

Moses Parry, who came as commissioners in 1839. The Church in America was small indeed, at that time, compared with the proportions it assumed during the fifty years which followed.

With the passing of time, and the increase and extension of the Church, the General Assembly decided to appoint in each *gymanva* a man whose duty it was to plan and arrange itineraries for the visiting preachers from Wales and even for ministers in this country, for it frequently happened that a minister from one *gymanva* in America would be given a tour of preaching in the churches of another *gymanva*, or he might tour the entire *gymanva* and preach in most of its churches. To meet this situation of arranging appointments for visiting ministers, the General Assembly of 1870 resolved to appoint a "superintendent of itineraries" (*trefnydd cyhoeddiadau*) in each *gymanva* "to arrange preaching tours for brethren from Wales, visiting this country as delegates."

The General Assembly of 1895, to facilitate matters, carried the plan still farther and appointed an "Assembly supervisor of itineraries," whose function was to collaborate with the synodical supervisors in arranging all itineraries. The first to hold this office was Elder T. Solomon Griffiths, of Utica, New York. Others were appointed in succeeding Assemblies, and the office continued to function until the General Assembly was dissolved.

The matter of a book agency was under discussion at the Minneapolis Assembly in 1895. The fraternal delegate from Wales that year was Rev. D. O'Brien Owen, and a committee was appointed to interview Mr. Owen regarding the possibility of establishing a branch agency of the Welsh Book Concern, designed chiefly for the handling of literature and books from Wales for American consumption. The result of the conference with Mr. Owen was the decision to establish a branch agency under the auspices of the denomination in this country, so that books for the denomination in America might be obtained at reasonable prices. The agency, however, was not a success. The venture was not satisfactory and the General Assembly of 1910 agreed to pay the agency in Wales the amount they considered owing to them for books, in full, "and that negotiations be terminated."

THE CENTURY FUND

It was proposed by the General Assembly of 1901, in session at Cambria, Wisconsin, to raise a fund of twenty-five thousand dollars, "as a modest expression of thanksgiving to God for his goodness to us as a denomination during the past century." The various *gymanvas* were requested to express themselves on the use to be made of the fund. The proposition of raising the money for the fund was also sent down to the presbyteries and through them to the churches. If the denomination throughout the country looked upon the movement with favor, suitable persons in each *gymanva* were to be appointed to solicit funds for the purpose. If and when the goal (\$25,000) was reached, a committee of seven was to be appointed to safeguard the fund and to employ it to the best interest of the denomination. The *gymanvas*, for the most part, seemed eager to embrace the opportunity of subscribing to the fund. At the meetings of *gymanvas* immediately following the General Assembly, the fund was indorsed with enthusiasm. Minnesota, Pennsylvania, and New York *gymanvas* indorsed the project at their fall meetings. Wisconsin *gymanva* was less enthusiastic and somewhat hesitant in its indorsement, yet expressed itself as willing to do its part if the other *gymanvas* were determined to carry on and to realize the completion of the contemplated goal. The Ohio *gymanva* was silent. Nothing definite had been expressed to reveal its attitude toward the proposed fund until a few months before the next meeting of the General Assembly, when a terse resolution was sent by Ohio explaining why it could not indorse the proposed fund. The Ohio *gymanva* instructed its commissioners to the General Assembly of 1904 to report that:

"Ohio cannot conclude to move forward with the fund because no definite objective is announced."

In this brief report, the Ohio *gymanva* stated the principal reason for the failure of the proposition of raising a "Century Fund" thank offering. The General Assembly of 1904, in session at Venedocia, Ohio, concluded that:

"In view of the fact that there was no consensus of opinion with

respect to the Century Fund on the part of the gymanvas, it is advisable to suspend the matter for the present."

