyterian Church in India to ordain him and to send notice of his ordination. Accordingly, he was ordained on January 8, 1927. Mr. Evans might have been ordained before but for his humility and unwillingness to submit to the request. He reluctantly yielded to the insistence of the Church and the need of ordained men. The love and high esteem with which Rev. and Mrs. Evans were held by their fellow missionaries, as well as by the natives of India, was most gratifying.

Mrs. Evans died on October 11, 1933, on the hills of Tushai, where Mr. Evans had gone to assist in building a hospital at Durtlag Aijl. When Mrs. Evans suggested that she be allowed to accompany her husband on that errand, a specialist told her that her life might be shortened by going. She replied, with her characteristic smile, "If you will let me go, I'll gladly take the risk upon myself," and she never regretted the venture.

The unrelenting grip of India upon its faithful missionaries is a fact not to be overlooked or lightly esteemed. They loved the people and were passionately devoted to their work. The dire distress, the poverty, and the ignorance of the masses held them. The love, the zeal, and the dedication of the missionaries to their cherished work of making Christ known, on the other hand, gave them a passionate attachment for the service.

Dr. Harriet Davies, having resigned her post after fifteen years of consecrated service as a medical missionary to return to her aged parents, might well have remained at home with a clear conscience. But the lure of India was irresistible. After the death of her parents, she returned to her coveted labors. Mrs. Lewis Evans, to whom the natives had given the appellation *Pi Hlimi*, "Cheerful Mother," when home in Wales on sick leave in 1933, remarked on returning to India that she would probably never come back. After thanking the directors of the Board in Liverpool for allowing her to return, she added, "I prefer to die in India." Dr. Thomas John Jones is reported to have exclaimed on more than one occasion, "*India neu y Nefoedd i mi!*"—"India or heaven for me!"

THIRD PERIOD (1920-1936)

In addition to the activities of the General Missionary Board mentioned in the foregoing pages, many readers may be interested in a brief statement of the Board's work after the union with the Presbyterian Church in the United States of America was consummated in 1920. We therefore append to this chapter excerpts taken from the "Brief History of the Calvinistic Missionary Society (Welsh Board of Missions),"³ issued in September, 1936, by its executive secretary, E. Edwin Jones, D.D., of Columbus, Ohio:

"UNION AND EDUCATION—1921-1934

"The union of the Calvinistic Methodist Church with the Presbyterian Church in the United States of America was formally consummated at the General Assembly of the latter at Philadelphia in May, 1920. The Board's work, however, did not terminate on that day. The Welsh synods remained intact for fifteen years. The Board was made the legatee of the Welsh Assembly, serving as the only articulate bond of unity between these synods, and was to a great extent the interpreter of Presbyterian program and procedures to the Welsh churches. Its problem was to decrease with grace and dignity, conserving the priceless values of the Welsh church heritage and history, that the larger Presbyterian tree on to which the smaller branch was in time to be fully grafted might increase, and that its world-wide outlook and missionary interests might become the cherished possession of the Welsh churches.

"That this goal of education in matters Presbyterian might be attained, the General Council of the Presbyterian Church established a District Office for the Welsh churches in Columbus, Ohio, in 1922, with a secretary in charge. It was also arranged that the grants in aid to all of our mission churches would be paid by the National Board and that all contributions to benevolences from the Welsh churches should be sent to the treasurer of the Welsh Board, serving merely as a clearing-house treasury, and be transmitted by him monthly in total to the various benevolent Boards of the Presbyterian Church. As a result, the giving of our churches to benevolences was greatly stimulated. The yearly average to benevolences for the thirteen years, 1921-1934, while the five Welsh synods remained intact, amounted to \$30,130, making a total of \$400,829. And this entire amount was paid by the Board's treasurer to the benevolent Boards of the Presbyterian Church for going work.

"It was stipulated in the Articles of Union that the Presbyterian Church would take over our mission at Habiganj, India. This was done. But it was averred by the Presbyterian Board of Foreign Missions that our

³ Used by permission.

mission was too far distant from their own fields in India for effective oversight. And in consequence the Welsh Board readily assented to the transfer of the Habiganj Mission to the care of the Foreign Board of the Presbyterian Church of Wales.⁴ . . .

"The responsibility of the Board was henceforth confined to the home field, and here the work was twofold: *supervision* of its own home mission fields and *administration* of the balance in its treasury of the \$100,000 fund and other interests committed to its care by the final Welsh General Assembly.

"As to the supervision of our own home mission churches: while the National Board supported our aid-receiving churches, it looked to the Welsh Board for recommendation as to grants and for sole supervision of our own fields. During this period our churches paid to the Board of National Missions a yearly average of \$11,373, while the Board in turn expended on the Welsh work a yearly average amounting to \$6,603. . . .

