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Europe and Methodism

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PREFACE



IN preparing this little book we have encountered a special difficulty. Many of the other booklets of the series have treated only of one country, or perhaps of two or three missions in one country, while we have had to comprehend in the same space the history of twelve missions and references to eleven different countries. Hence we fear that our little book must be regarded as a dictionary rather than as history or narrative.

We have sought, however, to give as much information as possible concerning each country, and to state the facts in the most concise form.

We hope that these facts will speak for themselves, and be more eloquent than rhetoric in awakening an interest in this vast and important field, which must be won and held for Christ if we would save the world.

May, 1909.

WILLIAM BURT.

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EUROPE.

ALTHOUGH we have been accustomed to regard Europe as one of the great divisions of the earth's surface, and call it a continent, it is only a great peninsula of the Continent of Europe-Asia, stretching westward with many limbs between the Arctic Sea on the north, the Atlantic on the west, and the Mediterranean on the south.

The area of Europe is about three million eight hundred thousand square miles. The greatest distance from north to south (North Cape and Cape Matapan) is two thousand four hundred miles, and from east to west (Rock of Lisbon to Cape Aspheron) three thousand miles.

It has two highland regions: one along the northern border of the Mediterranean, from Turkey to Spain, and the other in Scandinavia and Britain. Its lowlands are in Russia,

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North Germany, Denmark, Holland, Belgium, and Western France. Europe belongs for the greater part to the northern portion of the Temperate Zone, and most of it lies also within the influence of the westerly winds, which bring the moisture from the ocean; hence it chiefly belongs to the forest region of the Temperate Zone.

The granaries of Europe are chiefly in Russia, Poland, and the plains of the Danube. Cattle, horses, sheep, and swine are domesticated everywhere. The reindeer is in the north, the buffalo in the south, and the camel appears near the Caspian.

Gold is found in small quantities in the Ural and Transylvania; silver and lead in Spain and Norway; Copper in Russia and Sweden; iron and coal in Germany, France, Belgium, and Russia; also iron in Italy, and petroleum in Russia and Roumania.

The Europeans belong almost exclusively to branches of the Aryan race, such as the Celtic, Romanic, Germanic, and Slavonic; those of the Mongolian race being comparatively few. In education and culture the Germanic branch stands first and the Slavonic last.

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The total population has been greatly increased during recent years, due chiefly to a decreased death rate, consequent upon the diminution of war, elimination of epidemics, and improved hygiene, so that now there are more than four hundred millions of inhabitants in these different countries.

Religiously the people are divided into Roman Catholics, mostly in the Romanic countries; the Greek or Byzantine Church, chiefly Slavonic; and Protestant, for the most part in the Germanic sections of Europe. There are also about six and a half millions of Mohammedans, and five and a half millions of Jews.

Most of the States of Europe are governed as constitutional monarchies, to which also Russia must come. The republics are France, Switzerland, and the little States of San Marino, in Italy, and Andorra, in the Pyrenees.

In Europe there are still forty distinct States, and the differentiation of these nations and peoples is so marked, the personal characteristics and traits of each so profound and uncompromising, that if we would understand them we must judge them separately.

We Americans are apt to think that of all

the nations ours is changing the most rapidly and is the most progressive, the most dynamic. In some respects this may be true; but while the changes in America are often only external adjustments, the changes in Europe have been radical revolutions, such as the Reformation, the French Revolution, and the great revolutionary tidal waves of 1848-1870. These changed not only the forms of government, but the very structure of society. These radical changes are still going on, as witnessed recently in Russia, Austria, Germany, France, and Turkey. In Europe, again, we often see the exact reverse of what is taking place in America. Though there are commercial treaties and many international associations which link these countries together, the individual national spirit has been greatly accentuated in recent years. Instead of nations dropping their peculiar languages, customs, mental attitudes, and political ambitions, for the sake of union, all their differences have recently been emphasized, as seen in Hungary, Bulgaria, Servia, Roumania, Greece, Norway, Sweden, and Finland.

The origin of the Methodist Episcopal Church in Europe, as well as its growth and

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development, was purely providential. We are in Europe because God led us there.

German and Scandinavian immigrants to America were converted in our Churches, and then they sought to evangelize their relatives and friends in the Fatherland. They were so happy in their new-found Christian experience that they wrote home letters and sent home tracts and papers telling of personal salvation through Christ. It was simply the repetition of the New Testament method. Andrew finds Jesus, and he immediately went and told Simon, saying, "We have found the Messiah, which is, being interpreted, the Christ." We came also because we heard the Macedonian cry, "Come over, and help us!" In Europe we are confronted with the grossest superstitions, the most blatant forms of infidelity, and the profoundest indifference of the masses of the people to their spiritual needs.

Methodism has now become an important part of the national life of many of the European countries, and every year she is putting her roots deeper down into the soil, and spreading her branches out over new fields. It is intensely interesting to watch the growth

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and to compute the future possibilities. We are making history, and shall exert a potent influence on the destinies of all these lands. As a Church we are already to be reckoned with in the conflict against superstition, Greek and Roman; against dead formalism, cold rationalism, and brutalizing intemperance; and also in the religious education of children. Sunday-schools were practically unknown in Europe until the Methodists arrived.

The countries in which Methodism is now planted are, in historical order: Germany, Switzerland, Sweden, Norway, Denmark, Bulgaria, Italy, Austria-Hungary, Russia, and France.

GERMANY.

THE German Empire is the union of the Germanic States, and extends from the Alps and Bohemian Mountains on the south to the Baltic Sea on the north, and from the frontiers of France, Belgium, and Holland on the west to those of Russia on the east. The distance across from east to west and from north to south is about five hundred miles, and com-

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prises an area of two hundred and eleven thousand one hundred and sixty-eight square miles.

The country lies partly on the plateau lands and minor ranges which extend northward from the Alps, and partly on the plain of Northern Europe. This makes the distinction between Upper and Lower Germany.

About sixty-five per cent of the surface of the Empire is suitable for cultivation, while the forests occupy twenty-five per cent, leaving very little unoccupied land.

Rye, oats, wheat, barley, potatoes, and flax are the staple crops. The middle valleys and slopes of the Rhine and the Main are noted for their extensive vineyards.

In several parts of the Empire there is coal and iron, while in the Harz Mountains there is a wealth of silver, lead, copper, and zinc, and on the Baltic coasts an abundance of amber.

The population-about sixty-five millionsis almost entirely Germanic, though on the eastern borders there are perhaps three million Slavs, in the north some Danes, and in the south some of Romanic origin.

About two-thirds of the population are Protestant, and one-third Roman Catholic.

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It is to the honor of Germany that she leads in the educational procession, having no less than twenty-one universities, with many academies and technical schools for special branches, such as art, architecture, forestry, agriculture, military, and navigation.

The present constitution of the Empire dates from 1871, and by it the different States are united for the protection of the realm and for the welfare of the German people. The supreme direction of the military and political affairs is vested in the King of Prussia as Emperor, controlled by the *Bundesrath*, or Federal Council, composed of representatives of the States constituting the Empire; and by the *Reichstag*, or Parliament of the Realm, composed of representatives elected by the people. Like all great historical facts, the unity of Germany was being prepared during many years by general and far-reaching causes, but was consummated by the strong hand of Bismarck.

In this union, however, each State retains to a large degree its independence in the administration of its internal affairs. Hence we see kingdoms, like Prussia, Saxony, and Bavaria; duchies, grand duchies, and princi-

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palities; and republics, like Hamburg, Bremen, and Lübeck, all united under one central government at Berlin.

The progress of Germany in all departments of manufacturing and commerce, and in the growth and development of her great cities, since 1871 is simply phenomenal. It would be almost impossible to mention anything to-day that is not made in Germany. Her railroads, splendidly managed, cover like a network her whole territory, and her mighty ships plow every sea. Her colonies in many lands are being developed. The Germans are a great people, who have decided to compete with other great peoples for their place in the conduct of this world, and more and more they must be reckoned with.

METHODISM IN GERMANY.

We can not think of Methodism without remembering the great debt which Methodism owes to Germans. The twenty-six who were on the ship with Mr. Wesley when he would come to America to convert the Indians greatly impressed him. It was through Peter Böhler that Mr. Wesley said he was cons-

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victed of unbelief on May 5, 1738, and on May 24th of the same year he dates his conversion while listening to the reading of Luther's introduction to the Epistle to the Romans. A month later Charles Wesley was likewise awakened through the preaching of Peter Böhler. Then it was Barbara Heck and Philip Embury, coming originally from the Palatinate, who became the charter members of our Methodism in America.

Our work, however, among the Germans began with the labors of Dr. William Nast in Cincinnati in 1835. How marvelously God prepared him intellectually, and through a positive personal religious experience, for the great work he was to accomplish for German Methodism on both sides of the Atlantic! He was a graduate of Tübingen University; Baur was his professor, and Strauss his classmate. He came to America and, as a teacher, came into association with Methodists. For a long time he struggled with doubts, and then with a strong conviction of sin, but finally found peace through faith at a revival service, January, 1835. He at once resolved to devote himself to preaching the gospel among his fellow countrymen.

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No less providential was the conversion through the preaching of William Nast, in 1839, of Ludwig S. Jacoby, a young physician of broad and thorough culture. Through these and others God raised up for Himself a strong consecrated people among the hundreds of thousands of Germans who had immigrated to America.

Meanwhile in Germany most of the people were skeptical, or were trying to satisfy their hungry hearts with formalism or rationalism. In many places there was a deplorable state of morals as a result of the infidel teachings in the schools, universities, and Churches. All, of course, were members of the Church by law, no matter if they were atheists, pantheists, deists, or formalists. Everywhere the need of a spiritual Church was apparent. Those converted in America immediately wrote to their kindred and friends in the Fatherland of the wonderful work of God which they had seen and experienced. Every letter became a message of "Good News."

In 1844, Dr. William Nast was authorized to go to Germany and see what the outlook might be for the Methodist Episcopal Church. It is reported that he met with a very cold

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reception, and that he was given to understand that such an enterprise would not be tolerated. He found, however, that as early as 1830 Mr. C. H. Muller, a Wesleyan local preacher, converted in England, had begun work in Wurtemberg. Many listened gladly and several opened their hearts to the truth. In spite of all kinds of opposition and persecution there were in 1839 six hundred members and sixty exhorters and class-leaders. Dr. Nast attended some of Mr. Muller's meetings and rejoiced in what he saw and heard.

The year 1848 was memorable for Europe because of the great revolutions that swept over the continent, advancing civil and religious liberty everywhere.

At the General Conference held in Pittsburgh in 1848, Drs. Nast and Jacoby, being delegates, did not fail to impress the Church with the fact that this was the opportune moment to enter Germany.