The causes which militated against the success of the fund may be briefly stated: First, no specific objective was stated as a goal. Secondly, the amount proposed as a fund was too small to challenge the real interest of the gymanvas. Thirdly, there was no organized plan prepared for carrying on a campaign of soliciting subscriptions for the fund. Fourthly, when the General Assembly invited the various gymanvas to suggest the use to which the fund should be applied, it opened wide a door for too great a diversity of opinions and a consequent disagreement.

ONE HUNDRED THOUSAND DOLLAR FUND

John C. Jones, D.D., was elected moderator of the General Assembly of 1913, which convened at Utica, New York. When overtures were presented and letters were read, Dr. Jones asked for the privilege of presenting a personal matter to the attention of the Assembly. The privilege having been granted, Dr. Jones, in his inimitable way, submitted a proposition "for raising a special fund of one hundred thousand dollars for mission work, during the next three years." The proposal by Dr. Jones was referred to the Committee on Missions. This committee subsequently reported, recommending a hearty and enthusiastic acceptance of the proposal for the raising of a one-hundred-thousand-dollar mission fund during the next three years. It was provided that all who subscribed to the fund were at liberty to specify, if they so desired, to which fund—Home or Foreign Missions—they wished to have their subscription applied. The moderator and clerk were authorized to circularize the churches announcing the project, to secure a solicitor, and to complete all arrangements for securing the funds under the care of the Mission Board.

The Board of Missions convened in special session at Columbus, Ohio, on October 22, 1913. This meeting was concerned chiefly with the task of planning ways and means for raising this one-hundred-thousand-dollar fund. The treasurer of the General Assembly was made treasurer of the special fund. John C. Jones, D.D., of Chicago, Illinois, moderator of the General Assembly, was the Board's choice for solicitor. The Board expressed the hope that

suitable arrangements could be made with his church in Chicago for the release of Dr. Jones, permitting him to assume this important responsibility. The Board had complete confidence in Dr. Jones and his qualifications for the work, stating that "no one among us is so well adapted for the task as he." The entire Church also was well aware of his qualifications as a man "full of zeal and led by the Spirit."

Not long after the meeting of the Board in Columbus, Dr. Jones began his immense task. Single-handed, with an indubitable faith, backed by a loyal Mission Board, and with the confidence of all the people, he entered the field. He first went to the Ohio Gymanva, laboring in the Welsh communities of Van Wert and Putnam Counties, a region of prosperous farmers; then he traveled over the hill country of Jackson and Gallia Counties; later he worked in the great cities of Ohio—Cincinnati, Columbus, and Cleveland; then in the churches of the Pittsburgh Presbytery, west of the Alleghenies. He was courteously received, and a welcome awaited him wherever he went. His first published statement represented eighteen thousand dollars. He next solicited the Pennsylvania and New York Gymanvas, where he was again received with cordial good will, and his second published report revealed a total of approximately forty-four thousand dollars. From the East, he swung to the far West, entering the Minnesota and the Western Gymanvas. This was in 1915, and when his third accounting of stewardship was made the subscriptions totaled a trifle less than seventy-three thousand dollars. In 1916 he canvassed his own gymanva, Wisconsin, and when the General Assembly convened at Lake Crystal, Minnesota, the same year, Dr. Jones was able to report the completion of his task of obtaining subscriptions to the hundred-thousand-dollar fund. The final report submitted to the General Assembly of 1916, stated in totals subscribed by each gymanva, was as follows:

Ohio Gymanva	.....	\$18,808.25
Pennsylvania Gymanva	.....	11,116.00
New York Gymanva	.....	14,669.35
Western Gymanva	.....	12,879.63
Minnesota Gymanva	.....	17,778.37
Wisconsin Gymanva	.....	26,674.65

\$101,926.25

The fund was finally oversubscribed to the extent of about five thousand dollars, thus allowing ample provision for a possible shrinkage due to various incidental causes. Approximately fifty per cent of the subscriptions had been paid when the report was made to the Assembly of 1916. Dr. Jones was authorized to continue his labors until all subscriptions had been paid. At times collections were slow; there were months during which returns were meager. But the untiring spirit of the man who undertook the task prevailed and, in 1922, a total of one hundred and one thousand and seventy-eight dollars (\$101,078) was reported to be in the treasury.