"ADMINISTRATION OF THE \$100,000 FUND

"In Amount as of May, 1921, a Balance of \$57,894

"It should be observed at the outset that the above amount represented the cost of the securities in the hands of the treasurer, and not their cash value. It is well to remember that Dr. E. J. Jones, . . . treasurer, was elected by the Welsh General Assembly, and it was by virtue of that choice that he served as treasurer of the Mission Board through the years. The Board was grieved to lose Dr. E. J. Jones, whose untiring and efficient service had been so freely given as its treasurer over a period of twenty years, but which was terminated by illness and later death in 1922.

"The Board was, however, fortunate in finding a worthy successor to Dr. Jones in the person of the late Mr. J. Jordan Jones, Columbus, Ohio. Mr. Jones was truly one of the great elders of our Church, and a business man of wide experience. He too gave of his valuable time and service, and that without thought of compensation, for ten years. These, as we will remember, were trying years for any custodian of funds. It is not surprising that in the care and especially the liquidation of securities over a term of years there should have been some shrinkage. These were reported to the synods and presbyteries yearly as they were recognized. Careful audits were made from year to year. And it is one of the great satisfactions of the Board that it can render its final accounting without the shadow of any suspicion of distrust attached to any of its worthy succession of treasurers. When Mr. J. J. Jones found it necessary to resign and move

⁴ The name of the denomination in Wales previous to 1924 was "The Calvinistic Methodist Connection [*Cyfundeb*]." At that time it was changed to "The Calvinistic Methodist Church of Wales" or "The Presbyterian Church of Wales," "the one name to be as regular and legal as the other."

to California to live, Mr. T. W. Jones, also of Columbus, who had rendered valuable help to Mr. J. J. Jones for several years as assistant treasurer, was elected treasurer in 1933. He had the advantage of acquaintance with the work and was himself well equipped as an accountant and as a financial executive. He too has given freely of his time and experience in carrying through the final steps of liquidation of the Board's funds and their transfer to the Welsh presbyteries, which must from now on bear the responsibility of the stewardship of these sacred funds in the interest of these mission causes for which they were contributed by the original donors.

"During these years the Board was mindful of its duty toward foreign missions also, recognizing that this cause had some, though a small share, in the Fund at its disposal. It elected to express this interest at first in special contributions to The Board of Foreign Missions, and during the last six years chose special projects under the Foreign Board: \$250 yearly to the work of Dr. Harriet Davies and a like amount to Dr. and Mrs. Gwilym Davies, of Cameroun, West Africa. In 1931 it coöperated with the Synod of Ohio, Welsh, in setting aside a sum of \$4,000 for a beautiful Memorial Chapel as a monument to the labors of Rev. Rowland H. Evans at Lolodorf, Cameroun, West Africa.

"The sudden death of Mr. Evans, in the midst of his great work and service as president of the School for Native Ministers at Lolodorf, West Africa, on April 19, 1932, came as a shock to the entire Church. The Board provided \$150 that a brief biography of this devoted man might be preserved and distributed at as low a cost as practicable. A first edition of 300 copies was published at a cost for printing of \$1.35 per book and sold to the Church at 85 cents. Later a second edition was made and was sold out at the same figure.

"The total amount expended by the Board for Foreign Missions was \$7,625 and it has set aside a final \$6,000 for a Welsh memorial in foreign missions. The project which the Board has finally chosen is a much needed rest home for our missionaries in India. It is located at Mussoorie, India, in the Himalaya Mountains. It will be designated: 'The Welsh Presbyterian Memorial Home.' The check for the purchase of the home, in amount \$6,000, was sent by our treasurer to the treasurer of the Board of Foreign Missions, October 22, 1936.

"From time to time over these last fifteen years, 1921-1936, the Board has given almost yearly amounts to the work of the National Board totaling \$10,805. In most part such sums were designated for special objects, such as \$250 yearly for the Princeton Mission Boat in Alaskan Waters, and an equal amount for several years toward the support of a Sabbath School Missionary in Wyoming, Rev. Stanley Evans.

"Our mission in western Canada, inaugurated so auspiciously in Winnipeg and Ponoka in 1905-1906 and later as the final undertaking of our missionary at large just before and during the World War, has been very much on the heart and mind of the Board. The terrible toll

of the war in death and changes of population and general disruption of life, financial and otherwise, changed the outlook of many a promising church enterprise. The problem of securing suitable men to man the fields became increasingly difficult, as well as of getting any adequate support for them from the churches themselves. Under the conditions prevailing, the wisdom of long-range supervision seemed of doubtful value. There were plenty of voices at home that favored our withdrawal in favor of some Church in Canada. The Board, however, did not hasten to a conclusion. It was only after it had sent three deputations to study the whole problem of our responsibility for the Church in Canada that it arrived at its own conclusion. In 1929 the General Secretary of the Board visited the entire field. In 1930 Dr. John Hammond went over the same ground on behalf of the Board and in 1931 the recording secretary of the Board, Rev. Hugh W. Griffiths, made a similar trip. The sum of their reports led the Board to its final judgment: that, everything considered, it would be best for us to withdraw in favor of a supervision by some Church in Canada when such arrangements agreeable to all the interests concerned could be consummated. It is only fair to add that the Canadian churches themselves generously supported the above deputations so that the entire cost to the Board was not more than \$60 for the three itineraries.