The next year (1849) Bishop Morris appointed L. S. Jacoby to begin work in Hamburg or Bremen. His first sermon was preached in a small place about twenty miles from Bremen, December 9, 1849. It was soon noised abroad that a Methodist preacher

had come to Germany as a missionary. How absurd, if not insulting, to a cultured, Christian land!

Dr. Jacoby soon procured the Krameramthaus (a large hall) in Bremen, where he preached every Sunday to a crowded house. On Easter Sunday, 1850, a class was formed, constituted of twenty-one persons who had professed conversion. Others had been quickened in their spiritual life, but had remained in the State Church. On May 21, 1850, the first Quarterly Conference was held. This Brother Jacoby regarded as the birthday of the mission. It was also the date of the first issue of *Der Evangelist*, our German Methodist paper.

In June, 1850, re-enforcements came in the persons of Rev. C. H. Doering and Rev. Louis Nippert. Brother Nippert the day after his arrival preached his first sermon in a country place two miles from Bremen, on the open floor of a farm house. Crowds anxious to hear and see filled the place. "On one side were horses and pigs, and on the other bellowing cows, while overhead were flying and cackling hens." The people, however, listened to the Word.

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It is to the credit of our German Methodism that the work was begun and has been fearlessly prosecuted in genuine Methodist style, characterized by earnest extemporary preaching, hearty and lively singing, classmeetings, love-feasts, and prayer-meetings.

Soon Germany was quite aware of the presence of Methodists in her midst, and intense opposition was excited against the newcomers. Pamphlets were written against them which accused them of all kinds of heresies and absurd practices. Sometimes mobs, incited by the State clergy and maddened by drink, attacked our halls, dispersed the congregations, and the minister was fined, banished, or imprisoned. In Saxony a member who gathered some children to read to them out of the Bible, sing a hymn, and tell a story, was fined seven dollars and fifty cents, and then three dollars additional because he did not pay the fine immediately.

In Berlin one was fined twenty-five dollars and fifteen dollars costs because he met with some members at unauthorized hours in order to sing hymns. In one place Erhardt Wunderlich was locked up with three infidels as fellow prisoners, who thought it very strange

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that they should be in prison because they did not pray, and he because he prayed too much.

Then the State Church, with its prestige, patronage, and paid officials, everywhere overshadowed our poor, weak, nascent Methodism. In spite, however, of opposition and persecution the work prospered, and many were gloriously saved. It being illegal to hold preaching services, the Methodists held "meetings", "devotional hours," and delivered "religious addresses."

In 1851 other re-enforcements came in the persons of Rev. E. Riemenschneider and Rev. H. Nuelsen (father of Bishop Nuelsen), and new fields were entered. Soon native helpers were prepared, so that it was not necessary to ask for any more preachers from America.

At the request of the Missionary Board, Dr. Jacoby attended the General Conference of 1856 at Indianapolis. The work in Germany was constituted into a "Mission Annual Conference," and a recommendation was passed that the Board would grant one thousand dollars for four years for the publication of books and papers. This was the beginning of our now great publishing houses in Bremen and Zurich.

The Annual Conference which met in Bremen, 1857, was memorable in the history of the mission because of the presence of Bishop Simpson, Drs. McClintock and Nast. This year the World's Evangelical Alliance met in Berlin, and these eminent ministers, together with Hon. Joseph A. Wright, United States Minister to Germany, attended this important gathering. Their presence and the address of Dr. Nast on Methodism before the Alliance removed many prejudices, opened many doors, and gave a new standing to our ministers and work. On February 19, 1858, Dr. Nippert gathered a number of young men in his home and formed an "Institute for Biblical Instruction." This was the beginning of the "Martin Mission Institute," now located at Frankfurt a. M., which has had such an important part in the preparation of the ministry and the success of Methodism in Germany and Switzerland. The present building, for which John T. Martin, Esq., gave twenty-five thousand dollars, was formally opened January 17, 1869, many distinguished visitors being present. Here Dr. W. F. Warren, Bishop J. F. Hurst, and Dr. N. Walling Clark, and some of the ablest representatives

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of German Methodism have been professors. P. G. Junker, A. J. Bucher, and Richard Wobith* compose the present able Faculty. The students come from many parts of Europe.

At the Conference of 1886, held in Zurich, Bishop Foss presiding, the Switzerland Conference was set apart from the German. The writer was privileged to be present on that occasion. At that time there were altogether 13,378 members and probationers, 23,279 scholars and teachers in the Sunday-schools, and Church property valued at 540,700 dollars.

After the separation the work in Germany continued to prosper so that the General Conference of 1892 authorized the division of Germany into two Conferences, which was done at the Conference in Bremen, Bishop Vincent presiding, June 21, 1893, and designated the North Germany and the South Germany Conference. At the earnest request of the delegates from

* At the last session of the South Germany Conference, June, 1909, Professor Wobith was appointed district superintendent, and Dr. Luering, of India, has been elected to the professorship in the Frankfurt school.

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Europe the General Conference recommended that a Bishop be assigned to the Conferences in Europe for more than one year. Hence it was that Bishop Goodsell came to Europe for the Conferences of 1896-1897. This change was greatly appreciated and enjoyed by all. Bishop Goodsell's administration was made memorable in Germany by the union of the Wesleyans with our Church, which took place at the session of the South Germany Conference held at Stuttgart, June 17, 1897. In the reports we find the following interesting notes. The first, written by Rev. J. Kaufmann: "The seed our fathers sowed has yielded a plentiful harvest. From year to year the work has gained in strength and expansion. Next to the saving of souls the uniting of the Wesleyan work in this country with our own has been the chief concern of both missions for many years. Now the long cherished hopes and desires have by the grace of God been realized. Thanks to the kindly disposition of the Wesleyan and our Missionary Boards, and to the careful and wise management of the revered Bishop D. A. Goodsell, the union has, after careful and thorough preparatory work of the committees,

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been completed." "This is the Lord's doings, and it is marvelous in our eyes."

Bishop Goodsell himself wrote:

"The veteran white-haired Dietrich* moved that, 'Whereas, it had been officially ascertained that all the conditions of union had been met, the South Germany Conference do now declare that the ministers present and members certified on the rolls in the possession of the secretary constitute an integral part of the Methodist Episcopal Church.' Amid the profoundest silence I put the question. Every man rose to his feet on the affirmative. Then I rose and said, 'I do hereby consent to this union, and do declare that henceforth we are of one love and one house.' There followed a wonderful scene of holy love. The patriarchs of both Conferences leaped to their feet, fell on each other's necks, kissed each other on both cheeks, and cries of, 'Thank God!' and 'Hallelujah!' resounded. The younger men caught the blessed infection and went from one to another with a holy kiss. In the midst of it all some one began singing Luther's hymn,

* Father Dietrich, honored and beloved, remained with us until May 3, 1909, when he passed on to his reward.

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'Ein' feste Burg ist unser Gott' ('A mighty fortress is our God'), and it soared heavenward, sent by faith and love. Then the former Wesleyans crowded before the altar, shook hands, saluted me as their Bishop, and so ended twenty minutes of Pentecost."

During 1898-99 Bishop Walden was assigned to the European Conferences. He already knew Europe, having presided over the Conferences in 1891. In the reports from the various countries we find the constantly recurring expression, "The Conference session, Bishop Walden presiding, was one of the best we ever enjoyed?" Everywhere his practical suggestions and wise administration were exceedingly helpful to the work.

The plan of assigning Bishops to the European Conferences for two years proved so satisfactory that all the delegates from Europe to the General Conference of 1900 pleaded for an episcopal residence in Europe and a Bishop to be assigned for a quadrennium. The place chosen was Zurich, Switzerland. John H. Vincent was assigned as our first resident Bishop. Everywhere in Europe his name is like ointment poured forth, beloved by all for what he was and what he did.

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His administration was wise, and his lectures, sermons, and writings gave a new intellectual and spiritual impulse to all the work. He instituted a reading circle among ministers and people, established a Bible Sunday, and initiated what we have found to be very profitable ever since, "November Conversations," when all connected with our Church converse during a whole month on some given theme, such as "Conversion," "Prayer."

In 1901 Dr. A. B. Leonard visited Europe, and by his sermons and addresses greatly inspired the workers. Bishop Vincent wrote at the time: "The visit of Dr. Leonard to the European Conferences was timely and profitable. He came as missionary secretary, but he served as preacher, exhorter, counselor, and theological lecturer. He kept his eyes open and asked questions, as though he was a professional correspondent of a great `daily.' He talked like an evangelist and a reformer. We did not know that our corresponding secretary was so many sided. His lectures before the Conferences on `The Work of the Holy Spirit' were full of spiritual light and pentecostal power. Those who listened will never forget."

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At the General Conference of 1904 the writer was elected to the episcopacy and assigned to the residence at Zurich, and reassigned for a second term by the General Conference of 1908. At the session of the North Germany Conference held in Plauen, 1905, the Mission of the United Brethren in Christ united with our Church, leaving now the whole German field to two branches of Methodism, the Evangelical Association and the Methodist Episcopal Church. We hope that the day is not far distant when these two shall become one. Then the Methodist Church will become the great Free Church of Germany, doing a much more extensive work than now, and with economy of men and money.

DEACONESSES.

The deaconess work in Germany began as a private institution in connection with our Church, not dependent on the Church authorities. That in relation with our Church was called the "Bethanien Verein," and that in relation with the Wesleyan Church the "Martha Maria Verein." When, in the year 1897, Wesleyan German Methodism was united to our Church these two institutions

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continued to maintain their separate existence. There are in both institutions something over four hundred deaconesses, and they have splendid homes and hospitals in different parts of Germany and Switzerland. All the deaconesses are Methodists, and the president and inspectors are members of Conference, appointed to their positions by the Bishop at the request of the Conference. We believe that it would contribute to harmony and efficiency if these institutions were united and the administration more intimately related to the Annual Conferences.

At the European Congress held in Copenhagen, September, 1907, the statistics reported from Germany were as follows

North Germany-Ministers76

South Germany-Ministers 92

Total 168

North Germany-Members and probationers...12,493

South Germany-Members and probationers...11,596

Total 24,089

North Germany-Sunday-school scholars and
teachers 12,293

South Germany-Sunday-school scholars and
teachers 14,130

Total 26.423

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North Germany-Missionary collection for one year	\$1,096
South Germany-Missionary collection for one year	1,336
Total	\$2,432
North Germany-Self-support, one year.....	\$65,298
South Germany-Self-support, one year.....	69,062
Total	\$134,360
North Germany-Value of property.....	\$877,926
South Germany-Value of property.....	738,438
*Total	\$1,616,364

* This sum does not include the property of "Martin Mission Institute," the Publishing House at Bremen, nor the Deaconess Homes and Hospitals.

WHAT SOME GERMANS SAY OF METHODISM.

