

**WODEHOUSE, ROBERT MRS.
LOUISA M. R. STEAD WODEHOUSE**



Louise. M. Woodhouse

Recd in 1903

Property of the Board of Foreign Missions,
150 Fifth Avenue, New York



DeMott Large Portraits,
HEMPSTEAD, N.Y.

P. Woodhouse

Umtali.



Recd in

1903.

Singing After Life's Work is Done

By E. H. Greeley

'Tis so sweet to trust in Jesus,
Just to take Him at His word,
Just to rest upon His promise,
Just to know, Thus saith the Lord.

For many years the above lines have been sung by thousands of Christians in the devotional meetings of the Church with great pleasure and profit, but doubtless a very few knew the author and that she has been one of our most earnest workers here in East Africa.

Many years ago Mrs. Louisa Stead offered herself for the work in China and was not permitted to go for health reasons. At the time of her consecration she wrote the above hymn, which was translated into the Chinese language and has been used by them. Not daunted by her failure to go to China she came to South Africa, where she was a missionary for some years in Cape Colony. While there she married the Rev. R. Wodehouse and they then filled several appointments



MRS. LOUISA M. R. STEAD WODEHOUSE

Methodist missionary who wrote the hymn
" 'Tis so sweet to trust in Jesus "

on Long Island. It was while there that they were accepted by Bishop Hartzell for our work here in Rhodesia.

For ten years she labored faithfully in our native and white work in Umtali and was a great blessing to our work. Her Bible readings at the gatherings of the missionaries were especially helpful and her deep devotion to God's cause made her beloved by all who knew her.

Mrs. Wodehouse was the author also of

Precious Jesus, Thou hast saved me :
Thine, and only Thine, I am ;
O ! the cleansing blood has reached me,
Glory, glory to the Lamb.

Though this hymn is not so well known as the former, yet it breathes of full salvation and has been a favorite consecration hymn for many people.

Both of these hymns have been put into the native language of Rhodesia by the writer (E. H. Greeley) and are sung by all our native Christians with joy, as well as by many others.

For the last few years Mrs. Wodehouse, after retiring from mission work, lived near our Mutambara mission station, fifty miles from Umtali. God called her to her heavenly home and she passed away January 18, 1917, after a long illness, in which she was most tenderly cared for by her daughter, Mrs. Carson.

We miss her very much, but her influence goes on as our five thousand native Christians continually sing:

Zwakanaka kuda Yesu, CHORUS: Yesu, Yesu, ndino imba
Ku mu kudza iye wo, Iye ano ndida wo,
Ku zorora ne ku fara, Yesu, Yesu, wakanaka,
Ne ku ziwa iye zwe. Une nyasha huru wo.

Mtoko, Rhodesia, South Africa.

And from puny souls lost in a useless quest
Ye have grown, at necessity's dread behest,
The crimson flower of a selfless love,
That rejoices the hearts of my angels above."

New Rochelle, N. Y.

Christmas—Its Higher Meaning

Were the Babe of Bethlehem lying in a manger in Judea today there would come to His ears the hideous thunder of twentieth-century guns, telling, not a story of peace on earth, but of man's inhumanity to man. There are those who assert that the noise of battle that would disturb the slumbers of the Divine Child proves that the mission of the Christ upon earth has been the saddest, most tragic failure in the history of mankind. But they reason from false premises and their conclusion is illogical. Bethlehem as His birthplace is immortal, as a battlefield it is ephemeral.

In saying that He came to earth to bring not peace, but a sword the Christ recognizes the eternal conflict that prevails in the soul of man between good and evil. Whether there be in the material world war or peace, that struggle between right and wrong is forever being waged with the weapons of the spirit.

Christ came to give new strength, new weapons to the armies

THE CHRIST

The Voice gives the following statement of the church affiliations of the United States Senators. The affiliations of Congressmen was recently published in this department. It will be noticed that the Episcopalians lead in the Senate, whereas the Methodists have a substantial lead in the House of Representatives. The numbers and percentages are as follows: Episcopalians, 14, 14.56%; Methodists (North and South), 12, 12.48%; Presbyterians, 8, 8.32%; Baptists, 4, 4.16%; Congregationalists, 4, 4.16%; Unitarians, 3, 3.12%; Roman Catholics, 3, 3.12%; Christians, 2, 2.08%; Dutch Reformed, 2, 2.08%; Norwegian Lutherans, 2, 2.08%; Mormons, 1, 1.04%; unknown, 28, 29.12%; nothing, 13, 13.52%.

Dr. James Jackson has resigned from the presidency of Boone University, of Wuchang, China, a position which he has held for the past seventeen years.

