UNITED METHODIST CHURCH
MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID# 171
TESTIMONIAL
DINNER
ADDRESS
OF
BISHOP
WILLIAM
FITZJAMES
OLDHAM

©
FOREWORD

A banquet in honor of Bishop William F. Oldham, on his seventy-fifth birthday anniversary, was held at the Broad Street Methodist Episcopal Church, Columbus, Ohio, December 17, 1929. The Committee in charge desires to share with the friends of the Bishop the notable address he delivered upon that occasion.

What he said is itself worthy of attention, but its value is greatly enhanced because Bishop Oldham said it. His spirit, his deep consecration, his triumphant faith breathe through all he said.

To have heard this message from his lips was indeed a high privilege. We trust all who read it will receive something of the same inspiration and benediction which came to those who heard it.

COMMITTEE:

W. C. Hartinger, Chairman
I. E. Miller       Theodore Glenn
F. H. Callahan    W. L. VanSickle
T. T. Crawford    B. F. Kerr
George T. Spahr   Walter A. Jones
BISHOP OLDHAM'S ADDRESS

Let me begin by saying that this is Mrs. Oldham—and she is the secret of the family.

Bishops! Bishops! Bishops to burn! But not one of them dry enough and yet they are coruscating a good deal.

Oh, my friends, my friends! I am so happy with Mrs. Oldham to be in the presence of these loving and gracious friends and to look at these dear ladies, who waited on this table—everyone of them a personal friend. Everything has been done with a loving hand.

Now I understand what old Doctor Samuel Johnson meant. David Garrick had built him a house and insisted that Doctor Johnson should visit it. The old moralist tramped through the house saying, "Oh,
Davey, Davey, this is the kind of thing that makes it so hard to go to Heaven.”

I shall turn in three directions to express my gratitude in reviewing the past. First, I thank my Father God. From Him came every good. In every event, it was He, it was He! He came to the thoughtless young man who was fast going to the bad, and saved him by His grace. He was just a young surveyor under the Indian Government and was fast learning evil ways. But God converted him. Soon after, he stepped outside of his tent in the moonlight, sat down on a little rock, and God talked to him. It is wonderful how we can talk to God in the quiet of the night. “You are called to be a missionary,” said the voice and the man consented.

Leaving this little lady, I found my solitary way across the ocean and turned my steps to Allegheny College. Here I met Doctor Bugby, father of our Lucius, present editor of our Sunday School literature. Allegheny College, where your own Doctor Callahan went to school, as did Bishop Lester Smith. From that hour to this, up and up, God has opened doors, this way and that, through it all and I have felt God’s presence—the God-consciousness has been with me. I would be a wrong-headed man not to recognize and thank God for all this.

Second, I am thankful to the United States of America. I was born under the noblest flag that floats outside of the United States, but I am a Methodist and I believe “in going on to perfection.” Thirty-six years ago I arrived and became a citizen at Pittsburgh. You see, I am a citizen of no mean city. The United States gave the stranger from a foreign land what a young man wants more than anything else, “opportunity.” Should I not be a most grateful citizen?

Third, I give hearty thanks to the Methodist Episcopal Church. Under God she sent an evangelist halfway around the world to bring me to my Saviour and set before me open doors from step to step all along the years. Above all, in two great matters she gave me a glorious chance.

Returning from school in America, we landed in Bombay. Doctor Thoburn met us. The India Conference had already adjourned. Eagerly I said to him, “Doctor Thoburn, what is our appointment?”

He hung his head in a way not natural to him and said, “You are not appointed to any place in India.”

“What’s the matter?” I thought perhaps there was no assignment at all.
"We want you to open a new mission at Singapore."

I had a vague idea of Singapore. I knew as much about it as the average one of you. It is small, afar off, and hot.

Thoburn asked, "Will you go?"

I turned to Mrs. Oldham. She drew herself up to her full stature and said, "Doctor Thoburn, if we are appointed to Singapore, we will go to Singapore."

And we went. What this lady says usually goes. Without salary, without any money, we started. I earned my own way. I was a teacher and loved to teach. Thus I founded the mission in Southeastern Asia.

Reaching Singapore, Doctor Thoburn held an evangelistic meeting for ten successive nights. A small church was organized. Three of its members were selected as officials. One young woman and two men. On the night of the meeting, the woman was afraid to come. One young man was too sick to come, and the other came. Doctor Thoburn organized him. He told him he was the Board of Trustees, the Sunday School Superintendent, the Board of Stewards, et cetera, et cetera, and finally, he was the committee on estimating the preacher's salary.

"What will it cost them to live?" asked Thoburn.

The man replied, "They can squeeze through on seventy dollars a month. They must have a carriage, for it is too hot to walk, and a house to live in."

"Brother, you are the Board of Stewards to raise this sum. Do you think you can do it?"

I shall never forget the answer the man made.

"If Oldham can stand it, I can."

And so the mission was founded. Then, under the pressure of necessity and of the eager desire, a school was founded. There are today over three thousand boys in that school, and branching out from it were other schools, until probably about fifteen thousand young people are in the hands of the Methodist Church. All these schools are doing something for God and humanity.

Then came the time when, broken in health, I returned to a pastorate in Butler Street, Pittsburgh, and from there to Delaware, Ohio, and thence to Broad Street. I was at Broad Street only two years. What a church! It just got hold of me. Now that First Church and Broad Street are together, pity the man that tries to escape from that! The love ties will hold him.
But I speak of Broad Street. The Old Guard were there then. There sat D. S. Gray, and behind him, William Walker. Here on the left was Z. L. White, and there was Charlie Munson. You could not seat him anywhere. You could always see him running up and down the aisles, here and there. You never could put your finger on him. A stranger born and a stranger bred, but they took me right in to their hearts. I have been Pastor Emeritus ever since.

Then that last adventure. I was elected a bishop and appointed to South America. When the General Conference committee suggested this I made no objection, for I had sent out many a young man to a place he did not desire and I must now take my turn. After the assignment, Bishop Bashford, that mighty man, came to me with encouragement.

"Will you breakfast with me?" he asked. He did not eat much, for he had a great deal on his mind.

"You are going to South America and you wanted to return to Malaysia. Do not grieve. You have the biggest job in the Methodist Church except my own."

And what he said was true. What an opportunity! What a field! It is the tremendous task of the future. I speak now not as a missionary advocate. I am trying rather to impress you as North American citizens. You are not thinking enough about the fruitful values of getting a sympathetic hold on these tremendous lands, especially the Argentine, the brightest star in the southern heavens. I speak not only as a missionary, but of economic and commercial values. Its commerce with us is larger than that of all Asia put together. North America begins to awake to this fact. When Mr. Hoover slipped away to that land to get a first-hand view of things, it pleased me much. He understood the value of cultivating the closest relations.

They have built an Oldham Hall in Singapore and are planning another Oldham Hall in Buenos Aires. I just heard about this the other day. I usually do not know anything about intended honors until the day after they are settled upon. It has pleased God to give us no children. Mrs. Oldham would have liked six sons and she would have mothered each and every one of them. Our name and tradition will die out—no, not if they put an Oldham Hall down in Buenos Aires. And you will do it! It has pleased God to use a poorly endowed man for the founding of educational institutions of large value. It is marvelous what God can do if only a man will stay humble and follow the leading of God. He may become the instrument of great works, for God can accomplish anything if we will obediently follow directions.
I want to thank you again with all my heart. The days that remain are few. My travel is almost over. It has always been joyous travel, and, if the end be near, what does it matter? A few more days and then how fine it will be to have the Evening fold me in its arms and carry me quietly away. And after I have gone the span of my years will be surpassed by this dear little lady who sits by my side.
BISHOP WILLIAM FITZJAMES OLDHAM

By

Emma Anderson

There is probably no other story in the annals of Methodist Missions that has more of romance and inspiration than that of Bishop William F. Oldham. At the time of his death The New York Times described him as the last of a group of "international circuit riders who spread the work of the Methodist Church across Asia." And when he was stationed in his later years of service, he had all of South America as his area. The story in its entirety shows a remarkable following of divine leading and accomplishment, yet there are highlights of special guidance and consecration that are dramatic and reveal a character imperialistic but most humble, spiritual but practical, world conscious but which loved the intimate relationships of human living.

Bishop Wm. F. Oldham was born December 15, 1854, in Bangalore, South India, of British parents; his father, James Oldham, came from a military family of many generations. His mother, Mary Elizabeth Burling, died when he was a baby. The long journey to England in
those days around the tip of Africa was too long to send the child "Home", and he was left to the care of servants.

When he was about four years old, a lady and gentleman came to the house. William noticed that his father took his hat and left by the back door before they came in. He was a good man, but not religious at that time. The gentleman and wife were missionaries, and the lady asked William if he ever prayed. He did not know what to answer, but the Ayah (nurse woman) promptly replied, "0 yes, he says 'Ram, Ram' every morning." The lady said, "Oh, you must not pray that. I will teach you a true prayer. Every day pray this prayer: 'Lord Jesus, save me; Lord Jesus, convert me.'" And he says, "Every night for seventeen years that was my prayer." If a prayer was ever answered, that one surely was.

Education

During these seventeen years he attended Bishop Cotton's School in Madras, India, and Madras Christian College. He became an engineer and surveyor in the British Government service in India. Poona, India, was his headquarters where he lived with two young bachelors, and, as he said later, "was fast learning evil ways".

Conversion

One day a friend came in and said, "Are you going to church?" They all laughed, for that was not in their line. The friend said he did not mean the "big" church, but where the American William Taylor
was holding meetings. He was to preach at 8 o'clock. The young men were anxious to see an American, for the only idea they had of an American was from "Dickens' American Notes" - a Yankee chewing tobacco etc. At 8 o'clock the men were on hand. The small hall was crowded, and they sat on the back seat. D. O. Fox, called "dear old Fox" by his adoring friends, preached, as William Taylor had been called away. He told the listeners that one could know his sins forgiven and that he was saved. That was strange talk, but they liked the singing. The preacher asked his audience if there were any there who could testify that what he said was true. One after another arose and told that they had received this pardon and assurance. One of them was a major in the army, another was a fourteen-year-old girl. (This was Marie Mulligan, who later became Mrs. Oldham). Then the preacher asked if any others present wanted to seek this pardoning grace. William stood up almost unintentionally and immediately felt so embarrassed that he feared he would sink to the floor. "But" he says, "I was hungry for salvation" and later when invited to come to a class meeting the next night, he promptly said he would go. At this class meeting he had a chair at the end of the room. The leader asked each in turn to tell how it was with him, and each would rise and give his experience. As the leader got nearer and nearer, William was greatly perturbed, and when he stood before him and asked that question, William answered, "I know nothing about this matter, but I am here to learn." The leader asked all the people to pray for "this young brother" and then and there he was converted and peace came to
his soul. Thus was the prayer of seventeen years answered, and as Bishop Badley has written, "One Oldham was worth William Taylor's five years' ministry in India", though there were thousands of others, and English-speaking churches were established in the leading cities of India.

Marriage

William Oldham and Marie A. Mulligan were married in Poona by D. O. Fox, who became so nervous during the ceremony that he dropped the ring and led the groom to wonder if the preacher had not had intentions for the "little lady's" hand. This was one of the happiest marriages ever known, and through sixty years the "little lady" was tall Oldham's companion in travel and service.

Mrs. Oldham's School

In the Survey of India there are frequent moves, and soon the young couple were transferred to beautiful Bangalore, a coveted residence of government pensioners and military personnel. As he traveled over the district, Mrs. Oldham, left in Bangalore, was led to open a school for Methodist children who were discriminated against by the State Church schools. This was in her own home on Alexander Street. It grew into the Baldwin Boys' School and Baldwin Girls' School where Anglo-Indian, Eurasian, and now Indian people have found opportunities of education in a truly Christian atmosphere.
Preparation for Service

God was also leading young Oldham. One moonlit night (and how light it can be in India when the moon rides high) sitting on a rock in front of his surveyor's tent, God spoke to him and said, "I want you in my service as a missionary." Without hesitation or doubt the young man consented. In 1876 he had been licensed as a Local Preacher by the Poona Quarterly Conference. Now he felt the time had come for getting further preparation. Feeling there was something in the American type of education which he needed, he left the "little lady" with her people and sailed for America on a slow-going sailing vessel. He was a sick man all the way, and though his later duties as a Bishop made much ocean travel necessary it was always a great trial to him.

He entered Allegheny College in Meadville, Pennsylvania, in 1879, and there Mrs. Oldham joined him the next year. He had rented a small flat for housekeeping, but that first night the stove-pipe fell down and spoiled their dinner. This was a trying experience for a young woman who, living in the land of servants, had probably never cooked before. But six-foot Oldham seemed to have rectified the stove pipe for his five-foot little lady, and later years the episode was one for mirth. The next year they entered Brown University where he graduated in 1883. In 1890 the University also gave him a D.D. degree.
Work Began

Dr. Thoburn opened the way for their return to India, and early in 1885 they landed in Bombay. The South India Conference had just met under the presidency of Bishop Hurst and had appointed Oldham to open work in Singapore. Two years before Dr. Thoburn had received a letter from Charles Phillips, head of the Singapore Seaman's Institute, asking that the Methodists start work there, but it had been impossible to find one suited to go. But now on the ship which had brought Bishop Hurst had been a Scotch merchant from Singapore. He had told of the beauties and opportunities of the land and boldly asked why the Americans had neglected such a fruitful field. So at the Conference when the Bishop raised the question, they recognized in this coincidence a call from God and agreed that work should be established. When Dr. Thoburn suggested the young Englishman William Oldham all were relieved, but there were heard many under-the-breaths "poor Oldham." We'll let Mr. Oldham tell in his own words the next scene in the story. "We landed in Bombay. Dr. Thoburn met us. Eagerly I said to him, 'Dr. Thoburn, what is our appointment?' He hung his head in a way not natural to him and said, 'You are not appointed to any place in India.' What's the matter? I thought perhaps there was no assignment at all. 'We want you to open a new station in Singapore.' I had a vague idea of Singapore. It is small, afar off, and hot. Thoburn asked, 'Will you go?' I turned to Mrs. Oldham. She drew herself up to her full stature and said, 'Dr. Thoburn, if we are appointed to Singapore, we will go to Singapore.'
And we went. What this lady says usually goes. Without salary, without money we started." Passage on a small uncomfortable boat was engaged for Dr. and Mrs. Thoburn, Miss Bathe, who was to play the little organ given to Mrs. Oldham by the young women of Mount Holyoke Seminary, and for Mr. Oldham, though they had no money for a return trip. Mrs. Oldham remained in India for a short visit with her mother. By a strange coincidence Charles Phillips was at the pier when the boat came in. He declared he had dreamed of their coming the night before and insisted they make his home their headquarters. For ten nights, Dr. Thoburn held gospel services in the overflowing Tower Hall with several choosing to follow Christ. Dr. Thoburn had a power in preaching that stirred men's hearts to dare big things. A church was formed with three members and fifteen probationers, and Oldham was elected pastor. Officers were elected with some difficulty for Polglase, the Municipal Secretary, was the only full member present at this first business session. So he was elected to all the offices. They decided on $700 a year salary or $350 in American money. When the boat took Dr. Thoburn and party back to India, Oldham turned to Charles Phillips, a Presbyterian, and said, "What next?" "As God wills" was the answer and from then on that was Oldham's guide.