There is no doubt a growing number of learned men who are loud in their praise for the unique personality of John Wesley, and for what Methodism has done in England, America, and in heathen lands; but these same men denounce it in Germany as a foreign sect. Yet there are others to-day who appreciate the good that Methodism has done and is doing for the Fatherland.

Dr. Th. Christlieb, of Bonn, advised the State Church ministers to imitate the Methodists in order to make them superfluous.

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"The best method to pursue against Methodism is to do the same as Methodism is doing." Dr. Robert Kuebel, of Tübingen, wrote "Soon Methodism will be in evangelical Christendom the same dominating power that jesuitism is in the Roman Catholic Church. Its chief blessing to us is that by its competition our Church and clergymen have been awakened from sleep and made to work with an earnestness unknown for years. All honor for those zealous to do good and to save men; and that such a zeal now prevails among us we owe chiefly to Methodism."

"In many things Methodism is right. Its power comes mostly from the emphasis it places on the necessity for conversion; and what attracts earnest people to Methodism is its piety. It provides for Christian fellowship a circle of brothers and sisters who are like minded."

The Rev. E. Kalb in his book on "Churches and Sects of the Present Time," said: "Methodism has rendered immense service in the history of Christianity: (1) It awakened, quickened, and deepened Christianity in England and America. (2) It rendered great service to foreign and home missions, inspiring

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new aims and discovering new ways. We can not settle the question by calling it a sect; its right to form a distinct Church organization can not be questioned; the compact constitution that is holding together two large and well-ordered Churches in England and America is sufficient guarantee. We, however, must reject Methodism as a Church because we prefer the German type to a foreign one. In refusing Methodism, however, we will act as wise and evangelical Christians. We will not use force, nor call in a policeman: but will appropriate that which is good in our rival; first, interesting the laity in Church affairs; second, instructing the ministers to do their full duty in pastoral work; third, commending hearty popular singing in the public services, and the general adaptability of the whole system to the present day."

Rev. John Jüngst has recently published a third edition of his "Methodism in Germany." "Since the time of the Reformation, Protestantism has formed many Churches independent of the State, but none equal to Methodism in the extent of its work, number of its members, and its recruiting ability." "Its influence is not limited to its own organization,

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but extends to the whole Protestant world." Professor Dr. Lepsius says, "Real Methodism is simply well understood Lutheranism." A Lutheran pastor said recently, "Methodism stands on the basis of Wittenberg." Professor Harnack in his visit to Boston University said: "Among the different religious currents none interests me more than Methodism. If I have read Church history aright, your denomination since the time of the Reformation has been the richest in Christian experience, the most active in Christian work, and the most fruitful in results." "The one hundred and sixty-two preachers of the Methodist Episcopal Church in Germany, and the ninety-three of the Evangelical Association making in all two hundred and fifty-five preachers, are not to be compared with individual messengers of some sect ; on the contrary, we meet in Methodism an imposing, enthusiastic, well planned, cleverly organized, ably led, and well equipped army, which wins more and more every day in Germany." "It is the greatest Free Church of the world." Many to-day agree in the judgment that "Methodism has an authoritative influence on German Protestantism."

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SWITZERLAND

SWITZERLAND is a small inland country, no part of it being within one hundred miles of the sea. It extends from the frontier of Germany on the north to that of Italy on the south, a distance of one hundred and fifty miles; and from France on the west to Austria on the east, a distance of two hundred and ten miles. Its area is sixteen thousand square miles. More than half of this area is covered with rocks, glaciers, forests, and mountain pastures. The arable land is only about oneeighth of the whole surface. On the mountain pastures are cattle, sheep, and goats; and in the chalets high up on the hills the famous Swiss cheese is made. In the valleys there is a limited amount of grain grown, but chiefly hay, to supply the cattle and horses during the winter.

The wonders of Switzerland are in her superb mountains, gorgeous valleys, and shimmering lakes and rivers. Because of these the country has become the playground, educational center, and health resort for the world. The visitors to Switzerland bring her about sixty millions of dollars per year. Although Switzerland is obliged to import nearly all

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raw material, she nevertheless carries on a large business in the manufacture of silk, cotton, and linen, and produces great quantities of watches.

The population is a little over three millions: seventy-two per cent Germanic and twenty-eight per cent Romanic, that is French and Italian; two-thirds of the population are Protestant and one-third Roman Catholic. At the close of the political storms which raged in Europe from 1789-1811, the Congress of Powers assembled in Vienna recognized the perpetual neutrality and independence of the twenty-two Cantons of Switzerland. In 1848 these Cantons became a Confederacy, with the supreme legislative and executive authority vested in a Parliament of two houses at Bern: the *Staznde Rath*, composed of two members from each Canton, and the *National Rath*, composed of representatives of the people in proportion to numbers. The President of the Confederacy, elected every year, is practically the chairman of the Confederate Council. The several Cantons, however, still retain a large degree of independence and manage their own local affairs.

From Germany the work of the Methodist

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Episcopal Church was extended in 1856 to two places in Switzerland: the Rev. E. Mann went to Lausanne, and Rev. Zur Jacobsmuehler went to Zürich. Both met with difficulties and persecutions, but the work was wonderfully blessed of God, and prospered so that in 1860 the Annual Conference, embracing all the German work, met in Zürich. In 1886, under the presidency of Bishop Foss, the Switzerland Conference was constituted as a separate organization. (The writer was privileged to be present on this historic occasion, little dreaming that his life was to become so intimately connected with the European work.) The new Conference numbered twenty-five preachers in full connection, and one on trial. The work was divided into the Biel and Zurich Districts, with L. Peter and H. J. Breiter presiding elders.

Since the Constitution of the Republic of Switzerland granted liberty of conscience in matters of religion, the difficulties encountered here were not so serious as those in Germany.

The Church was legally incorporated in 1888. Very soon after the attitude of many in the State Churches changed from opposition to imitation, especially as regards Sunday-

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schools, house-to-house visitation, revival meetings, and the employment of laymen and women in spiritual work. Then they said that Methodism was no longer necessary, because societies and associations of the State Church were doing similar work. This imitation was a compliment to our Church, but the imitators missed the secret which gave the methods their power. The State Church, the creature of the political power, is yet on a low average of spirituality. In 1891 the Book Concern at Zürich, which had been a branch of the one at Bremen, was made independent and has since developed into one of the finest publishing houses connected with our Church anywhere. It has especially prospered in late years under the very able management of Rev. Ernst Lienhard.

It was my privilege to hold my first Conference in Switzerland at Schaffhausen. We knew that the crowd who would desire to attend service on Sunday morning could not possibly be accommodated in our Church; so we asked for the use of the old cathedral, and our request was granted. There were more than two thousand people present, and one can easily imagine our feelings as we ascended

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the steps of the pulpit in that old church built before the time of the Reformation. The occasion was to us a vindication of time and a prophecy of what is surely coming.

At the Conference in Lausanne in 1906 we celebrated with appropriate services the Jubilee of Methodism in Switzerland. The pioneers of our work in these lands were worthy to stand by the side of the Christian heroes of New Testament days and to have their names recorded in the new eleventh chapter to the Hebrews, for truly "through faith they subdued kingdoms, wrought righteousness, and obtained the promises."

At the European Congress in 1907, Switzerland reported

Ministers	53
Members and probationers.....	9,419
Sunday-school scholars and teachers.....	22,397
Missionary collections for one year.....	\$2,859
Self-support for one year.....	\$41,936
Value of property acquired.....	\$694,502

SCANDINAVIA

SWEDEN, Norway, and Denmark together form the Scandinavian group, while Sweden and Norway alone form the great Scandinavian Peninsula, which is about twelve hundred

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miles long and at its widest point four hundred and fifty miles across. It is washed the Baltic Sea on the east and south, by the Atlantic on the west, and by the Arctic Ocean the north.

Sweden has an area of one hundred miles seventy-two thousand square miles, and Norway one hundred and twenty-three thousand square miles. In both Sweden and Norway we find magnificent scenery of mountain lakes, and fjords. Sweden, however, has far more arable land. In Norway only one-thousandth part of the surface can be cultivated. In both countries it is very cold in winter, and for a short time very warm in summer.

In the north during three months of winter there is continuous night, and during three months of summer continuous day. Both countries yield much timber, which is shipped to all parts of the world.

There are also coal, iron, copper, and silver mines. In both countries mines, but especially in Sweden, manufacture of various kinds are constantly increasing. The great industries of Norway are her fisheries, in which more than ten thousand boats and one hundred thousand men are employed and also cattle-raising.

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Sweden has a population of about five millions, and Norway something over two million five hundred thousand. A large percentage of the people live in rural districts. The people are Protestant, and education is compulsory. Sweden has her famous universities at Upsala, founded in 1477, and at Lund, founded in 1668. Norway has her university at Kristiania, founded in 1811.

Until recently the two countries were united under one king, each retaining, however, its own particular Parliament. Three years ago Norway declared her independence from Sweden, and though at first it seemed as if there would be war, the separation was amicably arranged, so that now Sweden has her king and government at Stockholm, and Norway her king and government at Kristiania. Both are constitutional monarchies; that of Sweden with a strong tinge of aristocracy, and that of Norway quite democratic.

The story of the coming of Methodism to these lands is intensely interesting. Between the years 1846-1876 there was a great influx of immigrants to America from Scandinavia; 44,772 came from Norway, 116,665 from Sweden, and 32,974 from Denmark, making

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a total of 194,411 in thirty years. Besides these there were thousands of Scandinavian sailors constantly going in and out of New York Harbor. Most of these people were nominally Christian, having the form of godliness, but not possessing a personal knowledge of the spiritual life. To minister to the spiritual needs of these people, God in His providence called and prepared Olof Hedstrom, and at the same time inspired others to buy and fit up the "Bethel Ship" *John Wesley*. The first service on board this Bethel was held May 25, 1845. This old ship became a fountain of blessings to our own land and to the ends of the earth. Men were converted here who sailed to all parts of the world. From this beginning came our missions to the Scandinavians in America, to Sweden, Norway, Denmark, and Finland.