In accordance with its policy of keeping the public thoroughly informed on all its activities the Red Cross War Council makes public this financial statement, showing collections and disbursements of the war fund up to November 1, 1917: The collections on November 1 totaled \$79,895,355.68. Of this amount \$9,129,389.21 is reserved for return to chapters for war relief work. The estimated balance available for appropriation amounts to \$70,765,966.47. The total appropriations from the war fund up to November 1 amounted to \$40,851,259.20, of which \$26,934,416.86 was for foreign relief. The foreign relief appropriations were apportioned as follows: France, \$19,581,240.47; Belgium, \$720,001; Russia, \$1,428,040.87; Serbia, \$493,203.76; Roumania, \$1,518,398.76; Italy, \$214,000; Great Britain, \$1,066,520; foreign miscellaneous, \$113,012; Armenian and Syrian relief, \$1,800,000. There was appropriated for supplies, etc., to United States forces, \$3,448,729; for United States hospital work, \$379,500; for United States sanitary service about cantonments, \$183,500; for

Christian Advocate Dec 20, 1917

This Christmas will find us in different spirit from the Yuletides of before. The warm comradeships and happy associations of those who have gone will be missed and while our prayers go up nightly for their safe emergence from this crucible of fire it will not suffice. We shall

MISSIONARY SOCIETY

— OF THE —

METHODIST EPISCOPAL CHURCH.

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CABLE ADDRESS: MISSIONS.

150 FIFTH AVENUE,

NEW YORK, SEPTEMBER 10, 1901.

DEAR BROTHER:

The Secretaries have constant need of the information asked for in this circular. It was sent to all our foreign missionaries in 1896, and the replies are on file. But new missionaries go to the field, and additional information is needed from those who kindly made response five years ago.

Will you fill out the blanks for yourself and family and return to this office promptly?

Yours sincerely,

THE MISSIONARY SECRETARIES.

(Please answer these questions AS NEARLY AS POSSIBLE with the data at hand.)

1. Place and date of answer *Umtali Rhodesia South East Africa*
2. Full name of missionary and date of birth *Robert Wadehauss*
June 6th 1857.
3. Nationality *Irish*
4. Date of appointment to our work *December 1900*
5. Bishop appointing *Bishop Hartzell*
6. Date of departure from home to engage in our work *January 4th 1901*
7. Date of arrival on the mission field *April 4th 1901*
8. Has service under this Society been continuous since your first appointment? If not, when, why, and how long was it interrupted? *Continuous*
9. Fields of labor and dates (month and year) *New Umtali So East Africa*
10. Present residence *New Umtali.*

11. Employment at the present time *Charge of English & native work
new units*
12. Date of marriage *January 25th 1882.*
13. Wife's full name *Louise Maria*
14. Date of wife's birth
15. Children's full names and date of birth respectively (and date of death, if any have died)

*Louise Montgomery Stead Step Daughter
(Step Daughter) Born January 21st 1876.*

RETURN HOME.

16. Names of persons returning, dates, and reasons of return (if more than one return state these particulars in each case)

17. Dates of leaving to return to the field, and names of persons returning

18. Name and address of person who is your representative in the United States in family matters

Dr. James L. Chadwick Brooklyn.

19. Code name to indicate said representative in cable messages

FINANCIAL.

20. Salary, past and present..... *\$1000 per annum*

21. Received this year for children.....

22. Special aid asked, dates and amounts.....

23. Aid granted, dates and amounts.....

24. Outgoing expenses each time..... *First Mile \$485*

25. Home-coming expenses each time.....

26. Home salary, for self and family.....

27. Name and address of person who is your representative in the United States in business matters.....
Mr Joshua Healy 264 Gates Ave Brooklyn

28. Code name to indicate said representative in cable messages.....

Bishop S. C.
Hartzell

Old Umtali, Rhodesia, Sept. 8, 1910.

Rev. A. B. Leonard, D. D.
150 Fifth Avenue,
New York City.

Dear Dr. Leonard:--

It is a great sorrow to have to write you that Robert Wodehouse is no longer either a minister or a member of the Methodist Episcopal Church. He was charged with embezzlement in the use of Missionary funds for his own personal use, with forgery, with using false vouchers in settling with his native workers, with persistently disobeying in various ways the laws of the church in the administration of funds as treasurer, and also with gross negligence in keeping his accounts.

Every charge, except that of forgery, was unanimously sustained. He signed a document admitting that the charges, except forgery, were true and the decision just and right. He asked the privilege of withdrawing under charges, instead of being expelled, which, by the law of the church, places him in exactly the same relation to the church as if he were expelled. After careful discussion it was decided to accept his confession and let him withdraw under charges.

The trial could only be conducted in open conference, of which there were nine full members present, counting himself. We had 14 executive sessions, averaging over 3 hours each session, and extending from August 25th to September 2nd. Fortunately the Rev. Mr. Stockdale, who came to us from the Wesleyan church in Ireland, had had four years training in legal matters, and was competent to conduct the case on behalf of the church with dignity, precision, and effectiveness from start to finish. Dr. Gurney, although believing in his guilt, acted as counsel for the accused, and did everything he could to help in the defense. Another very providential thing was my having Mr. Sheppard with me. He is an expert stenographer, has had experience in court work, so we have a verbatim report of the entire trial from beginning to end.