Mrs. Oldham came from India. A house was rented. Three weekly prayer meetings were held. A grant of land for a church was secured and by the end of a year a Methodist Church was built with all the money raised locally.
Anglo-Chinese School

As the population of Singapore was largely Chinese, Mr. Oldham soon began to feel he should do something for them. He could not speak Chinese, and they could not speak English. One day while walking down the street he saw a sign "The Celestial Reasoning Association". He went in and asked to join it but was told it was only for Chinese. Then he offered to give a lecture before the society and this was gladly granted. He chose astronomy as his subject and went home to study as hard as he ever had. Many guests were invited, an elaborate dinner served in a wealthy Chinese house, and the lecture given to an admiring crowd. Then the Chinese gentlemen asked Oldham to teach them English, but he replied he thought a school for their sons would be a better proposition. Thirty-six boys were soon enrolled, and from this has grown the large Anglo-Chinese Boys' School with two regular daily sessions with several thousand enrolled, a Girls' School, a Methodist Pres., work among the Malays, among the Tamils from India, and schools and churches in all the surrounding islands, up the coast on the main island and even to the head hunters of Borneo.

Return to America

By 1900 the health of Mr. and Mrs. Oldham demanded a return to America. For five years they served Butler St. Church in Pittsburg and packed the building to the rafters with horny-handed men from the steel mills or from the houses of wealth. Bishop Lowe, one of his
boys, said, "He was a perfectly tremendous success as a pastor. I never heard a lovelier voice than that of Wm. Oldham, utter loveliness of timber and when he would come to the end of his sermon and say 'Will you yield now to the impulse of the spirit that is upon you?! the voice was irresistibly lovely in its pain. It all added up to one of God's wonderful gentlemen."

**Ohio Wesleyan University**

In 1895 Ohio Wesleyan University invited him to come and teach Missions. What a combination - Wm. Oldham and classes of young people with the challenge of World Missions between them. Bishop Badley says, "It was there that I became a disciple of Wm. F. Oldham sitting at his feet during the most fascinating course of lectures in which the great religions of the world were made real, and the wondrous truths of the Christian faith were made vital and compelling."

Another pastorate followed at Broad Street Church in Columbus, Ohio.

**Missionary Episcopy**

In 1904 the General Conference at Los Angeles elected him to the Missionary Episcopy and assigned him to Southern Asia. For eight years he gave this vast field, even to the Philippines, an administrative unique in spiritual vision and wise outlook. He knew many of the languages of both India and Malaya and with a forcefulness without vehemence, his sweet reasonableness led most to want to follow him.
Board of Missions Secretary

At the General Conference of 1912 it was found that the Board of Foreign Missions was deeply in debt. What and who could help it out? All eyes turned to Oldham, as he had been an Assistant Secretary of the Board in 1902-03 and had the confidence of the Church. When asked if he was willing to relinquish the Missionary Episcopacy and accept this heavy responsibility, he did not hesitate.

General Superintendency

By 1916 the crisis had been met and with Southern Asia vehemently calling for his return, he was elected to the General Superintendency. But, what seemed extreme shortsightedness, he was not sent to the field where he knew the languages and conditions, but to South America. He was then sixty-two years old and the great distances and extremes of altitude made it a trying field. But he went with a zeal that carried him through twelve years of strenuous administrative work, put South America on the heart of the Methodist Church and interpreted the Republics of our neighboring continent in new and challenging accents. He showed a darin and farsighted policy for which he was severely criticized, but time has proven his wisdom and faith. His innate courtesy, elegance of speech, breadth of sympathy, and deep spirituality made a wondrous appeal to all classes. During subsequent years after his retirement, friends from South America could journey far to California to see him again and hear his voice. One of them said, "He was more than any other friend to me. Every memory of him is hallowed."
Retirement

At the General Conference in 1928 Bishop Oldham retired from active service with a dignity and simplicity that marked his greatness. But the years of strenuous toil began to show their effect. On a visit to Buenos Aires he said to Bishop Millar, "I am appalled by the decay of my physical power, but when it is over I will be with God."

He became a victim of paralysis-agitans and for eight years its gradual enfeebling must have been a sore trial to one who had gone with firm stride over the earth conquering distances and surmounting obstacles.

He was persuaded to visit India, and for two years at Baldwin Boys' School he and Mrs. Oldham shared the simple busy life of a missionary's home. They were always the most gracious of guests whether in homes of wealth or simplicity.

Then came the Jubilee Celebration of the founding of the work in the Malayan countries, and around the Oldhams could center its commemoration if they could come to Singapore. They had planned for some time to go to a home of old missionary friends of India in Southern California, so arranged to attend the Jubilee on the way. It was a wonderful celebration with services, historical drama and music.

There was present an elderly Chinese gentleman, the sole survivor of the group who had listened to the lecture on astronomy fifty years before and the only one who had not become a Christian. During the years he had become irritated that his son had become a Christian, been helped by Bishop Oldham in getting an education in America, had
even gone into Y.M.C.A. work and married a Christian girl. But now the old father was deeply moved as he saw reproduced that first meeting with his old friends listening to that epoch-making lecture, and a longing came into his heart to heed the call of the Master, gledden the heart of his old-time friend and find the peace of heart he had long craved. Thus on the Sabbath when the old man of Chinese mein walked to the altar and received baptism from the hands of the feeble but courtly missionary-patriarch William Oldham, there was a hush and great joy as one seldom experiences.

Thus nearly fifty years of wonderful, fruitful service was brought to a perfect completion.

For two more years before the evening shadows wrapped around him, the home in California joyed in his presence, and none will ever forget the benediction of the hour of evening prayer when he led the group of old and young and joined in Frances Ridley Havergal's hymn:

"Now the daylight goes away
Saviour, listen while we pray
Asking Thee to watch and keep
And to send us quiet sleep."

His Gethsemanes of suffering and heavy burdens were finally over when on Easter, 1937, he was folded in the arms of the morning and carried quietly away.
A REMARKABLE TESTIMONY

Bishop W. F. Oldham
of Illa
Methodist Episcopal Church
HOLMAN'S TESTIMONY

I dislike to talk about myself. But yesterday, as I was riding on the train from New York, this conviction was very strong upon me. "Your time may be short. Whatever opportunities you have should be improved for leaving a clear testimony as to Christ's saving power in your life." When I arrived here, I was told by the leader of the Tabernacle services that it would be very acceptable and helpful to the people if I would relate my experience so I feel sure that this is God's leading for this hour. (Detroit Holiness Association, July 31, 1910).

I was born in Bangalore, India, of English parents. My mother died when I was a baby. My father was an officer in the British Army. He was a good man but, at that time, was not religious. Up to the age of four, the only prayer I ever said was the one taught me by my Hindu aah, "Ram, Ram." When I was about four years of age, a fine looking gentleman and lady came to our house, but I noticed that my father took his hat and went out by the back door and left before they came in.

The gentleman and his wife were missionaries, and the lady asked me if I ever prayed. I did not know what she meant, but the aah promptly replied: "Oh yes, he says, 'Ram, Ram' every morning." The kind lady said: "Oh, you must not pray that. I will teach you a true prayer." Then she told me that every day I must pray this prayer:-"Lord Jesus, save me; Lord Jesus, convert me." I began to say that prayer, and every night for seventeen years that was my prayer.

When I was approaching my majority, and had become a civil engineer, I was living in Poona with two other young bachelors, when a young friend came in and said, "Are you going to church?" We laughed, for that was not in our line. He said that he did not mean the big church, he meant the place where the big, long-haired American (William Taylor) was holding meetings. He said, "He is to preach at eight o'clock." We replied, "We'll be there." We were anxious to see an American—for the only idea we had of an American was "Dicken's American Notes"—a Yankee chewing tobacco, etc. So we young men were on hand at eight o'clock. The small hall was crowded, and we sat on the back seat. The preacher preached a sound gospel sermon, teaching that we could know our sins are forgiven and that we are saved. This was very strange talk to us, but we liked the singing. After the address, the preacher appealed to his audience and asked if there were any there who could testify that what he had received from his preaching was true. One after another, men and women arose and told that they had received this pardon and assurance. One of these was a Major in the Army, well-known to us. Another was a little fourteen year old girl, whom I had seen before; she also testified. (Afterward she became my wife, and she sits in the audience now). Then the preacher said, "If any others here want to seek this pardoning grace, let them stand." I stood up, but immediately felt so ashamed that I thought I would sink through the floor—But I was hungry for salvation. A brother came to me after the meeting and said, "Will you not come to our Class Meeting tomorrow evening at a brother's home?" I promptly said that I would, although I had not the faintest idea what a Class Meeting was. But I was in that state that if he had said, "Come to Timbuctoo" I would have agreed.

I was at the Class Meeting the next night, and had a chair at the end of the room. I saw that the leader of the Class Meeting was saying to each one, "Now, brother, tell us how it is with you," and then the brother would rise and give his experience. I saw that the leader was getting nearer and nearer to me, and I was greatly disturbed. When he stood in front of me and asked that question, I said, "I know nothing about this matter, but I am here to learn." So the leader appealed to all the people there to "pray for this young brother." They all knelt and prayed for me, and then and there I was converted to God, and His peace came into my soul.

I lived in that state for many years and was a fairly faithful Christian. I wanted to work for God and one moonlit night, sitting on a rock, God spoke to me and said, "I want you for my service." I then began to prepare. Dr. James M. Thoburn said, "I want such a man as you are in Calcutta. Come and attend the University and also teach in our Boys' School." But I felt that there was something in the American type of education which I needed. So the way opened up and I came to America for my training. As I was sailing to America I was a sick man, and was the only passenger on a slow-going vessel. The Captain regarded me with many stories of the storms that he had passed through. He told of one terrific storm that swept in great distant circles about his ship, and in the morning he awoke to find the deck of his ship covered with birds. They had flown
away from the terrific perimeter of the storm, and taken shelter on the ship that was in comparative quiet. I thought that this was a good illustration of that Christian life that is kept in perfect peace while the storms of life were surrounading and threatening—a place of perfect calm. I had always felt that there was such a state of experience for the Christian.

I was fairly successful in the work of the Lord, as a pastorate in Pittsburgh where I took in six hundred members total, yet all this time, I was propelled against the experience of holiness. I had heard some teachers of the doctrine that seemed to me to be too critical. I was then a somewhat arrogant young man. I found out afterwards that these people were better than I thought they were, but this prejudice is vain. Yet all this time I was hungry for something that I did not possess.

In the years that followed, the Church made me live and that, and then made me a Bishop, and I was sent to my old field in Malaysia. At Singapore, an adjustment of work made it necessary for the Pastor of the English Church to go to another place, and I arranged to take the English services. One day I announced that at the week night service I would talk on "The Higher Christian Life." I do not know why I used this phrase, for I had always realized the idea of my Christian life being higher or lower. My wife said to me, "William, what do you know about the Higher Life?" I replied, "I do not know anything, but I am going to find out." The first night there were forty present, the second night, eight, the third night, one hundred and seven, showing that many other hearts beside my own were hungry for this full Salvation. After I had spoken several times on the subject of holiness, one night I said to my audience, "The things that I have been teaching on this subject, I know nothing at all about by experience, but I am determined to know." So I walked down from the pulpit and walked to the middle aisle and knelt down at the altar as a seeking of full Salvation.

The whole audience seemed to follow me to the altar. Ministers and workers of all denominations were present kneeling beside me. Baptists, Presbyterians, and others, as well as my own church. And then I consecrated my all to God, and He sanctified my soul. I lost consciousness for ten or fifteen minutes and I awoke to find my soul filled with His peace and glory. That experience has been with me all these years in various kinds of service and under varying circumstances, and it abides to-night. Glory to God!

You ask me what difference this full Salvation has made. I reply...
OLDHAM

BELOVED

OF

THREE CONTINENTS

BY BRENTON THOBURN BAILLEY
"Though now his way
Lies in the silent Land of the Unseen,
Still are his courage and his love our stay,
Still on his faith and fortitude we lean."
OLDHAM

Beloved of Three Continents.

The story of Bishop William Fitzjames Oldham tells how a young man of obscure origin rose to eminence in the Church, and rendered distinguished service to the cause of Christ in the continents of Asia, North America and South America. Taken altogether, he was one of the greatest souls ever given to the world by the Methodists Episcopal Church. By the beauty of his life and the singular attractiveness of his speech, he became an ambassador of the Lord unexcelled in his generation.

Bishop Oldham was always reticent regarding his own life. Of his parentage, the only statement he ever made was that he was the son of an officer in the British army. He was born at Bangalore in South India, about 1825, but moved to Poona. It is there we find him in 1872, when William Taylor (later Bishop of Africa) the evangelist came to the city and opened his campaign for souls. In his book, "The Story of my Life," he says, "Among the first fruits were James Christie and his wife and her sisters, the Misses Mulligan." One of these sisters, Mary, became Mrs. W. F. Oldham. Shortly after her conversion, Oldham, not having heard of Miss Mulligan, was himself converted. Referring to this, fifty-seven years afterwards at a dinner in his honour at Columbus, Ohio, he said: "I thank my Father God. He came to the thoughtless young man who was fast going to the bad, and saved him by his grace. He was just a young surveyor under the Indian Government and was fast learning evil ways. But God converted him. Soon after, he stepped outside of his tent in the moonlight, sat down on a little rock, and God talked to him. It is wonderful how we can talk to God in the quiet of
the night. "You are called to be a missionary," said the voice, and the man consented." One Oldham was worth William Taylor's five years' ministry in India.

In 1876 Oldham was licensed to preach by the Poona Quarterly Conference. It was just previous to that he and Miss Mary Mulligan were married at Poona, one of the happiest marriages ever known, and Marie A. Oldham was to him a help which he never failed to acknowledge. His "little lady" was always referred to with loving pride. Soon after, they went to Bangalore, where they seem to have remained about three years, and then Oldham decided to go to America for college and theological training. Before that, however, they had laid the foundations at Bangalore of the present Baldwin Boys' High School, the first classes of which were held in their bungalow, with Mrs. Oldham as the chief teacher. Mrs. Oldham remained in India during the first part of her husband's stay in the United States. He went to Alleghany College and Boston University for his education, and she joined him later in America.