The accumulation of such a fund was an achievement worthy of the Church. It gave added evidence of the zeal and spirit of Dr. Jones; it strengthened the heart of the loyal Mission Board; and it stimulated, through sacrificial giving, in the lives of the people a deeper interest in the extension of the Kingdom of God.

At the General Assembly of the Calvinistic Methodist Church in session at Wilkes-Barre, Pennsylvania, September, 1907, an occurrence worthy of mention took place. There were present at that Assembly three Welshmen who were the moderators of three General Assemblies. It so happened that John Roberts, D.D., famous missionary to the Khasi Hills, India, under the Mission Board of the Calvinistic Methodist Church of Wales, was home on furlough that year. The Church in Wales honored Dr. Roberts by electing him moderator, and as moderator he was commissioned by the General Assembly of Wales as fraternal delegate to the Calvinistic Methodist General Assembly in America. He was therefore present at the Assembly at Wilkes-Barre. Another fraternal delegate was William Henry Roberts, D.D., LL.D., Moderator of the Presbyterian General Assembly. The moderator of the Calvinistic Methodist Church in America that year was Rev. Daniel Thomas, M.A., of Wild Rose, Wisconsin.

These three Welshmen, moderators of three branches of the Presbyterian Church, stood side by side facing the Assembly; they were symbols of the power of a great Church, the influence of which is felt in the cause of righteousness and redemption in every land throughout the world.

The General Assembly closed its useful career on its golden anniversary. The anniversary was celebrated with addresses by several of its prominent men:

William E. Evans, D.D., of Mankato, Minnesota, the retiring moderator: "The History of the Denomination in This Country."

John C. Jones, D.D.: "The Ministry and the Music of the Denomination."

Joseph Roberts, D.D.: "The Literature of the Denomination."

During the celebration of its fiftieth anniversary, in September, 1919, the General Assembly, which was organized in September, 1869, was dissolved, by the reading of the report of the Committee on Union with the Presbyterian Church in the United States of America and the adoption of the report after careful and prayerful consideration. A committee was appointed to confer with the permanent committee of the Presbyterian Church in the United States of America in the matter of union.

Viewed historically, there can be no question as to the essential value of the General Assembly and its genuine usefulness in leadership in summing up, for united effort, the many worth-while projects undertaken by the six gymanvas of the denomination in America. Such matters as purchasing *The Friend* and making it the official organ of the Church in America; coördinating the missionary enterprise—bringing the missionary work of all gymanvas into one coöperative effort; reducing to a uniform scheme, more or less, the rules of the various gymanvas relating to candidates for the ministry and the ordaining of men as ministers of the gospel; giving its support and directing influence in matters of education and Sunday School work—these and many other projects which the General Assembly aided with efficient leadership and wise counsel demonstrate its unrivaled usefulness as an institution of the Church. It served as the heart of the organic body and pumped into the body new blood which coursed through its arteries, through the gymanvas into the presbyteries, and through the presbyteries into the veins of individual churches; it penetrated every cell; it coördinated the work of every member. It added order, strength, and dignity to the operation of the entire Church in America.