"In 1933 the church at Winnipeg completed its new church building and it was the pleasure of the Board to assist it with a gift of \$1,000. . . .

"FINANCIAL SUPPORT OF MISSIONS

"Yearly Average

"As the Board submits its last report and final accounting, it is natural it should review the financial story of the years. It notes with pride and satisfaction the rising tide of liberality in the contributions of the churches to those benevolent causes which it has sponsored. The records from 1890 to date are available. And leaving out the last two years, 1935 and 1936, because several of the presbyteries had retired from the Welsh Unit, the figures are as follows for our entire group:

"Average yearly contribution and expenditure for going work:

| "Years | Contribution | Expenditure |
|-----------------|--------------|-------------|
| "1890-1900..... | \$ 5,365.00 | \$ 5,100.00 |
| "1901-1910..... | 8,259.00 | 7,652.00 |
| "1911-1920..... | 11,479.00 | 17,084.00 |
| "1921-1934..... | 30,184.00 | 31,351.00 |

"LIQUIDATION AND ADJUSTMENTS—1935-1936

"On the retirement of Rev. Edward Roberts, May, 1929, by reason of the age limit (70 years), the district secretary for the Welsh synods was elected to serve also as secretary of the General Missionary Board. Mr.

Roberts had served as its leader for sixteen years, extending through much of the important periods of expansion and union. His qualities of patient foresight and wisdom were invaluable to his Church.

"With the year 1929 and the findings of our Committee of Fifteen, which was called to confer with the representatives of the General Council of the Presbyterian Church, before it, the Board realized that it was facing a set of new problems, namely, those connected with the gradual dissolution of the Welsh synods and possibly the presbyteries. It must not hinder or hamper the processes of change as they might naturally develop in any unit, and at the same time it must strive to maintain the morale and foster good will in the churches. While it would sponsor the wider interests and program of the denomination at large, it was in duty bound to safeguard its particular responsibility, the care for the smaller, sometimes called mission, churches and their pastors. The Board also recognized that it had a large stake in the perpetuation and transfer to worthy hands of the residue of its own funds that had come down to it from the C. M. General Assembly, so that these funds might be available in future years for the missionary interests of our churches.

"As early as 1930 the treasurer adopted the policy of bringing assets into as liquid a form as possible without much sacrifice in capital losses. It is well to note that, even though the investment shrinkages were not exceptional during these unsettled years, the total income for the same period far exceeded the losses.

"The question of ultimate liquidation of its funds in favor of the synods, and the basis upon which that distribution should be made, was a matter of conference with the synods themselves. And the conclusion as to distribution arrived at (namely, a percentage of the total to each synod that represented a combination of membership strength, and the relative amount which that synod had contributed to the \$100,000 fund) was the result of this interchange of opinion and was unanimously adopted by the synods in 1934.

"With this distribution of its funds accomplished, the Welsh General Missionary Board retires from any active administration of missionary work. It has, however, seemed the part of wisdom that the Board should retain its organization intact for some time to come."

XVIII. UNION

UNION is a subject which occupied much time and serious consideration in the Calvinistic Methodist Church. While the Church was yet young and comparatively small in America, union in one form or another was under advisement. On this subject, as well as others in the early day, the Calvinistic Methodists of this country adhered very closely to the lead of the denomination in Wales, even though conditions in America were quite different. The Calvinistic Methodist Church in Wales was a large body confined to a comparatively small territory, while in this country these church groups were small and widely distributed over a very large geographical area. The early fathers of the Church in America were thoroughgoing Calvinistic Methodists. They loved their Church and were thoroughly imbued with its doctrines and loyal to its polity and rules of discipline. For them to enter into a form of union which would involve the surrender of any cherished doctrine, or an encroachment upon their rules of discipline, was a thing to be definitely avoided. For several decades the subject of union was shunned rather than approached, and when approached it was done with due caution.

There were prominent and able leaders in the Church who were heartily in favor of union and anxious for it at a very early day. There were others, equally prominent but more conservative and zealous for the Calvinistic system and a complete allegiance with the Church in Wales, who opposed it and stanchly contended for the continuance of the Church as a separate body in America.

In 1842 the Calvinistic Methodist Church of Wales was invited to consider union with the Presbyterian Church in England. Representatives of the English Church appeared at the Association meeting in Bala, North Wales, proposing a union of the two Churches. Very shortly thereafter, the Church in Scotland also overtured the Welsh Calvinists, expressing the desire for some sort of union, if such could be brought about. The North Wales