In the year 1884, Dr. (later Bishop) J. M. Thoburn and other leaders of the work in India, opened the way for the Oldhams to return to the work on this field. Late in that year they sailed, arriving at Bombay at the very beginning of 1885. The South India Annual Conference, under the presidency of Bishop Hurst, which had adjourned only a few weeks before, had appointed Oldham to open up work at Singapore. Nothing could have surprised him more. Thoburn, who had met him at the docks, asked, "Will you go?" Oldham, recounting the incident forty-five years later, says: "I turned to Mrs. Oldham. She drew herself up to her full stature and said,—Doctor Thoburn, if we are appointed to Singapore, to Singapore we will go. And we went," says Oldham, adding in his characteristic way,—"What this lady says, usually goes."

Dr. and Mrs. Thoburn accompanied the Oldhams to Singapore, and started the work by holding special evangelistic services for ten successive nights, at the end of which time there were members enough to organize a congregation. Let Oldham continue the story. "Three of its members were selected as its officials, one young woman and two men. On the night of the meeting, the woman was afraid to come. One young man was too sick to come, and the other came. Doctor Thoburn organized him. He told him he was the Board of Trustees, the Sunday School Superintendent, the Board of Stewards, et cetera, and, finally, he was the committee on estimating the preacher's salary. "What will it cost to live?" asked Thoburn. The man replied, "They can squeeze through on seventy dollars a month. They must have a carriage, for it is too hot to walk, and a house to live in." Brother, you are the Board of Stewards to raise this sum. Do you think you can do it?" I shall never forget the answer the man made. 'If Oldham can stand it, I can.' And so the Mission was founded."

The English-speaking congregation soon had erected a building of its own, and the work branched out among the Chinese and Tamil people. Very early in his career, Oldham started a little school for Chinese boys, which became the present Anglo-Chinese School, with an enrollment of nearly two thousand students. Even in Oldham's brilliant career there was no single undertaking more successful or significant. But his health could not stand the climate of the equator, and in about five years he was invalided to America. How well and truly he had laid the foundations, coming years were to show.

On returning, with Mrs. Oldham, to the United States, Oldham entered the pastorate, being appointed to the pulpit of the Butler Street Church, Pittsburgh. This charge he served for about four years, and in 1895 he accepted the chair of Missions in Ohio Wesleyan University, Delaware, Ohio, along with the pastorate of St. Paul's Church in that town. It was there that I became a disciple of William F. Oldham, sitting at his feet during the most fascinating course of lectures, in which the great religions of the world were made real, and the wondrous truths of the Christian faith were made vital and compelling in a way all
his own. It was Delaware, Ohio, that revealed to the Church at large the unusual talents of W. F. Oldham. After five years given to those tasks, he accepted a call to Broad Street Church, Columbus, Ohio, where he served a pastorate of two years, brilliant and far-reaching in influence. Then came the General Conference of 1904 at Los Angeles, where he was elected a Missionary Bishop of the Church and assigned to Southern Asia.

On returning to India, Bishop Oldham was put in charge of South India and Malaya, having residence both at Bangalore and Singapore. In both places he and Mrs. Oldham were heartily welcomed, and by none more enthusiastically than by those who were busy in carrying on the great work of the two schools, one in each city, founded by the Oldhams. During the next eight years Bishop Oldham gave to this vast field an administration that brought into play the finest qualities both of his gifted personality and his wide contacts and varied experience. In the pulpit Bishop Oldham had a power that came from a unique combination of eloquence, winsomeness and spiritual vision. His words came with a grace, originality and impressiveness that carried his hearers with him to the very end of anything he had to say. He was forceful without being vehement, with a sweet reasonableness that made one desire to agree with him and see him successful in the undertaking concerning which he was pleading. Such charm of speech and vivacity of thought one seldom sees thus coupled in a public speaker.

At the General Conference of 1912, Bishop Oldham was besought to accept a secretarship in the Board of Foreign Missions at New York. This meant relinquishing the office of the Episcopacy, but he did not hesitate where the voice of the Church was to him also the voice of God. As in Poonia, forty years before, when God called him to be a missionary,—"the man consented." The office of Secretary in a missionary organization that reached to the ends of the earth was one that pre-eminently suited a man of Oldham's gifts and spirit. It took him back and forth across the continent of North America, giving him an opportunity to stir and inspire the congregations of Methodism that made him nationally known. Since men needed to be informed and moved, Oldham was the man for the hour.

But there was more ahead for this versatile servant of God. When General Conference met in 1916, William F. Oldham was among the first to be elected to the office of General Superintendent. Thus restored to the Episcopacy, he was appointed to the continent of South America. His friends in Southern Asia were surprised, while he himself was questioning the wisdom of the appointment. Bishop Bashford, then at the height of his career in China, encouraged him, and he went to his new task with a zeal that carried him through sixteen years of strenuous administrative work. The great thing that Bishop Oldham did for the South American continent was that he laid it on the heart of Methodism in North America. He interpreted the great Republics of South America to audiences in the northern continent in accents so new and challenging that the work of Methodism took on new life in those lands of the Southern Cross. At the same time he was most acceptable in every section of South America. His innate courtesy, his elegance of speech, his breadth of sympathy and his deep spirituality made a wondrous appeal to all classes in that great southern continent. Space limitations will not permit of giving any detailed account of his three constructive quadrupenniums in South America. Yet there, as elsewhere, he put Christian education at the heart of the Church's enterprise. At Buenos Aires, in a great educational institution of the new Methodism, "Oldham Hall" stands to tell, as does Baldwin at Bangalore and the Anglo-Chinese school at Singapore, that a Christian statesman had stood for the living Christ at the throbbing heart of the youth of our schools.

In 1928, at the General Conference held at Kansas City, Bishop Oldham retired from active service with a dignity and simplicity that marked his greatness even in that hour. After retirement he took up residence with old friends of the Broad Street Church.
at Columbus, Ohio. Here were his headquarters until he and Mrs. Oldham came to India in 1893 to spend a little time prior to the holding of the Malay Peninsula celebrations at Singapore, to which he and Mrs. Oldham had been invited as the chief guests of honour. They spent more than a year at the Baldwin Boys’ High School, Bangalore, surrounded by friends and always the centre of admiring groups. Bishop Oldham was in feeble health, but decided to make the journey to Singapore and share in the celebration, held in the early part of January 1936.

The Jubilee celebration of the founding of Methodist work in the Malay Peninsula naturally centered in the Oldhams, who, in 1885, had pioneered the work and laid the foundations. The annual conference was in session, and the Chinese work was organized by Bishop Lee by the setting up of a Chinese Mission Conference. Well might Bishop Oldham rejoice to note that the group of 18 members of the Church in its first year had become 14,000, with an additional 4,500 baptized children, while the scores of well-organized schools had an enrolment of 18,000 pupils. His little Anglo-Chinese School was now educating nearly 2,000 youth of many races and creeds, while the Methodist Girls’ School had an attendance of 850. The Church had been organized all up and down the peninsula, and had extended into Java, Sumatra and Borneo, with work being carried on in eight languages. On all hands one might hear the exclamation: What hath God wrought! And to have the Oldhams, radiantly happy, in the midst of it all, seemed to make it necessary to leap over the realm of fact into some fairyland where impossible things take shape before one’s bewildered eyes.

In a remarkable drama, presented by the gathered talent of Methodism of the Malay world, the story of these fifty years was set forth. I sat between Bishop and Mrs. Oldham on the one side and an elderly Chinese gentleman on the other. He was Wee Hap Long the sole serving member of the group who had listened to the story of the stars when the young Oldham, fifty years ago, had succeeded in making his first contact with the Chinese people by offering to address the “Celestial Reasoning Association” on astronomy. The presentation of that scene of Oldham speaking to a group gathered in a wealthy Chinese home, deeply touched the old man. I saw he was moved, and asked him how it seemed to him after the lapse of the years. He replied: “I seem to be in a dream!” He had kept touch with the Christians, but had not become one. And here he sat, an old man, beside the aged Oldham, returned after fifty years to celebrate the establishment of the Church at Singapore. Oldham had talked with him and prayed for him. The Church had followed him with loving ministries and sought to win him for Christ. He had not yielded. Was it too late? Two days hence was the Sabbath. Then the celebration would end, and Oldham would be gone,—gone back across the seas to the Americas that had commissioned him fifty years ago to proclaim the loving, saving Christ. It was not too late! He would gladden the heart of his old-time guide and teacher, he would, though late, heed the call of the Master, he would join the great and growing company of happy people who had found what he had not yet found in fifty years of search,—peace and joy of heart.

And on the Sabbath, when Malaysia’s patriarch, William F. Oldham, baptized his Chinese brother whom he had first sought fifty years ago, there was a hush in Wesley Church more eloquent than many words. What a consummation of a glorious ministry! Fifty-nine years before, the young surveyor, barely twenty years of age, unknown outside of Pooniah and Singapore, had been “licensed to preach.” And now, having proclaimed the Good News around the world, he comes back to Singapore, to his first love as a missionary, and, in the baptism of this old Chinese friend, brings to a perfect completion his wonderful ministry of almost sixty years! Let the picture hang on the walls of Methodism’s portrait gallery, undimmed, unstained forever!
Then the Oldhams returned to sunny southern California, and at Glendale, in the home of old friends of South India, Mr. and Mrs. Karl Anderson, they found a quiet home.

As March drew to an end this year, the evening folded William F. Oldham in its arms, and took him to rest and to everlasting joy.

Oldham is where he came from, and where he belongs.

WILLIAM F. OLDHAM
WAS SUCH AN ONE,—

"Men that had understanding of the times, to know what Israel ought to do."

I Chron. 12:32.
TRUE MISSIONARIES

"Certain types of missionaries are loved to an amazing degree, and their work is sincerely appreciated. I myself am what I am, as a result of their work."

Toyohiko Kagawa.
PEARSON, William, lawyer, was born in Harrisburg, Pa., Aug. 9, 1854, son of Charles W. and Alice (Hollen) Pearson. His father was of the firm of "Pearson's & Co." and a member of the Historical Society of the county. His son was educated in the public schools of Harrisburg and the University of Pennsylvania. He was admitted to the bar in 1878 and practiced in Harrisburg and the surrounding counties. He was a member of the bar association of the county and of the Harrisburg bar association. He was elected a judge of the 19th judicial district of Pennsylvania in 1880 and served as such until his death in 1902. He authored "Pearson's Supreme Court Practice" (1884).

BENNETT, John, lawyer and juryman, was born at East Berlin, Greene co., N. Y., Mar. 18, 1853, son of Charles W. and Alice (Hollen) Bennett. His father was a clergyman of the Methodist Episcopal church. He graduated at Genesee College, Lima, N. Y., in 1853, and entered a dry goods house in Cleveland, O., as a clerk. In 1855 he was moved to Morrison, Ill., where he engaged in the dry goods business, subsequently building a hotel and also serving as postmaster. When the civil war broke out he raised in the 13th, 20th, and 75th Illinois regiments, and was lieutenant-colonel of the last. In the last year of the war he commanded the 12th brigade of the 1st division of the army of the Cumberland. He took part in the Battle of Spotsylvania, and was promoted to major-general. Soon after the war he engaged in the practice of law and founded a law firm in Morrison, Ill., which was subsequently moved to Chicago, Ill., and later to St. Louis, Mo., where he continued to practice law until his death. He was a member of the Order of Free Masons, the Odd Fellows, and the Knights of Columbus. He was married in 1874 to Elizabeth H. Bennett, of East Berlin, Greene co., N. Y., and had a son, Eugene M. Bennett. Judge Bennett's death occurred at St. Louis, Mo., Apr. 12, 1888.

NOYES, Daniel Rogers, merchant, was born at Lyme, Conn., Nov. 10, 1836, son of Daniel R. and Phoebe Griffin (Lord) Noyes. He was educated at Williams College, and was a merchant, serving as lieutenant-colonel in the war of 1812, and as a member of the legislature of the state from 1825 to 1827. He was a member of the legislature of the state from 1825 to 1827, and was re-elected to congress in 1825. He was a member of the legislature of the state from 1825 to 1827. He was a member of the legislature of the state from 1825 to 1827.
family in America was James Noyes, a native of
Chelmsford, Essex, England, who emigrated to
Massachusetts in 1634, and was minister of the
church at Newbury from 1635 until his death. By
his wife Sarah Brown, he had a son, James, and
the descent is traced through this son and his wife
Dorothy Stanton; their son,
Thomas, and his wife Eliza-
abeth Sanfor; their son, Je-
roth, and his wife Barbara
Wells; and their son, Thomas,
and his wife Lydia Rogers.
Daniel R. Noyes was, to use
his own words, "an under-
graduate in the school of
experience," having attended
academies and high schools
only. He removed to New
York City in 1844 and was
engaged in business there
until 1851, when he enlisted
in the 22nd Regiment, New
York state national guard. Upon
the expiration of his term of
service he returned to New
York and entered business. The failure
of his health compelled him
to give up business, and several years were spent in
travel in this country and Europe. Mr. Noyes
settled in St. Paul, Minn., in the winter of 1868-69
and there took up the wholesale drug business. A.
H. Pett became his partner in 1867. Mr. Noyes
later added the name of Noyes Brothers. In 1870
Edward H. Cutler became a partner, and since that
time it has been and continues as Noyes Brothers &
Cutler. The house of which Mr. Noyes is the
head has developed from comparatively small
beginnings into the leading one in its line in the
Northwest, and one of the largest in the United
States. Mr. Noyes never sought or accepted
political preferment, but not many citizens of
Minnesota, if any, were more closely identified
with its development along educational, religious,
and philanthropic as well as business lines. He
was a trustee of Carleton College for thirty-two
years, and was a regent of the University of Minne-
sota. He was the founder of the General Relief
Society of St. Paul, and served as its president, and
for many years has been president of the Minne-
sota State Society for the Prevention of Cruelty,
now the State Bureau for Child and Animal Protec-
tion. He was one of the incorporators of the New
National Red Cross Society; a member of the
care and division committee of the Presbyterian church
and vice-moderator of its general assembly in 1882;
was a member of the American Jewish Society,
and of the American Sunday School Union; was
president of the National Wholesale Druggists'
Association in 1889-90, and a director of the Equi-
table Life Assurance Society of New York city for
several years; and was president of the St. Paul
Chamber of Commerce and the St. Paul Merchants
Union. Mr. Noyes is a member of the National
Geographic and Historical societies, the Ameri-
can Social Science Association; the Century Club
of New York city; the Minnesota and Twin City
Country clubs of St. Paul; and was an active
member of the House of Hope (Presbyterian)
Church. He was the author of several articles
on socialistic and other topics, and delivered a
number of addresses, on matters of public interest.
He was married in New York city, Dec. 1, 1860, to
Helen A., daughter of Winthrop Sargent Gilman, a
prominent lawyer and philanthropist, and had five
children, Helen Gilman, wife of Prof. William
Adams Brown, of Union Theological Seminary;
Winthrop Sargent; Evelyn McCarthy, wife of
Rollin S. Gilman, of Mt. Kisco, N. Y.; Caroline L.,
wife of Thatcher M. Brown, of New York; and D.
Raymond Noyes. He died in St. Paul, Minn.,
April 13, 1902.