SWEDEN

Among the converts on the Bethel Ship was the young Swede John P. Larsson. His first desire was to cross the ocean, in order that he might tell his kindred and friends in the homeland of his newly-found joy. He

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was not a preacher, nor even an exhorter, but a simple living witness of the saving power of Jesus. God honored his testimony, and a revival resulted in the conversion of many. The interest was so great that he was obliged to remain, and continue the work. This was in 1854. The next year S. M. Svensson joined Brother Larsson, and great crowds of all classes attended their evangelistic services. It was well that these men were not ministers, but laymen, because there was not yet religious liberty in Sweden. In 1865 Rev. A. Cederholm came over from Norway to Wisby, in Gottland, an island in the Baltic Sea. It was at this time that Dr. Durbin visited the mission, and on his advice classes were formed and an application made to the government asking that all who desired might be permitted to leave the State Church and come under the pastoral care of Rev. A. Cederholm. In 1866 Rev. V. Whitting was transferred from the United States and put in charge of the work, at Gottenburg. Gracious revivals broke out in many places, so that when Bishop Kingsley visited Sweden in 1868, and constituted the work into a separate mission, with Rev. Victor Whitting as superintendent, the reports

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showed a membership of 1,326. It was in this year that the people at Karlskrona by heroic self-sacrifice built the first Methodist Episcopal church in Sweden, the fortieth anniversary of which we celebrated during the Conference session of last year, 1908. The whole country seemed at this time to be open to our earnest preachers. Even Her Royal Highness, Princess Eugenic, invited Brother Whitting to preach in her summer palace.

This success, however, provoked the opposition of some of the State Church clergymen and of all enemies of a living faith. Some of our preachers were fined, and some imprisoned.

The Theological School, now at Upsala, under the able management of Rev. K. A. Jansson, was begun in 1874 at Orebro, with A. H. Berg as pastor in charge and instructor.

The Sweden Conference was organized August 2, 1876, by Bishop Andrews. There were then fifty-three ministers, thirty-two churches, and 5,663 members. There were open doors everywhere, and our halls and churches were inadequate to hold the crowds who wished to hear the gospel. The faithfulness and heroic services of the preachers and

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people of that time challenge the admiration of the whole Church. The emigration question severely tested the nascent Church. Many of the best and most energetic of the new converts turned their faces toward America. Then followed, however, in 1883-1884, years of gracious revivals and large increase in membership. In 1885 some of the legal disabilities toward dissenters were removed. Methodists might now bury their own dead, and confirmation in the State Church was no longer demanded of all.

In 1887 the Rev. F. Ahgren wrote: "Eighteen years ago the State Church was asleep; to-day it is awake. A grand religious movement is started in Sweden. Thousands and thousands of saved sinners bless to-day the Methodist Episcopal Church of America for her prayers and her money, so freely given to us in the far north of Europe." During recent years, for many reasons, the numerical progress has not been so great, but Methodism has been sending its roots down deeper into the native soil, penetrating with its spiritual power the State Church and all its institutions, and has become a part of the national life. Many large churches have been built in nearly all the

principal cities, the publishing interests at Stockholm extended, the theological school at Upsala made more efficient, the deaconess work organized with home and headquarters at Stockholm and Gottenburg, and a vigorous home missionary society instituted.

At the close of the quadrennium, 1907, there were

Ministers	125
Members and probationers.....	17,582
Sunday-school scholars and teachers.....	19,704
Missionary collections for one year.....	\$5,019
For self-support during one year.....	\$41,970
Value of property acquired.....	\$744,825

Certainly these figures are a demonstration of success and of actual strength, and also a glorious promise for the future.

NORWAY

As early as May, 1849, O. P. Petersen went to Norway to evangelize his kindred and friends. He intended to stay only a few months, but the Lord so blessed his labors that he was compelled to remain a year. Near the close of 1853 he was sent back "to raise up a people for God in Norway." Great interest was manifested especially in Sarpsborg and

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Frederichstadt. Some, however, opposed the work, being greatly offended that a missionary should be sent to so enlightened a nation as Norway. Every kind of opposition was set in motion, and Methodists were often treated with contempt.

One beautiful morning in 1854 a ship came sailing into the harbor at Arendal, and the people on shore were surprised to hear the men on board singing. All the crew had been converted, and they were singing the hymns that they had learned in the "Bethel Ship" at New York.

In 1856 the Rev. C. Willerup, a Dane, was sent to Norway and appointed superintendent of the work. The necessary legal steps were taken and a Church organized at Sarpsborg, September 11, 1856, where also the first church building was erected in 1857. We celebrated the fiftieth anniversary of this event at the Conference in Sarpsborg in 1907.

Brother Willerup was not satisfied until he went to Copenhagen, the capital of his own fatherland; and then others were put in charge of the work in Norway. Here, as in Sweden, emigration drew heavily on the young Church, while the restrictions enforced by the

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State clergy greatly handicapped our ministers. Nevertheless the work grew, and spread from city to hamlet, and promised a rich harvest.

In 1868 Bishop Kingsley constituted the work in Norway into a separate mission, and appointed O. P. Petersen as superintendent. One thing was certain, that these Methodists had stirred up the sleepy Lutherans, and it was soon evident to all that their coming had proved a great blessing to the whole Christian Church in Norway.

In 1870 Brother Hansen became superintendent, and under his wise management the mission was greatly prospered. The work in Kristiania was hindered for want of suitable buildings, and is even to this day. Our property interests in that beautiful and important city have not been well managed, except as regards the splendid property Rev. Ole Olsen lately acquired for the deaconesses.

The Norway Conference was organized by Bishop Andrews in 1876 with six elders, one deacon and eight probationers, and 2,798 Church members. On this occasion Bishop Andrews said: "I am compelled to believe that the Lutherans of this land urgently need the aid which Methodism can give and is giving.

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The coming of Methodism has been the signal for discussion and strife. It has encountered the most violent opposition and has advanced with difficulty. But far beyond its organized and numerical success it has quickened religious thought, has made manifest the defects of existing Church life, has stirred the pastors to greater activity, has introduced many better measures for the religious improvement of the people, and thus beyond its own proper limits has done great good. I believe that this result is of incalculable value, and amply repays all our efforts." This splendid deliverance is equally true of all these nominally Protestant nations where Methodism exists.

The work so developed that in 1885 Bishop Hurst held the Conference at Trondhjen, the farthest north that a Methodist Conference had ever been held. In 1889 Bishop Fowler pushed the line of conquest up to Hammerfest, the most northern town in the world.

In nearly all these countries, until recently, no one could join our Church until they had gone in person to the minister of the State Church and obtained a certificate of dismissal. This was not always convenient, and sometimes it was very embarrassing. Then the

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law would not allow a certificate for those not of age. But notwithstanding all the opposition, persecution, restrictions, and loss through emigration, the work has steadily gained in numbers, influence, financial strength and in every element of permanency.

Last year, 1908, we held the Norway Conference at Aalesund, a city on the northwest coast, of about fourteen thousand inhabitants. We held meetings every evening in our church, the Lutheran Prayer-House, and the Temperance Hall, to an aggregate attendance of more than three thousand people. Yes, we must now be reckoned with also in the kingdom of Norway as one of the great religious and moral forces of the country.

The deaconess work, only of recent date in Norway, has developed with remarkable rapidity, so that now we have more than fifty Sisters, with homes in Kristiania, Bergen, and Hammerfest. The Theological School, under the direction of Rev. Ole Olsen, at Kristiania is doing efficient work, notwithstanding great difficulties and restricted means. The Publishing House is also prosperous under Brother S. V. Duckert.

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The reports from Norway at the close of the last quadrennium give:

Ministers	50
Members and probationers.....	6,221
Sunday-school scholars and teachers.....	7,600
Missionary collections for one year.....	\$871
Self-support for one year.....	\$10,775
Total value of property acquired.....	\$419,301

DENMARK

DENMARK lies south of the Scandinavian Peninsula and consists of Jutland and the adjoining islands. The whole area is only 13,784 square miles. (In addition to this home territory, the Färoe Islands and Iceland also belong to Denmark.)

The Danish coasts are washed by shallow seas: the North Sea on the west, the Skager Rak and Kattegat on the north, and the Baltic on the east.

The whole country is so flat that a hundred feet of elevation anywhere would be quite noticeable, the highest point above sea level being 560 feet.

Since Denmark is surrounded by the sea, the climate is damp and mild, though the summers are sometimes very warm.

Denmark

The population is about 2,500,000, and one fourth of these live in the capital city, Copenhagen. The people are nominally Protestant, and education is compulsory, with a minimum of illiteracy.

The written language of Denmark is the same as that of Norway, though the accent in pronunciation in the two countries is quite different.

Denmark is an agricultural country. About sixty per cent of the people are engaged in tilling the soil, and the others chiefly in raising cattle and in fishing. The London market absorbs a large part of these products.

The present Constitution of Denmark dates from 1866. The executive is vested in the king and his ministers, and the legislative in a Parliament with an Upper and Lower House.

In Denmark also the established Church is Lutheran, as in Sweden and Norway. As we have seen, Rev. C. Willerup in 1857 came from Norway to live in Copenhagen in order that he, a Dane, might begin a work in his own country. He called to his help one Bori Smith, who rendered very efficient service both as colporteur and preacher.

It was our privilege last year, 1908, to cele-

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brate in Copenhagen the fiftieth anniversary of Brother Willerup's first sermon in Denmark, and his widow was present to participate in the celebration, and also the first person he baptized, and the first person he received into the Methodist Episcopal Church.

Through the generosity of Harold Dollner, Esq., a Danish merchant of New York City, and at the same time Danish Consul-General, the present St. Mark's Church was built in Copenhagen and dedicated January 6, 1866.

The Hon. Joseph A. Wright, United States Minister at Berlin, was present on this occasion and gave an address. There were also present several Danish dignitaries, both civil and clerical. At that time there were only four appointments: Copenhagen, Veile, Svendborg, and Faaborg, with one hundred and seventy members, seventy-three of whom were in Copenhagen.

In Denmark also the State Church received a new impulse from the arrival of Methodism. The clergymen soon imitated us in our Sunday-school work, and in some respects our aggressive evangelism. One Lutheran minister said, "Methodism has furnished us the best model of home mission work."

Denmark

In 1872 the Rev. Karl Schou succeeded Brother Willerup as superintendent, and the following year he was recognized by the State, with all the rights and prerogatives of a clergyman, which right was extended to all our ministers later. The Hon. and Rev. M. J. Cramer, as United States Minister in Copenhagen, rendered our cause loyal and valuable service.

When Bishop Foss was there in 1886 he found that our Church was among the legally recognized Churches of Denmark. Our ministers could solemnize marriage, bury the dead in State cemeteries, using our ritual, keep authorized Church records, and issue legal certificates.

The year 1887 proved to be a year of great prosperity, both temporally and spiritually. A school for training young ministers was organized in 1888, and is still rendering good service under the direction of Rev. C. L. Larsen.

July 31, 1889, the mission sustained a great loss in the death of its honored superintendent, Rev. Karl Schou, who was succeeded by Rev. J. J. Christensen. Then followed five years of great prosperity; many were added to the

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membership, and the contributions for self help greatly advanced.

Now, in addition to the Theological School at Copenhagen, there is a well-conducted and successful preparatory school at Veile, and a deaconess home, an orphanage, and a publishing house also well located at Veile.

