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*Sidney W. Edwards: Early Holiness/Methodist  
Missionary Pioneer in Cuba, Puerto Rico, and Costa  
Rica*

**Abstract:**

Holiness missions is an area of mission history that is often understudied, yet it can provide insight into the growth of the Church in various parts of the world. This article examines the life of Sidney W. Edwards, a Holiness missionary who was a key part of H. C. Morrison's missionary efforts. He served as the missionary of a mission H. C. Morrison founded in Cuba, as one of the first Holiness missions in the Caribbean. He then went on to serve in Puerto Rico with the Methodist Episcopal Church in planting churches in some of the mountainous regions of that island. Finally, Edwards became the pioneer missionary for the Methodist Episcopal Church in Costa Rica, almost single-handedly starting the Methodist Church in that nation and running it until various problems and a scandal led to his leaving the mission field. Edwards was also involved in a very early evangelistic tour of Central America, and so he becomes a key figure in the early mission history of the Spanish-speaking Caribbean and Central America. His story helps illustrate the problems Holiness missionaries faced in terms of finances, leadership of the mission, and dealing with family issues from the mission field. His example also demonstrates how early Holiness missionaries sometimes made the decision to become part of more traditional denominational mission agencies.

**Keywords:** Holiness mission, Cuba, Puerto Rico, Costa Rica, Sidney W. Edwards

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## Introduction

Understanding Holiness missions is often a complex task. Many of the missionaries who entered the field for the Holiness Movement were relatively obscure and are often difficult to research. Yet, sometimes they played a crucial part of mission history and opened works with significant impact. This article explores the life of one such missionary, who provides an interesting connection between Asbury Theological Seminary and the Methodist Church in Costa Rica. The story traces a missionary passion of H. C. Morrison, the founder of Asbury Theological Seminary, for Cuba, which would go on to impact Puerto Rico and ultimately Costa Rica. It is a story of both missionary success and tragic missionary failure, but it helps to show how Holiness missions operated in the opening of mission fields in the Caribbean and in Central America.

Sidney William Edwards was born on July 27, 1878 in Cross Keys, Union County in South Carolina. The son of farm laborers, Albert and Fannie Edwards, Sidney's life was transformed from serving as a soldier in the Spanish-American War in Cuba with the 7<sup>th</sup> Calvary, Company K. While stationed in Cuba, he heard the preaching of Kentucky evangelist, Henry Clay Morrison, who had come to Cuba to found a mission in early 1900 in Cárdenas, Cuba. By March 14<sup>th</sup> Morrison sailed out of Cuba after preaching among U.S. soldiers at a Y.M.C.A. hall. In reflecting back on this trip in 1904, Morrison wrote,

I little dreamed that God was going to let me be the first man to unfurl the white banner of perfect love on the Island, and preach the first sermon on holiness, as a subsequent work of grace to the people. I would rather have done this than to have commanded the American army at San Juan Hill. Amen. Bro. Edwards, our missionary at Cárdenas, was the first man on the Island to receive the second definite work of grace.<sup>1</sup>

According to his 1917 passport application, Edwards had been in Cuba from January 1899 to January 1901 (after being discharged from the military). Most likely influenced by Morrison, Edwards enrolled as a student at Asbury College in Wilmore, Kentucky from 1901-1902. The College kept records of who attended at this time, but did not record if they actually graduated or just took classes. By early 1904, Sidney Edwards (1878-1962) was leading the mission in Cárdenas, Cuba and Morrison was raising money for the mission in *The Pentecostal Herald*.<sup>2</sup> This established Edwards as one of the

first Holiness missionaries on the island. Edwards would follow M. L. (Max Leon) Pardo (1867-1928), who served the mission from 1900 to 1903.

While the entire story is not known, Edwards married a young Cuban lady, Margarita Rosa Sacerio Rosello, who was born May 14, 1886 in Havana, Cuba. They were married June 20, 1904 in Cárdenas, Cuba. The couple would have five children, which help show the extent of their ministry together: Lillian born July 6, 1905 in Louisville, Kentucky, Geneva born March 16, 1907 in Cárdenas, Cuba, Evangelina born July 23, 1909 in Juyuya, Puerto Rico, Dorothy born July 16, 1911 in Utuado, Puerto Rico, and Margarita born April 3, 1915 in Utuado, Puerto Rico. Yet, Edwards greatest achievement might have come from his final mission assignment in Costa Rica, even though he stayed there less time than in his ministry in Cuba and Puerto Rico and had to leave there in disgrace. But it is helpful to explore Edwards' work in each country separately to understand his development as a missionary, and indeed one of the paths often taken by early Holiness missionaries through the work of the Methodist Episcopal Church.

### **Holiness Mission in Cuba (1904-1908)**

Edwards was briefly described in an account of the Holiness Union of the South convention held in Meridian, Mississippi in 1905, by C.F. Wimberly who wrote,

The pleasures of the day were greatly enhanced by the arrival of Bro. S. W. Edwards and his beautiful Cuban wife. Bro. Edwards is the Pentecostal missionary at Cárdenas, Cuba. Seven years ago, Bro. Edwards went to Cuba with his gun to fight for Cuban liberty, and while serving as a soldier boy, was sanctified under the preaching of Bro. Morrison. From that hour he began to study and prepare for a liberty to the Cubans that would make them free indeed. He took the first Protestant printing press to the Island, and with it, he has printed tracts by thousands... God can do more for the salvation of a people, with one soldier boy, fully saved, than with scholarly emissaries, endorsed by bishops, university faculties, and missionary boards, without the holy anointing.<sup>3</sup>

Edwards sent in regular reports to Morrison's paper, *The Pentecostal Herald*, and frequently reported preaching in three different parts of Cárdenas. His additional work involved visiting and distributing tracts and Bibles, or portions of the Bible in Spanish. Edwards also enjoyed using military

imagery for his work as he wrote, “By the grace of God, I have raised a hostile flag to all sin in the island of Cuba; and by His grace will wage an unrelenting warfare against it until the victory is won, and the warm seas that bathe her rocky shores sing the sweet anthem of the free; or till I am honorably discharged from the service. Then I will lay my gun aside, pull off my uniform, and calmly leave the field, to receive a welcome reception from my loved ones at home.”<sup>4</sup>

By February of 1904, Edwards wrote about a revival breaking out in Cárdenas where the size of the church building they rented could not hold the people, so he moved the pulpit into the doorway so he could preach to the standing-room only crowd inside the church and those gathered outside as well.<sup>5</sup> As the year progressed, Edwards had the help of Raymond C. Moreno, the son of a Cuban professor who received several years of education in the U.S. sponsored by holiness people, and the work continued to grow with the help of some 700 copies of Bibles, testaments, and gospels from the American Bible Society (which Edwards called his “ammunition”).<sup>6</sup>



A Postcard of Cárdenas, Cuba about the time of the Holiness Mission,  
early 1900s  
(From the Collection of the Author)

By the end of 1904, the mission in Cárdenas was quite successful. There was a new mission hall created in May from renting two houses and removing a wall so that it could seat 500 people.<sup>7</sup> E. E. Hubbard and his wife Laura, who ran an orphanage in Matanzas relocated to Cárdenas and soon had 75 children in their care. A Cuban Holiness Association had been formed with E. L. Latham of Matanzas as the president, E. E. Hubbard as the vice president, S. W. Edwards as the secretary, and F. E. Blanes of Cárdenas (apparently a director of a museum) as the treasurer.<sup>8</sup> Contact had been made with a holiness evangelist, T. L. Adams who visited the area, and he and his wife became correspondents advocating for the mission work. Outreach work in the community of Hato Nuevo had begun with some of Edwards' largest crowds yet (there is some indication this area was where his father-in-law lived) and the mission had received a portable organ.<sup>9</sup> By December, E. L. Latham had also relocated from Matanzas and was listed as a new missionary working alongside Edwards.<sup>10</sup> Edwards had also written a longer article on the importance of prayer and missions, in which he wrote,