OLDHAM, William Fitzjames, M. E. bishop,
was born in Bangor, South India, Dec. 15, 1864,
son of James Oldham, a British army officer in
the service of the East India Company. His an-
gcestors on his father's side had been for many
generations military men or members of the British
army or merchant marine. The son received his
primary and business education in India, and was
first employed as a government surveyor. While
so engaged he entered, through curiosity, a reli-
gious meeting where he heard direct personal preachings which led him to become an earnest
Methodist Christian, and to fit himself for the
work in that church. To that end he came to America in 1879 and attended Allegheny
College, Meadville, Pa. Here he was obliged to
earn the money to maintain himself, and the next
year he was married by his young wife. In two
years they both entered Boston University, where
he was graduated in 1881. His wife was unable, by reason of ill health, to complete
the course, spent a term at Mount Holyoke Sem-
inary, and in 1884 they both sailed for India to
open a mission wherever Bishop Hurst might send
them. They selected them to open a new foreign
mission in Singapore, Malaysia. Here they estab-
lished an Anglo-Chinese school, and while Mr.
Oldham created the school and was superintendent
of the mission for a time in that place, and the
first president of the
to the Woman's Christian Temper-
ance Union in that place.

With a Mrs. Leavitt, all
the work, and estab-
lished a permanent mission among the women, America
furnishing the money and
Australia sending as the resi-
dent missionary Miss Sophia
Blackmore. After years of
inconstant labor they returned
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March 30, 1937

Memorandum to the Editor:

Since sending you the obituary story of Bishop Oldham yesterday, it has come to my attention that his conversion was not through William Taylor directly but through Daniel O. Fox of Michigan, one of Taylor's lieutenants and an early pioneer in India. Neither did the conversion take place at a street meeting but rather at a chapel service. I gathered these facts from a biographical statement by Bishop Oldham.

Therefore, I would ask you to please correct the material I sent you so that beginning at the second line from the bottom of page 1, it shall read:

"...by the sound of music and singing, Daniel O. Fox, a trusted lieutenant of William Taylor, the famed California evangelist whom James M. Thoburn had brought from California to conduct services in the populous centers of India, was holding a chapel meeting.

"Young Oldham sought out the evangelist, and the latter was keen enough to see the fine characteristics and potentialities of the youth. They became fast friends. Oldham was converted under Fox's preaching. He gave up his government post, and entered evangelistic work under Taylor and Thoburn. In 1872 he decided to come etc., etc..."

Thank you very much.

William W. Reid
Bishop Oldham Dies in California

Bishop William Fitzjames Oldham, the last of a group of "international circuit riders" who spread the missionary work of the Methodist Episcopal Church across Asia, and who later had all of South America as his episcopal area, died in Glendale, Cal., on Saturday, March 27. Death followed a brief illness from pneumonia.

Bishop Oldham, who retired from the active ministry in 1928, was 82 years of age. Funeral services were held from the First Methodist Episcopal Church, Glendale, Cal., on April 1. Dr. Leonard Oechsli, of Los Angeles was in charge, assisted by Bishop Titus Lane, of Portland, Oregon; Bishop George H. Miller and Bishop Charles E. Locke, both retired and living in California.

Bishop Oldham was born in Bangalore, India, on December 15, 1854, the son of an officer in the British Army. He was educated at Madras Christian College and became an engineer and surveyor in the service of the British Government in India. In 1879, while thus engaged, he was one day walking in the streets of Calcutta, when he was attracted by the sound of music and singing, William Taylor, the famed California evangelist whom James B. Thoburn had brought from California to conduct...
services in the populous centers of India, was holding a street meeting.

Young Oldham sought out the evangelist, and the latter was keen enough to see the finer characteristics and potentialities of the youth. They became fast friends. Oldham was converted under Andrew Taylor's preaching. He gave up his government post, and entered evangelistic work under Taylor and Thoburn. In 1879 he decided to come to the United States better to equip himself for Christian service. He spent four years at Allegheny College and at Boston University, was admitted to the Michigan Annual Conference and transferred to India.

But Bishop Thoburn met young Oldham at Calcutta and proposed that he go to the distant city of Singapore, in the Malay Peninsula, and inaugurate missionary work for the Methodist Episcopal Church there. The proposal was accepted, and during five years Oldham labored in what is said to be the hottest city in the world. He founded the famous Anglo-Chinese School in Singapore; it has become throughout the years a monument to this period of his service. Many churches and schools on the Peninsula and adjacent islands owe their founding to his initiative and encouragement.

In 1899 he was forced by ill health to return to America. After successful pastorates, he founded the Chair of Missions in Ohio Wesleyan University and did much to make that institution a great missionary sending school. Then in 1904 Dr. Oldham was chosen a missionary bishop of the Methodist Episcopal Church and assigned to his old post in Singapore.

Eight years were spent in Singapore and India. This period was followed by his resignation from the missionary episcopacy, and by four more years in America as a corresponding secretary of the Board of Foreign Missions; and finally in 1918 by election to the office of a
bishop of the church.

Bishop Oldham's assignment in 1916 was to South America, with headquarters at Buenos Aires. Here for twelve years, in his work of administration and organization, he crossed and recrossed the missionary paths of his friend, Bishop Taylor. He advised and encouraged the schools founded on that continent forty years earlier by Taylor.

In India, in Malaysia, and in several countries of South America, there are schools and churches named in honor of Bishop Oldham, and many thousands of people hold his name in reverence.

Bishop Oldham is survived by his widow who was Miss Marie A. Mulligan.

Up to his last illness, Bishop Oldham was greatly interested in the missionary work of his Church, and in the new events, new trends and new personalities in the fields of his earlier labor. He was an eager listener-in to the nationwide dinner-broadcast of Dr. E. Stanley Jones on February 17. He wrote to Dr. E. E. Diffendorfer:

"Splendid! I am referring to the farewell meeting tendered to Dr. Stanley Jones, which was a great success. Please convey our thanks and congratulations to the broadcasting company and accept the same for yourself from the grateful Methodists of Southern California."

On the occasion of Bishop Oldham's seventieth birthday (1929) a dinner was tendered him in the Broad Street Methodist Episcopal Church, Columbus, Ohio. From Bishop Oldham's address on that occasion, the following paragraphs concerning the days of missionary beginnings are worthy of repetition:
"I give hearty thanks to the Methodist Episcopal Church.

Under God she sent an evangelist half-way around the world to bring me to my Savior and set before me open doors from step to step all along the years. Above all, in two great matters she gave me a glorious chance.

"Returning from school in America, we landed in Bombay. Doctor Thoburn met us. The India Conference had already adjourned. Sagerly I said to him, 'Doctor Thoburn, what is our appointment?'

"He hung his head in a way not natural to him and said, 'You are not appointed to any place in India.'

"'What's the matter?' I thought perhaps there was no assignment at all.

"'I want you to open a new mission at Singapore.'

"I had a vague idea of Singapore. I knew as much about it as the average one of you. It is small, far off, and hot.

"Thoburn asked, 'Will you go?'

"I turned to Mrs. Kidder. She drew herself up to her full stature and said, 'Doctor Thoburn, if we are appointed to Singapore, we will go to Singapore.'

"And we went, that this lady says usually goes. Without salary, without any money, we started. I earned my way. I was a teacher and loved to teach. Thus I founded the mission in Southeastern Asia.

"Reaching Singapore, Doctor Thoburn held an evangelistic meeting for ten successive nights. A small church was organized. Three of its members were selected as officials. One young woman and two men. On the night of the meeting, the women were afraid to come. One young man was too sick to come, and the other came. Doctor Thoburn organized him. He told him he was the Board of Trustees, the Sunday School superin-
tendent, the Board of Stewards, et cetera, et cetera, and finally, he was the committee on estimating the preacher's salary.

"What will it cost them to live?" asked Thoburn.

"The man replied, 'They can squeeze through on seventy dollars a month. They must have a carriage, for it is too hot to walk, and a house to live in.'

"Brother, you are the Board of Stewards to raise this sum. Do you think you can do it?"

"I shall never forget the answer the man made.

"If Oldham can stand it, I can."

"And so the mission was founded. Then, under the pressure of necessity and of the eager desire, a school was founded. There are today over three thousand boys in that school, and branching out from it were other schools, until probably about fifteen thousand young people are in the hands of the Methodist Church. All these schools are doing something for God and humanity."

An expression of your goodwill for the people of South America —
A concrete act to give sound training to hundreds of boys and
young men in Argentina —

An honor to the name and to the service of Bishop William F.
Oldham, "the last of Methodism's intercontinental pioneers" —

A carrying on of the Christian service begun half a century ago
in South America by William Taylor—

— all of these "four opportunities in one" are being given the Metho-
dist Episcopal Church this year in the plans now under way for the
unusual Christmas project and program that is to be carried out in the
Sunday schools and churches of the denomination.

For more than half a century, Colegio Americano and Instituto
Ward (American College and Ward Commercial-School), a secondary school
for 250 boys, founded by William Taylor on one of his early evangelistic
and educational tours of South America, has served faithfully and well
in Buenos Aires, the capital city of Argentina. The Colegio is rais-
ing half a million dollars in the two Americas for the purpose of
securing a new site, new buildings, and adequate equipment for this very
popular and overcrowded school. The Sunday schools of North American
Methodism, and interested friends are planning to give their Christmas
offering this year for "Oldham Hall" which is designed to be the
central administrative and classroom building for the institution. A special program of music and dramatization — readily adapted to a large or to a small Sunday school — has been prepared for presentation by schools in connection with their Christmas celebration.

Even as the lives of William Taylor and William F. Oldham are intertwined in service to Colegio Americano — the older man by founding the school and guiding its early days, the younger by twelve years of supervision and wise counselling while residing at Lisbon in the City of Buenos Aires — so have they been intertwined in Kingdom service for more than half a century. It was a strange providential guidance that brought these two men together, gave them similar fields of service, led one to follow in the footsteps of the other.

William Fitzjames Oldham was born in Bungalore, India, on December 15, 1844, the son of an officer in the British Army. He was educated at Madras Christian College and became an engineer and surveyor in the service of the British Government in India. In 1876, while thus engaged, he was one day walking the streets of Calcutta, when he was attracted by the sound of music and singing. William Taylor, the famed California evangelist whom James M. Thoburn had brought from California to conduct services in the squalid centers of India, was holding a street meeting.

Young Oldham caught on the evangelist, and the latter was keen enough to see the fine characteristics and potentialities of the youth. They became fast friends. Oldham was converted under Taylor's preaching. He gave up his government post, and gave himself to evangelistic work under Taylor and Thoburn. In 1879 he decided to come to the United States to better equip himself for Christian service. He spent four years at Allegheny College and at Boston University, was admitted to the Michigan Annual Conference and transferred to India.
But Bishop Thoburn met young Oléham at Calcutta and proposed that he go to the distant city of Singapore, in the Malay Peninsula, and inaugurate missionary work for the Methodist Episcopal Church there. The proposal was accepted, and during five years Oléham labored in what is said to be the hottest city in the world. He founded the famous Anglo-Chinese School in Singapore, and it has become through the years a great monument to this period of his service. Many churches and schools on the Peninsula and adjacent islands owe their founding to his work and initiative and encouragement.

But the climate of Singapore began to tell upon his health, as it has upon the health of many a missionary since those days. In 1898 he was forced to return to America, and it was thought his missionary years were over. But, after several successful episcopates, he founded the Chair of Missions in Ohio Wesleyan University and did much to make that institution the great "missionary sending" school it has been for several decades. Then in 1904 Dr. Oléham was chosen a missionary bishop of the Methodist Episcopal Church, assigned to his old post in Singapore.

Eight years were spent in Singapore and India -- organizing churches and schools, securing new missionaries, training national leaders, and in general promoting and encouraging all the Christian enterprise of the land. This period was followed by four more years in America as a correspondent secretary of the Board of Foreign Missions; and finally in 1916 by election to the office of a bishop of the church.

Bishop Oléham's assignment in 1916 led to South America, with headquarters at Buenos Aires. Here for twelve years, in the work of administration and organization, he worked on, receding the missionary paths of his friend and now-dear brother, Bishop Taylor. He advised and strengthened and encouraged the schools founded on that continent forty years earlier by Taylor. Everywhere he wasbeloved,
In 1928, Bishop Oldham was placed on the retired list. But today, at the age of seventy-five, he still is keenly interested in and earnestly working for the promotion of the schools of South America. Especially is he active in promoting the plans for the development of Colegio Americano and Ford Institute in Buenos Aires -- a school he believes will continue for many years to be of service to Argentina.

William Taylor was a goodwill ambassador for Christ and from North America back in the 70's to South America. Bishop Oldham followed him for an intensive period of twelve years. The Colegio stands as a monument to that Christian goodwill. We loud and acclaim the goodwill tours of Hoover and of Lindbergh to these nations to our south. This Christmas season, with this unusual opportunity to carry on the service of Taylor and Oldham, will be Methodism's acclaim of their years of "goodwill touring" -- and an expression of our own brotherly love.

Every Methodist Sunday school, every Methodist church, and every member of the Methodist Diocesan Church should enter into the Christmas spirit of this undertaking.

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For a list of this program, and supplement for your church school write World Service Agencies, 746 South Street, Chicago. They are here.
An Appreciation

By Ralph E. Dillendorfer

FROM "Professor" Oldham I received at Ohio Wesleyan, as an undergraduate, my introduction to comparative religion. These lectures were among the first, possibly the first, on that subject to appear in any college curriculum. All the qualities of the master missionary were there—keen intellectual insight, a sympathetic and understanding approach, and a convincing evangelistic message. Those notebooks I still prize; and now that the gentle but persuasive voice is hushed forever, I'll get them out and sit once more in his classroom and look through his eyes on the great non-Christian religions of mankind.

Before going to Drew I was employed by Joseph F. Berry as assistant secretary of the Epworth League, with offices at old 37 Washington Street, Chicago. There, in 1903, came William F. Oldham as a secretary of the Board of Foreign Missions. One of his first proposals was to hold two "great missionary conventions," one in Iowa and one in Illinois. He built two compelling programs. He secured me for the executive work on the arrangements and delegations. He proposed and carried through conventions of over a thousand registered delegates in both Des Moines and Bloomington, the first of their kind to charge a fee "for expenses." By working intimately with him for several months on these conventions, I learned something of his fine ability to inspire men to great tasks. His qualities here were vision and foresight, both, to him, revelations of the spiritual unseen, who was ever by his side.