On the occasion of the jubilee last year the writer was received in private audience by the king, who expressed his congratulations for what had been accomplished, and declared that he personally prayed for the success of Methodism in his kingdom. During the past winter our pastor in St. Mark's Church, Copenhagen, Rev. Anton Bast, has been doing a great work in providing food and shelter for destitute and unemployed men, which has awakened a great interest in the city and country.

At the Central European Conference held in Copenhagen, 1907, the Denmark Mission Conference reported:

Ministers	23
Members and probationers.....	3,699
Sunday-school scholars and teachers.....	4,425
Collected for missions in one year.....	\$747
Self-support in one year.....	\$4,549
Property acquired	\$260,893

Bulgaria

BULGARIA

BULGARIA is situated in the Balkan Peninsula, bounded on the north by the Danube River, on the south by Macedonia, on the east by the Black Sea, and on the west by Servia, and covers an area of 38,320 square miles. It is everywhere dominated by the Balkan Mountains, and possesses a healthy climate, varied, but mild.

The population is about 3,250,000, mostly of Slavic origin. Some time between the third and seventh century the Slavic tribes moving westward from Asia drove out the people who were then settled in the peninsula. One of these Asiatic tribes, the "Bulgari," settling here gave its name to the territory. The people, however, who founded the first Bulgarian empire were composed of many tribal families, although all of them were "Slavs." Besides the Bulgarian proper there are also a number of Turks, and perhaps more than two hundred thousand gypsies. The occupation of the people is almost exclusively agricultural. Religiously they are immersed in the worst superstition of the Greek Church, which form of Christianity the Bulgarians were led to accept in the ninth century.

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Bulgaria has an intensely interesting history, which no one can read without being profoundly stirred. For five centuries, 1398-1878, the Bulgarians were under the power of the Turks. Western Europe had almost forgotten the existence of this nation, which had once taken a prominent part among the great powers. The people lay helpless and hopeless beneath their twin masters, the Turkish governors and Greek ecclesiastics. The Greek clergy completed by their tyranny what the Turks began.

Slowly a national government began against both these forms of oppression. In the dearth of national leaders the patriotic movements fell into the hands of brigand chiefs, who were regarded as heroes and the protectors of the poor and weak against the Mohammedan oppressor. Many causes combined to bring about a change, such as the Russo-Turkish war, Napoleon's campaigns, and the revival of Bulgarian learning. The national schools and Robert College were nurseries of many Bulgarian patriots. Next came the separation of the National Church from Greek authority and influence.

In the spring of 1876 a slight rebellion took

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place under the leadership of some school masters and priests. At first the rising attracted but little attention, but the cruelty with *which* it was suppressed aroused the indignation of the world. The massacres of Batak have remained, after the lapse of more than thirty years, impressed upon the mind of every one who was then alive. The indignation of the civilized world at the news of these horrors knew no bounds. Mr. Gladstone by both pen and voice protested most vigorously. From that time Bulgaria became a household word, and its liberation became an object of prayer and the desire of statesmen and philanthropists alike. Then came the Russo-Turkish war and the Berlin treaty, by which Bulgaria was made an autonomous and tributary principality under the suzerainty of the sultan. Civil and religious liberty was assured to all. For two years the Russians ruled the country. Then came the sad fate of Prince Alexander, whom the people so ardently loved, and then the election and recognition of the actual Prince Ferdinand. During the past few months, since Turkey has adopted constitutional government, Bulgaria has declared her independence,

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and the reigning prince has been recognized as king of the Bulgars.

The Bulgarians may not be the most attractive people, but they certainly possess qualities which must tell in the long run. They have already built railways, constructed bridges, and greatly improved their roads. The capital city has so advanced that we can scarcely recognize in the Sofia of to-day the little Turkish town of thirty years ago. Social questions are beginning to arouse the people from their indifference, while education is undermining the influence of the State Church. Magnificent buildings are being erected in different parts of the country for the education of new Bulgaria. There is something about the country which captures sympathy, arouses enthusiasm, and kindles hope.

The American Board invited the Methodist Episcopal Church to take the northern part of Bulgaria, while they chose to occupy the southern portion. "The call was so clearly providential that it could not fall unheeded."

The Rev. Wesley Prettyman and Rev. Albert Long were chosen for this work and were sent to the field in 1897. Bishop Simpson awaited them at Constantinople. Together

Bulgaria

with the Bishop they made a tour of North Bulgaria, and finally fixed on Varna and Shumla for mission stations. They reported that "they found Bulgaria beautiful, fruitful., and populous," and that they were surprised and delighted with what they saw." The next year Rev. F. W. Flocken, who spoke Russian and German, was sent to the field. It was through him that Methodism first came into relation with the Russian Molokans at Tultcha, a simple people with whom we are now in fellowship in Russia.

The year 1862 was a trying time, because of political disturbances. The Greek Church, subtle and powerful, did not fail to improve every opportunity to slander, oppose, and undermine our work. During that whole year the Greek Patriarchate and the Jesuits through the press "poured from their united batteries a torrent of falsehood and abuse upon our mission, while we had nothing with which to respond." Rome was constantly intriguing to have the Bulgarians abandon the Patriarch of Constantinople and recognize the Pope. Rev. Prettyman, discouraged, returned to America, and Dr. Long moved to Constantinople. Here he became associated with Dr. Riggs in

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the revision of the Bulgarian New Testament, and from here he began the publication of the *Zornitza*, and later became professor in Robert College. Under these circumstances the few native brethren felt that they were abandoned, and so wrote to the missionary office. Bishop Harris visited Bulgaria in 1874, and recommended immediate reinforcements, and hence Rev. E. F. Lounsbury and Rev. DeWitt C. Challis were sent out in 1875. The political unrest in the country greatly hindered the work. People of different races and beliefs distrusted, feared, and hated each other. Many of the people were unwilling to attend meetings that might be interrupted by the police. In 1877 came war, sickness, and death, which caused the return to America of all the missionaries.

Early in 1879, Revs. Challis and Lounsbury returned, accompanied by Rev. Stephen Tomoff, a Bulgarian, who had just graduated from Drew. What a change had taken place! "Only those who had witnessed its blighting effects could appreciate the magnitude of the revolution which had released this fairest province of Eastern Europe from the anachronism of Turkish rule." Our mission-weak, feebly

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manned, and owning as yet not a foot of real estate, was sadly demoralized by the war. But now there was religious liberty and hope.

At the annual meeting, September, 1879, there were two missionaries, four native preachers, two colporteurs, and one helper. The Girls' School, opened at Troiam in 1880, because of fanatical opposition was the next year removed to Lovetch, where it has since been the one steady light of our mission in Bulgaria, and during recent years under the direction of the devoted and able missionaries Miss Kate Blackburn and Miss Dora Davis.

Persecution was persistent and everywhere. The priests have constantly taught that for the Bulgarian to leave his Church meant the same as to turn traitor and renounce his citizenship.

In October, 1882, Dr. J. M. Reid accompanied Bishop Foster in his visit to the mission. He noted that our non-success was due, first, to "ruinous vacillation;" second, to "the many interruptions by withdrawal and war." In 1891, Bishop Walden appointed Rev. Challis as president of the Theological Institute, and Dr. George S. Davis as superintendent of the mission. Under the presidency

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of Bishop Joyce, in 1892, the mission was organized as a Mission Conference. Soon Rev. Challis returned to America, and Dr. Davis followed in 1896, and the mission was without a superintendent until 1904, when we transferred the Rev. E. E. Count from the New York Conference and put him in charge. Since his appointment the mission has taken on new life, conversions have been more numerous, the contributions have increased, and a new hope has come to all the workers. A most important step has been taken by transferring our headquarters to the capital city, Sofia, where now the superintendent lives.

Statistical reports do not prove everything, and often they fail to give us any adequate idea of the influence exerted by our work. This is so in reference to Bulgaria. Here we have been the pioneers of religious liberty and of education, and often, too, in the face of bitter opposition and persecution. We have helped to make the new and better Bulgaria. If we have not succeeded as we had hoped, perhaps we may find the fault in ourselves. Our policy has been vacillating and critical. We have surrounded ourselves with restrictions and allowed others to dictate where we

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should go, and what we should do. We have not so dealt with any other mission of the Church. If we will now cease to criticise and begin to pray: if we will determine on a liberal, aggressive, and just policy, we may from this moment decide, God helping us, to take this pearl of the Balkans for Christ.

At the close of the quadrennium, 1907, the reports showed for Bulgaria:

Ministers	17
Members and probationers.....	532
Sunday-school scholars and teachers.....	568
Missionary collections for one year.....	\$50
Self-support for one year.....	\$1,236
Value of property acquired.....	\$38,427

ITALY

THE central one of the three peninsulas running down into the Mediterranean and forming the southern extremities of Europe, is beautiful Italy, about seven hundred miles long, and at the north three hundred miles wide, but with an average width of about one hundred miles. Including the Islands of Sicily and Sardinia, the area is 111,000 square miles. Italy touches Austria, Switzerland,

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and France on the north, and its shores are washed by the Mediterranean on the west and south, and by the Adriatic on the east.

The Alps stretch across the north like a great wall, while the Apennines run down through the peninsula like vertebrae, the highest peak being Monte Corvo, 9,580 feet. There are also the sometimes picturesque and sometimes terrible peaks of Vesuvius, Ætna, and Stromboli.

Every foot of land in Italy is packed full of history. Even the outlying islands are forever associated with the names of historic personages, as for example: Elba with the name of Napoleon, Capri with that of Tiberius, and Caprera with that of Garibaldi.

In the north the climate is of the temperate zone, cold winters and warm summers; in the center, much milder; and in the south, semi-tropical. The present population of Italy, about thirty-four million, is the result of the coming together of many peoples. The Ligurians and Umbrians were joined by the Etruscans. The Greeks peopled the south, and later came the Arabs and Spaniards. The Romans spread out in all directions. The Goths and Franks poured in from the north,

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and after them the Longobards, and in more recent years many of Germanic origin.

The one language of Italy to-day is that of Dante, though many local dialects are very persistently spoken among the people.

Popular education has had to struggle up through the awful darkness left by the papal regime, but in less than forty years the percentage of illiteracy has been reduced from eighty-five per cent to about thirty-five per cent. The government is doing its best to enforce the law of compulsory education, but it is not an easy task in the presence of such an army of intriguing priests, monks, and nuns. Higher education is well provided for in twenty-two universities, and other high-grade technical schools and academies. The population is nominally Roman Catholic, but two thirds of the educated people are anti-papal and anti-clerical or agnostic.