If holiness people were to get the burden of prayer and the spirit of missions and begin to agonize to God, and open their pocket-books, would it be impossible for God to cause a great upheaval in Cuba within the next five years? Suppose we set a day for prayer and fasting that God may raise up workers and means for the speedy evangelization of Cuba? I say, speedy, because the work is urgent. We are not responsible for those who lived a hundred years ago, neither are we responsible for those who will live a hundred years hence; but a fearful responsibility rests upon us for those who now inhabit this fair isle. By bringing those to Christ we shall solve a problem in regard to those who shall live in Cuba a hundred years hence.<sup>11</sup>

By February of 1905 Edwards appealed to readers of *The Pentecostal Herald* to help in supplying a building for the rapidly growing mission.

The time has come when we ought to move forward in our work here. House rent is exceedingly high in Cuba. We pay twenty-six dollars every month for house rent; that is more than three hundred dollars a year, and our chapel and living apartments are not at all what they ought to be. There is a corner lot now for sale only a few blocks from the center of the city, and I believe the best located lot for us in Cárdenas, and it is remarkably

cheap. A lot near this one and not so well located for us is valued at one thousand dollars. But this lot can now be bought for six hundred dollars,- really we can buy it for four hundred and pay the other two hundred in the future, or never pay it- just as we prefer, only that we will have to pay ten dollars every year until we pay the other two hundred.

I am praying the Lord to touch the hearts of the people to help us buy this. We have received one hundred dollars with which to buy the lot and have deposited it in the bank, so we only lack three hundred dollars. A Cuban gentleman who loves our work, and who owns a rock quarry, has kindly offered us all the stone we need to build with. We ought to take advantage of these things. This lot is so cheap that it will not remain unsold very long. I understand that a merchant is now trying to sell some of his property in order to buy this lot and build on it. Let us lay the foundation of a monument to the blood of Jesus to cleanse from all sin, by buying this lot, and then let us put two or three men in the quarry getting out stone with which to build the Lord's house. Remember that to get this lot we must not delay; in this, time means much money. If you want to have a share in this work send what you can to the Pentecostal Publishing Company, to Brother Morrison, or to us, only do not delay. Remember we only lack three hundred dollars, but it must be had at once or the lot will be sold.<sup>12</sup>

While Morrison was interested in the mission work in Cuba, he had a larger goal in mind, which required establishing the Holiness Union of the South. Part of the work of this organization would be to take on Holiness mission work, including the mission in Cuba. In September 1905, Edwards also added some of his thoughts about the potential of work with the Holiness Union. He noted, "Our Holiness Union must not think of having just one little mission station in Cuba. We must establish a great printing plant here at Cárdenas, and sow this country down in holiness literature. We must have a home for holiness here in Cárdenas. But we must have a score of holiness missionaries who will follow God's plan, that is, get the people saved and then educate them. We must have missionaries who will labor to make the Cubans Christians, *not Protestants*" (italics in the original).<sup>13</sup> Edwards went on to report the soon arrival of a printing press, but the need for \$300 for printing material. One imagines this goal was probably due to the direct help of Morrison and his Pentecostal Printing Company work in Louisville, Kentucky, which printed *The Pentecostal Herald*.



By May of 1906 the oversight of the Cuba mission shifted to the Holiness Union,<sup>14</sup> and Morrison became more concerned with the overarching work of that organization. But the work of the Cuban mission remained connected, especially through *The Pentecostal Herald* as the voice of the Holiness Union. Throughout 1906 Edwards was busy with a new project, the arrival of the printing press. By June, Edwards has created a weekly Spanish language holiness paper in Cuba (possibly the first Spanish language holiness paper in Latin America) called *El Cristiano Pentecostes*, and had a distribution to 3,000 readers. In addition, he was printing out thousands of Spanish language tracts, which were being requested from Spain, Puerto Rico, Mexico, and Central America as well as occasionally from South America and parts of the U.S. Edwards even dreamed of creating a Pentecostal Bible and Tract Depository in Cuba!<sup>15</sup> As Morrison wrote in reporting on the third Holiness Union Convention in Atlanta, Georgia that year,

Bro. S. W. Edwards, our missionary from Cuba, is here in excellent health with a good report, and full of enthusiasm for the spread of full salvation in Cuba. Through the means of the weekly full-salvation paper he is publishing, he no doubt is touching more people than any other score of missionaries on the Island, and the hungry people of other Spanish speaking countries are eagerly taking the paper... The government authorities of Cuba are so well-pleased with the moral tone of this paper, and its good effect upon the people that they have permitted it to go through the post-office free of any charge.<sup>16</sup>

At this same convention, the Board of the Holiness Union listed new missionaries, including Bro. Sarmast of Persia, two brothers of the last name Roberts who were planning to go to India, and Bro. James Taylor and his wife Sister Flora Phelps who were leaving to do evangelization in the West Indies.

In early 1907, Edwards returned from the Holiness Union convention to Cuba via New York where he picked up much needed printing supplies.<sup>17</sup> In February, M. L. Pardo returned to Cárdenas and reported that the mission was reaching 4,000 people a week.<sup>18</sup> Pardo returned to his former position leading the Cárdenas mission work in March, allowing Edwards to focus more attention on the printing and evangelistic work. In addition, Edwards reported on a third missionary convention being held

with all of the evangelical churches in Cuba.<sup>19</sup> By September, Pardo was starting a school in Cárdenas with a \$2 a month tuition.<sup>20</sup> In October of 1907, Edwards wrote of increasing anti-Protestant opposition from Catholic leaders, in particular over a lengthy drought that year. Catholic priests blamed the cause of the drought on Cubans allowing Protestants onto the island.<sup>21</sup> In 1908, *The Pentecostal Herald* suddenly becomes silent about Cuba, focusing instead on other missionary endeavors. Sidney Edwards then suddenly reappears in Puerto Rico by the end of 1908. It is difficult to discern exactly what happened, but there are some clues.

Brother Sarmast, the Holiness Union missionary to Persia had a letter published in *The Pentecostal Herald* in August of 1909 in which he reported that he was returning to the United States to raise funds. He wrote, "Three years ago while I was working in Persia, a letter came to me saying that the holiness work in Persia had been taken charge of by the Southern Holiness Union. I said Glory to God. Our duty is to preach, and God will take care of us. But last winter I received another letter telling me that the Holiness Union had dropped the work and asked me to join some church—the hardest temptation I ever had in my life."<sup>22</sup> This letter was followed by an official decision about the mission work of the Holiness Union of the South coming out of their convention in Chattanooga, Tennessee in October of 1909. President L. P. Brown announced, "The prayerful consensus of opinion of our Missionary Board and Convention is that our work is not to pile up brick and mortar, establish churches and support local pastors, but to spread Scriptural holiness through deeply spiritual and entirely sanctified holiness evangelists and native workers who are to come in direct contact with the people."<sup>23</sup> It can be assumed that the successful mission in Cuba received the same type of letter as Sarmast. Sidney Edwards had a young family to support, and with a lack of funding from the Holiness Union, he seems to have joined the Methodist Episcopal Church and transferred to their work in Puerto Rico.