Certain other experiences stand out—his impressive speech on the occasion of his seventieth birthday in his former parish church, old Broad Street, Columbus, Ohio. His closing words were:

"I want to thank you again with all my heart. The days that remain are few. My travel is almost over. It has always been joyous travel, and, if the end be near, what does it matter? A few more days, and then how fine it will be to have the evening fold me in its arms and carry me quietly away. And after I have gone, the span of my years will be surpassed by this dear little lady who sits by my side."

Before the General Conference of 1936 at Columbus, he wrote, quite of his own accord: "You and your colleagues will see the necessity of sounding the note of advance now." It turned out to be the Million Unit Fellowship Movement, the idea for which was carried to Columbus and to the proper committees by Scripture John B. Edwards, and Oldham "sowed it at hard work eight years." This is no attempt to apprise his achievements, but to acknowledge the gratitude for his influence on my life through more than thirty-five years of close touch with his great mind and heart.

THE CHRISTIAN ADVOCATE

4-15-27
hear what he has to say."
"You speak the Spanish?" the driver suggested hopefully.
I admitted that it was even so, and relief broke over his serio complexion. It appeared that he had agreed, for the legal price, to drive the American gentleman out to Old Panama. But no sooner were they started than they met four others from the ship and the "fare" took them on board the journey. The driver was now merely asking the legal price for the trip.

Which I interpreted.
"Then why didn't he tell me all that before we started?"
"Well, he could hardly know that you were going to meet and take on four more passengers. There is no overcharge, only a misunderstanding."

Questions
Peace established and the bill paid, the busi-
ess man lingered.
"How long have you been here?" he asked.
"I suppose a fellow ought to learn the language. I notice that fellow cooled off as soon as you began to talk to him. Is there some trick about getting on with them?"
"Yes, there is a trick about it," I admitted,
"a double trick. Learn their language and treat them as equals, and there are no better people on earth to get on with. To treat them as equals is easy enough if you know them and can talk with them. Superiority attitudes are perfect non-constructors, you know."
"But why are they so hard to understand, and why aren't they like other folks? I suppose I've got to get on with them or the firm will call it off and I'll be on the street again."
"The only way to speak and read and write well their language is to study it," I admitted.

A Missionary
"Pardon my curiosity," he said suddenly,
"but just what is your business?"
"I'm a missionary," I admitted.
"The—heck, you say!" he exploded. "I thought you were some kind of a diplomat. You've missed your calling. Why don't you get a man's job?"
"Well, you see that building down at the end of the avenue, where the young people are coming out?"
"That school, you mean?"
"Yes, it's a school and a good one; an evangelical missionary school with 250 young folks getting a good business and general education. That was the first co-educational school in Panama and the first one to set up temperance instruction. It is still the only school with United States teachers."
"Let's walk down that way," he suggested, with rising interest.

A Costa Rican
The building was now empty, but we found the principal talking with an estate owner from the Costa Rica highlands. He spoke English fairly well, and the talk drifted to international politics.

April 15, 1937
Miss M. Dorothy Woodruff  
Research Librarian  
Board of Missions of the Methodist Church  
150 Fifth Avenue  
New York 11, New York

Dear Miss Woodruff:

We have your letter of April 17 and the information which you request.

WILLIAM L. OLDHAM was at Allegheny as an undergraduate from 1879 until 1882. He was not a graduate. He received his A. B. from Boston University. Bishop Oldham received the D.D. degree in 1890, and the L.L.D. degree in 1905, both of these degrees from Allegheny College.

An Alumni Register was printed in 1949, but our supply of them is now depleted. Until another Register can be prepared, we will be happy to supply you with specific information on Allegheny alumni at your request.

Very truly yours,

Richard Fuhlman  
Assistant Alumni Secretary

AJR:me
"SEE HAP LUNG . . . I BAPTIZE THEE."
Bishop Brenton Thoburn Badley.

On the night of January tenth, the great Victoria Theatre of Singapore in Malaya land was crowded to capacity. The Malaya Jubilee was being celebrated, Bishop and Mrs. Oldham who had founded the Mission in 1835, had arrived as the chief guests of honour, and the great historical pageant "The Morning Light," written by Mrs. Edwin P. Lee, was to be presented. More than two hundred missionaries and Chinese, Malay and Indian nationals had been in training for many weeks for this very night. The audience was Singapore's best, with hundreds from the Peninsula, some from Sumatra and a sprinkling from Borneo and India.

We were thrilled as we were led to seats beside Bishop and Mrs. Oldham. The drama of the founding of Methodist Missions in Malaya was to be set forth in scene and story and song, going back forty years, and here, beside us, sat the noble servant of God and his faithful companion who had established the work! What an experience would this be to them! For two hours and a half the marvellous story unfolded itself, as scene after scene was presented, telling the dramatic and heroic story of the founders of the Methodist Mission in Malaya. Those who took the parts of the young William J. Oldham and his wife, Marie, did excellent work, made the more fascinating and moving by our knowledge of the fame achieved by the Oldhams in world-wide Methodism. For we all thanked God for the sturdy stuff, the wisdom, love and patience, the heroism and prophetic vision of William J. Oldham and his charming, brave and devoted companion.

Every scene had catchless interest for that attentive, sympathetic throng, but one had a very particular appeal. This was the scene in which the young Oldham, having gained with difficulty entrance into the "Colonial Reasoning Association," established by a group of litera-
Chinese gentlemen of Singapore, is being thanked by the chairman of the Association for his able discourse on astronomy. It was thus the far-sighted Oldham gained an entrance into the best Chinese society of Singapore in 1875, and it was this contact that led to the establishment of the Anglo-Chinese School, 'American Methodism's largest school in the mission field.

As the scene in the hall of the "Celestial Reasoning Association" was being presented, many in that audience were thinking of an elderly Chinese gentleman, see Hap Lung, by name, seated in the theatre that night, having travelled down from Pernang four hundred miles, to be present at the Pageant. He was one of the original group that formed the membership of the "Celestial Reasoning Association" when J.F. Oldham lectured on astronomy fifty years ago. He had heard more from Oldham than about the stars: he had been led on beyond them and above them to Him whose Throne is on the circle of the heavens. See Hap Lung had heard the gospel message, and while he had been friendly to the missionaries, he had never responded to the appeal of the Gospel. He had made fortunes and lost them: he had moved away from Singapore and gone "up country," but was still known to the missionaries. One by one his companions of the original "Celestial Reasoning Association" had died. When he heard that the venerable bishop William F. Oldham was returning to Singapore for the celebration of the Malay Jubilee, he made up his mind to be present at the Pageant. And there he sat but Bishop Oldham and self, with his only grandchild, a girl of about ten, beside him. As the curtain rose on the scene of the "Celestial Reasoning Association," he sat lost in thought... What was he thinking? I ventured the question, and he said, in a voice that sounded as if it came out of the older day, "I feel as I were in another world!" Surely in "another world,"—for he was back in the old-time Singapore,
his youthful companions were around him again; there they were, silk
caps, "pig-tails" and mandarin, embroidered costumes, as of old. There
stood the tall, dignified, yet youthful, enthusiastic Oldham in the old
hall where the meetings were held. The chairman was thanking the young
lecturer for his wonderful address on the stars. And there was young see
Hap Lung himself, in his accustomed seat in the circle; so well
represented by a youthful Chinese of today in the quaint costumes of
yesterday. Was it more than a dream? Was this venerable gentleman,
white of beard and hair, feeble with the weight of eighty years of toil,
now sitting beside him? Was this the young Oldham who had kindled
their imagination with the tale of the stars and made their hearts glow by
the story of Love of Him who "came down from heaven"? And was this himself,
see Hap Lung, he, with a grand-daughter beside him and a long life behind
him? Where had the fifty years gone? Was he dreaming? Then my request
for his autograph on my Programme brought him back to the present, and
he signed, "see Hap Lung, Honolulu, 10 Jan. 1935." He said to me,
repeating it later, "I am the sole surviving member of the 'Celestial
Reasoning Association.'" Down we had shaken hands and said 'Goodnight,'
and see Hap Lung, the 'sole survivor' of the 'Celestial Reasoning
Association,' had gone out into the night of Singapore; but not the
dimly-lighted Singapore of 1855. He was in the broad, paved streets of
a modern city, lighted up by the artificial electric lights of to-day,
surrounded by the great buildings of a new Singapore, riding swiftly in
an silent motor car. He was "the sole surviving member" of the old,
time Singapore society. He was seventy-seven years of age. How much
longer would he survive?

Who knows how much see Hap Lung slept that night? It was hard to
keep from thinking of the Pageant. How strange that he and Bishop Oldham
had not there, at the "ends of the earth," and sat side-by-side, watching
the dramatic representation of those old scenes; and especially the one
showing the "Celestial reasoning association,"—they the only two of that group who had survived the half century, and been present at the Semi-Centennial Celebration. was the young Oldham right in 1836, and was the aged Oldham still right in 1936,—that beyond the stars there was One who sat on a throne, ruling over all created things and beings, and that He "came down from heaven" to save us men? Perhaps that was the real "celestial reasoning"!

But we do know is that the next day the Jubilee gathering was electrified by the message that Mr. See Hap Lung had asked to be baptized, and desired that Bishop Oldham should baptize him! And everybody knew that the great moment, the climax, of the Jubilee had been reached.

And so it happened that Bishop Oldham baptized See Hap Lung on the forenoon of January 12th, during the Jubilee of Malay,—and all Methodism was jubilant with praise. Wesley Church, our beautiful building on the hillside, was crowded by an eager, solemn throng. See Hap Lung, who had heard Dr. Oldham preach the Gospel at Singapore fifty years before, and who had waited half a century before taking this step, was to be baptized,—baptized by Bishop Oldham, at Singapore! Then such things do not happen only in story-books!

Bishop Edwin F. Lee of Singapore and Malaya took the opening service and asked the questions of See Hap Lung, little aged by his seventy-seven years, and keenly watched by his little great-granddaughter. That a hush came down upon that congregation as our venerable Bishop Oldham, trembling with the earnest of his years, almost speechless with emotion, pronounced the baptism. I glanced at Mr. Oldham, in the front pew; her eyes were closed in prayer. Even in that solemn hush, those in the nearest pew could scarcely hear the words uttered by Bishop Oldham. What was passing through the mind of our aged prophet, leader of all, and embodiment of inspiration to all who shared in the Jubilee? How unique had been his service for Christ in three continents! First, founder of the Malay...
Mission, then preacher and teacher in the United States of America, following that missionary Bishop in India and Malaya, then Secretary of our Board of Foreign Missions at New York, subsequently bishop of our Church in all South America, and now returned to India and Malaya on a pilgrimage of love, honoured as few men are privileged to be during their lifetime.

The Bishop's lips move, - he is saying those great and beautiful words, - "see Hap Lung, ..... I baptize thee ....." who would not know the significance of such an hour! Perhaps he is saying to himself, - "I, who have waited half a century for this hour, ..... I, who talked to you of the stars, and told you of the one who 'came down from heaven' to be our Saviour, ..... I, who, in the providence of God, have been enabled to complete the necessary years and return to the Jubilee in Malaya, ..... I, who have prayed for a life-time, and waited and hoped, ..... I, who have reaped, as the seed was sowed beside many waters, ..... I, who came with rejoicing today, garnering this golden sheaf for the Lord of the Harvest, ..... and shall, with you my brother, soon join in the great Harvest home of the Lord of all Harvests, ..... see Hap Lung, I baptize thee, ..... in the name of the Father, and of the Son, and of the Holy Spirit."

And for all who were present at that memorable hour, with hearts and minds and eyes, there was just one thought of the eternal moment, - wonderful servant of God, - wonderful Saviour of men!
North. This was a strong tear, but I had a feeling that the
Oldham's chief interest was in the Orient where both he and
Mrs. Oldham were born and spent their early years. After
four years the large debt of the Board of Foreign Missions
was eliminated and at the General Conference of 1916, William
F. Oldham was elected a General Superintendent and assigned
to episcopal administration in South America.

This appointment must have been a hard one for the Old-
ham's, but they accepted it without a word of complaint, so far
as I know. They accepted the assignment as in the line of duty
and spent their remaining, active years in the Spanish-speaking
American field.

In the day after his assignment to South America I met
him on the street at Saratoga Springs and he asked me to come
up to his room, where he talked of the South American situa-
tion and asked me to go to Panama as Superintendent of the
Mission. "But there is practically nothing there to superin-
tend," I objected. "You and Mrs. Miller can come and run
something there," he said. "We talked things over and I said
that this needed immediate consultation with Mrs. Miller, who
was at the General Conference. I was leaving when he said,
"Oh, yes, Miller, there is something else, there is no money.
No money for travel, salaries or expenses. Go out and find
some money and come to Panama." That was characteristic of
the man and his way of working. He would ask men to do the
impossible and they would do it, without murmur or complaint.
Our efforts to find money came to nothing, but the
Lowworth Leagues of the two Methodisms in northern California
held a joint institute in July at Asilomar, where the Panama
carry broke out, without any telling on my part. The idea
came on and enough money was raised to make the Panama
project possible. In November, 1916, I left Mrs. Miller and
Volvo and went to Panama to explore the situation. They
followed the next year and the mission began to grow.

Bishop and Mrs. Oldham came through Panama in December
of 1916 and stopped a few days between steamers. We held what
was more of a Prever meeting than a Mission session and the
Oldhams went on their way south.

We saw little of the Oldhams for three years. We never
took such interest in the Panama work or in Costa Rica, which
mission I founded in 1917. South American work and problems
were, of course, far greater than the situation on the Pathways.

The Centenary campaign and program brought missionaries,
including the Millers, from all fields to the United States
for cultivation and celebration of a theoretical hundred years
of missions. It was an honest but grandiose plan to put
more missions on a firm and, at some thought, a permanent
basis. One day Bishop Oldham asked me to take over the post-
centenary cultivation work in South America. After due con-
sideration Mrs. Miller and I accepted the South American
appointment. In November of 1917, the Oldhams came to Panama
and held the Annual meeting of the Mission. Goodbyes were
said and the four of us set sail in a Chilean steamer for Callao, Peru. Evelyn Miller returned to the States.