It is estimated that of the whole surface of Italy eighty-three per cent is suitable for cultivation, and almost every kind of fruit, vegetable, and cereal is grown there. Minerals are not abundant, but there is sulphur in Sicily, and iron and lead in different parts of the country. The discoveries in electricity have

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been a great blessing to Italy, for though she has no coal, she has abundant water power. Manufactures of all kinds are constantly increasing, especially in Northern Italy, where Milan, the commercial metropolis, is one of the most prosperous and most modern cities of Europe. The chief industries are in silk, cotton, and iron.

The present Constitution is an expansion of that which was granted by the King of Piedmont and Sardinia in 1848. The executive power rests with the king and his responsible ministers, while the legislative authority is exercised conjointly by the king and a Parliament of two Houses: the Senate, composed of princes and members nominated by the king; and the Chamber of Deputies, elected by the people. There is no more democratic government in Europe, and no more intelligent, high minded, and liberal king.

The first name to be mentioned in connection with our mission to Italy is certainly that of Rev. Dr. Charles Elliott, who after much study was convinced of the hopeless apostasy of Roman Catholicism. As early as 1832 he began to discuss the feasibility of a mission to Italy. From that time on, in private conver-

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sations, public discourses, and in the press, he continued the agitation. His conviction and enthusiasm grew on others until he commanded attention and consideration. In 1867, a year before his death, Dr. Elliott wrote to his son-in-law, Dr. Leroy M. Vernon, asking him if he would not like to go and plant the mission in Italy. The communication was respectfully read, but was regarded as the final flickerings of a veteran's dream. Soon after Dr. Elliott's death his proposition was considered by a committee, of which Dr. Gilbert Haven was chairman, and reported favorably to the Board, February 15, 1870, and by the Board referred to the General Committee, with the result that in March, 1871, Dr. Vernon was appointed by Bishop Ames superintendent of the Mission of the Methodist Episcopal Church in Italy. He sailed from New York, June 28, 1871, for Genoa.

In pursuance of his instructions, Dr. Vernon gave himself to the study of the language, people, and field, and then made his report. On December 5, 1872, there came from Bishop Haven the telegram, "Headquarters Bologna," and Dr. Vernon obeyed orders. Many difficulties were encountered before a

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suitable hall could be procured in Bologna. The first service of the Methodist Episcopal Church in Italy was held June 16, 1873, at Modena, and the second the following Sunday, June 22d, at Bologna. Soon the work was extended to neighboring cities by the aid of native helpers whom Dr. Vernon employed. In November of this same year work was begun in Florence and Rome, and the next year at Milan.

The first annual meeting of the mission was at Bologna, September 10, 1874, presided over by Bishop Harris, who transferred the headquarters to Rome. The next year Dr. Vernon secured a piece of property in Via Poli, on which a small church and mission house were erected, and dedicated on Christmas Day, 1875. This was an event of great importance, since this was the first Protestant Church for Italians within the walls of the Eternal City.

On March 19, 1881, the mission was organized as an Annual Conference by Bishop-Merrill. The reports then gave nineteen ministers, 1,019 members and probationers, and property valued at \$33,000.

Bishop Hurst met the Conference at Bo-

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logna, April, 1885, and on this occasion dedicated the new church in that place.

After the first few years of excitement following the taking of Rome, a great indifference came over the people on religious matters. Then it was seen that much which seemed religious was only political, and hence there was a great decrease in enthusiasm and shrinkage in numbers.

In 1885 Miss Emma M. Hall came to Italy as the representative of the Woman's Foreign Missionary Society.

The sixth session of the Annual Conference was held in Venice, under the presidency of Bishop Foss, April 29, 1886. Even to this day the preachers speak of the wonderful sermon the Bishop delivered on that occasion. At this Conference the Rev. William Burt was transferred to Italy from the New York East Conference and was cordially welcomed by the preachers and by the presiding Bishop. The Conference was divided into two districts, with Dr. Vernon presiding elder of the Rome District and William Burt of the Milan District. We addressed ourselves immediately to improving the condition of the Church in Milan. Assisted by gifts from friends, we

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procured and furnished a much more respectable hall. We then gave ourselves to the study of the language and to the building up of the material and spiritual interests of the district, meeting and overcoming every imaginable difficulty. In six months we traveled the district alone, and in eighteen months began to preach in the Italian language. Within two years we had procured valuable property at Milan and Turin.

The Conference of 1888 was held in Rome, Dr. Vernon presiding. We had been ordered by the Bishop in charge to move to Florence in order to organize there an Italian theological school, of which Dr. E. S. Stackpole became president. Bishop Fowler held the ninth session of the Conference, 1889, in the new church at Milan. Dr. Vernon having retired and returned with his family to America, the work was again reduced to one district, Dr. Burt in charge, with residence in Rome, and with instructions to build there a great Methodist church and college.

Bishop Walden presided over the Conference of 1891, and he brought with him to Italy Miss Ella M. Vickery to assist in the work of the Woman's Foreign Missionary

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Society, and she proved to be the providential person for the founding of Crandon Hall, of which one elect lady recently wrote, "After visiting many mission schools in different parts of the world, I conscientiously think that Crandon Hall is doing a work second to none, both religiously and educationally."

Dr. Stackpole having retired from the field, Bishop Joyce transferred the Rev. N. W. Clark from our school in Frankfurt, Germany, to take charge of our Italian theological school, henceforth to be located in Rome.

It was during this year that we procured the magnificent property on the corner of Via Venti Settembre and Via Firenze, Rome. In September, 1893, the first foundation stone of our great Central Building was laid by Bishop John H. Vincent. Much attention had been given to the development of our publishing interests, and to increasing the native resources in collections for self-support and benevolences, for the purchase of books and papers, and for school fees, so that in 1892 we were able to report a native income of \$3,884.

On the occasion of Bishop Newman's official visit in 1894, he dedicated the Girls'

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Home School in Via Garibaldi, Rome, and laid the cornerstone of our Central Building, an occasion never to be forgotten.

On September 20, 1895, the twenty-fifth anniversary of the fall of the temporal power of the Papacy, Bishop FitzGerald dedicated our Central Building in Rome in the presence of a great crowd of enthusiastic people. He often spoke of it as one of the greatest days of his life.

In 1896 Bishop Goodsell came for a term of two years. His administration was marked by a decided advance in our policy. Referring to this, the writer at that time reported: "This year we have had not simply a visit from one of our Bishops, but Bishop Goodsell, accompanied by his family, was for nearly six months a resident of Rome. After visiting several places in the mission, and presiding over the Conference for two consecutive sessions, Bishop Goodsell judged best to make many changes. Thirteen of the ministers were moved, and the Conference was divided into three districts, with the appointment of two Italian presiding elders. The fact that this could now be safely done is a demonstration of the development of the work, while it is a

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decided step in the direction of self-government."

The Conference this year was in Venice, where it was held in 1886, when we arrived in Italy for the first time. Hence we could but note some of the changes that had taken place during these eleven years. "Then we were young, and full of courage and hope. We had dreams of success and visions of victory. In the secret of our heart there was a sacred ideal, to which we earnestly desired to consecrate all our efforts. How little we have accomplished in comparison with what we had hoped to do! How many thorns, how many difficulties, how many disillusionings, how many sorrows, we have found in the way, of which our youthful enthusiasm had made no account! We can sincerely say, however, that we have sought always to do the will of our Heavenly Father, consecrating ourselves fully to His service. Our aim has constantly been to put the work on a solid basis, and not be content with the mere appearance of success. As the result of our persistent efforts and through divine help we now have a theological school, a boys' college, an industrial school, two schools for girls, six elementary schools, a pub-

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lishing house, and a fund for worn-out ministers, widows, and orphans, and we have obtained all this with diminished appropriations. We well know that these institutions are not at that grade of perfection which we desire, but they exist and are steadily progressing. With careful management they may be developed, become a source of power, and be self supporting. Then, too, we have acquired property and put up buildings that are a guarantee of the permanence of the work. These buildings are the necessary material appliances for the accomplishment of our mission to this modern pagan land. We have sought also to organize our Church according to our Discipline, believing that we had no right to be in Italy if not in our individuality as the Methodist Episcopal Church. We have sought, however, to introduce not only the usages, but also the spirit of our Church. We have not forgotten nor neglected the children or young people. Hence we have our Sunday-schools and Epworth Leagues. Eleven years ago there were 1,044 members and probationers. The net value of property was \$54,000, and the total sum of all moneys collected on the field for one year \$967. Now there are 1,983 mem-

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bets and probationers, the net value of property is \$505,000, and the total sum collected on the field last year \$4,071, besides \$6,000 received in payment for pupils in our schools. These figures demonstrate the progress made."

In 1898 we wrote: "In reference to the influence which our Church exerts on other denominations, we quote a few lines from one of our ministers. `For a long time we were influenced instead of exerting an influence. But now we can truthfully speak of our influence on others. Our preaching is no longer a mere intellectual demonstration of religious truth, but a fervid and direct appeal to the heart and conscience. Personal Christian experience has become the privilege of every believer. The idea of joyful worship with spiritual singing has been introduced, and also systematic contributions for self-support. Revival methods, once laughed at by others, have now been adopted by them, and also the active participation in Church work by the laymen.

In 1904 the writer was elected to the episcopacy, and the Rev. Dr. N. W. Clark was appointed to his place in Italy. The most important event in 1905 was the union with our

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Church of one-half of the ministers and membership of the Evangelical Church of Italy, founded by Alessandro Gavazzi. The other half went, as was agreed between us, with the Wesleyans. To our Church came five ministers, five hundred members, and forty-eight thousand dollars' worth of property.

It was in this year also that we called Professor Edward B. T. Spencer from Denver University to take charge of the Boys' College in Rome, one of the most important institutions in the mission, corresponding to Crandon Hall for the girls. Professor Spencer writes: "A man said to me the other day, 'I would send my sons to another school, which is cheaper, but for the fact that I want them under the religious instruction of your school.' Then I said, 'You are evangelical?' 'No, I am Catholic.' I have never before seen any place where Catholics have so little respect for their own Church as here in Rome." The present success gives great hope for the future. In 1907 Dr. A. W. Greenman came to the mission from the North Indiana Conference, and is now treasurer of the mission and superintendent of the Southern District, including the territory of the awful earthquake disaster.

Finland

This year, 1909, Dr. B. M. Tipple has been transferred from the New York East Conference to take charge of the American Methodist Episcopal Church in Rome. Italy needs us so much. The Italians on both sides of the ocean need us. In view of the past, and in hope of the future, Methodism has no more important mission than to Italy.