It is important to remember that H. C. Morrison was not the only person to enter the mission field in Cuba. The end of the Spanish-American War in 1898 had opened both Cuba and Puerto Rico to missionary work as their administration fell under the government of the United States (the same was true of the Philippines in Asia). Suddenly, areas controlled by the old Spanish Empire, which had restricted access to Roman Catholicism, had ended, and the doors were open to Latin America. As Louis Pérez wrote, "By the time U.S. military rule over Cuba came to an end in May 1902, no



less than a score of Protestant denominations had inaugurated evangelical activities in Cuba, including Northern and Southern Baptists, Southern Methodists, Presbyterians, Episcopalians, the Disciples of Christ, Quakers, Pentecostals, and Congregationalists. In fact, so many missionaries arrived in Cuba at one time that denominational competition quickly got out of hand.<sup>24</sup> American (or Northern) Baptists, Disciples of Christ, Episcopalians, and Presbyterians arrived in 1899 shortly after the Methodists in 1898, with the Quakers arriving in 1900 and the Pentecostal Mission (a holiness group which joined the Nazarene Church in 1915) in 1902.

This early period of time was an intense period of training for missionaries entering the work in the former Spanish Empire. The missionaries of the Cárdenas mission scattered with the rapid end of the work. By June of 1908 E.L. Latham had left to take an American congregation in the Canal Zone, and he was expecting to go into the interior of Panama to preach to the natives by the end of December as an independent holiness missionary.<sup>25</sup> By the 1910 census, M.L. Pardo and his family were living in Waco, Texas, where he was serving as a minister. Edwards, took a similar path, but remained on the mission field. There is some speculation that the Cuban mission became part of the Methodist Episcopal Church South (MECS) in Cuba, but this is doubtful. It is unclear how Morrison felt about this change in the Cuban mission at the time, but he had reflected on this earlier in 1904, when he wrote, "Some suggested that the mission work at Cárdenas be turned over to the church (in this case the MECS). Under existing circumstances, we could not consider such a proposition. The holiness movement needs a Port of Entry, and a coaling station on that Island."<sup>26</sup> Morrison had previously written in the same article a strong criticism about Methodist missionaries on Cuba not having had the sanctification experience. In looking at Conference accounts of the MECS mission in Cuba, there is no sign of the mission moving into Cárdenas at this time. The Presbyterians had been active since 1899 in Cárdenas, so possibly they took over the mission work. Morrison was part of the Board of Missions of the Holiness Union, and seems not to have defended the work in Cuba, which is unusual. Rather, he embarked on an evangelistic world tour of holiness missions in late 1909 paid for by the Holiness Union of the South. Morrison was exhibiting what their new missiological position would look like, but meanwhile, Sidney Edwards would have to start over again in Puerto Rico.

### **Methodist Episcopal Church Mission Work in Puerto Rico (1908-1916)**

Edwards' first letter from Puerto Rico appeared in *The Pentecostal Herald* in November of 1908 in which he indicated some people might be surprised at his current location. He missed Cuba, but,

God has put His seal upon our work here; the first week after landing we began a revival at Culebra Island; it lasted just one week. Fifty were converted and over one hundred professed to have been blessed and expressed a desire to be saved. From Culebra we went to Vieques, or Crab Island, where the Lord most wonderfully blessed us. We were in Vieques nearly two months and the power of God was felt in every service; here we found a large number of English-speaking negros of the British West Indies; many of them Christians and on fire for God. Some of them may be converts of Bro. Taylor. We held English services occasionally for them. My! How they could pray. We kept no account of professions; nineteen joined the M. E. Church.

From Vieques we came to Guayama where we are at present battling for God. The Superintendent of the M. E. Missions here is an old time Methodist; he believes, teaches, professes, and I think possesses the blessing of entire sanctification. We will continue our present work until conference the last of January, when we will be given a circuit of from twelve to twenty appointments, scattered over the mountains and separated by rapid flowing rivers. The circuits here in many respects resemble the circuits of the mountain districts of Kentucky, save that they are larger and much more densely populated.<sup>27</sup>

Edwards does not seem to cast any blame on Morrison for his move, and he continues to send in reports to *The Pentecostal Herald*, emphasizing his holiness commitment, even within the Methodist Episcopal Church and their missionary structure.

In January of 1909, he wrote that he was in the district of Guayama but planning to move to Arroyo in a week. By March, he wrote, "Though having been ordained a local-deacon several years ago, the time did not seem to have come for me to join the conference until recently. Last December my brethren of the Gulf Conference kindly admitted me on trial. And last week I received my first appointment from a bishop. I was sent to Juyuya. God help us to make it Hallelujah before the end of the year." He continued to note that this was a large mountainous district in the interior where coffee was grown. There had been no American missionary before and he would have 20 appointments with three native helpers. He needed

to raise money for his own horse to travel about, and so he was asking for contributions.<sup>28</sup> By the Fall of 1909, Edwards was reporting on a local religious movement by a man with a Roman Catholic background who claimed to be the Apostle John and had gathered thousands of followers encouraging them to vote for an anti-American political party. He also had established six Sunday Schools and one day school with over 500 children and an Epworth League for the young people.<sup>29</sup>



**A Postcard of a Methodist Episcopal Sunday School in Puerto Rico, 1922  
(From the Collection of the Author)**

The Methodist Episcopal Church mission work in Puerto Rico had begun in 1900 and by 1910 it contained 210 congregations on the island with 16 mission centers, 50 local preachers, and 5,500 members in the church, and around 5,050 additional people attending services. In the annual report of the Puerto Rican mission for 1910, it noted,

Jayuya, the real mountain district of the Mission, where Sidney W. Edwards, our Methodist Andrew Jackson, is the district missionary. Much of the unique and unusual is in Edwards, but he is a factor of tremendous energy. He knows how to take the initiative, and some of the results achieved in his district this year are little less than marvelous. His Epworth and Junior Leagues are the talk of the town. The Roman Church even borrow his Juniors for funeral services and, wise man that he is,

he lends them to the priest, and gains favor thereby with the enemy. He insists that his young people must know things, and there are not idlers in his church.<sup>30</sup>

By the following year's report, Edwards was making stellar advancements in Jayuya. The report noted,

Jayuya District evangelization reads like a romance, and its eccentric missionary is often a law unto himself, but Sidney W. Edwards has become an inspiration to many. Edwards is from South Carolina, where there are more Protestant church members to the hundred than in any other State in the Union, which perhaps is the cause of the irritation when he looks into the caldron of superstition. He holds a unique place in the community, and has more influence even over civic matters than all other residents combined. Yet this power is never abused... Jayuya leads the mission in conversions and membership growth- a gain over last year of 539. An epidemic of typhoid fever in the summer months developed into a plague, and relief came by our pastor's heroic effort in directing the attention of the government authorities to the situation.<sup>31</sup>