On overhauling the 'Oldham' baggage in Panama, it appeared that the box containing the Bishop's top hat had been left on the dock in New York. That troubled the Bishop not at all, but Mrs. Oldham insisted that bishops and staff missionaries by no means should travel in South America without the all-important top hat. To satisfy the 'nearly lost' top hat of the expedition's matters of decorum, the Bishop and I found a couple of high hats and added them to the baggage on the way south. I never had such finery on my head before or after. The Bishop's 'stovepipe' later caught us with us. I gave my hat to the pastor of the English-speaking church in Santiago, Chile.

We spent several weeks in Peru. The wives stayed in Callao, while the Bishop and I visited the work at Huancayo and other places in the high Andes. Political conditions were disturbed and I remember a mission meeting where the Bishop spoke frequently for the president of the country.

On this trip I had my first (dis)taste of high altitudes. I came in second best with the Bishop, who had had more experience with thin air. Everywhere the Bishop was received with enthusiasm. As I was a stranger everywhere south of Panama and naturally did not expect nor receive much attention. One day the Bishop in his kindly way said, "No, Miller, don't be surprised that most of the attention comes my way."
George A. Miller

This is my third trip up here and the handle happens to be on this side of the jug. All will soon be different." It had not occurred to me that the handle was anywhere other than where it belonged.

One evening we were to reach Walter, a mine at a high altitude. We had a small congregation there and the forty people came to meet the train, due at seven p.m. The train was three hours late, but everybody waited in the small hall used as a church, we held a meeting. The Bishop spoke and was interpreted by the principal of the mission school. Presently we all knelt in prayer. Something in the situation moved the Bishop to pray, using his limited Spanish vocabulary. He used a few phrases that he knew and soon came to the end of his available Spanish. He spoke a few words, then turned to me and, sotto voce, said, "Miller, what is the word for Heaven?" This half-and-half devotional exercise did not continue long. There was no sense of incommrity and the meeting broke up with a good spirit. The next day as we were riding along on the train, the Bishop suddenly began to laugh. "Miller," he said, "did you notice what I was doing last evening, when I tried to use my limited Spanish in prayer, which I should never do, and I was interrupting the prayer right along by asking you for words to add to my language limits? That's a thing to do!"

I learned at this, my first experience south of Panama, that my assignment had nothing to do with distribution of
George A. Miller

Centenary money, but was related to four departments: viz: stewardship, family religion and devotions, evangelism and missions and production of such literature as seemed to be needed. I was to set up headquarters in Santiago, Chile, while Bishop and Mrs. Oldham were to live in Buenos Aires, with the continent between us. This gave Bishop Oldham the difficult task of explaining to all and sundry, failure to fulfill pre-centenary promises of funds that failed to be collected on centenary pledges. Bishop Oldham was seriously embarrassed by this shortage of expected financial aid for churches and schools. A man of less spiritual stature would have met with severe criticism but being what he was, I never heard a word of complaint directed at the Bishop.

We stopped at Iquique and inspected the shabby old buildings used by the successful Iquique English College. I was shocked, but soon learned that this was one of most successful schools. As we explored the buildings, with the principal of the school, William Elbaum, we talked of new buildings and prospects. The Bishop asked Mr. Elbaum, "How much do you have up your sleeve for improvements?" Mr. Elbaum was non-committal, which I came to know was due to the item that he had nothing up his sleeve, but hesitated to say so. No money was available for anything and it was not until 1956 that £3,000 became available for new buildings at Iquique.

After various stops at seaports, the Oldhams and Millers reached Santiago, Chile and found lodgings in the old Santiago College.
We soon had office facilities and engaged two office
young women. A little later Evelyn Miller arrived to take
over office management. Aines Ferregrossi became the head
of the Chile section of the campaign. He rendered most effec-
tive service throughout the four years of the Centenary move-
ment as we called it on the field in Latin America. We were
soon working overtime, getting out promotion plans, literature,
headers, posters and detailed objectives.

The Chile Annual Conference met in January, 1920, at Con-
ception. Here, as Bishop Oledham had held three previous Annual
Conferences, he was well known and quite at home with both per-
sonal and problems. He decorated the church with our banners
and had a preliminary supply of pamphlets and propaganda material.

This was a good conference session, as Conferencego. The
emotional climax came on Friday evening at the meeting of the
Chile Missionary Society. Bishop Oledham had organized the
Society three years before this and a good degree of success
had been attained. Reports were presented and the budget was
raised for the ensuing year. As pledges began to roll in,
spontaneous singing helped the tide to rise. The theme song
of the evening, came to be the Spanish version of the old hymn,
the chorus of which is, "When Jesus Came Into My Heart." Again
and again they sang it, with mounting enthusiasm. Then a good
pledge was announced, someone would break out with the chorus.
About midnight as I retired in my room in old Concepcion College,
I heard them coming down the street singing, "El vine a mi corazón."
The labor was present at this evening service, and

proceeded with the labor more but took little part in it.

A month or two received life did not throw me into

on the meeting but took the policy of the.

in the absence of a remedy. It was never thrown on the

leadership of the details of any movement. It was never

the immediate shall mention a man. The

non-Men's said that, "there is no time the way that,

the Union would have been considered a result." 

and a
glimpse of a faculty that enabled him to know that a number

to his, women, and men to tell, along with three

sent off, his feet were gone or the sound and he would

shouts to follow sentences overflow.

The meeting of the Mill Conference was the ini-

and Men's Conference meeting in January 1901, in the

"don't have, nor have, not. Nothing of the present

at this time was certainly clear of the way

of the hand. It was not to show that a

writer."

in and been included in the creation by an

not, but the "I love" women, who had done came to the

name variations in the large papers or resident-bishop.

In the absence of labor had been well, but the

shortened effort to duplicate this work in the East South

District Conference had been quite different. Now, in the

of the East Conference, it has been a statement of you who differed.
widely in spirit and methods. A half dozen trouble-makers had divided the conference into opposing groups whose basic cleavage was on theological lines. Bishop Oldham thought to unite the opposing camps in a Missionary Society that might bring all and sundry to a common devotion to a cause big enough to make them forget their differences, something like the opposite of this came about. The missionary society became a tangle of confusion. "What we will find when we get to the conference I don't know, nor do I know whether we can bring order out of strife, but we will see what we find and go on from there."

Conference met and conditions were better than we expected. I presented the cultivation plan. Bishop Oldham approved and backed me up and George "J. Howard was named as conference leader of the movement. We did a wonderful work in setting out literature, and putting on special meetings all over the conference. The Missionary Society became a strong and useful agency.

One Sunday evening the Bishop was to preach in a church in Buenos Aires, where the pastor had the reputation of great eloquence, which he admitted without argument. The fluent pastor introduced the Bishop and in doing so used up some forty minutes of time. He ended with the Spanish equivalent of "having the floor", the literal translation being, "Bishop Oldham will now make use of the word." The Bishop arose and said, "I think the word has been sufficiently used already."
George A. Miller

10

Let us arise and receive the benediction." Apparently the
pastor got the point. I preached in the same church a few
weeks later and the introduction used only two minutes.

Speaking to native congregations, the Bishop was handi-
capped by his need of an interpreter. He knew a lot of
Spanish, enough to get the drift and meaning of what was
being said and he could manage a conversation with some help,
but a sermon needed more whole expression. To understand
what the interpreter was saying and to be unto the translator if
he did not use language that seemed to the Bishop to express
adequately his thought, often he would stop and insist that
the interpreter give a more adequate expression to what was
being said.

In all matters of administration we all felt the presence
and power of a great personality, who lived on a higher level
than most of us were able to reach. Bishop Titus Lowe said to
me one day, "Then I go with Bishop Oldham, I feel like breaking
my neck trying to be a better man, and he has not said a
word about it." I think most of us felt the same way. We did
not get close to him in the sense of a close, intimate
friendship, yet that was more than made up for, by the
unspoken
power of his spirit.

There was an ex-priest who did not succeed in any great
extent in the Methodist pastorate. He meant well, but some-
how just did not have what it takes to be a good evangelical
pastor. One day he said to me, if only I could see Bishop
Oldham more frequently. I would be able to get on better.
George A. Miller

I keep his picture on my desk and look at it every day, and that helps a little, but if I could see him once a week, I would be a better man. I think most of us felt that way.

Bishop Oldham's skill in receiving personal complaints found many expressions. In early days of the Philippine Mission, an ex-priest became a Methodist preacher and being an energetic and interesting speaker, was appointed to the largest church in Manila. Too much attention turned his head and he was in process of taking a number of members with him into a new and independent movement of which he was to be the head. At this juncture Bishop Oldham arrived and a personal conversation took place, with the result that nothing more was heard of the proposed ecclesiastical walkout. None of us know what happened at the meeting.

I did know what happened when a teacher in the La Paz, Bolivia, Mission School, became uneasy over certain conditions and procedures in the Mission. Then the Bishop came on his annual visit, he asked for an interview and told us afterward what happened. He had a list of grievances and was prepared to tell the Bishop some things he needed to know. He arrived at the appointed hour, was graciously received, seated the proffered seat. The Bishop made a kindly remark or two, and asked how she was getting on. "And, do you know," she told us, "when I looked at his kindly face and heard his voice, all my troubles faded away and I could not remember a single thing that I had come to say." And everything went
better from that hour onward. There were many such instances of troubles resolved by personal influence rather than discussion or arguments.

It was mid-winter and the new building of the Methodist Orphanage at Marceo, Argentina, was opened with a ministerial institute, just before the orphans were transferred from the old quarters to the excellent facilities of the new constructions. Nearly all members of the conference were present. A violent storm raged throughout the three days of the gathering. We were all indoors and in close quarters. A program of services, discussions and devotions ran through Friday and Saturday. On Sunday morning we gathered in the large hall, with an open fire. Dr. George E. Hazard interpreted the Bishop's sermon as he preached on "Love." There were no spectacular features of the sermon, but the Bishop's great spirit shone through his quiet words. I happened to be sitting near the Bishop and the men were seated informally before him. There were men there who held deep grudges against some of their fellow-workers. Some had been guilty of very unhonorable conduct, and some had nursed in sullen resentment over imaginary slights. The sermon made no reference to anything related to such conditions, but dealt earnestly with Paul's great chapter to the Corinthians. An unholy tension had pervaded the conference for some years past. As we listened, a man in the rear of the room arose and approached a porter off to one side and we saw that something was taking place between
themselves, as they embraced each other in testimony of reconciliation. Soon another man made his way to a man with whom he exchanged glances, and then another and another, until the group was in pretty general movement. At this point, the bishop stopped speaking and turned and stood to get a better view of this great thing that was happening before his eyes. He was quite amazed, until the bishop turned to me, and I observed a visible emotion that broke through my self-control and was speechless as all normality ended and the resulting break-up into a general personal reconciliation of old-time hatreds and sentiments. Apparent tears ran down his face, and the rest of the floor went in conversations and reconciliations of spontaneous singing and prayer.

Meanwhile, Bishop Gideon stood quietly, looking on, but not visibly moved by what was happening. That was his general attitude toward emotional movements. He never desired acknowledgments or any "proofs" of his beliefs to their extent, but something in the atmosphere stirred him to the core and prompted about reconciliation and sorrow and repentance.

The emotional outburst of Bishop Gideon's character and methods might make a striking contrast between his spiritual and spiritual character and his major administrative duties on the whole rather than on character and general evangelistic work. This discrepancy was largely on the surface. He never failed to render any possible service to the least and remotest of
little course or people absolute in the very first "local"
was a simple private law, a firm and strict one, which stated
a policy of producing the native language and a great many and
certain very characteristic features of the country. The policy
was not to carry water to the thirsty regions but to open
sources that could supply flowing streams of spiritual life.

He knew that the temperate climate, produced by high-
summer vegetation, was seen from a mile while the sky of
the world, inclined in the river of strong sun, would kindle
and melodize permanent fires of life and power. The wayside
signs and the snowy hollows, the entwined herds of animals,
and the tender-rooted - - institution forever a bond too
real.

So deep has been the wisdom in Europe, for, no
least, slight, I have been born on the northern continent and
acquainted with the life of conditions in that region.
I have learned those, those in fact, have been in existence and in a
state of change." I have visited a place called Victoria, the
name written with a P, and from which I came building.

On the channel, the water leaped to us, the slope and
the river level, with a number of decayed boats and colors, our
sea, so green, about the place. I saw the conditions near
at rest, visited there, then the lake that exists are only
a little worse than many other meeting places of all the
continent. The wayside signs and entwined herds of animals,
our better condition ever onward; the fruits of the
search.
E. H. Miller

-15-

Ishoo Indian's chief contribution was not a matter of
alarming details or organized 'drives' or any "hu," but the
impact of a great personality, simple, direct and humble of
spirit, he towered above most other men by sheer greatness
of soul and something akin to spiritual genius. To be near
him was to feel the presence and reality of the unseen and
eternal.

"At one meeting of the officers, the leader of emotions
replied on Ishoo Indian, to lead in prayer. Afterward, one of
those present said to me, "I had a strong feeling that he was
acquainted with the Pater to whom he was talking."

me in "Milwaukee College" I suggested to him that it might
be helpful if he would conduct a series of prayer meetings,
after evening services. As it happened he said, "The request
was to have to come from those interested. I could not ignore
it."

"When one is so never detached and so never
felt that he was getting on a sermon, he has no distracting
submersion, but he is almost talking directly to us in simple,
frank presentation of his theme. I often have occasioned
readings from well known passages or texts. On one board once
he took the Good Samaritan for his text, but talked not about
the Good Samaritan, but the downhill benediction of life,
A certain man went down to Jericho. It is always easier to go
down grade. Once happened to be present when he led the
devotional meeting of the staff of the office of the board of
Bishop G. Miller

-16-

Lessons in New York, i.e., Notes of the "All." - a personal recollection and related treasured to the astute discourse of the "southern cross." He was held by the range and range of his own unique expositions and familiar text. In his mind, nowhere the novel note would find
cut, an echo from the depths of his own spiritual consciousness.

The time in normal intercourse a district superintendent,
emollient man, said that he had no written report but would summarize the case in a few brief words. The "brief words" went on for fifty minutes, at which point the Bishop told the P.S.
that he must see him and called the next order of business.
"But the minister..." etc., no offense. Whatever the Bishop
are you all right.

Dr. Johnson's socks in the church, the office, the hospital, the kitchen,
and in the car..." The Bishop's name was a common name and
certainly not unique; but the Bishop Miller
and Dr. Johnson's socks in the church, travel on expense account.
In making such appointments, he never accounted the difficulty
in the car's work and sent out a valiant"Miller" calling.