MEETINGS OF THE GENERAL ASSEMBLY

Place	Date	Moderator	Clerk
Columbus, Ohio	Sept., 1869	Rev. William Hughes	Rev. M. A. Ellis
Pittsburgh, Pa.	Sept., 1870	Rev. William Roberts	Rev. J. P. Morgan
New York, N. Y.	Sept., 1871	Rev. William Roberts	Mr. T. L. Hughes
Racine, Wis.	May, 1873	Rev. Howell Powell	Rev. M. A. Ellis
Hyde Park, Pa.	Sept., 1875	Rev. William Roberts	Rev. M. A. Ellis
Chicago, Ill.	Sept., 1877	Rev. Rees Evans	Rev. T. C. Davies
Utica, N. Y.	Oct., 1880	Rev. Thomas Roberts	Rev. James Jarrett
Oak Hill, Ohio	Aug., 1883	Rev. G. H. Humphrey	Rev. H. P. Howell
Milwaukee, Wis.	Sept., 1886	Rev. T. J. Phillips	Rev. William Machno Jones
Wilkes-Barre, Pa.	Sept., 1889	Rev. T. C. Davies	Rev. J. R. Jones
Utica, N. Y.	Aug., 1892	Rev. Joseph Roberts	Rev. Edward Roberts
Minneapolis, Minn.	Sept., 1895	Rev. J. R. Daniel	Rev. John Hammond
Columbus, Ohio	Sept., 1898	Rev. John R. Jones	Rev. David Edwards
Cambria, Wis.	Aug., 1901	Rev. Hugh Davies	Rev. Joshua T. Evans
Venedocia, Ohio	Aug., 1904	Rev. William R. Evans	Rev. J. R. Johns
Wilkes-Barre, Pa.	Sept., 1907	Rev. Daniel Thomas	Rev. William E. Evans
Cotter, Iowa	Aug., 1910	Mr. T. Solomon Griffiths	Rev. John E. Jones
Utica, N. Y.	Sept., 1913	Rev. John C. Jones	Rev. W. Owen Williams
Lake Crystal, Minn.	Aug., 1916	Rev. William E. Evans	Rev. R. E. Williams
Racine, Wis.	Sept., 1919	Rev. John Hammond	Rev. John O. Perry
Columbus, Ohio	May 19-21, 1920	Adjourned Meeting	

TREASURERS OF THE GENERAL ASSEMBLY AND MISSION BOARD

1869-1879	Mr. W. W. Vaughan	Racine, Wisconsin
1879-1888	Mr. Uriah Davis	Columbus, Wisconsin
1889-1901	Mr. T. Solomon Griffiths	Utica, New York
1901-1904	Hon. J. C. Jones	Oak Hill, Ohio
1904-1919	E. J. Jones, M. D.	Oak Hill, Ohio

TREASURERS OF THE WELSH MISSION BOARD AFTER UNION IN 1920

1920-1934	Mr. John Jordan Jones	Columbus, Ohio
1933-	Mr. T. Webster Jones	Columbus, Ohio

XIV. EDUCATION

COMPARATIVELY few ministers of the Calvinistic Methodist Church in America in the early decades were college bred. A large percentage of them, however, were well-informed men, and some were well educated. Theirs was the school of experience, and they acquired their knowledge by self-discipline and diligent application. Many of them accumulated large libraries of select books, which were bought after scrupulous saving of their hard-earned money. The money came, not from compensations made by churches for preaching the gospel, but from the daily toil of the ministers themselves in manual labor of one form or another. Many of the ministers were farmers; others were skilled artisans who pursued their trade; while still others were unskilled laborers. By dint of hard labor during the day and study at night, chiefly of theological books, many of these men became preachers of high rank and of superior attainments, and some indeed became masters of assemblies. These men, thus diligent on week days and week nights, preached twice or three times on Sundays, for little or no compensation from the churches, for a period of years. In time the churches felt able to furnish a modest stipend.¹

Their own experience demonstrated to these early faithful servants of the Church the value of an education. They were persuaded that the ministry in the future must have educational opportunities, and soon the subject of education became one of vital concern to the Church and was widely discussed in the gymnasiums.

In the January number of *The Friend* for 1853 there appeared an article on the subject of education in general. In it the writer assailed the Welsh in America for lack of interest in educational matters generally. He referred to the members of the Welsh clergy as pious, faithful, and useful men; many of them were influential

¹ One such church, in the early 1850's, remitted to its preachers on the circuit twelve and one half cents per sermon for their services.