The report from 1912 notes once again Edwards' evangelistic accomplishments in leading in membership growth, noting in the area he oversees "we have never seen so great a fruitage" and of Edwards himself, "For three years the missionary leadership has been given Sidney W. Edwards- a combination of Southern fire and Northern sense- who apes no one, but is ever himself. He ever crowds on through apparent defeat and wins the goal."<sup>32</sup> In 1912, Sidney Edwards also teamed up with another of the early Holiness Union of the South missionaries, James M. Taylor for an adventurous exploration of Central America. Taylor was an evangelist who travelled and preached in many locations, but early on was focused on the English-speaking West Indies. For his expedition to Guatemala, El Salvador, Honduras, and Panama in 1912 he took Edwards along as a Spanish translator and fellow evangelist. This tour, presented in Taylor's book, *On Muleback Through Central America*, represents one of the first glimpses of holiness missions on the ground in Central America.<sup>33</sup> Edwards plays a major role in the book, not just for his knowledge of Spanish and ability to deal with local officials, but also his creative ability to adapt to situations, such as an occasion in Honduras when the missionaries were

worried some of the natives hired to carry their materials were planning to rob them, and Edwards convinced them his flashlight was actually a new type of weapon which could be used in the dark. At the time of the 1913 report on the Puerto Rican mission, Edwards was still working with Taylor, and the account notes, "He (Edwards) is engaged in an evangelistic tour of Central America with the Rev. James M. Taylor of Knoxville, Tenn., serving principally as interpreter to Mr. Taylor. Brother Taylor is one of the best friends of our Mission, supporting part of our work. Brother Edwards is still with him in Central America, so far as we know, Guatemala, Panama, and other places, preaching the gospel."<sup>34</sup>

By 1914 Sidney Edwards was the chairman of the Committee on Evangelism for the Puerto Rican mission. In that same conference, he was also ordained an elder of the Puerto Rican Mission Conference of the Methodist Episcopal Church. Edwards continued to work in the difficult mountain areas of Utuado and Jayuya. In 1915 the conference report noted, "The Rev. S. W. Edwards is in charge of this large, mountainous center, and over 40,000 people scattered along these mountains, depend on us for the Gospel. Brother Edwards has recently, in one year, passed a satisfactory examination of the three years' course of law study, so that now he is an attorney-at-law and we shall call him the Rev. Attorney Edwards."<sup>35</sup> In the 1916 conference report, Edwards is listed as ending his service in February of 1916. It notes that he applied for a change of location, which was granted. In the renewal application for his passport, Edwards gives as his residence the address of College Heights, Meridian, Mississippi. This continues to connect him to the Holiness Movement through Meridian College, which along with its founder John Wesley Beeson had been closely involved with H. C. Morrison and the Holiness Union of the South. A letter from the Board of Foreign Missions of the Methodist Episcopal Church attached to the passport application noted that Edwards would be serving as a missionary in Costa Rica.

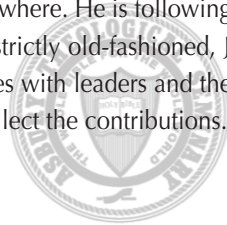
### **Methodist Episcopal Church Mission Work in Costa Rica (1918-1921)**

While Edwards' experience in Cuba was a training period, his work in Puerto Rico helped refine his abilities as an evangelist, and so he was ready when he was asked to enter mission work in Costa Rica as a pioneering missionary for the Methodist Episcopal Church. Methodists had entered Costa Rica in 1917, with George Amos Miller from Panama and

Eduardo Zapata from Mexico. Miller soon returned to Panama, but Zapata founded the “Church of the Redeemer” in San José in the private home of Modesto Le Roy, and was replaced in 1918 by Sidney Edwards. According to Barclay, Edwards

... got off the train in San José at four o'clock on Tuesday afternoon, 22 January 1918, found himself a hotel room, went out and looked up Modesto Le Roy, went back to the hotel for supper, returned to Le Roy's at eight, and held a prayer meeting with five people. The next night, Edwards held another prayer meeting in the Le Roy home, with twelve present. Following a careful explanation of membership in the Methodist Episcopal Church, all twelve stepped forward and stood in a semicircle around Edwards to signify their candidacy for membership- “twelve as bright conversions as I have ever seen,” said Edwards, who also saw the streets and alleys of San José as “just full of humanity needing salvation.” This he called the beginning of the Methodist Episcopal Church in Costa Rica. Prayer meetings continued nightly at Modesto Le Roy's, winning more converts- young men and women- until on his first weekend in Costa Rica, Edwards received twenty-five probationers.<sup>36</sup>

Within a short time, Edwards established additional congregations in Cartago and Heredia and rented a building for the congregation in San José and equipped it from his own personal funds. Soon the hall was overwhelmed with more than 100 candidates for membership. The “Church of the Redeemer” moved into a building on Avenida Central in 1919. Some administrators seemed worried Edwards was doing too much too quickly, but an account of his work in Costa Rica from Methodist Mission Secretary North noted, “He is doing one of the finest bits of organizing and training work that I have seen anywhere. He is following the discipline literally and developing a church on strictly old-fashioned, John Wesley, class-meeting lines. He has seven classes with leaders and the leaders report every week on every member and collect the contributions.”<sup>37</sup>







### **A Passport Photo of Sidney W. Williams about the time he was in Costa Rica**

By 1919, Edwards and his family were in Meridian, Mississippi again while applying for a passport. While Edwards did not remain long in Costa Rica (leaving in 1921), few would guess that this pioneering Methodist missionary (arguably the *founder* of the first Methodist congregations in Costa Rica) was trained and inspired through Morrison's short holiness mission in Cuba and through Asbury College. A letter by J.A. Brownlee from Costa Rica, published in *The Pentecostal Herald* in 1921 also noted the connection, as he wrote, "Asbury College is well represented here. Rev. S. W. Edwards, Rev. and Mrs. James N. Smith, and Mrs. Brownlee and I are Asbury folks and none of us ashamed of the doctrines taught there."<sup>38</sup> Unfortunately, the situation in Costa Rica would decline rapidly and lead to Edwards leaving the mission field in disgrace.

### **The Failure of Edwards' Mission in Costa Rica**

The failure of Sidney Edwards in Costa Rica is a complex issue, and is not easily addressed. From an analysis of the correspondence related to the mission during 1919 and 1921, there appear to be three major problems

which led to Edwards leaving the mission field. These problems can be grouped into financial aspects, administrative aspects, and family/personal aspects. These problems built upon each other resulting in a perfect storm of issues which led to the destruction of the Edwards family and a major scandal in the local church. The Mission Board of the Methodist Episcopal Church worked primarily to cover up the damage of the issues in an attempt to minimize their impact on the Costa Rican mission, but even the Mission Board itself was divided over some of the issues. Important missiological lessons can be learned from this case in terms of understanding the benefits and problems between the traditional Holiness faith-based independent approach to missions and the denominational salary-based approach. Sidney Edwards clearly had problems making this transition.

#### *Financial Aspects*

The first sign of problems came at the very start of the Costa Rican mission. As an independent missionary in Cuba, Edwards was used to raising his own support through the help of H. C. Morrison and *The Pentecostal Herald*. In Puerto Rico, Edwards maintained a certain level of autonomy, even in the Methodist Episcopal Church, as is witnessed by his efforts to raise his own money for a horse to help him in his mission work in the mountains. The situation in Costa Rica was very different. Edwards was not a full missionary of the Board, rather he was a contract missionary who had switched his conference affiliation to the Alabama Conference of the Methodist Episcopal Church before going to Costa Rica. He also spent some time raising his own support before he left. Much of the correspondence between Edwards and the Board office in New York tend to deal with this issue.

The Costa Rican mission at the start fell under the control of the mission in Panama, and so Edwards was instructed that all the support he raised had to be sent to the New York office, which would then send it to Panama, which would then forward funds to Costa Rica. As a result of this awkward arrangement, Edwards actually received no funds for his first three months in Costa Rica, being forced to fund all of his work from his own pocket. At one point, in desperation, Edwards took out fifty dollars of the Board's money in order to survive. He notified the office and apologized, since he knew he was not supposed to do this, but the New York office was not happy with his action. In addition, Edwards continued on occasion to receive funds from supporters and use these funds and then report the funds

to the New York office instead of always having the funds go through New York first. All of this created financial tensions between Edwards and the New York office, but also with Edwards' immediate superiors in Panama.