The summing up of the case by the counsel for the church occupied three-quarters of an hour in delivery. It was carefully written, and read from a type-written sheet. The summary was so clear that all doubt of guilt of the accused was dispelled. The plea of the accused was practically a confession of all except the one point named. He attempted no defense, but made the usual plea in such cases of over-work, thoughtlessness, carelessness, etc. Dr. Gurney's plea for him was as strong as could be made under the circumstances. Neither Mr. Stockdale, counsel for the church,

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ner Dr. Gurney, counsel for the defendant, voted in the final decision.

The accused had the charges in his hands a month before the trial began, except two additional specifications which he received ten days before the trial. There was not an angry or unpleasant word spoken on either side during any of the 14 sessions. I opened the trial with an appeal to the brethren that nothing of the kind should occur; we were together as brethren to find out the exact truth, and to give every possible opportunity to the accused to prove his innocency. Mr. Wodehouse expressed himself more than once as being thoroughly satisfied with the entire conduct of the case; so did Dr. Gurney, his counsel; and after the matter was all over Dr. Gurney announced that both he and Mr. Wodehouse felt that there was no ground for appeal to a higher court from any of my rulings, the constitution of the court, conduct of the proceedings, or from the verdict as sustained by the testimony.

Just how much money has been embezzled we do not know as yet. He kept his personal account with those of the mission in some of the stores, and paid the whole with missionary funds, failing to debit himself with the amounts used to pay his personal accounts. The charge amounted to nearly \$500. in one year, and he admitted over \$340. during that time.

In accepting his withdrawal under charges, we purposely left out any reference to his return of the money he had used, although he says he will return every cent he lawfully owes. We are making a thorough study of matters, and thought it better to leave the way open to prosecute in secular courts if thought wise.

The greatest embarrassments to the Mission have come by the use of monies appropriated to salaries and other fixed charges for other purposes not authorized. He did this, also, in reference to special gifts which I sent him with specific directions as to what they were for. One such case was that of St. Andrew's Church when I sent \$1,000. to pay the interest on the debt which was then due, the balance to be applied in reducing the loan. He put the draft into the bank and it went into the general fund, and not a penny of it was used as directed. Several cases of this kind were traced, and he admitted them. The largest unauthorized use of funds was in connection with the development of a farm secured two years ago from the Government in connection with the Mutambara Mission. He did this against my positive direction.

The trial is the culmination of the work of investigation which began at last conference.

You can understand, of course, the serious effects of so sad an event upon the public mind. No particular damage will come to the work among the native population, which includes the great bulk of our work. In our two white churches, St. Andrew's in Umtali and St. Paul's in Penhalonga ten miles away, he had some very strong personal friends. I employed a public accountant of

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of recognized standing, who is a member of St. Andrew's official board, as my special adviser, and had him go over every financial account referred to in the charges in the accused's books and papers, and his examination sustained the charges. I gave a copy of his report to me to the defendant, telling him it would be placed before the conference, and that Mr. Snashall, the expert accountant, would be present as a witness so that the defense could have full opportunity to question him on any statement. The influence of this brother among the business men of the two churches, you can understand, would have large influence in strengthening the proceedings and findings of the church court. It now looks as if none of the men in either of these churches would be lost to us, but of course it has been a great shock and we are not over it yet. The hope is that he will take the advice of his friends and go away. He belongs to an excellent family; his father is still living in Grahamstown, Cape Colony, and is a man of means and fine standing in the community.

The secular courts here are very strict. Not long since a man went into bankruptcy and was accused of dishonest insolvency. During the proceedings it was found that his books had been imperfectly kept. The case was immediately taken up by the representative of the Crown, and after trial he was sentenced to three months imprisonment. If by any means Mr. Wodehouse's books should be brought before the court, his sentence would be much longer than that. So would, also, the sentence for embezzlement if in any way it was brought into court.

If we should find that the church has lost more than he has admitted or the specific charges call for, whether it would be wise for us to go into the secular courts and prosecute him or not, I think would depend upon a great many circumstances. It is doubtful if anything could be collected, and then it is probable that the church, having so thoroughly vindicated herself by a trial, would, by going through the whole gamut of charges in the secular courts, multiply the scandal to an extent that would greatly increase the detrimental influence already suffered.

Even if the appropriation for 1911 is not increased beyond what it was for 1910, viz. \$14,083., I find we can take care of the work and save something to pay on the debts. Besides this, the special gifts secured during the Jubilee will enable us, I think, without a doubt before December 31, 1911, to get everything cleaned up. Then with honest administration the outlook is most cheering.

I may say that we have never had so good a year in the conference as a whole as during the past year. Outside of Mr. Wodehouse, we have absolute unity and peace and the growth of the work has been excellent in both the Inhambane and Rhodesia Districts. I will write more particularly on these points in another letter. I want here and now to bear testimony to the grace of God which has been assured to me during the past months, and especially in the midst of this most unfortunate trial.

Sincerely and faithfully yours,

(Bishop) T. C. Hartzell