One of Bishop Oldham's peculiar strengths was weakness;
never knew which it was. In his defense and support of
men who persistently failed in their work, he took over.
the South, medical work there was a failure in each conference
of a church left churches worse than they found them. I felt
that for the sake of the suffering church, these men should
be dealt with according to their works and some of them should
be eliminated from the ministry. In this idea I got no back-
ing from the Bishop. Then I became his colleague, he took me
aside and said, "The trouble with you, Allen, is that you are
too fond of the men who succeed. You can't succeed unless
you help those men who fall and fall down." I said, "I don't know what you stand
on that base. Everybody knows that he could be depended on to
stand by the weak and unworthy." After Bishop Alphonse retired,
we were able to eliminate the worst of these failures within
a few years.

Bishop Alphonse will be long remembered for the great work
he did in promoting our major institutions. It is probable
that he was right in his policy of putting major emphasis on
support into these major training institutions, rather than into
small and weak churches under poorly trained leaders. These
institutions were their present weakness in equipment and im-
provements; the Bishop did for them, though he was al-
times criticized for concentration of support in favor of the
Bible schools and these great schools, yet no one can do every-
thing and present conditions seem to justify what was done then.

The schools which owe much of their present prosperity to
Bishop Alphonse are wanting colleges in Idaho, and colleges in
George J. Lillie

18

American girls (some of them a culprit) and the theological
branch (educational and social union with the episcopal in
the college), gave on the first but not least to the Chile
institute of Valparaiso, at least to Southern Chile. "Free High
school, for girls, and training institute for girls.
but now coeducational) were schools of the former women's
foreign missionary society, was supported by the woman's division
of the board of missions and church extension. The influence
of "Women Institute in Uruguay is similar to that of
"Santiago College in Chile. The Pan American Institute of
"Women City was in Bishop Chile's time a small but growing
school, which has now become one of our major institutions.
"The Catholic school in "Santiago, Centro Medico, originally
founded by nurses and social work, is now rapidly growing in
number and influence.

"In 1894, the school added a course in "Santiago, which was
the beginning of "Santiago's course in Chile, combining a part of
it. The work of the mission in Chile was far from the business
center. The school was located among the leading merchants and
influential families, nearly all of whom were
"Catholic, as were some of the Chilen teachers. Their work
was conducted on a grand scale, the school acquired and influence.
I
learned that if you into difficulty somewhere in the
"Service of officials or business men, all I needed to do
was begin to talk about "Santiago College and all was clear.
"Visitors and newly arrived American teachers often
George L. Eells

13

Women's Union (也就： successors, and the professional
Workers' Educational and Union with the examples. A la
City College). Founded in 1910, but at least in the Chile
Area of Santiago, it is located in Santiago Chile. The "A":
School for Girls, and "teacher institute" for first few years,
but the denominational women's schools of the former women's
foreign missionary society, now supported by the women's division
of the Board of Missions and Church Extension. The in-
fluence of Women's Institute in Germany is similar to that of
Santiago College in Chile. The Pan American Institute of
French City was an action school's time a small but growing
school, which has now become one of our major institutions.
The Methodist School in the case, Costa Rica, originally
founded by Louis and Marion Paxson, is now rapidly growing in
number and influence.

Santiago College, (for girls) founded in the reformation in
the early days of Christianity in Chile, one may wonder is
also housed in the school church, not far away, the "teacher"
district. The school included boys, its main a middle class
and influential families, nearly all of whom were
students, in many cases of the College teachers. A high degree
of academic work into the school system and influence:
been learned that if one into difficulty anywhere in the
country with officials or business men, all I needed to do
was begin to talk about Santiago College and all was clear
now. Visitors and newly arrived Mexican teachers often
felt that religious teaching was less productive than it ought to be. He came to realize after a longer time and wider experience, that compartmentalizing or isolating religious activities had no results at all but reduced the number of people. A good degree of religious teaching was maintained in all schools, usually well adapted to conditions as they existed at the time. In point of fact, the religious life of the school, as of other sectarian schools, was not very different from that in church-related schools in the United States. The old-time annual revival in our own schools is today a memory and on the whole it has been influential in shaping the attitudes and spirit of the students of the school.

The building in 1940 was overcrowded and dilapidated; there was no room on the second floor except in the art studio, which was used as an office of the building. To widen the street, cut the school in half, the school board had to move us. The school was a trouble; it had little or no influence on education here, nor of us. We felt that the building might well be added to the heritage college equipment.

Another problem was the housing plans. In 1941 for the school, an extended move was begun, that was as we believed, it could be possible to carry them out. Here the increase in his understanding and long time at the vision was ahead of everybody else. In time, the old community was sold, a city block bought
In a fine location further out and new buildings began to
arise. Control of the school was vested in a board of direc-
tors in New York, removing the school from relations with the
Chile Annual Conference. A Mr. Aug. Miguez, a "Mishon" law,
graduated from Lipton College, living in "Fush" as the
wife of a wealthy silk merchant, contributed liberally, and
other were found to provide her support. By the time Lipton
College in its new location came to a more set influence
andACTERED "Mishon" Liberal dared to dream or project. This
entire project had little approval from members of the Chile
Annual Conference, few of whom at that time enjoyed enough
"Mishon" education to rise to the level of the "Mishon" plant.
But situation has greatly changed by now, as for the level
of the members of the Chile Conference, but for the leaders.
vision and efforts, the school would have deteriorated and
lost influence in the country. Religious influences in the
school were lost through systematic instruction and exposure
in the non-"Mishon" schools. To enter a new religion,
Mr. Miguez and his school, it must be said that
some of the teachers are explicitly opposing with present
methods of study, but the evangelical output of these schools
is readily comparable with results obtained in so-called church
"Christian Schools in the United States."

Lipton College in Icaso Cache, a suburb of Buenos Aires was
another of Ishon Miguez's major interests. The school began
in a residence building centrally located on a main street of
The city. No longer an Indian mission school, it is now the great institution and far reaching influence that the school was to acquire in years to come. An eighteen-acre estate, with eighty-year-old magnificent trees and an old estate house, In a quiet suburb stirred the imagination of all of us. Somehow, somewhere, Mission College found the money or enough of it to make possible the purchase of the place.

Later twelve additional acres were added to the place, making the most elevated campus in South America, so far as I know.

Mission College was founded and is maintained as a joint enterprise with the Jesuit Order. Cooperation has been ideal, due largely to the high quality of personnel of both cooperating churches. The beautiful campus has been a meeting place for conferences, conventions, institutes, social gatherings and group meetings. A new church has been constructed and a building erected adjacent to the campus.

In thirty-five years, under and now served as Director of the school. In his retirement, for any reason, college

"It behoove," said of "missionary endeavor and a measure of

"Men with work and graduate work in the states," become the head

of the college. The student body of one thousand students represents many of the more influential

"Mission and will serve him and art will stand and that college is today an institution and influence.

It is fitting that the large administration building standing at the main entrance to the grounds should be named "Jesuit.

"Hall," It is due largely to "Mission" vision and efforts that and college is today a great and influential institution."
rather than a struggling small school in inadequate quarters
on a crowded lot.

A hundred, the thirteen-hundred acre farm near the
town of Engel in southern Chile, was acquired years ago by an
American and became known as the "Engel Farm." Mr. Engel
developed the place into what for a time was something of a
"show place" of considerable fame. Old and worn by his energies
and the place began to deteriorate. I don't know who
first got the idea of making the farm a great missionary
enterprise, but Mr. Engel named the sale of the property to the
Methodist Mission and it became the major missionary project
for these Missionaries. Some of the men and women felt that so much money
and labor have been used to provide better church buildings
and schools but the "missionary enterprise" carried the day and
the farm was bought in 1917. Bishop Oldham took great interest
in this project and helped out in the planning, etc., until
that is "sold," it later in some liberal view and rearranged
into some mission center on the farm. I visited the farm in
1926 and saw that much of the work was
still in the initial planning stage. The condition of the property
was not as good as Bishop Oldham's ability and spirit to conceive what
was to come later on. Land and stock were neglected, and the store was
never open. Some of the men who helped with the work were officially
bought.

Mississippi, Montgomery and other good administrators took
over the management of the property and religious work was
began at once among the farm folk and their families. Popular services were held in one of the barns. Instead of importing a lot of modern farm machinery, unknown to the farmers, improved methods of using such equipment as the people already knew were worked out. Soil conservation became a first undertaking. New crops began to produce. The possibilities of all 'life agriculture' began to be lifted to higher levels. Junior schools were established for children of farm families. Sunday schools began to supply religious teaching. Men and women were organized into various clubs, for debate, lecture, movie and toast discussions. A village school was begun with a three-roomed frame building. A reading of the school was opened asj a meeting place of some local interest. More buildings were built in a grove of trees and became a meeting place for the usual conferences, institutes, camp schools and vacation schools. Experimental planting of new crops earned new resources. In time a beautiful church was built in the same location, each contributing a debt to work and truth. Later a social hall was built adjoining the church and it became the center of numerous forms of educational and social work. Groups of farmers, far and near began to help their problem to a solution (the need) for suggestions and solutions.

Something like tax acreage were required to 'sell' the farm into profitable operation. During early years there was such
criticism of the farm and the use of co-operative store service, as well as on the heavy financial investment in
the property, using this idea of economy. Later Chanan
stood on the land and never yielded to any of the offers.

More than when the farm might have been sold for what-
ever it might bring on the market, had it not been for the
sympathy and backing amount of the missionaries. At one
time in a meeting of the Mission Finance Committee a visiting
secretary of the Board of Foreign Missions nearly ordered
that the farm be sold and the proceeds used to strengthen the
evangelistic and educational work of the mission. But the
mission's insistence on keeping the farm showed to better
conclusions saved the day and the farm was not sold.

Today the Vergal stands as the greatest agricultural mis-
sionary enterprise in the world. If Hidden Valley is found in
South America, then it would certainly be in this part of the
world. It would rank as one of the greatest missionary
enterprises of all time. It is a seed which will yield

innumerable educational-tactical schools in return

from its successor to the combination of two foreign schools,

which mission Chanan stood as 'the last phase of Church*

development. Not the ordinary foreign and the so-called "Institute

for Social Workers," (a little school for women), were struggling

in limited quarters and with hand-worked teachers. The two

schools were united with results beyond all expectations of

those who started the last twenty-five years ago, when Begin-
Doctor Lockwell also to become keen at the "child"-idea, as he 
claimed such ability and also adaptability that we all took
interest and began to envision better things. 
Answer: "Ahem, said

Doctor Lockwell since we have through the years, we still 
"child" idea of this sort and what occurred on

"child" idea and the doctor's prediction has 
been fulfilled.

An incident occurred in Berlin which illustrates this.

"child" idea unique means to influence him. "new motion had been
appointed to administration of work in Berlin and several other
committees. The idea is that we have successfully and fair

ly, fairly not a good man in the name of the "child" idea and what have 
we deal with "child"-centered results. 

in order to get it out of Latin terminology on the hilltops and it is

us give orders and told them what to do and where to get off.

the man or if the "child" center set together and not

we a plan to teach to a child 1 year. "the idea is the

process can not last, the system, on a plan from a single

man, was "child"-centered results, the idea that there is

be the table and with it the fight of course one would re

sonantly and come to terms with him. However, I'm not sure

where we were the story we survived a few minutes later.

Your next only the street to be in position to hand

the weapon, placed his hat under the seat and looked up at

the platform. The bumpy car turned but halted him and now

for over the conference was another man, a far with a face like
That is why another fellow, Bishop Alden, was present that day when the conference first "looked at the facts," and he said, "I knew that that man spoke for everything in my heart, that is, that what I was going to do and that the men had planned to do, and I knew what I was going to do and that the men has planned to do, and the same thing happened to all of us, and none of us ever thought of it again. I have not heard Bishop Alden ever bring this story, but to us the keen Bishop Alden, there was nothing strange about it. To an annual conference meeting could stare a walk-out on Bishop Alden, and if I had felt that the Bishop was looking into his heart and saw what was there, I would have known that the Bishop's story was in their heart there by looking at the Sant's face.

Some must be said now for the Bishop and the people of the church. He had been a member of the church for many years, and he had been a leader in the church. He had been a leader in the conference, and he had been a leader in the church society. He had been a leader in the church school, and he had been a leader in the church council. He had been a leader in the church choir, and he had been a leader in the church orchestra. He had been a leader in the church library, and he had been a leader in the church kitchen. He had been a leader in the church garden, and he had been a leader in the church nursery. He had been a leader in the church Sunday school, and he had been a leader in the church youth group. He had been a leader in the church women's society, and he had been a leader in the church men's society. He had been a leader in the church social committee, and he had been a leader in the church religious education committee. He had been a leader in the church executive committee, and he had been a leader in the church finance committee. He had been a leader in the church building committee, and he had been a leader in the church maintenance committee. He had been a leader in the church trust committee, and he had been a leader in the church investment committee. He had been a leader in the church personnel committee, and he had been a leader in the church staff committee. He had been a leader in the church program committee, and he had been a leader in the church worship committee. He had been a leader in the church music committee, and he had been a leader in the church arts and crafts committee. He had been a leader in the church community service committee, and he had been a leader in the church community outreach committee. He had been a leader in the church community development committee, and he had been a leader in the church community improvement committee. He had been a leader in the church community relations committee, and he had been a leader in the church community legislation committee. He had been a leader in the church community education committee, and he had been a leader in the church community health committee. He had been a leader in the church community recreation committee, and he had been a leader in the church community entertainment committee. He had been a leader in the church community service committee, and he had been a leader in the church community outreach committee.
George B. Allen

o that department. The bright, clear, and keen episcopate, with
our interest in all sorts and conditions of people, sustained
her through the varying experiences of the wife of a bishop
administering half a continent of missionary work.
The last four years of labor in Africa, with American
service were marked by failing health and he carried on with
difficulty. "He was never so closely handied as his activities,
but in time he executed the full schedule of travel and
mission. He undertook long, exhausting journeys when in
little able to leave home. There is a story of a journey of
several missionaries to whither someone noticed that the
sleigh and its mount we o set in the snow, immediately came
at the approach with the sled and found him lying beside the
path. He had climbed off with his gun and was too weak to return
down. The altitude was almost here for him, though he im-
proved somewhat with the experience in winter climate, a
kind of environment which he should have been in "somewhere
by the time he should have been in a hospital.

In a short time he wrote slowly near the water. In 1895,
he said "The mental reverent for the interest in some situation.
For
the first time he had been. Like this with people in Glendalc, Cal.,
the superintendent, former missionaries in India, I called on him
there and maintained correspondence with him. He was well
to write but dictated his letters to Miss Harlow. He was
so ill, his mother was ill, and he did so much to take the
pace last year as comfortable as was physically possible,
without a guide by his side and went to these places. With

"
... He comments on current events, expressed in his letters
to me, were among the most illuminating and imaginative that I
received from any source.