To make this issue even more complicated, it seems that Edwards published his own small paper, called *Onward*, in which he apparently expressed financial needs for the work in Costa Rica. The New York office complained to Edwards that any appeals should be approved by them and they also wanted him to send them copies of the paper. He seems to have sent copies sporadically and those in charge of the Board of Missions in New York tended to feel he was not seriously trying to abide by the rules regarding finances.

### *Administrative Aspects*

When Edwards entered Costa Rica as a contract missionary, he was essentially on his own. This suited Edwards' traditional Holiness approach in Cuba and even in the mountainous regions of Puerto Rico. He was used to being in charge of the mission work and making authoritative decisions. Costa Rica was a different scenario, and with the emerging conflict over finances, the Board of Missions in New York wanted to be sure some level of oversight was being exerted from Edwards' immediate supervisors in Panama. The administrative problem seems to have begun when another missionary, Charles W. Ports and his wife moved from the Panama mission to Costa Rica in 1919. Ports was a full missionary with experience and was viewed as being in charge of the Costa Rican mission. According to Barclay, Ports and Edwards had two diametrically opposed views in regards to mission. Edwards followed the procedures and plans by the book and Ports was more "impractical" and "tangential" in his approaches. Ports also seemed more interested in social ministries as opposed to Edwards' strong focus on evangelism.

In addition to their different approaches to mission, it appears that leaders in Panama were increasingly concerned about Ports' physical and mental stability. Rev. U. S. Brown of the Panama mission wrote to Rev. Harry Farmer in New York on December 31, 1919 and noted, "It is my conviction that Brother Ports is physically and I am afraid mentally unfit for the work there. His nerves are gone and there are constant quarrels. Brother Edwards has written to the Bishop to release him. He feels that he cannot work with Ports and with Ports' methods and plans."<sup>39</sup> While in the correspondence Ports and Edwards seem to work together, the problems with Ports seem to

have led to Edwards, along with the other workers, threatening to resign. In a letter from Rev. U. S. Brown to the New York office on February 13, 1920, Brown wrote "Brother Ports has so persistently failed to carry out plans and so completely upset all the work and workers that it is utterly impossible to open the school at this time. All the workers have or are on the point of resigning and the entire Mission is in a most critical condition."<sup>40</sup> The final straw came when a leader from Panama found that Ports, instead of working on developing a school per the plans of the Mission Board, was working on a plan to set up a candy factory to help employ and reform prostitutes in San Jose (which was not in the official mission plan), and Ports was ordered off the field in March of 1920. Edwards had left the field to retrieve his wife and family and bring them to Costa Rica in early 1920, leaving no one on the field for a period of time. However, before leaving the field, Ports seems to have made a final attack on Edwards by accusing Edwards of indiscretions with two women in the church in Costa Rica.

A letter from Rev. U. S. Brown, who oversaw the Costa Rican mission from Panama, to Rev. Harry Farmer of the New York office of the Board of Missions, dated March 22, 1920 details his investigation into stories apparently reported by Ports (this investigation was done while Edwards was out of the country),

I have failed to find any evidence that would lead me to believe that Brother Edwards has been immoral. I am led to believe that he has done some indiscrete and unwise things that have been the basis of considerable gossip, much of which, I fear, originated in the Church.

It was an unwise thing for Sra. Rosa Valverde and her mother to live in the Church building and to have Brother Edwards board and room there when he was in San Jose. The Church has been used as a meeting place for the members before and after the services and at other times and there was a friendly relation existing between Rosa, her mother, and Brother Edwards which was easily misunderstood and readily furnished grounds for talk. I have failed to get any evidence that would substantiate any charge other than indiscretion.

In regard to Genoveva Mora (the girl who accompanied him to Alajuela) it was a natural but unwise occurrence. The mother and the girl desired that Brother Edwards would take the girl to Alajuela to visit a relative who lived there. He took the girl with him on one of his regular trips and they stopped at the Mission building before the girl went to her relatives. Guillermo Saens was in the mission house during the entire time the girl

was there and he is certain that there was nothing wrong during the visit. The whole story seems to have started from a remark which was made by the girl's mother to Sr. and Sra. Carranza in Carranza's home. The whole thing started from the remark that the mother made which was to the effect that "The actions of Brother Edwards were not nice." I failed to locate any definite statements concerning actions and Guillermo declared that he was in the Mission property all the time the girl was there.

I questioned each of the workers personally and apart from other folks and each were positive in their statements that it was their judgement that there was absolutely nothing wrong with Brother Edwards.

It is my judgement that Brother and Sister Ports seemed to think that Brother Edwards was more popular than they and that he desired to have their position as head of the work in Costa Rica and for this reason I am fearing that they talked too much and made it very easy for other folks to bring stories and rumors to them.<sup>41</sup>

Brown went on to indicate that the church wanted Edwards to return with his family, and he noted, "I feel quite sure that having Sister Edwards with him in the work will immediately stop all gossip and talk." Sadly, it did not work out this way.

#### *Family/Personal Aspects*

While the truth of Ports' allegations was difficult to determine, the rumors they created were devastating for Edwards and his family. In June of 1920, Margarita Edwards and her daughters had arrived in Costa Rica with Sidney. It had been a difficult trip. When Edwards went to Costa Rica, it was decided that he should go without his family since no work existed there at the time. Margarita Edwards and her five daughters lived in Meridian, Mississippi until they could join Edwards on the field. In October of 1918 Edwards had to return briefly as Margarita was very ill with pneumonia. When he returned in 1920 to bring his family, Margarita was struck with a severe case of malaria and pleurisy. In a letter to Rev. Harry Farmer of the Board of Missions in New York dated May 4, 1920, Edwards noted he was not sure if they could leave on time, and he wrote, "I left it all in Mrs. Edwards' hands, and she never hesitated to say, 'Let us go' although she could not stand up and could eat nothing, besides her fever was 104 when we left home."<sup>42</sup> Because of her health, the family stopped for a short stay in Cuba, where she had a relapse, but then seemed to recover, and they arrived around May 30<sup>th</sup> in Panama. Edwards was appalled by the

condition in which he found the Costa Rican mission when he wrote Rev. Harry Farmer on June 2, 1920, "The work here in San Jose has been shot to pieces. The enemy has certainly been very active. The work of repairing the walls and mending the breaches has already begun. I am not discouraged, but the job confronting me is by no means easy or agreeable. The work of my predecessor here during the last few days of his stay here did not tend to make my work easier when I returned."<sup>43</sup>

While the correspondence does not reveal much, it does seem to be clear that Margarita came to believe the rumors about Sidney and their relationship collapsed. In addition, the office in New York had decided to find a new District Superintendent for Costa Rica, bypassing Edwards again for a leadership role. Rev. Harry Farmer of the New York office wrote to Rev. U. S. Brown in Panama on July 27, 1920,

I wrote Mr. Edwards some time ago suggesting that probably upon the organization of the Central American Mission Conference we would ask Mr. Oliver to go there as District Superintendent. This has stirred him up considerably, so you may have heard by this time, and he has not only written me but to the Bishops as well, stating that he cannot keep his own dignity and standing by having anyone come in from the outside and become the head of the Mission. He has asked, therefore, that he be made a general Evangelist for South America... I can understand the viewpoint of Mr. Edwards, but inasmuch as he has not been accepted as a regular missionary of the Board, I do not see what other action could be taken.<sup>44</sup>

Edwards apparently agreed to stay on for one more year, but felt his position as leader of the mission had been undermined and would not remain longer. By September of 1920, J.A. Brownlee was sent as the District Superintendent of the new Central American Mission Conference headquartered in Costa Rica.