At the European Congress in Copenhagen, 1907, Italy reported

Ministers	43
Members and probationers.....	3,689
Sunday-school scholars and teachers.....	1,922
Missionary collections for one year.....	\$459
Self-support for one year.....	\$4,099
Value of property	\$565,000

FINLAND

FINLAND is about 750 miles long and 390 miles wide, and covers an area of 144,800 square miles. Only about one-half is comfortably habitable. It is known as the "Land of the thousand lakes." There are, they say, ten thousand lakes and islands together. The 3,000 miles of coast are indented with fjords, bays, and creeks, while all around the coast there are numerous islands, bare and hidden rocks. One wonders how ships can navigate

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among them. The Finns, however, are splendid sailors, and there are numerous lighthouses and countless signs of different kinds to guide the more than seven hundred skilled pilots. Though many parts of the country are rocky and barren, and offer scant returns to industry, and though the north is silent and bitter cold, nevertheless Finland is enchantingly beautiful and possesses a power to grip the soul almost equal to any land we have ever visited. Perhaps sympathy for the suffering people lends a charm to the country.

The chief resources are the fisheries and timber, and numerous articles made of wood. Rye, barley, and potatoes are grown, and cattle and horses are raised. Finland also competes with Denmark for the butter and cheese market. There are quarries of beautiful granite and of rich porphyry.

The Finns are related to the Hungarians, and, like them, originally came from the East. These form about four-fifths of the population, while the other one-fifth is Swedish. Nearly all are nominally Protestant. They are progressive in many kinds of industry. Education is so far advanced that ninety-nine per cent of the people can read. All educa-

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tional advantages are for men and women alike.

In its political relation to Russia it is known as the Grand Duchy of Finland, with a Senate nominated by the grand duke, the czar. Finland has also its own Parliament for the management of its own local affairs, subject to the approval of the czar. The members of this Parliament are elected by the people, and may be men or women. There are some women now members of this legislative body.

Methodism was first brought to Finland in 1861 by two sailors, Gustaf and William Bernlund, who had been converted in America, joined the Methodist Episcopal Church there, and then came to Kristinestad, their native city, and was later propagated through the agency of local preachers from Sweden, and principally through K. J. Lindborg, who preached in Kristinestad, Gamlakashby, Wasa, and elsewhere. He met in these places Swedes who had been converted in America, and then others came to know God through his ministry, so that by 1883 a few societies were organized. The work was at first superintended by the presiding elder of the Stockholm District, but in 1885 it appears as a separate dis

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trict, with the Rev. B. A. Carlson as presiding elder. In 1889 Bishop Fowler included St. Petersburg in the list of appointments, and he himself, went there and held a service in the home of a princely family. This work, however, among the Swedes of the city, which was confined for some years to the four walls of a room in a private house, where Bishop Walden, the writer, and others have held meetings, was later abandoned.

It was in 1891 that the Finnish Government granted our Churches the right to organize and to hold property on the condition that those who became members of our Church should withdraw from the State Church. Bishop Walden showed great wisdom in dividing the mission at this time into two districts, according to race and language. The year 1892 was a trying time for the mission, since at least one-eighth of the population was in a starving condition because of drought and frost.

Bishop Vincent adjourned the Annual Meeting of 1903, declaring that next year they would meet as a Mission Conference. Hence the first session of the Finland and St. Petersburg Mission Conference, 1904, was un-

Finland

der the presidency of the writer. The work has steadily advanced along all lines, and is now one of the most promising missions we have in Europe.

Through contributions from England and America, collected by Mrs. Parker and Mr. Joseph Good, and the untiring efforts of the pastor, Rev. Karl Hurtig, a magnificent property has been secured and an elegant church built in Helsingfors for the Swedish population. Now we greatly need property, including a church and theological school, for the Finns.

In 1907 we transferred Rev. Dr. G. A. Simons from the New York East Conference, and appointed him superintendent and treasurer of the whole work, laying special emphasis on Russia. In addition to his heroic and successful efforts in Russia, he has already been a great help and inspiration to the workers in Finland.

At the close of the quadrennium, 1907, reports showed

Ministers	18
Members and probationers.....	1,339
Sunday-school scholars and teachers.....	2,409
Missionary collection for one year.....	\$673
Self-support for one year.....	\$8,814
Property acquired	\$63,674

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To this must be added the value of new Church property at Helsingfors, about \$60,000.

AUSTRIA-HUNGARY

SINCE 1867 Austria and Hungary have been two distinct kingdoms united in the one sovereign-head, who is at the same time Emperor of Austria and King of Hungary.

Together they cover an area of 241,194 square miles. To this must now be added Bosnia and Herzegovina, 23,750 square miles, making a total of 264,764 square miles. Austria-Hungary is bounded on the west by Italy, Switzerland, and Bavaria; on the north and northeast by Prussia and Russia, and on the south and southeast by Roumania, Servia, and Turkey. It is sometimes called the Empire of the Danube, because it lies for the most part within the basin of that great river.

The population is about forty-five millions, including Germanic, Slavonic, Magyar, and Romanic elements, with their various tongues and dialects. The Slavs form about forty-five per cent of the population. It is wonderful how these different elements are held together

Austria-Hungary

under one regime; but no one can foretell how long the combination will last. The State religion is Roman Catholic, professed by about two-thirds of the population. In Hungary, where about one-eighth of the population is nominally Protestant, there is constitutional religious liberty.

Previous to 1866 Austria was an absolute monarchy. Then the Emperor was compelled to reform the administration in Austria proper, and to grant to Hungary the constitution they so bravely and marvelously struggled for in 1848. The government in both States is now constitutional. Each has its own Parliament and ministers. The common army, navy, and foreign policy are controlled by a Council, half representing the Legislature of Austria and half that of Hungary.

When the German Wesleyans united with our Church in 1897, Vienna became a part of the North Germany Conference. The work in Vienna has always been difficult, because of the persistent persecution of the priests; but under the protection and wise leadership of the lamented Baroness Langenau property was acquired and good work accomplished. We now have in Vienna two German-speaking

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congregations, one Bohemian, and a large deaconess home, with a noble band of devoted workers.

We have also at Trieste, Austria, one of our best Italian Churches, which belongs to the Italy Conference. There are many indications that before long we shall breathe a freer air in Austria, and then our opportunity will come. This year even we have had a gracious revival, with many conversions.

HUNGARY

Although recent years have added much to our knowledge of the territory of Hungary, our acquaintance with its gifted people, their history, and their noble ambitions, is yet very limited. It is a country larger in area than Great Britain. It comprises every variety of scenery from the cold pine forests of the mountains in the north to the vineyards and olive groves in the south. There are immense fields of wheat like those in Kansas or Iowa, great plains for cattle, and large mineral resources, iron, copper, and tin.

The Danube and the Theiz are both great navigable rivers, highways of commerce.

Austria-Hungary

The Hungarian, often called the Englishman of the East, is, generally speaking, high minded, patriotic to excess, full of ideas, strong-willed, and in national and economic matters of consuming energy. In no country in Europe are the elements which make for liberty, equality, and justice more alive than in Hungary.

A few years ago in some unexplained way a copy of the *Christliche Apologete* came into the hands of a schoolmaster at Verbasz. He subscribed for the paper, and every week read certain portions of it to his friends in the town. They then discovered that there was a Methodist minister at Vienna, and they asked Rev. Robert Möller to come and preach to them, which he did with great efficiency. Bishop Vincent did a very wise thing when he appointed Rev. Otto Melle to Hungary. He has now become an able leader in that great field, one of the most promising in all Europe. It is now a separate district of the North Germany Conference, but will soon become an independent mission. The evangelization of Hungary is especially important because Hungary is the boundary between the Orient and the Occident. Here are Hungarians, Ger-

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mans, Roumanians, Slavonians, Servians, and many other nationalities. Surely here is a wide-open door for the preaching of the gospel. Here is a coming nation which must be won for Christ.

RUSSIA

RUSSIA is the great country in Europe, an area of over two million square miles, more than all the other States put together. From the shores of the Arctic Sea to those of the Black Sea is a distance of seventeen hundred miles, while from east to west the distance is fourteen hundred miles. Vast as this territory is, it is not quite a third of the great Empire of Russia. The population, about one hundred and fifty millions, is made up of various races, but most are of Slavonic origin.

The established Church of the Empire is the Russo-Greek, which separated from the Byzantine Patriarchate in the sixteenth century. The Czar is the defender of the Church and executes the judgments of its Synod. Until recently no member of the Russo-Greek Church could renounce his creed except on pain of detention for life in a convent prison.

Russia

Foreigners coming into Russia were permitted to follow their own particular belief, but never to make any propaganda among Russians. By a recent decree of the Czar there is a condition of religious freedom never before enjoyed. Hence we Methodists are already there.

From the close of the sixteenth century until 1861 the greater proportion of the inhabitants of Russia were serfs, belonging either to the crown or to private individuals. By an imperial decree issued in that year, and becoming law in 1863, serfdom was abolished. Under these circumstances it is not surprising that even now the masses of the people are ignorant, eighty-five per cent being unable to read or write. The few are well educated, especially as linguists, many of them, speaking five or six languages.

About seventy-five per cent of the people are agriculturists.

While the State Church is Russo-Greek, there are in Russia fifteen million Mohammedans, nine million Poles (Roman Catholic), five million Jews, and perhaps six million nominal Protestants among Germans, Finns, and Swedes. The balance of the population is divided among some thirty other nationali-

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ties, so that it is literally true that in Russia we may preach the gospel to many races. The Methodist Episcopal Church is in Russia to-day simply because we have followed the leadings of Divine Providence. Many years ago some Germans crossed the northern frontier to work in Russian factories. After awhile one of the young men of this colony went to America, where he was converted at a Methodist altar. His first thought was to come back to his old friends in Russia and tell them what God had done for his soul. Several of these friends were converted, a class was formed, and a Sunday-school organized. Then they asked that a preacher might be sent them. This was at Kowno, where now we have about one hundred devoted members. From Kowno the work extended to Wilna, Wirballen, and other cities, forming a large circuit under the care of the Rev. George Durdis and his capable wife. At Wirballen we dedicated a new church on February 7, 1909, the first Methodist church in Russia proper. These people are of German origin, but born in Russia and speaking Russian.

Rev. Haljmar Salmi, who is now preaching in St. Petersburg, was born in that city, edu-

Russia

cated in our school at Tammersfors, Finland, and was for five years in the United States.

He speaks four languages and has been providentially prepared for what we hope will be his life work in the great Empire. Some years ago Schwester Anna Eklund, of Helsingfors, prepared herself as a deaconess in our training schools at Hamburg and Frankfurt, Germany. She is now in St. Petersburg with four others, and they are already doing a splendid work among rich and poor. Others are in training as deaconesses.

Three young men speaking Russian are at our schools at Frankfurt, and two others at Berea, Ohio. In 1907 we transferred the Rev. George A. Simmons from the New York East Conference and put him in charge of this vast field. We confidently believe that he, too, has been providentially prepared for this special and important work. He has demonstrated that he is the right man in the right place. It was to his advantage that he could already speak German, and he will soon be preaching in Russian. Urgent calls are coming from many great centers. The door is wide open to one of the greatest opportunities ever offered Methodism in any part of the world.