I understand that their acquaintance began in early years
in the land of their birth. My letter made me understand
the heights on which he lived nor the range of his artistic vision.
"Matisse, Picasso, and Braque are the new masters and the
present art is nothing more than spiritual realism," he never reminded me
of anybody else but the long shadow of his great life reached
across more than forty years of my own experience. Influenced
me profoundly, after his official retirement, he went to
France, took a visit to Europe and Argentina. They spent most
of the time in Europe and attended the sessions of the art
festival and other cultural events. I hope to see him in
the future in the recital of his passion, but his physical
condition was not able to sustain the strain on his body. At
the end of his life, he was not healthy enough to handle
the demands of an active lifestyle, so
I was not surprised, but became more and more grateful
for the time we spent together. The day before he died, I was able to see him,
who was helping by taking care of various interests at the
same time. Know that we are to honor him well. This was
you. There will be a service and there are two of us,
who would like to attend. I was glad and I was until it
happened by fortunate incidence of fortunate date that we
It is sad to be present at the service held in Iowa City, Iowa. Mrs. Elder was too ill to be present, and in fact did not even know that he was gone. The last months were shadowed by a cloud of confusion, but so long as she was able the place she next canari served her share of the load.

Truly a tall and majestic human tower has fallen in the capitol of Iowa. He joined to the carrying out of the great termination, and "left a lonely place against the sky." The influence of his life in three continents and the islands of the sea will long continue. To those who knew him personally, he pointed toward an ethical direction, a line of the pathway that leads into the dimness and the far centuries.
George A. Miller
Lafayette, California

This paper is not a biography of Bishop Oldham,
nor a complete account of his work in South America. It is the
story of personal experiences which I shared with Bishop Oldham
from 1916 to 1939.

Mrs. Miller and I served two and a half years in the
Philippines, under Bishop Oldham, who was elected Missionary Bishop
for Malaysia and the Philippines in 1904. I came to know his
remarkable gift for reading the minds of men and solving the main issue
in any tumultuous situation.

The Millers returned to the States in 1907 and were in California
when the Oldhams returned for the General Conference in 1912. I met
them at the dock in San Francisco. He asked me, "What are they talking
of doing at the Conference?" I replied that there was some talk of
electing him as Secretary of the Board of Foreign Missions.

"But who will take over my work?" he said.

"There is talk of electing the present Secretary for Malaysia and
the Philippines as Missionary Bishop."

"But, Miller," he said (he always called me Miller) "a man
has to survive many things before he becomes a bishop."

He was so elected and served four years with frank feelings.
OLDHAM

BELOVED

OF

THREE CONTINENTS

By Brenton Thoburn Badley
"Though now his way
Lies in the silent Land of the Unseen,
Still are his courage and his love our stay.
Still on his faith and fortitude we lean."
OLDHAM

Beloved of Three Continents.

The story of Bishop William Fitzjames Oldham tells how a young man of obscure origin rose to eminence in the Church, and rendered distinguished service to the cause of Christ in the continents of Asia, North America and South America. Taken altogether, he was one of the most self-sacrificing ever given to the world by the Methodist Episcopal Church. By the beauty of his life and the singular attractiveness of his speech, he became an ambassador of the Lord unexcelled in his generation.

Bishop Oldham was always reticent regarding his own life. Of his parentage, the only statement he ever made was that he was the son of an officer in the British army. He was born at Bangalore in South India, about 1835, but moved to Poona. It is there we find him in 1872, when William Taylor (later Bishop of Africa) the evangelist came to the city and opened his campaign for souls. In his book, "The Story of my Life," he says, "Among the first fruits... were James Christie and his wife and her sisters, the Misses Mulligan." One of these sisters, Mary, became Mrs. W. F. Oldham. Shortly after her conversion, Oldham, not having heard of Miss Mulligan, was himself converted. Referring to this, fifty-seven years afterwards at a dinner in his honour at Columbus, Ohio, he said:..."I thank my Father God... He came to the thoughtless young man who was fast going to the bad, and saved him by his grace. He was just a young surveyor under the Indian Government and was fast learning evil ways. But God converted him. Soon after, he stepped outside of his tent in the moonlight, sat down on a little rock, and God talked to him... It is wonderful how we can talk to God in the quiet of
the night. 'You are called to be a missionary,' said the voice, and the man consented.' One Oldham was
worth William Taylor's five years' ministry in India!
In 1878 Oldham was licensed to preach by the Poonah Quarterly Conference. It was just previous to that he
and Miss Mary Mulligan were married at Poona, one of the happiest marriages ever known. and Marie
A. Oldham was to him a help which he never failed to acknowledge. His "little lady" was always referred to
with loving pride. Soon after, they went to Bangalore,
where they seem to have remained about three years,
and then Oldham decided to go to America for college
and theological training. Before that, however, they
had laid the foundations at Bangalore of the present
Baldwin Boys' High School, the first classes of which
were held in their bungalow, with Mrs. Oldham as
the chief teacher. Mrs. Oldham remained in India
during the first part of her husband's stay in the United
States. He went to Alleghany College and Boston
University for his education, and she joined him later
in America.
In the year 1884, Dr. (later Bishop) J. M. Thoburn
and other leaders of the work in India, opened the
way for the Oldhams to return to the work on this
field. Late in that year they sailed, arriving at Bombay
at the very beginning of 1885. The South India
Annual Conference, under the presidency of Bishop
Hurst, which had adjourned only a few weeks before,
had appointed Oldham to open up work at Singapore.
Nothing could have surprised him more. Thoburn, who
had met him at the docks, asked, "Will you go?"
Oldham, recounting the incident forty-five years later,
says: "I turned to Mrs. Oldham. She drew herself up
to her full stature and said,—Doctor Thoburn, if we
are appointed to Singapore, to Singapore we will go.
And we went," says Oldham, adding in his charac-
teristic way,—'What this lady says, usually goes."
Dr. and Mrs. Thoburn accompanied the Oldhams
to Singapore, and started the work by holding special
evangelistic services for ten successive nights, at the
end of which time there were members enough to
organize a congregation. Let Oldham continue the
story. "Three of its members were selected as its
officials, one young woman and two men. On the
night of the meeting, the woman was afraid to come.
One young man was too sick to come, and the other
came. Doctor Thoburn organized him. He told him
he was the Board of Trustees, the Sunday School
Superintendent, the Board of Stewards, et cetera et
cetera, and, finally, he was the committee on estimating
the preacher's salary. 'What will it cost to live?'
asked Thoburn. The man replied, 'They can squeeze
through on seventy dollars a month. They must have
a carriage, for it is too hot to walk, and a house to live
in.' Brother, you are the Board of Stewards to raise
this sum. Do you think you can do it? I shall never
forget the answer the man made. 'If Oldham can
stand it, I can.' And so the Mission was founded."

The English-speaking congregation soon had
erected a building of its own, and the work branched
out among the Chinese and Tamil people. Very early
in his career, Oldham started a little school for Chinese
boys, which became the present Anglo-Chinese School,
with an enrolment of nearly two thousand students.
Even in Oldham's brilliant career there was no single
undertaking more successful or significant. But his
health could not stand the climate of the equator, and
in about five years he was invalided to America. How
well and truly he had laid the foundations, coming
years were to show.

On returning, with Mrs. Oldham, to the United
States, Oldham entered the pastorate, being appointed
to the pulpit of the Butler Street Church, Pittsburgh.
This charge he served for about four years, and in
1895 he accepted the chair of Missions in Ohio Wes-
leyan University, Delaware, Ohio, along with the
pastorate of St. Paul's Church in that town. It was
there that I became a disciple of William F. Oldham,
sitting at his feet during the most fascinating course
of lectures, in which the great religions of the world
were made real, and the wondrous truths of the Chris-
tian faith were made vital and compelling in a way all
his own. It was Delaware, Ohio, that revealed to the Church at large the unusual talents of W. F. Oldham. After five years given to those tasks, he accepted a call to Broad Street Church, Columbus, Ohio, where he served a pastorate of two years, brilliant and far-reaching in influence. Then came the General Conference of 1904 at Los Angeles, where he was elected a Missionary Bishop of the Church and assigned to Southern Asia.

On returning to India, Bishop Oldham was put in charge of South India and Malaysia, having residence both at Bangalore and Singapore. In both places he and Mrs. Oldham were heartily welcomed, and by none more enthusiastically than by those who were busy in carrying on the great work of the two schools, one in each city, founded by the Oldhams. During the next eight years Bishop Oldham gave to this vast field an administration that brought into play the finest qualities both of his gifted personality and his wide contacts and varied experience. In the pulpit Bishop Oldham had a power that came from a unique combination of eloquence, winsomeness and spiritual vision. His words came with a grace, originality and impressiveness that carried his hearers with him to the very end of anything he had to say. He was forceful without being vehement, with a sweet reasonableness that made one desire to agree with him and see him successful in the undertaking concerning which he was pleading. Such charm of speech and virility of thought one seldom sees thus coupled in a public speaker.

At the General Conference of 1912, Bishop Oldham was besought to accept a secretariatship in the Board of Foreign Missions at New York. This meant relinquishing the office of the Episcopal, but he did not hesitate where the voice of the Church was to him also the voice of God. As in Poona, forty years before, when God called him to be a missionary,—“the man consented.” The office of Secretary in a missionary organization that reached to the ends of the earth was one that pre-eminently suited a man of Oldham's gifts and spirit. It took him back and forth across the continent of North America, giving him an opportunity to stir and inspire the congregations of Methodism that made him nationally known. Since men needed to be informed and moved, Oldham was the man for the hour.

But there was more ahead for this versatile servant of God. When General Conference met in 1916, William F. Oldham was among the first to be elected to the office of General Superintendent. Thus restored to the Episcopacy, he was appointed to the continent of South America. His friends in Southern Asia were surprised, while he himself was questioning the wisdom of the appointment. Bishop Bashford, then at the height of his career in China, encouraged him, and he went to his new task with a zeal that carried him through sixteen years of strenuous administrative work. The great thing that Bishop Oldham did for the South American continent was that he laid it on the heart of Methodism in North America. He interpreted the great Republics of South America to audiences in the northern continent in accents so new and challenging that the work of Methodism took on new life in those lands of the Southern Cross. At the same time he was most acceptable in every section of South America. His innate courtesy, his eloquence of speech, his breadth of sympathy and his deep spirituality made a wondrous appeal to all classes in that great southern continent. Space limitations will not permit of giving any detailed account of his three constructive quadrenniums in South America. Yet there, as elsewhere, he put Christian education at the heart of the Church's enterprise. At Buenos Aires, in a great educational institution of the new Methodism, “Oldham Hall” stands to tell, as does Baldwin's at Bangalore and the Anglo-Chinese school at Singapore, that a Christian statesman had stood for the living Christ at the throbbing heart of the youth of our schools.

In 1928, at the General Conference held at Kansas City, Bishop Oldham retired from active service with a dignity and simplicity that marked his greatness even in that hour. After retirement he took up residence with old friends of the Broad Street Church
at Columbus, Ohio. Here were his headquarters until he and Mrs. Oldham came to India in 1883 to spend a little time prior to the holding of the Malaya Jubilee Celebration at Singapore, to which he and Mrs. Oldham had been invited as the chief guests of honour. They spent more than a year at the Baldwin Boys' High School, Bangalore, surrounded by friends and always the centre of admiring groups. Bishop Oldham was in feeble health, but decided to make the journey to Singapore and share in the celebration, held in the early part of January 1886.

The Jubilee celebration of the founding of Methodist work in the Malay Peninsula naturally centred in the Oldhams who, in 1886, had pioneered the work and laid the foundations. The annual conference was in session, and the Chinese work was organized by Bishop Lee by the setting up of a Chinese Mission Conference. Well might Bishop Oldham rejoice to note that the group of 18 members of the Church in its first year had become 14,000, with an additional 4,500 baptized children, while the scores of well-organized schools had an enrolment of 18,000 pupils. His little Anglo-Chinese School was now educating nearly 2,000 youth of many races and creeds, while the Methodist Girls' School had an attendance of 850. The Church had been organized all up and down the peninsula, and had extended into Java, Sumatra and Borneo, with work being carried on in eight languages. On all hands one might hear the exclamation: What hath God wrought? And to have the Oldhams, radiant and happy, in the midst of it all, seemed to make it necessary to leap over the realm of fact into some fairyland where impossible things take shape before one's bewildered eyes.

In a remarkable drama, presented by the gathered talent of Methodism of the Malay world, the story of these fifty years was set forth. I sat between Bishop and Mrs. Oldham on the one side and an elderly Chinese gentleman on the other. He was Wee Hap Lung the sole surviving member of the group who had listened to the story of the stars when the young Oldham, fifty years ago, had succeeded in making his first contact with the Chinese people by offering to address the "Celestial Reasoning Association" on astronomy. The presentation of that scene of Oldham speaking to a group gathered in a wealthy Chinese home, deeply touched the old man. I saw he was moved, and asked him how it seemed to him after the lapse of the years. He replied: "I seem to be in a dream!" He had kept in touch with the Christians, but had not become one. And here he sat, an old man, beside the aged Oldham, returned after fifty years to celebrate the establishment of the Church at Singapore. Oldham talked with him and prayed for him. The Church had followed him with loving ministries and sought to win him for Christ. He had not yielded. Was it too late? Two days hence was the Sabbath. Then the celebration would end, and Oldham would be gone,—gone back across the seas to the America that had commissioned him fifty years ago to proclaim the loving, saving Christ. It was not too late! He would gladly open the heart of his old-time guide and teacher, he would, though late, heed the call of the Master, he would join the great and growing company of happy people who had found what he had not yet found in fifty years of search,—peace and joy of heart.

And on the Sabbath, when Malaysia's patriarch, William F. Oldham, baptized his Chinese brother whom he had first sought fifty years ago, there was a hush in Wesley Church more eloquent than many words. What a consummation of a glorious ministry! Fifty-nine years before, the young surveyor, barely twenty years of age, unknown outside of Poona and Bangalore, had been "rebaptized to preach." And now, having proclaimed the Good News around the world, he comes back to Singapore, to his first love as a missionary, and, in the baptism of this old Chinese friend, brings to a perfect completion his wonderful ministry of almost sixty years! Let the picture hang on the walls of Methodism's portrait gallery, undimmed, unstained forever!
Then the Oldham returned to sunny southern California, and at Glendale, in the home of old friends of South India, Mr. and Mrs. Karl Anderson, they found a quiet home.

As March drew to an end this year, the evening folded William F. Oldham in its arms, and took him to rest and to everlasting joy.

Oldham is where he came from, and where he belongs.

William F. Oldham
Was such an one.—

"Men that had understanding of the times, to know what Israel ought to do."

I Chron. 12:32.
TRUE MISSIONARIES

"Certain types of missionaries are loved to an amazing degree, and their work is sincerely appreciated. I myself am what I am, as a result of their work."

Toyohiko Kagawa.