The relationship between Sidney and Margarita continued to disintegrate. In a letter to Rev. Harry Farmer in New York, Rev. E. M. Oliver wrote on July 12, 1921, "The relationship between Edwards and his wife is deplorable and of course that is circulated in the church. I am told that they do not eat at the same table, and that she declares that she cannot stand conditions much longer as they are. They do not go about together."<sup>45</sup> The issues of their personal problems and the stress of the leadership and financial issues were all building and would erupt into a difficult scandal.



Brownlee was given the task of sorting out the problems, and he seems to have taken a view in support of Sidney Edwards with a negative view towards Margarita, mostly because he saw her attitude as being disruptive to the mission work itself. In a letter to Bishop Thirkield on July 23, 1921, Brownlee wrote, "No proof whatsoever is forthcoming. At the same time one can hardly blame the people for believing them because of the attitude his wife has taken. Had she kept her mouth shut and stood by him and lined up with the work we might have lived down the evil report. She is very bitter against him and until the last few Sundays has taken no part whatever in the church work."<sup>46</sup> Brownlee seems to have been trying to find a way to keep Edwards on the field, or bring him back after a short hiatus. But by September of 1921 the marriage was seen as irreconcilable, and a meeting of the missionaries was called for Margarita to put forward her proof. It is interesting that Brownlee decided not to allow any "natives" in the meeting except one loyal to the mission. He wrote to Harry Farmer on September 13, 1921,

Before we met, I talked the matter over with them both together and in this conference we came to this understanding: that Mrs. Edwards would take the youngest child and he would send her to her folks in Cuba. That before going they would go together to the Judge and dissolve their marriage contract. This can be done in this country provided both parties agree to it. In my opinion this is the best way to settle the difficulty for I am persuaded that conditions are such that there would never be any harmony in the home and he would be crippled in any work he might wish to undertake.<sup>47</sup>

Rev. Farmer made it clear in a following letter that both of the Edwards should leave the field, not just Margarita.

Margarita Edwards found herself in an impossible situation. Her marriage was dissolved and she had to leave four of her daughters with Sidney. She left in late September of 1921 from Panama to Cuba, but the story was not yet finished. When she arrived in Cuba, her father and an uncle met the boat and encouraged her to continue on the boat to New York City and put her case before Rev. Harry Farmer and the Mission Board. She arrived in New York, on the S.S. *Calamares* on October 2, 1921 sailing from Havana, Cuba and apparently stayed with the Ports family. Harry Farmer described the event to Rev. E. M. Oliver in a letter dated October 24, 1921,

I note your correspondence with Mrs. Edwards. I may have written you that she came to New York and laid the whole case before us. At the same time Mr. Eastman was here and told us what he observed and what Marian had written him since that time. He feels with me, that Mrs. Edwards was treated with undue harshness and I hope the whole matter will be investigated when the Bishop goes down. She was made to sign a paper of separation, allowing her the youngest child and under threat that if she refused to sign they would take away even that child. The next two children wanted to go with her but they were not permitted to do so. Mrs. Edwards is from one of the best families in Cuba, being a cousin of former President Menocal and her uncle is now a government official and related to many leading people there. I have cabled Mr. Brownlee twice to see that Edwards is sent out of the country but have had no other word from him. Mr. Eastman stated that there would not be much chance to go ahead in our work until he was gotten rid of and Mr. Morales, a Costa Rican business man who joined the church under Edwards told me the same thing.<sup>48</sup>

Farmer seems to have been convinced by both Margarita and the witness of Mr. and Mrs. Morales who accompanied her. Farmer also related the visit in a letter to Brownlee dated October 11, 1921,

Mrs. Edwards came to the office a few days ago in company with Mr. and Mrs. Morales whom she had on the boat. When Mrs. Edwards reached Havana her uncle and father met her and advised her to come to New York and see us personally. She was very lady like and stated the case about as you have given it to us. Of course there is no question in her mind as to the guilt of Mr. Edwards. She was evidently informed of the reported immorality of Mr. Edwards when she first arrived. She said to me that her observation confirmed the stories. She states that she was forced to sign the paper of separation, and that while she was permitted to take the youngest child, that the two next children were kept from her. I do not know just what has been done but the children ought to be given an opportunity to decide with whom they wish to live. Mr. and Mrs. Morales were among the first converts of Mr. Edwards but left the church on account of his shortcoming. Living next to the church they saw things with their own eyes and confirmed the stories about Edwards.<sup>49</sup>

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Margarita Edwards followed up this visit with a heart-rending personal note to Harry Farmer written from Hato-Nuevo, Cuba,

Please tell me something about my children, if you know. Not a word from them and is over a month now since I left home. I write but never get any answer. It is a regret to be separated but don't you think they can write me a few lines? Dr. Farmer, can you be my advisor? I wait for your answer. Anything you can do for me will be appreciable. All I want is to work so my baby can learn while I work and this cannot be done here. Father is very sick and you can imagine how my heart is full of sorrow and only the will and love of the Lord makes me patient. Will you (like a father) advise me and tell me the place where my girls are today?<sup>50</sup>

This meeting between Margarita Edwards and Harry Farmer appears to have set up a case where mission leaders on the field (especially Brownlee) supported Sidney Edwards and mission leaders on the Mission Board supported Margarita Edwards. Brownlee responds to Farmer in a letter dated November 1, 1921,

I hardly think that Mrs. Edwards was forced to sign the paper of separation. I was there when it was signed and advised her to do it. In a way of course it was a forced action for it was a choice between this and an action of divorce in which he was determined to secure the possession of all the children. In previous conversations she had always stated that she would be contented if only she could be free from him and have possession of the youngest child. I brought all the influence to bear on both parties that I possibly could in order to get them off the field as quietly as possible.<sup>51</sup>

The discussion between Brownlee and Farmer continues through the end of 1921, and no clear conclusion seems to be reached. One additional letter to Brownlee from Farmer, dated November 23, 1921 sheds a little more light on the situation,

Your letter of October 8<sup>th</sup> has been received, enclosing a letter to Mr. Shepard, which seems to me to cover the situation as well as it could be handled. This confirms the report of Mrs. Edwards, that Mr. Edwards had been writing to various parties concerning Rosa Valverde and telling what wonderful work she was doing. In fact, Mrs. Edwards had taken crumpled letters out of the waste basket in their home which she showed to me, and which she now has in her possession. I am very much afraid that we will find other matters of this kind before we get through.<sup>52</sup>

Sidney Edwards did send a letter to Harry Farmer from Meridian, Mississippi on November 1, 1921 asking for the address of the “ex-Mrs. Edwards” ending the letter, “My heart is broken, but ‘Since Right is right, and God is God, Right the day must win. To doubt would be disloyalty, to falter would be sin.’”<sup>53</sup>

On November 1, 1922, Edwards married his second wife, Elsie Pearl McGuire in Muscatine, Iowa. According to a genealogical resource, she attended Iowa State Teacher’s College and taught while planning to attend Moody Bible Institute. She was known for being quite religious and was considered a good minister’s wife.<sup>54</sup> By the 1930 census, Edwards is living in Poplarville, Mississippi as a Bible Agent. Sidney and Elsie had three children: Grace, Amy, and Sidney William, Jr., but were also living with his daughter Lillian from his first wife. By the 1940 census he is listed as the minister of a church in Shelby County, Alabama. Elsie died of leukemia on April 4, 1943. Edwards married a third time to Vivian Ruth Ginn in Alabama on November 25, 1944. She was about 40 years younger than him at the time. Sidney William Edwards, Jr. is recorded as having said of his father, “My father was a big man who could tell the most interesting stories regarding almost any subject. He always had a great store of information about the questions which I and my sisters were always asking. Quite often he would regale us with his anecdotes of the Spanish-American War.”<sup>55</sup> Sidney Edwards passed away on January 3, 1962 about 84 years of age, and is buried in Eden, Alabama. Edwards’ Cuban wife, Margarita would die July 6, 1976 at 90 years of age and be buried in Havana, Cuba.