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FRANCE

FRANCE has an area of 204,321 square miles, about six hundred miles across each way. On the west and northwest is the Atlantic, and on the southeast the Mediterranean. The Pyrenees separate it from Spain, and the Alps and Jura Mountains from Italy and Switzerland. On the northeast alone the frontier is artificially drawn between Germany and Belgium.

Since 1768 France has also held the Island of Corsica, and she has more possessions than any other country on the Continent of Africa.

Occupying a middle position between Northern and Southern Europe, France enjoys one of the finest climates on the Continent. Hence almost everything can be grown here, from the apples and pears of Normandy to the oranges and citrons and flowers of the Riviera. One characteristic of France is the minute subdivisions of the land. It is stated that there are more than three million owners of the arable land. In other words, the land is owned by the people who cultivate it; hence France is one of the richest countries in the world.

France

The population is about thirty-eight millions. To the original Iberian and Celtic peoples have been added the Romanic element in the south and the Germanic in the north.

Certainly France can not be designated today as a Roman Catholic nation, because it is only nominally so. Thirty years before the French Revolution, Sir Isaac Newton said "that Roman Catholicism was destined to be trampled under foot in Europe by the infidelity which Romanism itself caused." This is being exemplified in many parts of Europe, but especially in France. One of the greatest events since the Reformation was that which took place only recently in the separation of Church and State.

History proves that any great event or movement in France will inevitably arouse the apprehension, interest, or admiration of the rest of Europe to a greater extent than events happening in any other country. The French Revolution was without doubt the most important event in modern history. As we can not distinctly trace its origin, so we can not indicate its termination in space or time; for, like a great wave, it is still spreading to countries that in the eighteenth century took no

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notice of it. So it will be in reference to the question of Church and State. France is a republic. Its present constitution dates from 1875. It has a legislative assembly of two Houses-Senate, and Chamber of Deputies both elected by direct vote of the people. The executive is intrusted to a president, with a responsible ministry.

Educational institutions have been taken out of the hands of the clergy, and all schools and Universities are under the direct management of the government. There is at present only about ten per cent of illiteracy.

The French are certainly a wonderful people in literature, art, and science, as well as in their brave and independent character. They are not all like most Americans imagine them to be. While some resemble volcanic forces tending to social and political eruptions, most of the people are very matter-of-fact, whose ideals are order, quiet, and industry. Their language still dominates society, and their capital city, Paris, still rules the world of fashion.

For many years several leaders in the Methodist Episcopal Church were convinced that we should have a mission in France. As early

France

as 1895 the Central Conference in Europe petitioned that work might be opened in France.

In 1905 Mr. John S. Huyler proposed to the writer to make a journey of inspection, and report as to the advisability of such a mission, which we did, and reported in favor. Then Mr. Huyler offered to give \$5,000 at least for two years if the General Missionary Committee would approve. At the meeting of the General Committee in Brooklyn, November, 1906, after much discussion the vote was in the affirmative, and the writer was authorized to begin work in France.

On May 22 and 23, 1907, we called together at Geneva a few workers whom we had chosen to help in the enterprise. After looking over the whole field we decided to open work at Chambéry, Grenoble, Lyons, Avignon, and Marseilles. It is too early yet to report of great things done; but the reports at the first meeting of the mission, held in Lyons, June, 1908, were most encouraging and full of hope, and especially those from Rev. Charles Thielé of Lyons, Gustave Lieure of Grenoble, and Edward Vidoudez of Chambéry.

This year, 1909, we have transferred Rev.

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E. W. Bysche from the New York East Conference and appointed him superintendent of this important mission. Everywhere in France the fields are white unto the harvest.

EUROPEAN CENTRAL CONFERENCE

THE first Central Conference was held in Berlin, April 21-26, 1895, under the presidency of Bishop J. N. FitzGerald. In the published Minutes we find the following historical note

"On several occasions William Burt and N. Walling Clark, of the Italy Conference, had spoken of the advisability of forming some kind of central organization for the Conferences and Missions of the Methodist Episcopal Church in Europe. In September, 1893, Dr. Davis, superintendent of our mission in Bulgaria, came to Rome with Bishop Vincent, who was to preside over the Italy Conference. The matter was suggested to them, and the result was that the Italy Conference elected a committee to prepare and send out a formal proposal and an appeal to the several Confer-

European Central Conference

ences and missions to approve the holding of such a united meeting and to elect delegates to the same."

This was done at the sessions of the several Conferences of 1894, presided over by Bishop Newman, and it was decided to hold the meeting at Berlin in 1895.

The delegates elected were: G. S. Davis, from Bulgaria; J. J. Christensen, from Denmark; G. A. Hiden, from Finland; William Burt, from Italy; P. G. Junker, from North Germany; Ole Olsen, from Norway; Heinrich Mann, from South Germany; F. Ahgren and J. M. Erikson, from Sweden, and A. Rodemeyer from Switzerland. There were also alternates, who sat with the delegates and participated in the discussions. Papers were read and discussed on the following topics: "The Relation of Our Church to the State Governments;" "The Position and Influence of Laymen in Methodism;" "The Best Method of Promoting Self-support Among Our Churches;" "Methodism and the State Churches;" "How Can We Best Meet the Urgent Need for Church Property?" "Our Literature and Its Circulation;" "The Educational Work of Our Church;" "The

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Relation of Our Work to the Missionary Society;" "Advisability of Some Permanent Association Among the European Conferences."

Large public meetings were held in the evenings and on Sunday, and the spirit of unity and of co-operation in our European Methodism greatly advanced.

The second meeting was convened at Zurich, September 17-21, 1903, under the presidency of Bishop John H. Vincent. There were two delegates from each Conference and mission, and several alternates and visiting brethren.

Papers on subjects of vital interest to our European Methodism were read and discussed, and interesting reports were made from the different fields. Most of the deliberations were translated and published in the secular press and in the weekly papers of the different countries. A series of resolutions were adopted recommending co-operation by the different publishing houses: the founding of international schools; a central or union theological school, and the maintenance of reading circles. It was further resolved that the deaconess work be encouraged and developed in all these lands, and that we evangelize the

European Central Conference

Italians coming into Switzerland and Germany; that a similar delegated meeting be held each quadrennium, the year preceding the General Conference, and that we memorialize the General Conference to continue the episcopal residence at Zurich.

"We are sincerely grateful to God for the kind providence which determined the appointment of Bishop J. H. Vincent as our first resident Bishop in Europe. We heartily appreciate the intelligent and loving service he has given to all these Conferences and Missions during the past four years, and especially for the interest he has manifested in the development of the spiritual and intellectual life in all our Churches. We regret that he must soon go from us, but we believe that he will not cease to love us, as we shall never cease to love and admire him. We believe that the memory of his godly example and the blessed influence of his holy life, as well as the work which he has so wisely initiated, will remain for all the years to come."

The third Central Conference was held in Copenhagen, September 4-8, 1907, under the presidency of Bishop William Burt, with the usual number of delegates from the Confer-

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ences and Missions and a number of visiting brethren, making fifty in all. It was the universal verdict that each session of these Conferences had been a decided improvement on the preceding, and that this was the best yet enjoyed. The men from Finland were now better acquainted with those from Bulgaria, and those from Italy with those from Germany, etc., and there was a decided growth in the interest of all for the work of all. Very able papers were read and discussed, and great crowds filled the large church every night to listen to the thrilling reports from the field.

It was resolved to memorialize the General Conference to grant permission to organize a "Central Conference in Europe,"* that a "Central Bureau" be formed, for the distribution to our Church papers of information concerning our work in Europe; that a paper in magazine form be published, with the title *Methodism in Europe*. Strong resolutions were passed urging more aggressive missionary work, approving the "Reading Circle," the

* The permission for the Central Conference was granted by the General Conference, and all the European Conferences have voted in favor of its organization in 1911.

Property Problem

evangelization of Greek and Roman Catholic countries; urging special work for men, and the crusade on behalf of total abstinence, social purity, and the betterment of the conditions of the working classes. It was also unanimously voted to request the General Conference to reassign the present resident Bishop to Europe for a second quadrennium.

PROPERTY PROBLEM

ONE of the great problems in connection with our work in Europe has been, How to obtain suitable places in which to hold our services. We are not permitted to preach in the streets and market-places, except during later years in some parts of Scandinavia. Hence we have been obliged to hire rooms in private dwellings or places that had served for saloons, dancing halls, or stores. The very place would often handicap us, if not discredit our Mission. Those who were persecuting us would either see to it that no one would rent us a place, or would drive us from the places we had been fortunate enough to obtain, so that we wandered from street to street and

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from one part of the city to another seeking a place, any place, in which to gather the people. These difficulties were multiplied and emphasized in Roman Catholic countries, where we had to pay double rent, and the Jesuits would even go so far as to bring disreputable persons into or near the place occupied by us, so as to compel us to move on. The only solution has been to buy property, and this has meant debt, but the interest on the debt in many cases was not as much as we were obliged to pay for inadequate quarters. Within our own walls we are free and safe, and can do much more effective work.

CONCLUSION

IN 1903 Bishop Vincent wrote: "We are called into existence to meet the demand of the world and of the Churches for a more Christian vitality and earnestness. Europe needs us. The Churches need us. The neglected masses need us. We as a Church are free from all alliances, entanglements, ritualistic bondage, and antecedents, which weaken and embarrass `State' and `historic' Churches. We try to

Conclusion

represent the pure, simple, free, primitive, unadulterated Christian faith. It is the breaking out of the old stream from the earliest Christian sources. This is the water of life needed in Europe."

It is on the Continent of Europe that Methodism is brought face to face with the Greek and Romish Churches, and with the organized infidelity which these have produced. The Greek Church has become degenerated and corrupt, void of the spirit of evangelical Christianity. The study of God's Word has not only been discouraged, but often forbidden. Mass is substituted for the gospel, penance for repentance, and the Virgin Mary and the saints for Christ. The simple people actually believe in the superstitious practices allowed, encouraged, and used. Religion and conduct are separate affairs. The conception of God is that of an austere judge whose anger must be appeased by the constant repetition of prayers by chanting in an unknown tongue. The people, longing for something better, are told to satisfy their spiritual hunger in Church ceremonies and pilgrimages. It is pagan in all but the name. The evils of the Greek Church are multiplied and emphasized in Romanism,

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but with this difference, that the latter is Jesuitically aggressive. We are profoundly impressed that it is our duty to evangelize these countries which have been beclouded and tyrannized over by these ecclesiastical hierarchies, and to bring spiritual life to formalistic and rationalistic Protestantism. The greatest blessing that could possibly come to all these countries would be a "revival of soul-stirring, conscience-awakening, joyous Methodism."