### **Lessons Learned from Sidney Edwards**

Putting aside the scandal which ended Edwards’ missionary service for a moment, the story of Sidney Edwards helps demonstrate the dilemma of early Holiness missionaries. In their earliest forms, Holiness missions were faith-based, individually focused efforts. Edwards’ work in Cuba exemplifies this period. Edwards had full control over the funds and leadership of the Cuban mission, but it was a constant battle in which he depended on both H. C. Morrison and *The Pentecostal Herald* and the Holiness Union of the South for his support. When their missiological methodology shifted, Edwards was left without a mission or support. He made the shift to a denominational mission with the Methodist Episcopal Church in Puerto Rico. This was an organized existing mission, and by being willing to take appointments in remote mountainous regions, Edwards was

able to maintain a certain level of independence, which worked for him. He had the flexibility to raise money for a horse for his mission work and was able to take time to travel through Central America with James M. Taylor for several months as an evangelist.

Costa Rica was a different situation. As a pioneer mission field, he had to remain connected within the leadership of the mission organization and its local headquarters in Panama. The Board of Missions had tightened controls on how funds could be raised, used, and supplied to the field. Edwards lost much of his flexibility in needing to seek permission and funding (even with funds he raised from his own supporters) in order to accomplish his mission goals. This level of control frustrated Edwards and he felt it impacted his own ability to lead and find respect among the very churches he planted. Had Edwards followed his patterns in Cuba and Puerto Rico, he would have opened the mission in Costa Rica alongside of his wife and family. The family issues which arose were heightened by the decision of the Board for his family to remain in the United States while he established the work. The problems in Costa Rica emphasize the reason some Holiness missionaries avoided denominational entanglements. Other Holiness missionaries joined Holiness denominations as they emerged, such as the Christian and Missionary Alliance, the Church of the Nazarene, and the Free Methodist Church. This allowed for organized fund raising and leadership support without concerns about theological control.

Since Edwards was closely tied to H. C. Morrison, it is not surprising that he was influenced to remain within Methodism, even if it was not the Methodist Episcopal Church South to which Morrison belonged. The Methodist Episcopal Church appears to have been a bit more friendly to those in the Holiness Movement, but by the 1920s it had developed a solid bureaucracy. Edwards clearly found this system difficult to manage, but on the positive side such a system was in place to deal with problems on the field. Removing Charles Ports when he seemed to be having problems in terms of his mental stability, and even in removing Edwards for his potential moral flaws, shows the potential value of denominational mission organizations. In reflecting on the scandal which forced Edwards from the mission field, the historic critique aimed at the Mission Board was its overriding concern for the reputation of the mission instead of the well-being of the Edwards family. Margarita Edwards was treated badly in the name of keeping the scandal quiet and potentially keeping a successful Edwards on the field. Her role as a Hispanic woman, a mother, and as a

companion missionary to Edwards over 17 years of marriage seemed to count for very little.

Sidney Edwards is indeed a flawed missionary figure, but he established a strong presence of the Methodist Church in Costa Rica. As Central America was divided by comity agreements, only Costa Rica has a prominent Methodist presence in the region. Likely due to the scandal which forced Edwards from the field, his story is little known, and his connections to H. C. Morrison and the Holiness Movement are even more obscured. It remains a fascinating reality that the Costa Rican Methodist Church has maintained connections with Asbury Theological Seminary over many years, even if unaware of this early connection and influence.

### End notes

<sup>1</sup> H.C. Morrison, "Trip to Cuba, part III." *The Pentecostal Herald*. (April 27, 1904): 1.

<sup>2</sup> Later in 1904, a visiting missionary from Matanzas who would join this mission work, wrote, "This mission was opened by M.L. Pardo and wife whose self-sacrificing work has been rewarded with success. Over work has forced them to return to the States." E.L. Latham, "A Missionary Trip to Cuba." *The Pentecostal Herald*. (May 25, 1904): 6-7. Latham later appears in Chitre, Panama at least by May 25, 1916 when a portion of a letter is published by him in *The Gospel Trumpet*, 36(21) (May 25, 1916): 12.

<sup>3</sup> C.F. Wimberly, "Pentecostal Convention." *The Pentecostal Herald*. (June 7, 1905): 2.

<sup>4</sup> S.W. Edwards, "Our Cuban Work." *The Pentecostal Herald*. (January 6, 1904): 9.

<sup>5</sup> S.W. Edwards, "Salvation in Cuba." *The Pentecostal Herald*. (February 3, 1904): 3.

<sup>6</sup> For more about Moreno see T.L. and Lena K. Adams "Bro. T.L. Adams in Cuba." *The Pentecostal Herald*. (April 13, 1904): 3. For more about the American Bible Society gift see S.W. Edwards, "From Our Cuban Work." *The Pentecostal Herald*. (March 14, 1904): 4.

<sup>7</sup> H.C. Morrison, "A Call for Cuba." *The Pentecostal Herald*. (May 11, 1904): 1.

<sup>8</sup> E.L. Latham, "A Missionary Trip to Cuba." *The Pentecostal Herald*. (May 25, 1904): 6-7.



<sup>9</sup> S.W. Edwards, "From Cuba." *The Pentecostal Herald*. (August 24, 1904): 4.

<sup>10</sup> E.L. Latham, "Mission Work in Cárdenas, Cuba." *The Pentecostal Herald*. (October 5, 1904): 10 and H.C. Morrison "Our New Missionary in Cuba." *The Pentecostal Herald*. (December 14, 1904): 8. Latham was also apparently funding himself through his war pension and died in his work in Panama according to T.L. Adams (see T.L. Adams, *The Autobiography of Thaddeus Lafayette Adams* (Wilmore, KY: First Fruits Press 2016): 46.

<sup>11</sup> S.W. Edwards, "Prayer and World-Wide Missions." *The Pentecostal Herald*. (April 27, 1904): 2.

<sup>12</sup> S.W. Edwards, "Our Cuban Work." *The Pentecostal Herald*. (February 1, 1905) 3.

<sup>13</sup> S.W. Edwards, "Cardenas, Cuba." *The Pentecostal Herald*. (September 20, 1905): 7.

<sup>14</sup> H.C. Morrison, "Support the Cuban Mission." *The Pentecostal Herald*. (January 17, 1906): 9.

<sup>15</sup> See S.W. Edwards, "The Work Moving in Cuba." *The Pentecostal Herald*. (March 14, 1906): 6-7, S.W. Edwards, "From Cuba." *The Pentecostal Herald*. (May 16, 1906): 7, and S.W. Edwards, "Cárdenas, Cuba." *The Pentecostal Herald*. (September 12, 1906): 3.

<sup>16</sup> H.C. Morrison, "The Atlanta Convention; Chap. II." *The Pentecostal Herald*. (November 7, 1906): 1. The larger work of Edwards' paper in the Spanish-speaking world can be seen in at least one reprint from *El Cristiano Pentecostes* in the Presbyterian mission publication in Mexico, *El Faro*, from December 1, 1907: 179.

<sup>17</sup> S.W. Edwards, "The Cuban Work." *The Pentecostal Herald*. (January 2, 1907): 3.

<sup>18</sup> M.L. Pardo, letter in "Salient Points from the Mission Field." *The Pentecostal Herald*. (February 20, 1907): 12.

<sup>19</sup> S.W. Edwards, "The Cuban Field." *The Pentecostal Herald*. (March 20, 1907): 8.

<sup>20</sup> M.L. Pardo, letter in "The Missionary World." *The Pentecostal Herald*. (September 23, 1907): 14.

<sup>21</sup> S.W. Edwards, "Bro. Edwards in Cuba." *The Pentecostal Herald*. (October 23, 1907): 11. Despite these problems, Edwards is upbeat and noted since April fourth he had visited 41 towns, and 3,000 homes in his new evangelistic role.

<sup>22</sup> Bro. Sarmast, "A Word From Bro. Sarmast." *The Pentecostal Herald*. (August 18, 1909): 9.

<sup>23</sup> L.P. Brown, "Chattanooga Convention." *The Pentecostal Herald*. (October 13, 1909): 9.

<sup>24</sup> Louis A. Pérez, Jr., "Protestant Missionaries in Cuba: Archival Records, Manuscript Collections, and Research Prospects." *Latin American Research Review*. 27(1): 105 (1992).

<sup>25</sup> E.L. Latham, "Cristobal, C.Z." *The Pentecostal Herald*. (December 9, 1908): 10.

<sup>26</sup> H.C. Morrison, "Trip to Cuba; part III." *The Pentecostal Herald*. (April 27, 1904): 1.

<sup>27</sup> S.W. Edwards, "Guayama, P.R." *The Pentecostal Herald*. (November 4, 1908): 9.

<sup>28</sup> S.W. Edwards, "Jayuya, Porto Rico." *The Pentecostal Herald*. (March 31, 1909): 11.

<sup>29</sup> Cf. S.W. Edwards, "Porto Rico." *The Pentecostal Herald*. (May 19, 1909): 10. "Jayuya, Porto Rico." *The Pentecostal Herald*. (August 4, 1909): 4. "Porto Rico." *The Pentecostal Herald*. (September 1, 1909): 7. "Jayuya, Porto Rico." *The Pentecostal Herald*. (October 13, 1909): 7.

<sup>30</sup> *Year Book, Superintendent's Annual Report and Official Minutes of the Ninth Annual Meeting of the Porto Rico Mission of the Methodist Episcopal Church. Held in the First Methodist Episcopal Church, San Juan, Porto Rico, February 2 to 7, 1910: 36.*

<sup>31</sup> *Year Book, Superintendent's Annual Report and Official Minutes of the Tenth Annual Meeting of the Porto Rico Mission of the Methodist Episcopal Church. Held in the Calvary Methodist Episcopal Church, Arecibo, Porto Rico, February 8 to 13, 1911: 43.*

<sup>32</sup> *Year Book, Superintendent's Annual Report and Official Minutes of the Eleventh Annual Meeting of the Porto Rico Mission of the Methodist Episcopal Church. Held in the Charles W. Drees Memorial Methodist Episcopal Church, Guayama, Porto Rico, February 7 to 12, 1912: 36.*

<sup>33</sup> James M. Taylor, *On Muleback Through Central America*, James M. Taylor: Knoxville, TN (1913?).

<sup>34</sup> *Year Book, Official Minutes and Superintendent's Annual Report. XII Session of the Puerto Rico Mission and I of the Puerto Rico Mission Conference of the Methodist Episcopal Church. Held in Trinity Methodist Episcopal Church, San Juan, Puerto Rico, February 26 to March 3, 1913: 46-47.*

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<sup>35</sup> *Year Book, Official Minutes and Superintendent's Annual Report. XIV Session of the Puerto Rico Mission Conference of the Methodist Episcopal Church. Held in the Church of the Good Shepherd, Utuado, P.R., February 17-22, 1915: 52.*

<sup>36</sup>Wade Crawford Barclay, *History of Methodist Missions*, Board of Missions and Church Extension of the Methodist Church: New York (1949): 312.

<sup>37</sup>*Ibid.*, 313.

<sup>38</sup>J.A. Brownlee, "Alajuela, Costa Rica." *The Pentecostal Herald*. 33(13) (April 6, 1921): 6.

<sup>39</sup> Letter from Rev. U.S. Brown to Rev. Harry Farmer, dated December 31, 1919. From Correspondence of U.S. Brown, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>40</sup> Letter from Rev. U.S. Brown to Rev. Harry Farmer, dated February 13, 1920. From Correspondence of U.S. Brown, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>41</sup> Letter from Rev. U.S. Brown to Rev. Harry Farmer, dated March 22, 1920. From Correspondence of U.S. Brown, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>42</sup> Letter from Rev. Sidney Edwards to Rev. Harry Farmer, dated May 4, 1920. From Correspondence of Sidney Edwards, microfilm, roll 31 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>43</sup> Letter from Rev. Sidney Edwards to Rev. Harry Farmer, dated June 2, 1920. From Correspondence of Sidney Edwards, microfilm, roll 31 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>44</sup> Letter from Rev. Harry Farmer to Rev. U.S. Brown, dated July 27, 1920. From Correspondence of U.S. Brown, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>45</sup> Letter from Rev. E. M. Oliver to Rev. Harry Farmer, dated July 12, 1921. From Correspondence of E. M. Oliver, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>46</sup> Letter from Rev. J. A. Brownlee to Bishop Thirkield, dated July 23, 1921. From Correspondence of J. A. Brownlee, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>47</sup> Letter from Rev. J. A. Brownlee to Rev. Harry Farmer, dated September 13, 1921. From Correspondence of J. A. Brownlee, microfilm,

roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>48</sup> Letter from Rev. Harry Farmer to Rev. E. M. Oliver, dated October 24, 1921. From Correspondence of E. M. Oliver, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>49</sup> Letter from Rev. Harry Farmer to Rev. J. A. Brownlee, dated October 11, 1921. From Correspondence of J. A. Brownlee, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>50</sup> Letter from Margarite Edwards to Rev. Harry Farmer, dated October 30, 1921. From Correspondence of Sidney Edwards, microfilm, roll 31 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>51</sup> Letter from Rev. J. A. Brownlee to Rev. Harry Farmer, dated October 21, 1921. From Correspondence of J. A. Brownlee, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>52</sup> Letter from Rev. Harry Farmer to Rev. J. A. Brownlee, dated November 23, 1921. From Correspondence of J. A. Brownlee, microfilm, roll 32 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>53</sup> Letter from Rev. Sidney Edwards to Rev. Harry Farmer, dated November 1, 1921. From Correspondence of Sidney Edwards, microfilm, roll 31 of *Missionary Files: 1912-1949*, sub-series Latin America. United Methodist Church Archives GCAH, Madison, New Jersey.

<sup>54</sup> "Some Highlights of Elsie P. (McGuire) Edwards' Life." Section 10, page 8 in Josiah McGuire, 1794-1860: Descendants of Michael McGuire, 1824-1905 by Cynthia Ellen Orr. Published by Cynthia Ellen (Mcguire) Orr: Cheyenne, Wyoming (1951).

<sup>55</sup> Ibid. The quote is from a poem, "The Right Must Win" by Frederick William Farber (1814-1863).

